



TABOO IN JAVANESE LANGUAGE SPOKEN IN NGENEP VILLAGE, MALANG REGENCY, EAST JAVA

Oktaviana Divara Alicia¹, I Gede Budasi²

oktaviana@undiksha.ac.id¹, gede.budasi@undiksha.ac.id²

Universitas Pendidikan Ganesha

Abstract: This research study aims to identify taboo words, and taboo forms with 3 domains of Tri Hita Karana concept. This study is intended to avoid the extinction of the Javanese Language spoken in Ngenep Village, Malang Regency. This study was designed in the form of a descriptive qualitative study. Two types of data: primary and secondary, were used in this study. The primary data were collected by conducting semi-structured interview. The informants were involved and selected through a several of criteria. They were Javanese native speakers in Ngenep Village, Malang Regency, East java. While the secondary data were explore through note-taking technique. The identified data were transcribed and tabulated. The obtained data were analyzed in 4 steps of Milles & Huberman (1994) there were data collection, data reduction, data presentation, and conclusion drawing/ verification. The obtained taboo words were descriptively based on three domains of Tri Hita Karana concept; the form of taboo words were analyzed based on the theory of Frazer and Montagu theory 1955. The results of this study shows that there were 38 which are connected to three domains of Tri Hita Karana that found to be used by the people in the Ngenep Village. The data related to Parahyangan, include: Gusti Allah mboten sare, Ya yesus, data related to Pawongan, include: raimu, jancok, turok, konthol, jembut, perek, kenthu, lonthe, matamu picek, budek, and data related to Palemahan, include: asu, bedes, celeng, kirik. There are 5 taboo words identified as taboo name and 14 taboo words identified as swearing words.

Keywords: *Javanese Language Preservation, Taboo Words Analysis, Tri Hita Karana Integration.*

INTRODUCTION

The people of Ngenep Village, Malang Regency ,East Java use Javanese language in their daily communication. The use of Javanese language does not escape from taboo words because it used as a daily conversation that show the expression of anger and entertainment or a joke. Taboo has a very important connection in language, especially in Javanese language. In this era people rarely know the taboo word itself because a lot of younger generation nowadays don't speak Javanese language anymore while the older generation still use Javanese language in daily conversation but some of them don't teach their children which mean younger generation don't know about Javanese language malang dialect especially the taboo words. This is soo dangerous because it will cause language extinction. If language become extinct it affects the culture because language and culture have strong relationship and affect each other (Crystal,2000).

Crystal (2002) states if language is extinct means culture will also be extinct because language and culture have strong relationship and affect each other, namely a relationship of equals and occupy a very high position. Besides that, according to Rovira (2008), language and culture are identified as person's identity that includes, ownership, belief systems, and

sentiments of self-esteem. Related to this theory if the people of Ngenep village, especially Gen Z or younger generation do not use Javanese language in their daily activities, then it is certain that Javanese will experience extinction or it could be language death.

Tondo (2009) suggests that language disappearance happens when the number of people speaking a specific language declines, often due to various factors like the inability of certain languages to compete with others. If this is continuously happen it will results language extinction. (Crystal, 2000) states that language extinction occurs due to a reduction of speakers which occurs due to several aspects such as there is no more people use Javanese language anymore. If it is continuo happen for long time it will result language death. Language death can effect the absence of verbal and non-verbal speakers. If this still happen it could create language death (Crystal 2000). Therefore language revitalization is needed so that the language remains exist. Language revitalization in language maintenance efforts can be done through documentation, depending and developing materials also the curriculum.

This research study was to identify taboo words, taboo form, and taboo references. The research also relatable with the culture and language spoken in Ngenep Village, Malang Regency where the people there are still tied to kejawen culture which means related to Tri Hita Karana concept in Bali. In the cultural context of Ngenep village in Malang Regency, East Java, the classification of taboo words is based on Tri Hita Karana philosophy. According to this perfective, taboo words are categorized in relation to the three essential aspects of human well-being. Taboo words are considered in terms of their impact on the relationship between human and human (pawongan), human to God (parahyangan), and the relationship between human and nature (palemahan). that explain in the findings. This cultural framework emphasizes the significance of language in maintaining harmony with the divine and the environment within the community.

METHOD

The research aims

This research study aims to identify taboo words, taboo forms and taboo references in Javanese language spoken in Ngenep Village.

Research design

This data obtained were according to the research objectives, there are: taboo words, forms, abd references related to this research study with the object of this study is taboo words used in Ngenep village.

Research setting

This research was conducted in Ngenep Village, Malang Regency, East Java.

Types of data

This research study used 2 types of data; primary and secondary. The primary data were identified through interview with the informants and recording. Meanwhile the secondary data identified from journals, books, and online sources.

Research instruments

The researcher serve as the main instrument another instrument in the form of an interview sheet. There were three informants were chosen based on predefined criteria. The information is gathered through interviews and documented using interview guides, and note taking or checklists.

Research informant

The data was collected from 3 Javanese native speakers in Ngenep Village.

The criteria of informants

They were using purposive sampling and the selection was based on the criteria determined in the research.

The selected informants are native Javanese speakers that are from Ngenep village with range of age around 20-60 years old.

The data analysis

This research study carried out using qualitative data analysis proposed by Milles and A Huberman (1994) which consists of four main stages; data collection, data reduction, data presentation, and drawing/ verifications. The first stage is data collection process, where data was collected from informants by semi-structured interview. Second, the collected data will be selected and simplified to obtained specific results. Then in the data display, the data is presented and explained in the descriptive form. It also help researchers to analyze data. Taboo words for this research will be selected from the interview and collected from the interview and collected through recording using the following data collection methods: data on taboo words identified in this research are analyzed in three domains related to Tri Hita Karana namely, *Parahyangan* (a relationship between God and human), *Pawongan* (a good relationship between human dan another human being), and *Palemahan* (a relationship between human and nature). The form of taboo words using Frazer theory (1955) are metaphor, metonymy, euphemism, code switching, and diglossia. Meanwhile, Montagu theory (1973) are: swearing, blasphemy, cursing, swearing, and obscenity words. The taboo references were analyzed using Laksana Theory (2009), there were *parent's name*, *animal's name*, *God's name*, *people's name*, *names of relatives*, *mention of genitals*, *specific profession*, *bodily function*, *sexual activities*, and *illness*.

FINDING & DISCUSSION

FINDING

The results of this research provide answers based on the research objectives previously stated, namely to identify taboo words, forms, and references. The discussion will be adjusted to the findings which are divided into three parts, namely taboo words, form, and references.

a. Taboo Words Related to Parahyangan in Ngenep Village

This study found 33 taboo words used in Ngenep village. These taboo words can be grouped into three domains related to the Tri Hita Karana concept, namely the domain related to *Parahyangan*, domain related to *Pawongan*, and domain related to *Palemahan*. Each of the three domains can be explained as follows:

Tabel 4. 1 Taboo Words Related to Parahyangan in Ngenep Village

No	Taboo Words	Description
1.	<i>Ya Yesus</i>	The words " <i>Ya Yesus</i> " refer to the word " <i>god</i> " in manifestation of the God as a beautiful goddess who is believed to be the goddess of knowledge and wisdom.
2.	<i>Gusti Allah mboten sare</i>	The words " <i>Gusti Allah mboten sare</i> " means God is not sleeping, it used when someone mad to someone and let God give the person the karma.

Based on the table number 4.1, there were 2 taboo words found in the domain related to *Parahyangan*. These words such as; *Ya Yesus*, and *Gusti Allah mboten sare*. Each of them will be explained as follows:

❖ *Ya Yesus*

Yesus is a manifestation of God in Christian religion. The word “*ya Yesus*” is commonly used in Christian community in Java rather than Javanese people. This word used when someone do bad or stupid things.

❖ *Gusti Allah mboten sare*

The sentence *Gusti Allah mboten sare* means God is not sleeping. This sentence is used when someone feels so angry to another person who do something wrong and the person feel hurt will say “*Gusti Allah mboten sare*” with the intention that the bad person will get the karma from God.

b. Taboo Words Related to Pawongan in Ngenep Village

The people of Ngenep Village as social creatures have an attachment to other people and always need help from other people. So it is necessary to build human relationships with other humans which are usually called *Pawongan*. The following are taboo words related to *Pawongan* in Ngenep Village, namely:

Tabel 1 Taboo Words Related to Pawongan in Ngenep Village

No	Taboo Words	Description
1.	<i>jancok</i>	<i>Jancok</i> is commonly used for angry expression
2.	<i>raimu</i>	This word means “your face” but used when someone is angry to another person
3.	<i>utek telo</i>	<i>Utek telo</i> is used to mocking someone who stupid.
4.	<i>ngaceng</i>	<i>Ngaceng</i> means a man erection
5.	<i>tempik</i>	This word means a vagina
6.	<i>turok</i>	another name refers to vagina
7.	<i>kontol</i>	The word “ <i>kontol</i> ” which means “ <i>penis</i> ”
8.	<i>jembut</i>	The term “ <i>jembut</i> ” means “ <i>vagina hair</i> ”
9.	<i>perek</i>	This word means a hoe
10.	<i>lonthe</i>	“ <i>Lonthe</i> ” refers to a girl who sell her body
11.	<i>kimchil</i>	“ <i>Kimchil</i> ” means a bad girl
12.	<i>kenthu</i>	The word “ <i>kenthu</i> ” means “ <i>having sex</i> ”
13.	<i>Matamu picek</i>	The word “ <i>matamu picek</i> ” means “ <i>your eyes are blind</i> ”.
14.	<i>budek</i>	The word “ <i>budek</i> ” means “ <i>deaf</i> ”
15.	<i>nyocot</i>	This word intended for someone who talks a lot.
16.	<i>mbadok</i>	The word “ <i>mbadok</i> ” means “ <i>eat</i> ” but impolite way
17.	<i>cangkemu</i>	The word “ <i>cangkeme</i> ” means “ <i>your mouth</i> ”
18.	<i>dhengkulmu</i>	Dhengkul means knee
19.	<i>ndasmu</i>	The term “ <i>ndasmu</i> ” means “ <i>your head</i> ”
20.	<i>gundulmu</i>	This word means you are bald.
21.	<i>mbiahmu</i>	This word means your grand parents
22.	<i>buapakmu</i>	The word “ <i>buapakmu</i> ” originally from “ <i>bapak</i> ” that means “ <i>father</i> ”. The form <i>buapakmu</i> means your father.
23.	<i>mbak</i>	The word “ <i>mbak</i> ” means “ <i>sister</i> ”
24.	<i>mas</i>	The word “ <i>mas</i> ” means “ <i>brother</i> ”
25.	<i>mbokdhe</i>	The word “ <i>mbokdhe</i> ” means “ <i>aunt</i> ”
26.	<i>pakdhe</i>	The word “ <i>pakdhe</i> ” means “ <i>uncle</i> ”

Based on the table 1, there were 26 taboo words found in the domain related to *Pawongan*. These words such as; *jancok*, *raimu*, *utek telo*, *ngaceng*, *tempik*, *turok*, *kontol*, *jembut*, *perek*, *lonthe*, *kimchil*, *kenthu*, *matamu picek*, *budek*, *nyocot*, *mbadok*, *cangkeme*, *dhengkulmu*, *ndasmu*, *gundulmu*, *mbiahmu*, and *buapakmu*. Each of them will be explained

as follows:

❖ *Jancok*

The word "*jancok*" was the name of Dutch tank called "*jan cox*". So when Javanese people see this tank they use high intonation with angry expression. Since then the word *jancok* become very popular in Java especially Surabaya and used as taboo swearing word.

❖ *Raimu*

In Javanese language *rai* means face and face is considered as an important body parts in Java. So when someone says *raimu* it could be impolite because *rai* is an important body parts. The word "*raimu*" it used as mocking to people when they did something wrong.

❖ *Utek telo*

Utek telo is a combination of *utek* which means brain and *telo* means purple sweet potato but when these two words into one sentence can change the meaning become impolite because it used to mocking person who are dumb or not intellegent enough.

❖ *Ngaceng*

Ngaceng is a javanese language means turn on but focused specifically to men. The word "*ngaceng*" become taboo because talking about something related to sexual activities is not a common topic. This word is used when there is a man turn on of something or for make a fun to someone.

❖ *Tempik*

In Javanese language spoken in Ngenep village the word "*tempik*" is a women private part or commonly called as vagina. In Ngenep village talking about private body part is still taboo.

❖ *Turok*

The word "*turok*" has same meaning with "*tempik*" which means vagina. *Turuk* is a word from the Javanese language considered as Ngoko Kasar (The roughest Javanese language), which is the most widely spoken language in Ngenep village.

❖ *Kontol*

The word "*kontol*" refers to male private part or usually known as a "*penis*". In Javanese culture the word "*kontol*" considered as a taboo word because as the writer mentioned before talking about private body part is impolite thing to do. The word "*kontol*" usually used by young generation for joking to each other.

❖ *Jembut*

Jembut means vagina hair. This word become taboo in addition to the part of women's private body it is also often used to sexualize something.

❖ *Perek*

The term "*perek*" is an abberviation for "*perempuan experiment*" (the experiment here reffered to sexual experiment), which translates to promiscuous in English, which describes someone who tends to have multiple sexual partners. The term "*perek*" was popular from the 1960s to the 1990s and is still used by older generations today.

❖ *Lonthe*

The term "*lonthe*" is actually borrowed from Javanese dictionary "*Baoesastra Djawa*" by W.J.S. Poerwadarminta, published in 1939, "*lonthe*" is reffered to a small brown beetle or firefly. In Javanese language, the term "*lonthe*" refers more to an insect that appears during dusk, attracted to light and fire, and emits a pleasant fragrance. Over time, the Javanese community started using this term to refer to someone who exhibits similar characteristics and behavior. They are often active at night, wear fragrances, and frequent places with bright lights at night. It is not suprising that term "*lonthe*" is often associated with workers in the nightlife entertainment industry.

❖ *Kimchil*

The term “kimchil” refers to mischievous woman which in Javanese culture is often depicted as someone who dress provocatively, with revealing clothes and a tendency towards being sexy. They usually dye their hair and go out at night frequently that impolite in Javanese culture.

❖ *Kenthu*

The word “kenthu” means “*having sex*”. The term “kenthu” becomes taboo because talking about sex is still a taboo things in Indonesia especially in Java because not according to the norm of people in Ngenep Village.

❖ *Matamu picek*

Matamu picek is a combination of “matamu” which means “your eyes” and “picek” means “*blind*” but when these two words become one sentence can change the meaning become impolite because it used to mocking person who can’t find or can’t see something easily.

❖ *Budek*

The word “budek” means “*deaf*” is used to mock a friend or someone who can’t get along with the conversation.

❖ *Nyocot*

The term “nyocot” originates from the Javanese word “cocot” which means mouth. However, the word “nyocot” has become a taboo word due to its meaning of someone who talks a lot and potentially disturbs others. It is used to address individuals who talk too much with the intention of making the person stop talking.

❖ *Mbadok*

The term “mbadok” is usually used to refer to an animal that is eating. However, if this word directed towards a human, it become taboo because it is considered impolite to use it to describe a person.

❖ *Cangkeme*

The term “cangkeme” originates from Javanese word “cangkem” which means mouth. The term “cangkeme” is used to insult someone whose speech lacks ethics towards others or who says something inappropriate to discuss. In Ngenep village, when someone hears another person expressing something indecent, they use the word “cangkeme” to make the person aware that the statement they made is inappropriate.

❖ *Dhengkulmu*

The term “dhengkulmu” means “*your knee*” The phrase “dhengkulmu” is often used as an expletive when someone does something stupid.

❖ *Ndasmu*

The term “ndasmu” is a coarse expression that falls under the category of rude informal language or called *ngoko kasar*. It carries the meaning of “*your head*”. The use of “ndasmu” is considered as impolite when it used towards humans because the word “ndas” is a pronoun for the head of animal, whereas the more polite pronoun for human head is “sirah”. The word “ndasmu” is used to tell someone who says something impolite as a swearing word.

❖ *Gundulmu*

The term “gundulmu” means “*your head is bald*” in English. However, in terms of usage, it is similar to the word “ndasmu” which directed towards someone when they say something unpleasant or offensive

❖ *Mbiahmu*

The term “mbiahmu” means “*your grandparents*”, but it become taboo because the term “mbiahmu” refers to older people and using this word is considered impolite, especially if

the intention is to mock or tease other person.

❖ *Buapakmu*

The word "*buapakmu*" means "*your father*", it become taboo because it refers to parents name and using this word considered impolite because mostly the word "*buapakmu*" has bad intention to teasing other person.

❖ *Mbak*

The word "*mbak*" used to call young women or someone who is younger call an older women "*mbak*" in Javanese language.

❖ *Mas*

"*Mas*" is a term used to address an older elder men or is commonly used to refer to a men in Java.

❖ *Mbokdhe*

"*Mbokdhe*" is an abbreviation of "*mbak gedhe*" in Javanese language, where "*mbak*" is a term to address an older sister or woman, and "*gedhe*" means older sister in friendly manner. The term "*mbokdhe*" can also used to call "*aunty*" in Java.

❖ *Pakdhe*

"*Pakdhe*" is an abbreviation of "*pak gedhe*" in Javanese language, where "*pak*" is a term to address an brother, and "*gedhe*" means older but the term "*pakdhe*" means "*uncle*".

c. Taboo Words Related to Palemahan in Ngenep Village

The people of Ngenep Village as humans have an attachment to nature and the environment which must be maintained in harmony. This is called *Palemahan*. The following are taboo words related to *Palemahan* in Ngenep Village, namely:

Tabel 2 Taboo Words Related to Palemahan in Ngenep Village

No	Taboo Words	Description
1.	<i>celeng</i>	The word " <i>celeng</i> " is another word for " <i>pig</i> ".
2.	<i>kirik</i>	name for the animal " <i>dog</i> "
3.	<i>bedes</i>	name for the animal " <i>monkey</i> "
4.	<i>asu</i>	The word " <i>asu</i> " means " <i>dog</i> " in javanese.
5.	<i>bajing</i>	The word " <i>bajing</i> " is another word for " <i>squirrel</i> ".

Based on the table 2, there were 5 taboo words found in the domain related to *Palemahan*. These words such as; *celeng*, *kirik*, *bedes*, *asu*, and *bajing*. Each of them will be explained as follows:

❖ *Celeng*

The word "*celeng*" is another word for "*pig*". In Ngenep village, saying the word "*celeng*" is considered taboo if the person intention is to make another person feel bad or sometimes this word is used because someone do stupid things and their friends mocking at that person.

❖ *Kirik*

The word "*kirik*" is another word for "*dog*". In Ngenep village, saying the word "*kirik*" is considered taboo because it is a swearing word. So, if you say the word "*kirik*" to someone, it is considered impolite in Ngenep village is considered taboo when used by someone who has the bad intention or to mocking someone.

❖ *Bedes*

The word "*bedes*" is another word for "*monkey*". In Ngenep village, saying the word "*bedes*" is considered taboo because it is a swearing word. So, if you say the word "*bedes*" to someone, it is considered impolite.

❖ *Asu*

The word "*asu*" means "*dog*" in javanese. The word "*asu*" in Ngenep village is

considered taboo because it is a swearing word. So, if you say the word "asu" to someone, it is considered impolite because "asu" is an animal's name so, its inappropriate when the word "asu" used to calling or mocking people.

❖ *Bajing*

The term "*bajing*" means "*squirell*". In Ngenep village, saying "*bajing*" usually has bad intention and so, the word "*bajing*" is considered as a taboo word.

DISCUSION

This section shows that the research discussion regarding the findings presented in the previous section. This research has succeeded in describing taboo words in Javanese language spoken by people in Ngenep village. Based on the findings in this study found 33 taboo words were obtained based on the classification of three domains contained in the Tri Hita Karana concept which consist of; *parahyangan*, *pawongan*, and *palemahan*. The use of taboo language in Ngenep Village is still often used by parents as a form of intimacy, expression of anger, entertainment and comedy. However, the younger generation in Ngenep Village no longer uses taboo language because of a cultural shift that has caused the younger generation to no longer use Javanese. They more often use Indonesian as a second language. Culture and language are interrelated and have the highest position in the social context (Crystal, 2002).

Based on research findings, the culture of the Ngenep Village community uses taboo language which is almost rarely used anymore due to language shifts. This can lead to language extinction. Crystal (2002) states that if a language experiences extinction it will have an impact on cultures which also experience extinction. Therefore, there is a need for language revitalization to maintain language taboos that are shifting due to modernization which can cause language extinction (Hinton, 2001). These two theories are interrelated in an effort to maintain the use of Javanese in Javanese Village. Apart from that, the culture of using taboo language must also be preserved as a way of preserving variations of the Javanese language to be passed on to the next generation.

The results of this research link the 3 domains that related to Tri Hita Karana and also the theories of Frazer (1955) and Montagu (1973) in classifying taboo words, taboo forms and taboo references. Taboo words in this study are grouped based on 3 Tri Hita Karana domains: *Parahyangan*, *Pawongan*, and *Palemahan*. Meanwhile, taboo words are grouped and divided based on the type 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 Laksana's theory (2009) which states 15 references to taboo words obtained from this research.

From the findings of this research, it states 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 this findings with the culture and language of the Ngenep Village community, where culturally the village community is still tied to the Javanese 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 Ngenep Village, Malang Regency, East Java.

KESIMPULAN

Based on the objectives of this study and the finding mentioned in the previous chapter, this study concluded:

In Ngenep village, it was found that there are thirty-eight (38) taboo words which are

classified into three domains in the Tri Hita Karana concept. In Parahyangan domain there are two (2) words, including; "*Gusti Allah mboten sare*" and "*ya Yesus*". Twenty-six (26) words including; "*jancok, raimu, utek telo, ngaceng, tempik, turok, kontrol, jembut, perek, lonthe, kimchil, kenthu, matamu picek, budek, nyocot, mbadok, cangkeme, dhengkulmu, ndasmu, gundulmu, mbiahmu, and buapakmu*", are classified into pawongan domain. Five (5) taboo words, namely; "*celeng, kirik, bedes, asu, and bajing*" are classified into palemahan domain.

In term of taboo forms, this study found Ten (10) words are classified into three forms, namely; abusive, cursing and swearing forms. Eight (8) words including; "*ndasmu, jancok, raimu, jembut, nyocot, cangkemu, gundulmu and dengkulmu*" that are classified as abusive. Two (2) words namely; "*utek telo, and matamu picek*" are classified as cursing and One (1) word, namely "*Gusti Allah mboten sare*" is classified into swearing.

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