USING CONTRASTIVE ANALYSIS OF TABOOS AND EUPHEMISMS OF SEKAYUNESE AND ITS ENGLISH TRANSLATION PROBLEM

Rusman Roni
University of Tridinanti Palembang

ABSTRACT

The best technique to be polite in a communication is by avoiding taboo word and replace them into euphemism. The aim of this study was to find out the categories of taboo and euphemism words used by Sekayunese and its cultural translation into English. The method utilized was a qualitative approach in terms of ethnography of communication and the instruments used were five informen and wdct (written discourse completion task) as well as an interview. There were five respondents of Sekayunese. The flow model was utilyzed in analyzing the data. The findings showed that there were six types of taboo and twelve types of euphemism words in Sekayunese namely taboo of profanity, taboo of obscenity and taboo of vulgarity, taboo of ephithets, taboo of slang and taboo of blasphemy. Some data were classified as taboo of slang such as: and or into euphemisms. mampus dalam tanah 1 meter: kick the bucket, in the hoy : sleep with, rakus cak babi: eat like a pig, bantut cak pistol mati : no money in his or her purse and some were categorized as(taboo of obscenity) such as belantakan, bekenean, 'Fuck'; 'Motherfucker'; 'Cunt'; 'Tist. And some data were classified as taboo of vulgarity 'Kiss my ass!; 'Up yours, asshole!' And the rest were. Taboo of blasphemy such as ape surat almaida itu, Ahok said: 'Shit what it says in the Bible!' , Furthermore, some data were classified as taboo of profanity such as, belantakan, 'Screw the Pope!'; The last was taboo of ephithet such as , nerake jahanam, 'Shit!'; 'Damn!'; 'Hell'; 'Fuck   you!'; 'Goddamn it bullshit, horseshit, ratshit, chickenshit!' Although many researchers claim that taboo and euphemism words were translated in a certain lexicon without context, the fact that taboo and euphemism words should be translated in a context or in a pragmatic way. In addition, it is strongly suggested to translate taboo and euphemism words in a cultural context and or into euphemisms.

KEYWORDS: Taboo and euphemism Words, Sekayunese, cultural translation.

INTRODUCTION

In this pandemic of covid 19 and industrial 4.0 era, a human being is not possible to develop without the ability to communicate. Every people are necessary to convey ideas in oral and written form. In this era of communication progress, the role of American English as a universal language becomes necessary. So that, comprehending American English as a universal language becomes indispensable in order to meet global needs.

Anyone uses different language variation to communicate. Language and communication is related to language variation. One of the variations of language today taboo and euphemism words. According to Wardhaugh (2006:239) taboo reflects one way in which a community expresses its

disagreement of special types of behavior believed to be harmful to its groups, either for supernatural causes or since such behavior is held to violate a moral code.

In relation to the previous studies, Pour Sanaty Behnaz (2014) claimed that culture place more emphasis on the use of euphemism and taboo expression while a translator transfer from one language into another. In addition, Yuliana. Dozaria (2013), Febrianuswantoro .Yasa (2015) and Roni .Rusman (2017) stated that there were six types of taboo words found in their research. More specifically, Yulianan found those types in the Movie Law Abiding Citizen by Rupet Ames Clarance Darby, Nick Rice, and Clyde Shelton. Thre were many studies dealth with kinds and categories in the film however, only litttle attention was focused on islamic verbal and written taboo words.

Conceptually and functionally taboo is originated from the primitive community and was much affected and colored by the system of its religion as well as morale and sometimes it is used to release anger to the third or second people. In sum, the concepts of taboo include things that are avoided as a normal course of action. Historically, taboo is coming from Tongan language or other related to Polynesian languages. Common etymology traces the word back to the Tongan tabu meaning under prohibition.

In special communities, name of God and persons are tabooed, for example the male Indian does not call the names of his sisters and of some other female relatives. Based on the theories and the explanation above, the objective of this study is to describe the types of taboo words used by Sekayunese and the types of taboo words proposed by Wardhaugh (2006).

There are six Categories of taboo words. They are as follows:1) Blasphemy :An attack on religion or religious doctrine . For example, 'Screw the Pope!';'Shit what it says in the Bible!'. 2) Profanity: A taboo operates to suppress or inhibit from certain behaviour, thought and space. For example, 'Screw the Pope!'; 'Shit what it says in the Bible!'. 3) Obscenity: Obcene words are considered the most offensive and reraly, if ever, used in public places. For example, 'Fuck'; 'Motherfucker'; 'Cunt'; 'Tist. 4) Vulgarity: The language of the common person, 'the person street', or the unsophisticated, un-socialized, under –educated. For example, 'Kiss my ass!; 'Up yours!' .5) Ephithet: Ephithets are brief forceful bursts of emotional language such as 'Shit!'; 'Damn!'; 'Hell'; 'Fuck you!'; 'Goddamn it!'. 6) Slang: Vocabulary that is develoved in certai sub-groups (teenagers, musicians, soldier, drug users/athletes) for ease of communication. For example, 'Pimp'; 'dweeb' or 'cupcakes.

The findings of studies examining the Indonesian translation problems of euphemisms have been mixed. Studies by Roni. R (2019) claimed that in translating taboo expressions, direct translation and or indirect, namely euphemistic translations were used and Sanaty, Behnaz Pour (2010) claimed that culture can place more emphasis on the use of euphemistic expressions, while a translator is translating from one language into another. In accordance with the finding Albarakati, Mohammed (

2014) stating that translation process involves two major phases: 1- comprehension of the message in the source language and 2- reproducing the message in the target language. In addition, Shehab, E., Qadan, A., & Hussein, M. (2014). Found that the role context plays in determining the translation strategies pursued by translators of Arabic euphemisms into English. Due to different cultural backgrounds, adherence to the employment of euphemism in a social context may differ in both Arabic and English. Unlike those studies above, this study deals with the use of discource devices in translating euphemims in news media. Although much work has been done to date, more studies need to be conducted to ascertain the lack of such information of the methodology of translation representing a gap in our knowledge of translation systems.

The purpose of this study was to ascertain the use of contrastive analysis in translating taboo and euphemims in real life situation.

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, that of the audience, or of third party (Allan and Burridge, 1991, Spears, 1991, Wardhaugh, 1986, Gairns and Redman, 1986). The unpleasant or offensive expressions may be taboo, fearsome, distasteful, or for some other reason have too many negative connotations to execute a speaker's communicative intention on a given occasion or context. Parties Campaign), Military Force, Religion, government administration and diplomacy. To conclude, the use of euphemism is an attempt to manipulate the emotional response and or dispreferred expressions to avoid the possible loss of face. And the dispreferred expressions may be taboo, negative connotation, direct naming or some other reasons that are considered unpleasant. In addition, there 12 categories of euphemism. As metaphor, idiom, circumlocution, acronym, abbreviation, hyperbole, litotes, borrowed terms, denial, euphemistic dysphemism, metonymy, senechdoche.

The study is focused on both forms and contents of American and Sekayunese taboo and euphemism. Both forms and contents of imperative politeness are compared and analyzed differently and are searched for.

Based on the background description of the problem and the focus of the study above, the problem is then formulated as follows: "How do the American and Sekayunese taboo and euphemism differ both forms and contents?"

Based on the above research problem formulation, the objectves of this study are as follows: Analyzing the differences of both forms and contents between American and Sekayunese taboo and euphemism. Analyzing the the similarities of both forms and contents between American and Sekayunese taboo and euphemism.

The results of this study are expected to contribute to the use of language both theoretically and practically.

Theoretically, research findings are expected to enrich the understanding of pragmatic learning, especially about imperative politeness.

Practically, research findings can be utilized by: English Department: the results of this study can be used as additional references for pragmatic studies, especially about imperative politeness, English Lecturers, the results of this study can contribute to pragmatic learning, especially about imperative politeness. Lecturers can use the findings of this study as additional resources in pragmatic subjects. English Department Students, The results of this study can be used as another reference for students who want to do research on pragmatics, especially about taboo and euphemism and its translation problems. In addition, the results of this study can provide a preview of taboo and euphemism and its English translation problems.

Translation and Culture

Whenever cross-cultural communication occurs, cultural translation will be needed. In such communication, when participants are not aware of each other's' cultures, misinterpretation would take place. To avoid such misunderstandings, translators are responsible for the effective and correct intercultural interactions.

Farb (1973, p. 91) states: "Any word is an innocent collection of sounds until a community surrounds it with connotations and then decrees that it cannot be used in certain speech situations. It is the symbolic value the specific culture attaches to the words and expressions." In other words, the culture will determine the neutral, negative, or positive loads for the meaning of the words. Therefore, the connotations of words vary in different cultures and translators have to keep this point in their minds.

Hongwei (1999, pp. 121-2) assumes three sub-divisions within a culture:

Material culture: It "refers to all manufactured products."
Institutional culture: It "refers to various systems and the theories that support them, such as social systems, religious systems, ritual systems, educational systems, kinship systems, and language."
Mental culture: It "refers to people's mentality and behaviors, their thought patterns, beliefs, conceptions of value, and aesthetic tastes."

As explained earlier, language belongs to the second category. Hongwei believes that the second and third categories are closely related. In fact, differences in the second one lead to differences in languages. Translators work with languages. As a result, such cultural differences cause problems in cultural translation. On the whole, the translator is not supposed to merely transfer the original text linguistically and literally, but also s/he must pay attention to the cultural factors as well as the

natural and correct translation of the message coming from the original text. The implication of this point hints at the crucial role of translator as a creative writer in the target language.

Translation of Offensive Concepts

For translating the blunt statements of the facts or distasteful issues, in general , translators have four options: They are as follows: 1)Direct transfer of such concepts from the source language to the target language;2) Indirect expression of those concepts by using euphemisms;3) Understatement of their seriousness;4) Omitting them in the translation process. Translators have to decide when and where one of the above-mentioned strategies should be employed as the best one. As a whole, the very requirement of the translators' familiarity with the culture of both the source language and the target language is the crucial facet in making this decision.

Face

The face is an image in the form of positive social values that can be effectively claimed by someone for himself/herself which is assumed to have been taken by another person during a certain contact. Saeed (2009: 246) claims that the study of sociologist Erving Goffman (1981) provides a useful enlightenment on the social construction of self and the idea of a 'face' (a kind of public image that individuals want to show). According to Goffman (in Redmond, 2015: 2) face is a positive public image that is sought by speakers to build a social interaction. For example, the face or image you want to observe is a man who is intelligent, curious, polite, and articulate. Now, suppose you are a single woman, attending a party where you meet a romantic man. You certainly want an impression from the man, the face or image that you want to emphasize in the man's mind. Being seen as a curious and articulate man might not be the image you want. Therefore, your "romantic" face will be different from your "articulate man" face. Gleason & Ratner (in Mansoor, 2018: 171) states that the 'face' 'is the image that the speaker wants to show to the speech partner relating to strong emotional possesson, which can be lost, maintained, or enhanced in a social interaction.

According to Saeed (2009: 246-47) that in many verbal interactions, faces can be threatened. A threatening negative face, which represents the destructive autonomy of participants, involves orders, requests, suggestions, and advice. A threatening positive face, which reduces one's self and social discretion, involves expressions of disapproval, disagreement, accusations, and interruption. However, by using expressions of apology and acknowledgment, speakers can threaten their own faces.

Yule (2010: 135) asserts that the act of saving the face that emphasizes someone's negative face reflects concern about coercion (I apologize for bothering you ...; I know you are tired, but ...). The act of saving the face that emphasizes one's positive face reflects solidarity and shows a common goal (Let's do this together ...; you and I have the same problem, so ...). Matthews (2007: 135) states that to reduce threats to people's 'negative faces' and optimize their 'positive faces' can be done by following the basic politeness strategy.

Based on the description above, it can be synthesized that the face refers to aspects that are relevant for all those who want to keep the image in the mind of the speech partner.

Face-Threatening Act (FTA)

Goffman (in Redmond, 2015: 7) explains that when there is interaction between one person and another person there are times when he/she fails in trying to take a certain 'line' or display a certain face, then phrases such as 'on the wrong face', 'shame', and 'threat to face' to describe situations where a person's face tries to survive when challenged or damaged in several ways. For example, one aspect of the face that someone shows to his/her friend is someone who is funny. However, after telling a funny story, one of his/her friends said, "You're not really funny, you know." His friend's comments challenge his face as a funny person; the one he/she hopes is his/her friend's support. How will he/she be hurt by his/her friend's comments? Goffman identifies three levels of responsibility for someone who threatens the face of another person: unintentional, malicious or spiteful intentions, and incidental (where face threats are a by-product of people's actions and are not carried out with malice or revenge

Speech or action that is used to reduce the threat of the face of another person are called the act of saving the face, while the threat given to the self-image of another person is called the Face-Threatening Act or FTA (Yule, 2010: 61). This action is carried out to avoid freedom of action.

Brown and Levinson's Politeness Strategy

Brown & Levinson (in Bousfield, 2008: 57-59) state that politeness can be grouped into five strategies, namely: bald on record, positive politeness, negative politeness, off-record, and no FTA strategy.

Bald on Record

Brown and Levinson (in Bousfield, 2008: 57) state that to act too 'bald' 'requires direct disclosure. Speakers speak honestly without any effort to soften the trust that threatens the face. The bald on-record strategy does nothing to minimize threats to the 'face' 'of the speech partner. The bald on record strategy is used by speaker who is familiar with speech partner, such as close friends or family. There are various types of bald strategies on record, such as: direct imperatives for great urgency or despair; sympathetic advice or warning; greetings, farewells and offers. For example: "Take a rest!", "Come here!" and "Sit here!".

Positive Politeness

Positive politeness strategy refers to the desire that one's public self-image in the form of involvement and ratification get an award from others. The strategy used is oriented towards positive face threats to speech partners (Bousfield, 2008: 57). According to Eckeet & McConnel-Ginet (2003: 135) that positive politeness shows the agreement or understanding of the speech partner in

recognizing them as group members, supporting each other, admiring the condition of the speech partner, and joking intently, and speaking humorously.

Positive politeness strategy shows that the speaker recognizes the speech partner who wants to be respected. There is a friendly and reciprocal group relationship. This type of strategy is usually used in groups of friends or people in social situations who know each other quite well.

Brown and Levinson (1992: 131) divide positive politeness strategy into fifteen sub-strategies, namely: (1) Notice, Attend to H (His interests, wants, needs, goods); (2) Exaggerate (interest, approval, sympathy with H); (3) Intensify Interest to H; (4) Use In-Group Identity Markers; (5) Seek Agreement; (6) Avoid Disagreement; (7) Presuppose/Raise/Assert Common Ground; (8) Joke; (9) Assert or Presuppose S's Knowledge of and Concern for H's Wants; (10) Offer, Promise; (11) Be Optimistic; (12) Include both Speaker and Hearer in the Activity; (13) Give (or ask for) Reasons; (14) Assume or Assert Reciprocity; (15) Give Gifts to H (Goods, Sympathy, Understanding, and Cooperation).

Negative Politeness

Negative politeness strategy is a strategy that is oriented to the negative face of the speech partner. The speaker respects the wishes of the speech partner that are achieved without disturbing the freedom or actions of the speech partner. According to Yule (2010: 66), in politeness, the difference between negative politeness and positive politeness is the deference strategy. According to Ogiermann (2009: 12) because it recognizes the intended face, negative politeness is more polite than positive politeness based on the amount of face compensation. Therefore, negative politeness is usually done between group members who have a long social distance. This is in contrast to positive politeness, the speaker intends to be closer to the speech partner.

Brown and Levinson (1992:131) divide this negative politeness strategy into ten sub-strategies, namely: (1) Being conventionally indirect; (2) Question or hedge; (3) Be pessimistic; (4) Minimize the imposition; (5) Give Deference; (6) Apologize; (7) Impersonalize Speaker and Hearer; (8) State the FTA as a general rule; (9) Nominalize; (10) Go on record as incurring a debt, or as not indebting hearer.

Contrastive Analysis

The theoretical basis of Contrastive Analysis comes from the hypothesis formulated in the book "Lado's Linguistics Across Cultures." In this book, Lado argues that elements that are similar to a student's native language will be simple for him/her, but different elements will make him/her difficult (Johnson, 2001: 60). Thus, contrastive analysis is one way of comparing native language with second language and determining the potential for possible errors.

Kardaleska (2006: 1) states that contrastive analysis is an inductive investigative approach based on the typical elements of two languages. So, contrastive analysis as a method of structural analysis of two languages to estimate aspects of differences from them. Contrastive analysis provides an objective and scientific basis for mastering a second language.

Contrastive analysis, in the form of work procedures, is an activity that tries to compare the structure of L1 with L2 structure to identify differences between the two languages. The differences between the two languages obtained and produced through anacon, can be used as a basis for predicting or predicting the difficulties or constraints of language learning that will be faced by learners, especially in B2 learning (Tarigan 2009: 5).

RESEARCH METHODOLOGY

The study uses a qualitative method with discourse analysis techniques consisting of the form of English and Sekayunese taboo and euphemism. The review used in this study is an interactional sociolinguistic review proposed by Gumperz (2002), while the contrastive analysis method used is the method proposed by Mahsun (2005), namely the extralingual equivalent method. The extralingual equivalent method is one method of analyzing languages synchronously.

Sources of research data are qualitative data sources from examples of American and Sekayunese words and sentences. Examples are taken from informan and respondents.

Data Collection and Analysis

Techniques of data collection in this study is using documentation studies with note taking techniques. The note taking technique is done by recording on notes followed by the classification both of forms and contents.

The contrastive analysis is used to compare English and Sekayunese raboo and euphemism to obtain their similarities and differences. The data that has been collected is then analyzed ,coded and categorized into themes so that the problems that are the topics in this study can be resolved.

RESULTS

Based on the interview for the four informen and Written discourse completion task, the corpora were sometimes translated in taboo and euphemism equivalence in meaning and once in a while those taboo words were translated by using euphemisms. They were elicited by using wdct or written discourse completion task. In short, the following taboo and euphemism words used by Sekayunese in terms of written task. Again, the translation should be translated by using a cultural specific context. See table 1.

Table 1 The Corpora of Taboo and euphemism words in Sekayunese and its Translation in Bahasa Indonesia and in English

No	Taboo and euphemismwords in Sekayunese	The meaning	
		Indonesian	English
1.	Koruptor/penyimpangan ilegal	Tikus	Corruptor
2.	Kacuk/improper relation	Ngayuuk/berhubungan	Fuck/improper relation
3.	Banak/Bongkar mesin(clipping)	Beranak	Give Birth
4.	Men/datang bulan	Datang Bulan	Menstruation
5.	Naik bendera/merah	Datang bulan/menstruasi	Monthly bill or Cavalry comes/moon cycle
6.	Sogok/uang terima kasih	Sogok/Amplop	Bribe/Drink
7.	Bini/orang rumah/mantan pacar/laki	Mantan Pacar	Wife
8.	Keringat/peluh	Keringat	Sweat
9.	Anak Kampang/anak diluar nikah	kampang	Bastard/mamzer
10.	Mudi/membual	Bohong	Bullshiet
11.	Tetek/buah dada	Payu dara	Breast
12.	Kutang/bra	BH	Bra
13.	Pecat/dirumahkan	Dipecat/Dirumahkan	Given an Axe
14.	Peliok/burung	Alat vital laki-laki/Burung	Cock/Mr.P/Nicon Camera
15.	Burit/pantat	Pantat	asshhole
16.	Babu/asisten RT	Pembantu	Servent/Sanitary engineer
17.	Bini Mudo/isteri gelap	simpanan	Second Wife/Having affair with another girl
18.	Simpanan/kawan husus	Pacar Gelap/selingkuh	Having affair with another girl
19.	Lonte/wts	WTS	Night Girl/Call Girl
20.	Kontol /mr.P	Alat Vital Laki-laki	Testicles
21.	Kakus/wc	WC	Rest Room
22.	Orange Gile/Kurang Secanting	Orang miring	Insane people
23.	Buntu/kanker	Kantung Kering	Broke/Penniless
24.	Krismon/krismon	Krisis	broke
25.	Batine Nakal/Jalang	Tuna susila	Whore

25.	Babu/asisten RT	Tukang Sapu	Sanitary Engineer
26.	Tukang Foto/fotografer	Juru Kamera	Cameramen
27.	Bacaan porno/bacaan dewasa	Bacaan Cabul/Bacaan orang dewasa	Blue reading
28.	Bute hurup/iletrasi	Tuna Netra	Illiterate
29.	Pekak/tuna rungu	Tuna rungu/Tuli	deaf
30.	Film porno/blue film	Film Cabul/Film Porno	Blue film
31.	Dipenjare/hotel pordeo	Dibui/Dipenjara	In Jail
32.	(p-l-t) pilat/burung/pekakas	Alat Vital Laki-laki	Penis
33.	(t-h-i)Tahi/kotoran	Tinja/Kotoran	Peces
34.	Ayo Kemek/pis/berat ujung	Urine	Piss/pass water
35.	Org idak katek/kanker	Pra Sejahtera	The poor
36.	Kentut/buangangin	Kentut/Buang Angin	the poor
37.	Ke Kakus/ke belakang	Ke Belakang	Washing my hand
38.	Ke bong/buang air	Buang air besar/mising	Make bowl
39.	Org dusun/org udik	Orang kampung	Down stream people
40.	Kampung baru/daerah wts	Daerah prostitusi	Red area
41.	Kuyuk/anjing	Asuu/anjing	sob
42.	Bunting/hamil	Kecelakaan/hamil luar nikah	Pregnant/in her family way/expecting baby
43.	Kerempeng/kurus	Kurus kering	Slender
44.	Imau/nenek	Harimau	Tiger
45.	Kencing/kemek	kencing	Piss
46.	Berak/buang air	BAB	Make bowl
47.	Belage/konflik	Ribut/Berkelahi	fight
48.	Diadili/diintrogasi	Dimejahijaukan	Put on trial
49.	Bisu/tuna wicara	Bisu/Tuna wicara	dumb
50.	Daksa/cacat/gangguan gerak	Tuna daksa	The disable
37.	Bantut/impoten	Mandul	Impotentia
38.	Kerempeng/ramping	Kurus kering/ramping	Slender/Skinny
39.	Getah basah/keket	Pelit	Sitngy/Frugal
40.	Puki/kemaluan wanita	Alat vital perempuan	Cauliflower

41.	Banci/waria	AC-DC	Sissy-britches
42.	Ayo di bong/wc	Kertas toilet	Toilet paper/six by four
43.	Babas bingkas/diselesaikan	Amburadul	Out of order
44.	Teberanga/tebukak	Terbuka kain	Widely open
45.	Imau/nenek	Harimau/nenek	tiger
46.	Getah basah/medit	pelit	stingy
47.	Mudike/membongi	bohong	lying
48.	Berak/ke ayo	BAB	defecate
49.	Kecelakaan/kecelakaan	Hamil sebelum nikah	Pregnant/in her family way
50.	Urang dusun/urang kampung	Orang udik	Down stream people
51.	Buntu/dak suek sen	Tidak punya uang	Broke/penniless
52.	Ade halangan/datang bulan	menstruasi	Cavalry comes/moon cycle
53.	Cak babi/mirip babi	jelek	ugly
54.	Pajowan/snek	makanan	food
55.	Jahanam/keranjang	sialan	Four letter words
56.	Pekak/kurang dengo	Tuna rungu	deaf
57.	Bute/tuna netra	Tuna netra	blind
58.	Orang gile/kurang secanting	Orang gila	Crazy man
59.	Babu/asisten	Asisten rumah tangga	servant
60.	Tan danaruje/setan	setan	evil

The findings showed that there were six types of taboo words and twelve euphemisms in Sekayunese namely taboo of profanity, taboo of obscenity and taboo of vulgarity, taboo of ephithets, taboo of slang and taboo of blasphemy. Some data were classified as taboo of slang such as: *mampus dalam tanah 1 meter*: kick the bucket, in *the hoy*: sleep with, make love with. *rakus cak babi*: eat like a pig, bantut cak pistol mati : no money in his or her purse and some were categorized as(taboo of obscenity) such as *belantakan, bekenean*, 'Fuck'; 'Motherfucker'; 'Cunt'; 'Tist. And some data were classified as taboo of vulgarity 'Kiss my ass!; 'Up yours!' And the rest were. Taboo of blasphemy such as *ape surat almaida itu*, Ahok said: 'Shit what it says in the Bible!' , Furthermore, some data were classified as taboo of profanity such as, *belantakan,* 'Screw the Pope!'; The last was taboo of ephithet such as , nerake jahanam , 'Shit!'; 'Damn!'; 'Hell'; 'Fuck you!'; 'Goddamn it!' Although many reseachers claim that taboo words were translated in a certain lexicon without

context, the fact that taboo words should be interpreted in a context or in a pragmatic way. In addition, it is strongly suggested to translate taboo words in a specific cultural context.

DISCUSSION

Dealing with the categories, they are consistent with Yuliana. Dozaria (2013) , Febrianuswantoro .Yasa (2015) and Roni .Rusman (2017). This study claimed that there were six categories of islamic verbal and written taboo words.

In relation to the previous studies, Pour Sanaty Behnaz (2014) claimed that culture place more emphasis on the use of euphemism and taboo expression while a translator transfer from one language into another.In addition, Yuliana. Dozaria (2013) , Febrianuswantoro .Yasa (2015) and Roni ,Rusman (2017) stated that there were six types of taboo words found in their research. More specifically, Yulianan found those types in the Movie Law Abiding Citizen by Rupet Ames Clarence Darby, Nick Rice, and Clyde Shelton. Thre were many studies dealth with kinds and categories in the film however, only litttle attention was focused on islamic verbal and written taboo words.

The American English Discourse Completion Task for Sekayunese. There are some situations described below. Please read the description of each situation and write down what you would say in that situation.

1. You are studying in your room and you hear loud music coming from a room down the hall. You don't know the student who lives there, but you want to ask him/her to turn the music down. What do you say? Diam. Ada ujian
2. You are talking to your friend after class. You missed the last class and you want to borrow your friend's notes. How do you ask for help in this case? Pinjam bukunye. I miss my class
3. There is a family gathering on Sunday, but you'll address your husband pejoratively.

What do you say? Laki/bini. Husband/suami(in English)

> For example (saying; dipecat)
> -Sekayunese : dipecat : dirumahkan/dinonaktifkan
> American English: fired or given the axe
> -Sekayunese : burit : alat vital wanita
> American English: cauliflower
> -Indonesia: dimejahijaukan/diadili
> American English: put on trial
> The symbol used is different from one country to another country.
> For example (saying; dipecat)
> -Sekayunese: bantut : pistolnya mati , bmw/burung mati
> American English: fired or given the axe

-Sekayunese: pilat, alat vital laki-laki

American English : dick

-Sekayunese: kakus, bong /wc/toilet

American English: lavoutry:restroom

The symbol used is different from one country to another country.

For example (saying; dipecat)

-Sekayunese : pelit : medit/economis

American English: frugal, stingy

-Sekayunese : ape isi ayat itu

American English: Shit what it says in Bible

-Indonesia: disogok, diberi amplop

American English : given a drink

The symbol used is different from one country to another country.

For example (saying; bute)

-Sekayunese :bute : tuna netra

American English: the blind

-Sekayunese: taek, kotoran manusia

American English: feces

-Sekayunese: melahirkan, turun mesin

American English: bear a baby

The symbol used is different from one country to another

For example (saying ; lonte , tuna susila)

-Sekayunese: lonte

American English: night girl

-Sekayunese: kerempeng

American English: skinny= slender

-Sekayunese: dimejahijaukan

American English: put on trial

The symbol used is different from one country to another country.

For example (saying; pembantu)

-Sekayunese: babu : pembantu

American English : sanitary engineer

-Sekayunese :bantut: alat vital laki-laki impoten

American English: impotentia= no money in his purse

Sekayunese: bunting/berbadan due/sedang berat

American English: in her family way

The symbol used is different from one country to another

The cross-cultural corpus can be judged from linguistic corpus, as long as the corpus could give sufficient information.

For example (saying ; dipecat). Ask the students to demonstrate their ability to write the following words in a piece of writing: euphemisms.

-Sekayunese: makan sogok: pungli
American English : drink or bribery
Gloss: The word pungli is considered as a euphemism because it is unclear. And it is the category of acronym euphemism. Whereas American used the words bribery or drink.

Gloss: The word kurang secanting or mental health is considered as a taboo because it is blunt. Whereas the miring could be considered as euphemism. And the word kurang secanting or gile is the category of taboo of ephitet. Whereas it is sometimes used by Sekayunese words sakit jiwa or miring, kurang secanting.

CONCLUSION

In this research, the writer analyzed the kinds of taboo and euphemism words found in Sekyunese.. After analyzing the data, the findings showed that there were six types of taboo words in Sekayunese namely taboo of profanity, taboo obscenity and taboo vulgarity, taboo of ephithets, taboo of slang and taboo of blasphemy. And twelve kinds of euphemisms were found. Some data were classified as taboo of slang such as: mampus dalam tanah 1 meter: kick the bucket, in the hoy : sleep with, rakus cak babi: eat like a pig, bantut cak pistol mati : no money in his or her purse and some were categorized as(taboo of obscenity) such as belantakan, bekenean, 'Fuck'; 'Motherfucker'; 'Cunt'; 'Tist. And some data were classified as taboo of vulgarity 'Kiss my ass!; 'Up yours!' And the rest were. Taboo of blasphemy such as ape itu ayat: 'Shit what it says in the Bible!' , Furthermore, some data were classified as taboo of profanity such as, belantakan, 'Screw the Pope!'; The last was taboo of ephithet such as , nerake jahanam , 'Shit!'; 'Damn!'; 'Hell'; 'Fuck you!'; 'Goddamn it!' It could be concluded that the taboo and euphemism are universal because it could be translated from Sekayunese into American English.

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