

**AN ANALYSIS OF TABOO LANGUAGE IN THE CULTURE
OF THE GAYO COMMUNITY, CENTRAL ACEH REGENCY**

(A Descriptive Qualitative in Gayo Lut Community)

Skripsi

submitted in partial fulfilment of the requirement for the degree of
Sarjana Pendidikan

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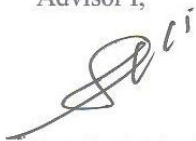
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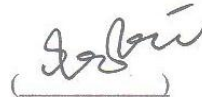
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The researcher hereby declares that this thesis is her own writing, and, it is true and correct that there is no other's word or statement, except word or statement that is referred in the references. All cited words were quote in accordance with the ethical of academic writing.

Banda Aceh, December 23th 2022



Masniar

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This research was appointed as an effort to realize the use of taboo language, namely learning taboo language cantered on the gayo community, Central Aceh Regency. Community involvement in the process of discovering taboo language among the gayo community is to remind them of good manners and ethical speaking procedures.

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benefits and contribute to the development of taboo language learning in the future.

Banda Aceh, 20 July 2022

composer,

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ABSTRACT

Masniar. 2022. An analysis of taboo words in the culture of the Gayo community, central Aceh regency". (A descriptive study at the Gayo community, central Aceh regency)

Advisor I Dr. Sariakin, M.Pd, & Advisor II Mulyadi Syahputra. M.Pd

Taboo language is part of the culture, in general taboo is a language that is forbidden to speak because it is considered taboo or forbidden. Taboo language its self can be described in the form of words that can hurt, insult, shock, disrespect or be rude. This taboo language is often used by a speaker both personally and interpersonally. This study aims to find out what the definition of taboo languages in the culture of gayo lut community Central Aceh and to find of What are the taboo languages and the cultural meanings, values contained in these taboo languages of the Gayo people of Central Aceh Regency. This study used interview open-ended for gathering data and used a descriptive qualitative design in order to analysed data. Data collection was carried out to 9 informants selected by purposive sampling. samples taken from 3 sub-districts where there are still many people who use the Gayo language and are very thick with customs and culture, Namely Kebayakan sub-district with 3 people, Bebesen sub-district with 3 people, Lut Tawar sub-district with 3 people. The data analysis technique used is to collect as much data as possible, check the validity of the data, describe all the data, analyse the data from interview informants, to check the truth of the data obtained from informants and to draw conclusions. The results of this study indicate that 41 taboo languages were found, then these taboo words were divided into two groups of taboo words, namely taboo words and taboo words which became taboo because of the situations and conditions that caused these words to become taboo.

Keywords: Language, Taboo Language, gayo language, culture, gayo community.

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BAB I INTRODUCTION

This chapter discusses the background of the study, the problem identification, the limitation, the limitation of the problem, the research question, the research goal and objectives, and the research benefits.

1.1 Background of study

Language is an interaction that occurs between humans by using language as an intermediary. In language, there are elements of culture in which there are values related to human life as social beings. Language is used as a medium of communication in social interaction. Therefore, language cannot be separated from human life, this is related to human life as social beings.

Taboo language is part of culture, in general taboo is a language that is forbidden to speak because it is considered taboo or forbidden. Taboo language itself can be described in the form of words that can hurt, insult, shock, disrespect or be rude. This taboo language is often used by a speaker both personally and interpersonally.

In gayo society, taboo acts or quotes are often associated with sumang, because a sumang is a customary law that limits people from doing things that deviate. Because in this developed era, some people are easy to say taboo words or what the gayo people know as sumang words, dirty, dirty, and bad words and can hurt other people's bad feelings. Those taboo and dirty words seemed to have become his nature and character, so easy to pronounce and hard to remove. It's so easy to utter insults and make other people happy. Very often we

hear utterances such as the names of animals, for example; “dogs, pigs, monkeys, horses”, and other harsh words that are not appropriate to be spoken to others in a language that is not polite in this life. In fact, in this millennial modern era, the development of sumang or taboo and rude words is increasing. Talking sloppily, dirty, and rude is very closely related to the surrounding environment.

There are many factors and things that cause society, children and adolescents to speak and talk taboo, such as gibberish, rude, ugly and dirty. First, they say it to vent emotions or to be proud. Children think that saying rude is a natural language used by adults or parents. Because young people want to feel mature, they also use the words sumang exemplified by their parents (jematue) who say sumang in front of their parents. Second, some people think that by talking sloppily and dirty, they will be seen as slang, brave, great, or macho by their friends.

This is Kridalaksana (in Susila Marpaung 2020) explaining taboo language is speech that is prohibited, either because of a harmful force (positive taboo) or because of a power that pollutes or destroys one's life force (negative taboo). Based on the opinions of these experts, it can be concluded that taboo language is speech in the form of a prohibition on actions taken by a person or group of people according to the customs, religion, beliefs, or habits of the local community.

The people in Aceh Tengah Regency are people who believe in taboo language. This is because people in Central Aceh Regency have a different

perspective on objects in their environment. Islam so that it gives birth to a view in the life of its people.

The people of Central Aceh Regency consider that saying the word prohibition or taboo will bring havoc and get a bad view from the local community. They thought that when they spoke the taboo word, it would bring disaster. The people of Central Aceh Regency refer to taboo language as *kemali* (words that are inappropriate to say). Something that is forbidden is contained in their language and culture so that it coexists with their daily life.

Based on the description above, it can be concluded that taboo language has a close relationship with culture. Allan (in Rahardi, 2005:52) states that in order for the communication process between the speaker and the speech partner to run well and smoothly, the speaker and the speech partner must prioritize the principle of good cooperation. More than that, he argues that one way of good cooperation can be done is by politeness in language to the speech partner.

Ohoiwutun, (2007: 50) states that community culture is influenced by various factors, one of which is geographical factors. Likewise, with the people of Central Aceh Regency. Geographical differences and the professions of the people of Central Aceh Regency lead to different mindsets. This difference includes the belief in language politeness. As in the belief that people work as farmers who own fields in the middle of the forest, there are certain sentences that are forbidden to say when in the middle of the forest. However, this prohibition does not apply to people whose environment is outside the forest.

For example, a farmer who opens a garden in the forest may not say "kule" or "Tiger". At first glance the word sounds ordinary and ordinary. Linguistically, the use of the word is also appropriate and has a clear meaning. However, the people of Central Aceh Regency believe that these words should not be said when they are in the middle of the forest because if people say the name "Kule" then the animal will come to people in the forest. so, the substitute for the sentence must be "Reje" or King.

In this regard, Sibarani (2004:35) states that in relation to culture, language has all the characteristics of that culture. Language also belongs to members of Society; language is transmitted socially. Language is reflected in human ideas, actions, and creations. Language as a means for humans to play a role, act, interact, and function in people's lives, and language can also make humans happy through the messages conveyed.

As a study related to culture, research on taboo languages in Central Aceh Regency is interesting to do because its existence cannot be separated from the cultural system that regulates the social life of its people. As far as observed, research on taboo languages in Central Aceh District has never been carried out.

Research conducted by Riza Mutia (2018) with the title "Description of taboo language in the teunom community of Aceh Jaya Regency". The results of this study indicate that the context includes: what are the taboo acts in the teunom society, this study aims to find out the taboo acts in the teunom society. The results found in this study are that there are 41 taboo words, and some of them are buya, rimung, elephant, nie, cagee, unoe, sira, razor.

The research conducted by Junaidi (2019) entitled "The context of using taboo language as speech ethics education in pidie society". The results of the study indicate that the context includes: conversation and hearing of the conversation, the setting or place of the conversation, the time of the conversation, the topic or event being discussed, the atmosphere or situation of the conversation. And the purpose or intent of the conversation. As for one way that can be done to minimize the direct pronunciation of taboo languages in life, especially taboo language of words, pidie people use euphemisms. However, there is no form of duplication of words to replace the taboo language of swearing that aims to verbally attack others, other than the speaker must be silent and avoid it.

Research conducted by Arini AR (2015) entitled "taboo expressions in participant speech in participant speech at the Indonesia lawyers club event at TV One station". The results showed that based on the references, the researchers found nine taboo words originating from circumstances, taboo expressions related to dirt, animals, religion, nature, actions, supernatural beings, government policies, sex activities.

Based on the problems above, the researcher wants to know what are the taboo languages found in the Gayo Lut community Central Aceh Regency. Therefore, the researcher is interested in conducting a research entitled ***“An Analysis of taboo Word in the culture of Gayo Lut Community Central Aceh Regency”***.

1.2 Research Question

Based on the description of the background of the problem above, several problems can be identified, Namely:

1. What the definition of Taboo language in the culture of the Gayo Lut community
2. What are the taboo languages and the cultural meanings, values contained in these taboo languages?

1.2 Research Objective

Based on the research questions thus the aims of this research are:

1. To find of what the definition of Taboo language in the culture of the Gayo Lut community
2. To find of What are the taboo languages and the cultural meanings, values contained in these taboo languages?

1.3 Research Significance

This research is expected to have benefits. The benefits of this research are practical benefits and theoretical benefits as well as benefits for researchers:

1. Benefits for the community, especially the people of Aceh Tengah Regency, are expected to be additional knowledge and information to avoid the occurrence of taboo language pronunciation in interacting, especially for Gayo speakers in Central Aceh Regency.

2. The benefits are expected to be able to contribute and contribute to science in linguistic studies and can be used as a reference for other similar studies.
3. For researchers, this research is additional knowledge for the author himself, especially for children today, of course there is still a lack of knowledge about the context of using taboo language in the people of Central Aceh Regency.

1.4 Scope of Research

In this study, the researcher limits the scope of the research which is not too broad. Therefore, the researcher limits this research to the analysis of taboo words in the culture of the Gayo Lut people, Central Aceh District.

BAB II

LITERATURE REVIEW

In this chapter, the researcher will present the theoretical review related to the research. It will discuss the data that is the object of research so that the research carried out is precise and directed. in this study concerns the use of taboo language in the culture of the people of Central Aceh Regency. Some of these theories are explained as follows:

2.1 Language

Language is a very important element of culture. culture and language are two very important systems. If culture is a system that regulates two human interactions, language is the means for these interactions to take place. Therefore, in simple terms, language can be interpreted as a tool to convey something that comes to mind. more clearly language is a tool for interaction or a tool for communication, in the sense of a tool for conveying thoughts, ideas, ideas, concepts, or feelings. In sociolinguistic studies, language is defined as a symbol system, in the form of sounds that are productive, dynamic, diverse and human. each individual can behave in the form of language, and this individual language behaviour can have a broad effect on members of other language community members. but the individual remains bound by the "rules of the game" that apply to all members of society.

Language is often regarded as a social product or a cultural product. even is an inseparable part of culture. even an inseparable part of that culture. As a social or cultural product, of course, language is a place for social aspirations, community activities and behaviour, a place for cultural attitudes, including technology created by people who use that language. language can be considered a "mirror of its times". it means that language, in a certain period, accommodates what is happening in a society.

In other words, the meaning of language is a communication tool to convey the contents of one's heart, thoughts, and feelings to others. The meaning of communication in English is "communication", which comes from the word "commonicatio" or from the word "communis" which means "same" or "same meaning". Communication provides shared understanding with intent by changing the thoughts, attitudes, behavior, recipients, and actions of communicators.

Language is one ability to interact with other human beings, using signs like us and movement. Natural language is speech, but any language used can be channelled to a second medium using audio, tactile or visual behavioural responses. This is because the nature of human language is independent of modality. In general, language refers to beliefs about something that are acquired from the thought processes used to learn and understand complex communications or the way pronunciations are acquired or rules.

Every language relies on a process of designation or similarity that connects signs to certain meanings. Language is one of the characteristics and characteristics of humans that most distinguish humans from humans and other

creatures. Language as a communication system is part of a cultural system, even a core part of culture. Language is one of the results of human culture, while human culture is also influenced by language. More importantly, human culture cannot exist without language because language is a factor that makes culture possible. So, language is a reflection of the culture of a society.

There are many definitions of language, as most linguists have different concepts related to their different views on aspects of language itself. According to Kridalaksana (in Sutarman, 2013) language is a system of sound symbols used by members of a society to work together, interact, and find themselves. More than that, language is also a social identity that reflects the attitudes, behaviour, mindset, and culture of the group.

Therefore, it is not an exaggeration if there is a Malay proverb that says "language shows the nation". It is the language that most directly reflects the thoughts of a nation. The mindset, outlook on life, behaviour and culture of community groups will be seen in their language. There are many more definitions of language put forward by linguists. Each of the limitations put forward generally has the same concept.

Although there are differences and differences. Apart from these possible differences, it can be said that culture is a portrait of the interactions that exist between humans and humans, humans and objects, and humans and creators. Language is an important tool in the process of interaction and communication both between individuals and between groups of people. Culture is developed,

disseminated, and passed on to the next generation using language media. The culture of a group of people cannot develop without language.

2.2 Taboo Language

Taboo was first used by Captain James Cook on his voyage around the world in Tonga, Polynesian Islands in 1777. The basic concept of taboo has not changed until now, namely "prohibition". However, changes that occur in taboos are in the substance, source, and type of sanctions (Laksana, 2009).

Trudgil in Kusumayani (2013) states that taboos exist in almost all cultures and languages. However, taboos are not universal. This is in accordance with what was stated by Rosidin (2010). the explanation is as follows: the taboos created by each culture and language often overlap. There are many cross-cultural taboos and there are also taboos that are unique to a particular culture. Although taboos are not universal and each language has its own number, distinctive form of taboo, there are certain subjects and concepts that are inherent in all cultures.

Apart from the above definitions, the term taboo is also defined as: 'abstinence' or 'abstinence' which means the same as 'prohibition'. People who violate taboos, taboos, or prohibitions will get a severe occult punishment. The person who violates the taboo on his feelings becomes restless and his life is filled with anxiety. This feeling arises because in his heart he still believes that people who violate taboos will definitely get in trouble.

According to Cook in Sumarsono (2007:258) taboo is a comprehensive term but generally indicates something that is prohibited. This explains that taboo

is the same as taboo or social prohibition, action and culture. In its primary form, the concept of taboo, as described by European South Sea explorers, corresponds to the somewhat vague idea of "something that should not be touched". Either because of disgust or us. Despite the more or less exotic origin of the word, the semantic area it covers corresponds to the social realities and concerns of present and past societies and, in fact, has become rather comprehensive in its scope, as it has stood for a large number of avoidances behaviours.

According to Allan & Burridge, (2006) taboo is a local word and prohibits includes things that should not be a cultural point of view. Taboo words have a close relationship with swear words where people who use swear words in public will annoy many people who hear them (Aditia, 2011). In this case, swear words have similarities with taboo words. Taboo words may not be used in public and swear words are also not allowed.

Wijana and Rohmadi (2012) state that based on the psychological background of motivation, the word taboo arises because of three things, namely: something scary, something unpleasant, and something inappropriate or polite. Wijana further stated that there are three forms of taboo, the first is taboo as an effort to avoid direct disclosure of the names of God and spirits like the Jews. The Jews refer to the name of their God as "Master". Second, taboo which is a human effort to reveal unnatural things such as mentioning the name of illness or death. Third, something that when expressed inappropriately, such as utterances related to gender, body parts and functions, and some swear words.

Based on some of the opinions above, it can be concluded that the taboo on language is a prohibition on the use of certain words because they are considered to cause havoc, violate etiquette, defame, and incur the wrath of humans and God. A person who has practiced taboo language will usually feel bad feelings due to his words. In addition, the violation of taboo language will cause the relationship between the perpetrator and the surrounding community to be tenuous and the perpetrator can be ostracized.

2.3 Gayo Language

Gayo language is the authentic language of the gayo community as a means of communication used by members of the gayo community, rising in the form of sound symbols produced by speech instruments or even when gayo people want to communicate with each other in their family, social environment, social organization. and religion, culture and government, then people will use the original Gayo language as the mother tongue of their ancestors and ancestors from generation to generation from one generation to the next which is authentic and noble which can indeed be used to convey information and conversations. - conversations in various activities, aspects or joints of life and daily life of the gayo community where they communicate.

In the gayo language, it is not only able to communicate or converse with the native language of the gayo people. But it can also be in the form of expression, birth, facial expression, romantic expression, appearance, figure, appearance, look, face, form, cut marks, and gestures: head nodding, head tilting,

head shaking, movement, tongue sticking out, eye blinking, fists, hand waving, dance mimics, gestures, wiraga, wirama, wisara in theater, didong art, and other expressions are all forms of body language.

Gayo language is the language used by gayo people to communicate with each other. Gayo language is the language of the Austronesian family spoken by the gayo tribe in Aceh. Gayo language is the language of the indigenous people of Aceh, the gayo tribe or "*Urang Gayo*". Areas that concentrate on using the gayo language are Central Aceh, Bener Meriah, Gayo Lues Aceh as the westernmost province in Indonesia, harbouring various cultural treasures, including various tribes and languages.

In Aceh there are 13 tribes. Each tribe has its own language. Automatically the number of regional languages is also 13 languages, namely: Gayo, Aneuk Jamee, Singkil, Alas, Tamiang Klut, Devayan, Sigulai, Pakpak, Haloban, Leknon, and Nias. It should be noted that the regional language of Aceh is not Acehese. Acehese regional languages are a collection of regional languages used by the people of the province of Aceh, regardless of ethnicity, regardless of language, including Gayo. So, the Gayo language is part of the regional language of Aceh.

So, the Gayo language is the language used as a daily language by the Gayo Tribe in Central Aceh Regency. This gayo language has a relationship with the Karo Batak tribe in North Sumatra. The gayo language is spoken and concentrated in the districts of Central Aceh, Bener Meriah, Gayo Lues, and the multipurpose sub-districts of East Aceh District. These three areas are the core areas of the gayo tribe. Gayo language is included in the Malayo-Polynesian

language family as mentioned by Domenyk Eades in *A grammar of Gyo: A language of Aceh, Sumatra*: “a branch of the Austronesian language family. The Malayo-Polenician language is spoken in Taiwan, the Philippines, mainland Southeast Asia, Western Indonesia”.

2.4 Culture

According to Syukri and Sabariah, (2021) In gayo culture, the taboo language in the gayo community is known as sumang or kemali language, that is, there are similarities or common ground, the meeting point is that it is both strictly prohibited, both by Islamic sharia norms and gayo customary rules. Taboo language is an immoral act committed by someone who is prohibited by custom. Therefore, taboo words in the gayo community are prevented by forming a sumang custom, an effort to make rules or instructions in social life which is functioned to build a person's "nahma" or authority, both for those who have done it or for those who have been treated.

Between humans, society, and culture, the relationship is a relationship, where from this relationship it can be concluded that humans who give birth to culture and culture live, grow, and develop what society needs to improve the quality of life and life. Parwata (2016:6). According to Koentjaraningrat 1989 (in Parwata, (2016:6), culture is an abstract and intangible ideal form in the human mind which can be in the form of ideas, ideas, norms, beliefs, and so on It can be concluded that culture is something that will affect the level of knowledge, and

includes a system of ideas or ideas that exist in the human mind so that in everyday life culture is abstract.

Culture is objects created by cultured humans, both in the form of behaviour, as well as tangible objects, such as patterns of behaviour, life equipment, language, social organization, art, religion, all of which are intended to help humans continue their lives. In society. Culture is born from within because it is related to the language, traditions and customs of the people.

Trudgill (2008) In daily life. taboo is characterized by something that is supernaturally unacceptable or considered as an immoral, inappropriate, and terrible character because it relates to prohibitions and violations of moral values, insulting attacks, and even judging someone or members of society illogically.

2.5 Gayo Lut Community

The Gayo tribe, calling themselves "Urang Gayo" namely Gayo people, are indigenous people who live throughout Central Aceh district in four sub-districts (former Gayo Lues Kewedanaan) which belong to the Southeast Aceh district, and in Seberjadi Lokop sub-district, which is located in Seberjadi Lokop district. east Aceh. Central Aceh district is located in the middle of the province of the Aceh Special Region.

The gayo Lut community is an integral part of Indonesian society, which has regulations regarding various flowers, and is preserved from the efforts of the ancestors of the gayo tribe. In the gayo tribe or society these rules are called

"customs". In practice, tradition contains meaning and meaning (broad meaning), including all things that a community or person becomes accustomed to doing.

Gayo belongs to the Malayo-Polynesian branch of the Austronesian language family. The Malayo-Polynesian language is spoken in Taiwan, the Philippines, mainland Southeast Asia, and western Indonesia (Eades 2005:4). This language (Gayo language) is part of the Malayo-Polynesian language, and is grouped into the Austronesian division as described by Merrit Ruhlen above. In particular, it is still unknown when and the periodization of this (Gayo) language development. To be sure, this language has existed since this tribe inhabited this area. The Gayo tribe itself has existed in Aceh (Peureulak and Pasai, the east coast and parts of the north coast of Aceh) since Christ (Ibrahim, 2002:1).

As the early history of the formation and periodization of this language, a comprehensive study is needed involving various disciplines, especially historical linguistics, linguistic linguistics and sociolinguistics to know for sure. The gayo community is one of the ethnic groups that inhabit the gayo highlands in the central part of the aceh province. Based on the 2010 census, the number of gayo people living in Aceh Province reached 336,856 people. The Gayo tribal area includes Central Aceh District, Bener Merry District and Gayo Lues District. Gayo language is the language used as a daily language by the gayo tribe. The Gayo language is related to the Karo tribe in North Sumatra. This language belongs to the language group called "Northwest Sumatra-Barrier Islands" of the Austronesian language family.

External influences, namely languages outside the Gayo language also affect the dialect variations. The Gayo language in Lokop is slightly different from the Gayo language in Gayo Kalul, Gayo Lut, Linge and Gayo Lues. This is due to the influence of the Acehnese language which is more dominant in East Aceh. Likewise, with Gayo Kalul, in Aceh Tamiang there is more or less Malay influence because it is closer to North Sumatra. Then, Gayo Lues is more influenced by the Alas language and Karo language because they interact more with the two tribes, especially the Gayo community in Southeast Aceh district called Gayo Alas (Silfita Yani 2019:19).

According to the Gayo tribal dialect (M.J. Melalatoa 2016), the Gayo Lut dialect consists of the Gayo Lut and Deret subdialects, while Bukit and Cik are subdialects. Likewise, the Gayo Lues dialect consists of the subdialects of Gayo Lues, Gayo Alas, Gayo Serbejadi. The Serbejadi sub-dialect itself includes the Serbejadi, Lokop and Kalul sub-dialects (1981:53). Meanwhile, Baihaqi Ak., et al said that the number of Gayo dialects was in accordance with the distribution of the Gayo tribe (Gayo Lut, Deret, Gayo Lues, Gayo Alas, Gayo Lokop/Serbejadi and Gayo Kalul). However, the dialects of Gayo Lues, Gayo Alas, Gayo Lut, Gayo Lukup/Serbejadi, Gayo Kalul and Gayo Seret can be said to be the same or very close together. In Gayo Lut itself there are two dialects called the Bukit dialect and the Cik dialect (1981:1).

In Gayo language, (calling someone) with a different call, to show courtesy, courtesy and respect. The use of *ko* and “*kam*”, both mean you (you). Calling “*ko*” is usually used from parents and/or older to younger ones. *Kam*

himself said more polite than ko. Gayo Lut language is considered more polite and refined compared to other Gayo languages.

2.6 Conceptual Framework

The conceptual framework is the relationship between theories or concepts that support research that is used as a guide in developing systematic research. The conceptual framework serves as a guide for researchers to systematically explain the theories used in research and the basis for thinking in solving or highlighting problems.

Taboo language is the prohibition of the use of certain words because they are considered to bring disaster, violate etiquette, defame, and anger humans and gods. A person who has practiced taboo language will usually feel bad feelings due to his words or actions. Therefore, the researcher focuses on the use of taboo language in the culture of the people of Central Aceh Regency.

BAB III RESEACH METHODOLOGY

This Chapter would discuss the methodology that would be used to answer the research question. It would present the research method, the nature of data, the data sources, the data collection, and data processing/analysis and interpretation.

3.1 Research Design

The method used in this research is a qualitative research method. This qualitative research is very suitable to be carried out in these conditions. Because qualitative research can easily help researcher to dig deeper into information related to a topic, which will then be used to determine research objectives.

This research uses a qualitative descriptive type of research, the design of this research is descriptive because the researcher wants to describe the conditions that will be observed in the field more specifically, transparently, and in depth in the field. In this qualitative descriptive study, the researcher must be able to become a key instrument in developing a description of information about the research topic. Next, this qualitative descriptive method is a method that is carried out by collecting data, describing data, and analysing data.

Forward, the Researcher want to collect data by interviewing people who have been selected according to the criteria that have been set as informants. By asking some questions about the taboo language in the area. interviews help researches to get more information to fulfil data to this research.

3.2 Research data and Sources

Based on the design of this Researcher, the type of qualitative data is expressed in the form of sentences and descriptions. Therefore, the source of data in this study is primary data. Primary data is data obtained directly from informants or objects to be studied. In this study, primary data was obtained through interviews with informants related to the researcher's discussion, which was equipped with written notes or using recording aids and so on.

Secondary data is data obtained by researchers indirectly through intermediary media. Secondary data obtained here by researcher from the literature, bibliography and other written sources. according to Sugiono, secondary sources are: "Sources that do not" directly provide data to data collectors, for example through other people or documents".

3.3 Research Location

The location used for this research is in Central Aceh Regency which is generally known as the Gayo tribe who uses the Gayo Lut dialect, in Central Aceh Regency there are 14 sub-districts, but in this research the researcher took 3 sub-districts as samples for research, namely Kebayakan District, Lut District. Tawar, Bebesen sub-district. The reason the researcher took the three regions as samples because of the researcher's initial observations.

First, the area is still thick with customs and culture both in terms of language, customs and traditions. one example of a custom that is still used by the community in the area is the application of the *sumang* custom, one of which is

sumang perceraken (words that are not well spoken). Second, in this area it is still rare to find immigrants in the area. People in the area still use the Gayo language to interact with fellow people in the area. then in the area also found many elders and cultural observers as well as art activists so of course it is not difficult for researchers to find information in the area. Third, some considerations of researchers, among others, because of the time, effort, and the location of the area which is very strategic and easily accessible by researchers. Therefore, the researchers took research locations in these three areas.

3.4 The Subject of Research

The subjects of this research are the Gayo tribe community in central Aceh district. Then the chosen subject will be the researcher's informant when collecting information. Informant is someone who has information about the object of research. Informants in this study will be interviewed directly or commonly referred to as resource persons.

Determination of the subject in this study using purposive sampling technique. This purposive sampling technique is a technique of taking the subject to be used as an informant or resource person with a specific purpose in accordance with the research because the person is considered to have the information needed for research. In this case the researcher selects informants who are considered to know the problems to be studied and are able to provide information that can be developed to obtain data.

According to Mashun (2005:135) in silfitayani 2019), in each research area at least three informants are needed. So based on this opinion, the researcher took the subject that will be used as an informant in this research will be taken from 3 sub-districts in Aceh Tengah district, namely Kebayakan sub-district will be taken 3 informants, Lut Tawar sub-district 3 informants, Bebesen sub-district 3 informants. The total number of informants that will be used is 9 people.

According to Mashun 2005: 135 in silfitayani 2019 the criteria for people who can be used as informants in language research are as follows:

1. Age between 25-65 years (not senile)
2. The selected informants are not senile
3. informants who were born and raised in the village, and have never or rarely moved from their village and rarely or never left their village.
4. Have a maximum education of basic education (SD-SLTP).
5. Have pride in his isolex
6. Can speak Indonesian
7. Physically and mentally healthy

3.5 Research Instrument

The instrument used in this research is an open-ended interview. This open-ended interview is a free question that allows answering in an open-ended text format. Questions that require deep thought and are more than simple one-word answers. So that the informants can answer based on their complete

knowledge, feelings, and understanding. That is, the answer to this question is not limited to yes or no option questions.

The design of the interview questions was made by the researcher himself with reference to the taboo language material in the gayo culture of Central Aceh district. The questions made by the researcher will serve as a guide when interviewing informants at the location.

3.6 Data collection technique

The data collection technique used in this study is interview open-ended. In this interview, the researcher explores data, information, and information from the research subject through this interview. Researchers make direct contact face to face between information seekers and sources of information. In this interview, various kinds of questions have been prepared. In this study, the researcher used in-depth interviews namely, when the researchers asked questions, the interview was free to answer without any restrictions while still asking the question.

The interview was conducted in May 2022 This interview was conducted with the Gayo community, Central Aceh Regency in three sub-districts, namely Kebayakan District, Bebesen District and Lut Tawar District. Each of these sub-districts the authors took three informants as samples.

Data collection techniques in this study were done by listening, involving, and taking notes. Listening technique is a technique that is done by listening to the actual use of language, Engaging technique is a technique of providing data which is done by holding a conversation, Furthermore, the note-taking method is an

advanced method that will be carried out with the note-taking method (in Rahardi 2009:33). In order to avoid the writer's misunderstanding, the recording technique will also be carried out simultaneously. This method is also often referred to as the interview method or interview.

Data obtained from interviews were recorded in field notes which consisted of two aspects, namely description and. Descriptive notes are natural data that contains what is seen, heard, seen, witnessed, and experienced by researchers about the phenomena at hand, while reflection notes are notes that contain impressions, comments, researchers about the findings found and are material for data collection plans for study. Data collection steps what the researchers will do is as follows:

1. Researchers first prepare the tools or equipment needed for interviews, namely interview sheets, stationery and recorders.
2. Meet the selected informants in the field.
3. Record the informant's biodata on the provided interview sheet.
4. The recording device was activated then the researcher started the interview with the informant by asking some questions that had been provided.
5. Asking questions one by one until the end (after the researcher finished reading one question, the informant immediately gave answers to the question).
6. Record information in the form of answers from informants on the sheets provided.

7. Close the interview after all the questions have been answered by the informant and turn off the tap that was previously turned on.

3.7 Data analysis technique

Data analysis techniques are the steps taken to be able to conclude the answer to the problem. According to Sugiyono (2013: 244), data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation by organizing data into categories, describing them into units, synthesizing, compiling into categories. pattern, choose which one. use. Important and what will be studied and make conclusions so that they are easily understood by themselves and others.

The technical meaning of data analysis in this research is the result of interviews with informants in Central Aceh District. The steps taken in data analysis in this study are as follows:

1. Researchers combine all data obtained from 9 informants.
2. Researchers classify words into taboo language classifications.
3. Researchers describe taboo language words that are obtained.
4. The researcher concludes that several words are in each of the taboo word classifications that exist in the Gayo Tribe community, Central Aceh Regency.

Data analysis technique is the process of simplifying data into a simpler form so that it is easier to understand and apply. data analysis activities are carried out continuously until the data becomes saturated (Miles and Huberman, 2009:

41). The four stages schematically in the data analysis proposed by Miles and Huberman can be described as follows.

3.7.1 data condensation

Data reduction is a process of selection, focusing, simplification, and abstraction of raw data obtained in the field. Data reduction was carried out during the research, during the field research, until the report was compiled. Data reduction is part of data analysis with a form of analysis that sharpens, classifies, directs, discards unnecessary data, and organizes data so that final conclusions can be drawn and verified.

3.6.2 data display

Data and information obtained in the field are entered into a matrix, the data is presented according to the data obtained in research in the field so that researchers will be able to master the data and not be wrong in analysing data and drawing conclusions. Data presentation aims to simplify complex information into simple data so that it is easier to understand

3.6.3 data verification

Drawing conclusions is an attempt to find or understand the meaning, regularity of patterns of clarity, and the flow of cause and effect or proportion. The conclusions drawn are immediately verified by looking and questioning again while looking at the notes to obtain a more precise understanding.

BAB IV

RESEARCH RESULT AND DISCUSSION

In this chapter, the researcher presents the research findings to answer the research questions mentioned in the first chapter. In addition, in this section the researcher discusses the use of taboo language in the culture of the Gayo Lut community in Central Aceh Regency.

4.1 Research Finding

The interviews were conducted using a purposive sampling technique with 9 key informants conducted in three sub-districts, namely Kebayakan sub-district, Bebesen sub-district, Lut Tawar sub-district in Central Aceh district. The interviewees were successfully interviewed intensively using the initials RF, SS, MA, SB, IW, EH, TA, AH, and SY.

Interviews with resource persons in the sub-district were mostly 3 people with initial RF conducted on Monday, 28 March 2022, resource persons with the initials SS and MA were held on Friday, 20 May 2022. Interviews with informants in Bebesen sub-district were 3 people with the initials SB, IW, EH held on Saturday, May 28, 2022. Interviews with resource persons in Lut Tawar sub-district totalling 3 people with the initial's TA held on Saturday, May 28 2022, resource persons with initials AH held on Friday, May 19 2022, the resource person with the initials SY will be held on Sunday, May 29, 2022.

The research was conducted from March to May, to strengthen the results of research interviews, a search was carried out on the Gayo-Dutch language

dictionary and Sumang books from the Central Aceh District Culture Service. All data from this research are described based on the focus of the research questions as follows:

4.1.1 The Result Finding of The Research Question No.1

1. The definition of Taboo language in the culture of the Gayo Lut community.

Researchers conducted interview, recording and documentation techniques to obtain data on taboo languages found in the Gayo Lut community. According to RF, taboo language is a word that is prohibited from being pronounced in the Gayo community, there is *sumang opat*, one of which is called *sumang perceraken*, namely things that are prohibited from pronouncing. RF Stated,

"In the Gayo Lut tribe itself there is a custom called *Sumang Opat*, *Sumang Opat* there are four things that are prohibited, one of which is *Sumang Perceraken*. *Sumang perceraken* is a word that is prohibited from pronouncing if spoken the speaker will get a bad view from the surroundings and will cause the other person to be offended or hurt. Now, the taboo language in the culture of the gayo community is often referred to as *sumang perceraken* or things that are strictly prohibited from being pronounced ". (interview, March 28 2022)

In line with the opinion of the sources with the initials SS, MA, EH, TA, and AH. Revealing that a taboo language is a language that should not be spoken because it seems impolite when spoken, people often refer to it as *sumang perceraken*. TA stated,

"This taboo language in Gayo Lut cannot be spoken, it has been included in a custom that has been formed from the time of the Gayo people's ancestors, namely *Sumang Opat*, in *Sumang Opat*

there is a name called *Sumang Perceraken*, don't talk about something that is inappropriate to say. ". (interview, May 28 2022)

The TA resource person said that the taboo language in the Gayo community's customs was the same as the one in the Gayo Lut community, namely *Sumang Perceraken* contained in *Sumang Opat*. The informant said that *sumang peceraken* which is generally often called taboo language is a word that has a different meaning when referring to it in different situations and conditions. Taboo language cannot be spoken because it can cause conflict and damage the honour of the speaker.

However, it is different from the opinion of the source with the initials SB, that the taboo language in the Gayo Lut custom is often referred to as the *Kemali* or Pamali language in Indonesian. *Kemali* also has four types of *kemali*, one of which is *kemali peceraken*, namely all attitudes and behaviours that are inappropriate in speaking. SB stated,

"Something that is forbidden to be said or done in the Gayo custom is often said to return, return to do something or return to talk about something for example, such as criticizing, insulting, talking about other people's ugliness. *cerak si kemali gere nguk I ceraken*, because the gayo community has been taught from a young age to be polite in speaking to those who are older or younger" (interview, May 28 2022)

However, the SY source also has a different opinion from the eight sources above, he said that there are many types of taboo language depending on the context of its use, both from social stratification or speech, the SY Stated:

"Actually, the language that is taboo depends a lot on the stratification of speech, so between children and parents, between brothers and sisters, between young women and young people, between fathers and mothers there are several taboo languages. Included in taboo language in aspects of life, for example agriculture, fisherman life on the lake, wedding parties, village feasts, including things in life, many taboo words depend on which perspective, if viewed from the social stratification of speech, there are several taboo sentences included in several things related to association, speech, actions, expressions so there are some taboo things. There are things that are not taboo between the ages but are taboo when mentioned for older people, the first taboo is regarding body anatomy, sex, gender, physical traits, some are congenital or an accident is large, it is taboo to mention the atmosphere, the context of actions involving *sumang opat*". (interview, May 29 2022)

The informant SY said that the taboo language was different from the *sumang perceraken* that existed in the customs of the Gayo Lut community. The taboo language and *sumang* that exist in the customs of the Gayo Lut community do have the same goal, namely the rules on how to speak politely, but both have differences if the taboo language looks at gender and age, but *sumang perceraken* is a general prohibition for all people and does not look at age or age. gender. SY Stated,

"*sumang perceraken* is more general in nature, he does not recognize gender and knows age, but if taboo knows age, then there is a taboo I talk to you but my conversation becomes not taboo when I talk to other people, well that's the difference". (interview, May 29 2022)

4.1.2. The research result finding of the research Question No.2

2. Taboo language and the cultural meanings, values contained in these taboo languages

Researchers conducted open-ended interview techniques, recording and documentation to obtain data on taboo languages in the culture found in the Gayo Lut community. The taboo language obtained from the three informants with the initials RF, SS and MA from the Kebayakan sub-district is as follows,

As Gayo people who adhere to religion, it would be nice to keep words from harsh words that can harm themselves and others and avoid harsh words, but taboo language itself depends on the use of the word, positive words can become taboo words, depending the circumstances in which, to whom it was said and when it was said. Then the RF source is also Stated:

“Forbidden taboo language is when someone who is older or younger says inappropriate words related to, for example, body organs such as intimate/pubic parts for example *tenek ni ine e*. it's an organ that shouldn't be spoken. There is also a taboo in mentioning the names of animals such as *asu*, or the names of wild animals such as elephants, *kule*, *telkah*. Gayo people believe that if we say the name of the animal in the forest, the animal will come to us, therefore it is strictly forbidden to say the name of the animal in forest areas”. And there are also things that shouldn't be said about illness, meaning if we mention it like praying or swearing someone to get sick or it can also give the impression of insulting or demeaning someone who has been affected by the disease, for example, like *mesupak*". (interview Monday, March 28, 2022)

There are 6 taboo languages found from RF sources, namely the taboo on mentioning body organs, namely *tenek*. It is taboo to mention the names of animals such as *asu*, *gajah*, *kule*, *telkah*, mentioning the name of the animal is

taboo when in the forest but it is not taboo to say it outside the forest. then it is taboo to mention disease, namely *mesupak*. As for the language that is taboo in the customs and culture of the Gayo Lut community, Central Aceh Regency, SS Stated:

"There are languages that are taboo in the Gayo Lut community, including the taboo on mentioning diseases such as *Inoo Anak Ni Pulan So Mutongkek*, so the word *mutongkek* should not be said because it will cause the person affected by the disease to feel humiliated. Well, in the Gayo Lut community, we quite often hear a mother telling her child when her child is beyond the expectations of parents, for example, *oo pekak, udel, maho, oyape gere pane!* actually such a word should not be said to a child because it can be affected by *tunung cerak* and will make the child really stupid. Now then, when someone challenges another person to a fight and then says *ku sepahen kase ko!* or a man bullies a woman with that sentence, it means raping, so that's different. Now there is also a taboo. When you say animal organs like *put nasu ko!*, it's very rude, yes, it should not be said under any circumstances and situations. Furthermore, we should not call a sane person with the word *oya mukunah ya!*, this should not be said, it might cause conflicts such as fights." (interview Friday, May20, 2022)

There are 7 taboo languages found from SS sources, namely the taboo on mentioning diseases such as *mutongkek*. then it is taboo to say swearing like *pekak, udel, maho*. Then it's taboo to say threats like *sepah*, then it's taboo to mention animal organs like *put nasu*, then it's taboo to call someone like *mukunah*. As for the language that is taboo in the customs and culture of the Gayo Lut community, Central Aceh Regency, the MA Stated:

"There is a taboo word when we say bad things to someone like *duyus di le ko wen!* Kat *Duyus* was taught not to, but her own thoughts were also not correct. If the word *duyus* is said carelessly this person will make the other person hurt, it's better if you teach someone to use better sentences. There is also a taboo when we ask someone about eating, for example, *jah nge*

nantak to kam wen! The word *natak* is considered very rude and should not be said, well there is also the word *muredol*, this is often said by *muredol* people who eat greedily. one cannot call people like *gelah ken pakan laya mi ko!* Well, this can be *tunung cerak lat batat kayu atu*, or whatever we talk about can come true, so it shouldn't be said. then there is also when we call other people for example *jogor ni pulan so len pedi!* The word *jongor* is rude, it would be better if it was replaced with the word *salak*. Well, younger people can't use the word *kam* because it's considered rude. Then you shouldn't say *ipak belangi* because if you say *ipak belangi* it means that something is wrong with the girl". (interview Friday, May 20, 2022)

The taboo language found from the MA resource persons was 7, namely the taboo on swearing such as *duyus*, *pakan laya*, then taboo on pronouncing body parts such as *jongor*, then taboo on saying certain words such as *nantak*, *muredol*, *ipak belangi*, *kam*. The taboo language obtained from the three informants with the initials SB, IW, and EH from the Bebesen sub-district is as follows.

"There are words that contain *jeral keloang* in the sense that *keloang* is *jeral* these are words that are very inappropriate to say, so all of them can be called *cerak jeral keloang*, termed because *keloang* in Indonesian is a fern that is slippery, so it is related to conversation which does not deserve to be termed a deterrent. Then today's young mothers often say that their children are Like *oo anak kapid!* So, we as Muslims are said to be infidels, so it is better for us humans who are educated to speak politely ". (interview Saturday, May 28, 2022)

There are 2 taboo languages found from SB sources, namely the taboo on mentioning swear words like a pagan child, then the taboo on mentioning certain words such as *jeral keloang*.

As for the language that is taboo in the customs and culture of the Gayo Lut community, Central Aceh Regency, IW Stated,

"For example, there are people who are older than me, so I can't call that person with the word *kam*, it shouldn't be said unless it's spoken to people of the same age as us". (interview Saturday 28 May 2022)

There are 1 taboo language found from IW sources, namely taboo in speaking like *kam*. Then As for the language that is taboo in the customs and culture of the Gayo Lut community, Central Aceh Regency, the resource person with the initials EH Stated,

"Today's children often talk about *jisjisen*, the meaning of the word *jisjisen* is something good in terms of speech or behaviour that is very impolite and inappropriate. Then there are also words like *dangkalen*, this is often said by mothers to their children, this cannot be said because saying bad things to children will cause your child's *tunung cerak* to be really naughty later. Then I often hear today's children say *ine oncoh!* This is a very impolite word but today's children When talking has become a common thing. In the past, if there was a girl who was stubborn, the ancients called her *gerentelen*, but nowadays young people say the word *gerentelen* carelessly, so this shouldn't be said because it's very immoral." (interview Friday, May 28, 2022)

There are 4 taboo languages found from EH sources, namely taboo mentioning swears words such as *dangkalen*, then taboo mentioning certain words such as *jisjisen*, *oncoh*, *gerentelen*. The taboo language obtained from the three informants with the initials TA, AH, and SY from the Lut Tawar sub-district is as follows.

"Well, in the era of attack, the wife sometimes dares to say to her husband, *woi enti galep cengkung soboh is ruhul*, of course there are still more polite words to warn her husband in a good and polite way. Then there is the word taboo. When mentioning organs such as *dapur*, so *dapur* is a designation for a woman's buttocks, *uyut* is someone's anus, *bau sengkeyut* is an unpleasant smell from the armpits, *weh kero* is a woman's breast water, then

renen is a rude word that says pregnant. Now the word is very taboo to say will make the speaker get a bad impression from the people around. Then people often give satire to people who like to ride life but harm the person they are riding with as *kayu nalu*, this word is a satire that is quite spicy, if possible, it is better to avoid pronouncing it. Then today's children do not hesitate to swear like a beast, this is very rude if spoken to anyone it can cause a fight. There is also the word *lelang*, we often hear the word *lelang*, it would be better if the word *lelang* was avoided. Then when we ask people asking *amamu kusi?* This is considered rude. How good would it be to say *ama Kusi?* (interview on Saturday, May 28, 2022)

The taboo language that was found from the TA sources was 10, namely taboo mentioning the words of body organs such as *dapur, weh kero, uyut, bau sengkeyut, renen*. Then it is taboo to mention names such as *amamu*, then certain taboos such as *cengkung soboh, lelang, kayu nalu, benatang*.

Then As for the language that is taboo in the customs and culture of the Gayo Lut community, Central Aceh Regency, the resource person with the initials AH said:

“There are saying the name of the animal doesn't fit in its place like *asu*, the animal doesn't fit in its place. There is a taboo language in disease calling someone who can be said to have a deficiency or abnormality such as *mubota*, for example, like we say *oya mubota ya*. There are certain languages that we usually use for our fellow friends but we cannot use for older people, for example, the words *ko*. There are swear words such as accusing someone, for example *ko nuet te ke?, kegere buduken ko boh!*. So, the lump is a disease that causes the stomach to enlarge like an edema. There is also when we are in a house of worship such as in a mosque, for example like *woooo jalang!*. Actually, the words *jalang* are taboo words that really shouldn't be said and *jalang* has the meaning of a person who in quotes is a woman who is not good. There are also words like *inak ni ine e!*. *inak* it should not be said because it means husband and wife intimate relationship. There is also a taboo word. When someone older or younger asks where your ama is and which one you are, because

it is considered rude, which one is better? where is this? So that's even better." (Interview Monday May 16, 2022)

There were 8 taboo languages found from AH sources, namely the taboo taboo on mentioning the names of animals such as *asu*, *benatang*. It is taboo to mention diseases such as *mubota*, *buduken*. It is taboo to mention tutu rata like *amamu*, *inemu*, and it is taboo to mention certain words such as *jalang* and *inak ni ine e*.

Then As for the language that is taboo in the customs and culture of the Gayo Lut community, Central Aceh Regency, Reminding the bride and groom is a taboo subject because it is related to the bride's sexual relationship. However, it's not taboos between the bride and groom and their age it is not taboo to talk about time, because it is commonplace among brides. the resource person with the initials SY said:

"For example, if we talk to a bride and groom, it's taboo to talk about time because it's identical to the bride's daily life, for example, *yoh nge gelep lo ni* which is considered a private matter in the room". (interview May, 29 2022)

Then in gayo culture it is taboo to talk about fortune, the source of fortune, and the amount of fortune for example, asking where do you work? what is your salary? Besides taboo, it also contains pamali elements. according to gayo culture it is considered impolite to ask about personal matters of parents. This is related to the opinion of the informant with the initials SY Stated,

"Then when we talk to our parents it is taboo to talk about *rejeki*, the source of *rejeki* and the amount of *rejeki*". (interview may, 29 2022)

Then in gayo culture it is taboo to ask for side dishes to neighbours or whoever we are talking to, because it is considered *pamali* because it is the same as asking someone's economic strength. This is related to the opinion of the informant with the initials SY Stated,

“There is also a taboo asking about *hana pong ni kero mu ruhul ne?* tantamount to asking about one's economic strength”.
(interview may, 29 2022)

Then in gayo culture it is taboo to talk about are also things that are anatomical or gendered. even if it is translated into Indonesian it is very taboo. but if it is said at that age it becomes commonplace. This is related to the opinion of the informant with the initials SY Stated,

“kemudian kita tidak boleh berbicara yang berkaitan tentang organ tubuh, for example *ne tener, kemeh, jalang ni ine e*”.
(interview may, 29 2022)

Then in gayo culture we often hear when a mother feels angry and upset with her child who does something bad. Gayo parents often say good things, but their children will feel it is an expression of their parents' frustration. This is related to the opinion of the informant with the initials SY Stated,

“Now there is also a mother who is not happy with her daughter's behaviour, for example going out at night. Her mother's hatred is not by her nature, but by praying, for example, *ine anak Mutuah, hanati lemeh in ulak* the word *Mutuah* contains an oath that has been abusive and has become a form of disappointment in the form of expression”. (interview may, 29 2022)

Then in gayo society it is taboo to say swear words that make other people hurt. This is related to the opinion of the informant with the initials SY Stated,

“Then we cannot say about swear word like, *ine banan kemeh, oo jamur tur, ooo kapur tur*. Actually, the *jamurtur* is a garden

house or a rice field house with thatched roof which is identical to a nasty house. *Ooo kapur tur*, *kapur* is lime that is usually used for betel nut mixture, but if you say chalk it means it's different, that is, your actions are spicy because lime is spicy and when it hits your eyes it's definitely spicy". (interview may, 29 2022)

In our gayo culture, it is also taboo to say things that can offend other people, such as insulting other people. This is related to the opinion of the informant with the initials SY Stated,

"*Maho* it means crazy stress and crazy *Maho* the set of adjective sentences that lead to this abnormal person's brain is not physically normal. There is another word *mulaho*, that is he is crazy, stressed or his mind is shaken due to some reason, maybe because he failed to study at university or failed to become a legislative candidate and walks alone on the side of the road, so people call him "*aaaa mulaho yaa*". Or is there too *gile nahu*, it is a person who failed in the world of Education or failed in something he demanded such as studying black prayer. or failed studies because of costs. *Gile nahu* are usually intelligent but can't get things done because of costs or no support from people around them. It means crazy because studying can be religious knowledge or education". (Interview Sunday, May 29, 2022)

Then in gayo society it is not allowed for a leader to say bad things that can damage the image of oneself or others. It is good for a leader to set a good example for the community.

"there are many of our local officials who issue inappropriate sentences. Example *enti lagu di lagu dereto monyong* it means don't be like the dogs out there that bark. Sentences like that should not come out of the mouth of a public figure". (interview may, 29 2022)

The taboo language found from SY sources was 14, namely the taboo taboo on mentioning time like *gelep lo*, the taboo on talking about *rejeki*, the taboo on asking *pongkero*, the taboo on saying *tener*, *kemeh*, *jalang*, the taboo

on saying certain words such as *anak Mutuah*, *Banan Kemeh*, *Moyong*, *jamurTur*, *kapurtur*, *maho*, *mulaho* and *gile nahu*.

4.2 Discussion

The word taboo is a strong social prohibition against words, or actions taken in the cultural life of the community. This taboo act or taboo in the Gayo Lut community same as sumang or pamali. Violation of the taboo is usually unacceptable and can be considered offensive. Some taboo actions or habits can even be prohibited by law and their violation can result in severe sanctions. Taboos can also bring shame, disgrace, and harsh treatment from the environment.

In gayo culture, the word taboo is the same as sumang gayo. Sumang gayo in speaking, namely the words expressed by one person to another are not in accordance with the teachings of Islam and customary manners, because such words are often called "cerak tah sesanah" (nonsensical words). Sumang perceraken is a conversation with the interlocutor about things that are inappropriate and unnatural to talk about, because they are contrary to Islamic teachings and the customs of the gayo community.

In addition, taboo words are not only seen from the words that are expressed, but also from the perspective of adjusting the time, place, situation, condition, climate, and ways of expressing the words. Maybe the content and purpose expressed are good, but because the time, place, and circumstances of

expressing the words are not appropriate, then such speech is seen as *sumang perceraken* (sumang speech) in the cultural customs of the gayo community.

As mentioned in the philosophy book *Sumang Gayo* by Dr. Syukri, MA., and Sabariah, M.Pd.I, namely kemali is an act or action that is unnatural or inappropriate to be done by someone, both male and female, and usually there are consequences that can harm the perpetrator. In the Gayo-Indonesian dictionary, it is explained that the meaning of kemali is abstinence or taboo: *jema ike nge kerje-italu gemale*, someone who is married cannot be called by name.

From the understanding of *sumang* above that if you violate *sumang* it can damage human morals, because in *sumang* it regulates all the procedures for interacting with others. Such as speaking procedures, choosing the words that are spoken to the opposite sex, the tone of speaking to the other person and the material of the conversation that does not offend the other person.

It can be concluded that the taboo language in the Gayo Lut custom is often spoken as *sumang* and *kemali*, namely customs that regulate the norms of the Gayo Lut community and prohibit inappropriate words. although they have different meanings, but the purpose is not much different between the two. That is the prohibition of swearing. to prevent the pronunciation of taboo language, in the context of maintaining and fostering noble character and minimizing disobedience in order to avoid religious and cultural prohibitions, as part of religious and cultural values adopted by the community as a reference for behaviour that is packaged in custom or customary law.

Based on the results of interviews with resource persons in three sub-districts, namely Kebayakan District, Bebesen District, Lut Tawar District, Gayo Lut District, Central Aceh. the researcher found as many as 51 taboo words, then the researcher did using Dr. G.A.J. Hazeu, Gadjosch-Nederlandsch Woordenboek 1907, to check the validity of data or information obtained by researchers from sources during data collection and analysis.

According to Salman Yoga 2022, an Indonesian writer, he said that taboo language has a context of use, depending on who we convey the word to, where, and when. So, this is what causes good words to be forbidden and forbidden words to become commonplace.

in the customs of the gayo community, everything has been regulated in custom, for example, in speaking you must pay attention to your attitude and call by using a call or greeting that is appropriate for your age. For example, if you are with people who are the same age as your mother or father, then it is better if you call them *ine* (mother) or *ama* (father) and if you talk to older brothers or sisters, then call them brother and sister.

The following are taboo words found by researchers during interviews with sources selected by purposive sampling in the field. then the meaning of the taboo word that was found was validated again by the researcher to test the truth of the meaning of the word using the Gadjosch-Nederlands Hazeu G.A.J dictionary (1907). The following are taboo words found by researchers in the field:

1. *Kam* (you)

The word *kam* is a designation for them, the word *kam* should not be said for older people, but it is not taboo if it is said for the same age. The word taboo *kam* should not be spoken to people who are older in age because it is considered very impolite in the gayo language it is said to be *jengkat* (don't know how to speak). For example, talking to parents, “*arisi kam woi*” (where are you woi) In speaking, you must pay attention to your attitude and call by using a good and polite call or greeting.

2. *Asu* (dog)

The word *asu* which means dog. The word *asu* is a positive word, not all *asu* words are taboo, but the word *asu* can also be forbidden to say. The word *asu* becomes taboo if it is addressed to the interlocutor who is older than us, or spoken to someone in public. The word *asu* is not a polite thing to say, the word *asu* is often said when someone is angry or upset. Example: “*lagu asu ko memang*” (You are like dogs)

3. *Gajah* (elephant)

The word elephant is an animal that is very forbidden to say when in a forest area. Elephants are one of the animals that are feared by the gayo community, because it often happens that animals come down from the forest destroying farmers' crops and also sometimes damaging people's housing close to the forest. Therefore, the word elephant is strictly forbidden to say in the middle of the forest or in the forest area because according to the belief of the gayo community, when you say the word elephant, the elephant will come to

the speaker. For example: “*enti rie kase geh gajah kini*” (Don't be too excited, the elephants will come here)

4. Kule (tiger)

The word kule is also not to be spoken. When in the middle of the forest, the word kule is the name of an animal which means tiger. Gayo people believe that the word kule is very forbidden to say when in the middle of the forest because it creates fear and can even make the tiger come to the speaker. For example, “*keroh pedi mera le geh kule kase*” (it's so noisy, the tiger wants to come here)

5. Telkah (black honey bear)

In the Gadjoo-Nederland dictionary, telkah means de zwarte honigbeer, which is a black sun bear that is often found in the forest. In the days of the ancestors of the Gayo people, the telkah animal (black honey bear) was an animal that they were very afraid of, so they believed that if they just said its name in the middle of the forest, the telkah animal would come to them, the belief that mentioning the name of a wild animal in the middle of the forest would accompany the speakers has become the belief of the Gayo people until now. For example: “*I batang kayu a umah ni telkah*” (on the log is the bear's house). So that mentioning the name of the telkah animal (black honey bear) is very taboo if spoken in the middle of the jungle, but not taboo if said outside the forest.

6. *Tenek* (female genitals)

The word *tenek* should not be used under any circumstances because this word is very inappropriate to use. *Tenek* means female genitalia, therefore the word *tenek* has become a taboo word that must be avoided. The word *tenek* is usually spoken reflexively by people who are upset or angry at something. The word *tenek* should not be said under any circumstances. For example, "*ine tenek!*" (your mother's genitals!)

7. *Put nasu* (dog anus)

The taboo word *put nasu* is the dog's anus, the word should not be said under any circumstances. The word taboo *put nasu* is usually spoken by someone to vent their frustration or anger on someone. If the word is heard by other people, our value can be measured by other people to be very low and can also trigger fights between speakers and interlocutors. For example, "*put nasu ko*" (like your dog's anus)

8. *Jongor* (face)

Jongor taboo word which means face, this word is usually called someone to mention someone's face. The word *jongor* is very rude and should not be said under any circumstances. It would be nice to mention it in a more subtle word like *salak* or *rupees*. For example, "*polan so ange kemel ya gere terengon ne jongor e*" (the return is already embarrassed; his face is no longer visible).

9. *Uyut* (anus)

The word taboo *uyut* is a part of the human body that should not be spoken, *uyut* is the rectum is the part of the large intestine that is at the end. The narrow passage will lead to the anus for the passage of food waste. It's the same as the body parts described earlier. The word *uyut* also cannot be said in any circumstances and situations because the word is inappropriate to say. For example, "*lagu uyut kam*" (like your rektum).

10. *Bau Sengkeyut* (armpit smell)

The taboo word *sengkeyut* is a smell that comes from the human body such as armpit smell. The word *sengkeyut* is often said by teenagers to make fun of others, even though the word *sengkeyut* should not be said because it is considered to offend someone. For example, "*jah lagu bau sengkeyut le ko*" (well like the smell of your armpits)

11. *Dapur* (woman buttocks)

The word *Dapur* taboo is a term for a woman's buttocks, this word is very taboo when spoken by a man to a girl. This word is usually spoken by men to mock women who have big butts. This word *dapur* should not be spoken to women under any circumstances, because it is considered insulting. For example, "kul in di dapur e beberu a" (the girl's ass is huge)

12. *Weh kero* (mothers breast milk)

The word *weh kero* means rice water, but in the gayo community the word *weh kero* is used to refer to the mother's breast milk, the word *weh kero* is not taboo when spoken between fellow mothers or the mother's husband. However,

the word *weh kero* is taboo if spoken by an adult male to a girl who is still a girl because its meaning will refer to dirty words, namely female breasts. For example, "*jah weh kero ni beberu ho nge murenol*" (well the girl's breasts are already saggy)

13. Mesupak (skin disease)

The word *mesupak* is a skin disease that turns white unevenly throughout the skin such as burns, this disease is usually congenital and cannot be cured. This disease should not be spoken because it can offend the sufferer. For example, "*banan ni pak dolah so mesupak*" (Pa Dolah's wife has a *mesupak* disease)

14. Mutongkek (watery ears)

The taboo word *mutongkek* is an inflammatory disease of the middle ear that causes infection of the air space behind the eardrum, this ear infection is usually caused by a virus or bacteria. And usually causes the ear to ooze pus and smell fishy. The word *mutongkek* should not be said because people who are affected by this disease will feel ashamed and inferior if the disease is known to many people because of a disgusting disease, especially if it is mentioned while eating food because it will reduce a person's appetite and even people who hear it can vomit if they think about it. Therefore, the word *mutongkek* should be avoided in its pronunciation. For example, "*tongkek ni iwan so nge mujaril*" (Iwan's stick has melted)

15. Buduk (leprosy)

Buduk is a skin disease that is very difficult to cure. This disease is usually characterized by patches that look pale and lighter in color than the surrounding skin. In ancient times the gayo people were very afraid of leprosy because this disease can be infected, so in ancient times if someone was affected by leprosy, that person would be exiled into the forest. In this day and age, the word *buduk* has become an expletive and is very easy to pronounce. Even though the word *buduk* should not be said to the interlocutor carelessly because it can make the other person feel hurt. For example, "*ike gere buduken ko boh?* (Otherwise you have leprosy, right?")

16. Renen (pregnant)

Renen is a gayo language which means pregnant, in the culture of society it is very necessary to speak politely and kindly to older people or to each other. The word *renen* is considered very rude, this word is often mentioned by mothers who are telling other people, this word is not recommended to be said because this word is considered rude. For example, "*anak ni polan so nge renen tuke e*" (the child came home with a big belly/pregnant)

17. Gile nahu (crazy for science)

Gile nahu is a person who failed in the world of education or failed in something he demanded such as studying religion, or failed to study because of the cost. People who are crazy are usually intelligent but can't get things done due to cost or no support from people around, meaning that they are crazy because they can study religion or education. The word *gile nahu* is considered

taboo and should not be thrown at people who fail to take education or religious knowledge, it would be nice if we gave support instead of saying the person was *gile nahu*. Of course, it will cause people who suffer from this disease of *gile nahu* to be hurt, because basically people who are affected by this *gile nahu* are still clear in their thoughts.

Salman yoga, an Indonesian writer, said that in the 1990s there was a person who failed to study in Russia but failed due to financial constraints, then he returned to his village and opened a hectare garden and his garden was successful then he settled in the garden himself, even though what he did positive but people around say that in a *gile nahu* because he failed in the world of education and alone in the garden. For example, "*polan so a nge mugile ya gile nahu, entap gere pas kuliah*" (Polan is crazy, crazy because he can't go to college)

18. *Mulaho* (thought disorder)

Mulaho is a disturbed mind because of something, the word *mulaho* should not be said because *mulaho* are usually people who fail at something then brain damage occurs causing abnormal behavior, for example a man who fails to marry a girl then the man is stressed and walks alone on the street. the side of the road like a madman, or someone who wants to follow a candidate and fails. So instead of that, the word *mulaho* should be avoided by pronouncing it for someone because it could trigger a fight with the other person. For example, "*ange mulaho ya*" (ah he's crazy)

19. *Pekak* (stupid)

Pekak which means stupid, the word *pekak* is often said when someone feels annoyed, disappointed or angry because something did not happen according to their hopes and desires. The word *pekak* is also often thrown at someone who is slow at work and can't do anything right. For example, an older brother who orders his sister to do housework but the younger brother does not even do his homework well. The feeling of irritation is then expressed by saying bad things. The word *pekak* should not be said because the gayo people believe that if they often say bad words, they will become real in the gayo language called *tunung cerak* (followed by talk). For example, "*pekak di le oya pe gere ruh*" (stupid time it's not good)

20. *Udel* (very stupid)

The word *udel* also has a meaning that is not far from deaf. but the meaning of the word *urel* is much dumber. The word should not be said because it is related to bad words. If the word is spoken to the other person it will cause a physical fight or argument. For example, "*udel emang ko*" (you are so stupid)

21. *Maho* (stress)

The word *maho* is crazy or stress, this *maho* word is a word that collects an abnormality of the brain as well as type the normality of a person's behavior. The word *maho* cannot be said to just anyone because if it is said to the other person it will cause the other person to be hurt and can also trigger a fight. For example, "*yah aa maho tu nikam a ya*" (yeah, it's really stressful for you guys)

22. *Sepah* (rape or fight)

The word *sepah* can lead to two meanings, namely leading to a fight or rape. Usually this word is used to frighten the interlocutor. If the word *sepah* is spoken by a man to another man, then the meaning of *sepah* is to fight. However, if it is intended for women, then the meaning of *sepah* is to rape. This *sepah* word cannot be said at all because it is considered very taboo in any circumstances and situations. For example, "*Daleh sok beb, kusepahen kase ko*" (don't act great, I'll kill you)

23. *Duyus* (stubborn)

The word *duyus* means someone who when taught can't but his own mind can't be relied on. This word is often spoken by parents to their children, because of something that when taught to their children but their children argue. The old man's anger was expressed with *duyus* words. This word actually shouldn't be said because the gayo community believes that anything bad can happen (*tunung cerak*). For example, "*Nge lagu duyus, Ejeri gere nguk, pikiren diri pe gere temus*" (taught you can't, your own mind doesn't penetrate)

24. *Pakan laya* (genie sacrifice)

The word *pakan laya* is the sacrifice of the genie, this word is usually used to swear someone to become the sacrifice of the genie. This word is usually said when someone is feeling annoyed or angry with someone. This word should not be said especially if you are in the forest, gayo people believe that if we swear by the word "*pakan laya*" to someone in the forest, they believe that

the word will be granted. Therefore, the pronunciation of the word *pakan laya* should be avoided. For example, "gelah ken kan laya mi ko" (let it be a genie's food)

25. *Anak kaper* (non-Muslim children)

The word *kaper* is a word from infidel which is usually spoken because of the despicable behavior of a child. Usually gayo people say it because they are angry and upset with their children. Or the behavior of a child who is indecent is described as infidel. This word should not be uttered because it has indirectly called his own son an infidel. For example, " *betul anak ni kaper ko!*" (true your infidel son)

26. *Lelang* (shameful behavior)

The word *lelang* is bad behavior, this auction word is usually spoken to someone who is old but still acts like a young person. For example, an old man who is married but still bothers a girl, that is what is called an auction. For example, " *nge tue tapi lelang*" (old but shameful behavior)

27. *Benatang* (animal)

The word *benatang* is an insult in the gayo community, this word should not be said in any situation. The word *beast* is usually spoken by someone when he is angry or exasperated. The word *beast* is the same as saying someone is an animal, more than that this word is very taboo when spoken to the other person because it is considered very rude and inappropriate to say. For example, " *lagu benatang!*" (animal is you)

28. *Dangkalan* (naughty)

The word *dangkalan* means naughty, this shallow word is often spoken by a mother for her child who is difficult to tell. Because of the annoyance and anger, superficial words were uttered. Actually, these words should not be said by parents to their children because the gayo community believes that if they mention things that are not good for their children, their children will actually become very naughty. For example, "*ineee betul dangkalan ko geh*" (you're naughty huh)

29. *Oncoh* (urine)

The taboo word *oncoh* which means urine, this word has become a common thing to say among teenagers and has become a common thing even this indicates a familiarity. However, if this word is thrown at people they don't know or are older, it will be considered impolite and can trigger a fight or argument between the speaker and the other person. For example, "*ine lagu oncoh kam!*" (basic like your urine)

30. *Moyong* (dog barking)

The taboo word *moyong* is the barking of dogs, this word *moyong* means doesn't just talk like a dog barking outside, this word is considered very rude especially if it is said in public it is considered very disrespectful. If someone says *moyong* in public for someone he is talking to, it will make the speaker considered uneducated and reduce his value. And can also trigger fights between fellow speakers and interlocutors. For example, "*enti lagu si dereto moyong*" (don't be like a dog outside barking)

31. *Jalang* (wild woman)

The word *jalang* referred to in the gayo language is the same thing as *jalang* which is meant in Indonesian which means a wild woman or a prostitute. The word *jalang* should not be spoken because it is considered very taboo and inappropriate to say. This word is often said by someone. When someone is angry or upset about something, this word should not be said under any circumstances. For example, “*jalang ni ine mu!*” (your mother is a whore!)

32. *Jamurtur* (garden house/slum)

The taboo word for *jamurtur* is a hut or rice field house with thatched roofs. This word should not be said when someone is upset or angry at something because the word *jamurtur* is very synonymous with a nasty house. This word is taboo to say because it leads to swearing. For example, “*ooo jamur tur*”.

33. *Kapurtur* (lime betel)

The taboo word *Kapur tur* is lime which is usually used to mix betel nut, the word *Kapur tur* is a term word if the word *Kapur tur* is spoken in a high tone, then it has become a curse with different meanings, that someone's actions are too evil. Because the nature of the whiting itself is spicy and when the whiting hits the eye it will feel spicy. So, the *kapur tur* has become a term for someone's actions that are too evil. For example, “*wooo kapurtur!*”

34. *Banan kemeh* (damn girl)

The word *banan kemeh* means a damn woman, this word is inappropriate to say let alone say to women. The word *banan kemeh* is often spoken by a man when something he wants doesn't match what he wants, then the anger is

poured out by throwing harsh words. For example, “*betol banan emeh ko oyape gere ruh!*” (right you damn woman, that alone can't)

35. *Nge gelep lo* (time)

The word *nge gelep lo* means it is dark, this word is taboo to say to a newly married couple but it is not taboo when spoken between brides, because talking about or reminding the bride and groom is very synonymous with privacy in the bridal room. For example, “*yoh ini nge gelep lo*” (yeah, it's already dark) but if this is discussed between the bride and groom this word does not become taboo.

36. *Rejeki* (sustenance)

asking someone about fortune could be taboo, because when we talk to people it is very taboo to ask about the source of sustenance and the amount of fortune. For example, asking where do you work, what is the salary, besides this taboo, it also contains an element of *pamali*. Because according to *gayo* culture, we don't deserve to ask other people about personal things. For example, “*isi bebuat kam, sidah gaji ni kam?*” (where do you work, what is your salary?)

37. *Pongkero* (side dishes)

In the *gayo* community, asking about food menus can become taboo if asked to someone by showing an expression such as belittling or deliberately asking people who are economically disadvantaged. it is taboo to ask someone for side dishes, apart from the taboo on asking for side dishes, this sentence is also very often spoken among the *gayo* community, because it is the same as

asking about people's economic strength and offend people. For example, "*hana pong kero mu ruhul ne?*" (apa lauk pauk mu tadi siang?), But asking for this food menu cannot be taboo if you ask not for mocking intentions and with sincere feelings.

38. *Nantak* (eat)

Nantak is a situation where someone invites other people to eat, the word *nantak* is considered very rude because the gayo community says *nantak* is synonymous with feeding animals, therefore the word *nantak* is very avoided to pronounce it would be nice if it was said with softer words like manganese. For example, "*te sana ilen gere nantak kam*" (especially haven't eaten you guys)

39. *Muredol* (greedy)

Muredol is not far from *nantak*, *muredol* is someone who eats in a hurry or rather greedily. This word is often used for people who eat a lot, in a hurry, and untidy. This word is strictly avoided because it is considered very rude and will make someone who is hurt. For example: "*galep muredol le kam! Lagu gere ter korongi*" (always eat but not full)

40. *Gerentelen* (girlish)

Gerentelen means a woman who is flirtatious with men, this word is often said by parents when they feel annoyed to see their daughter being flirtatious with a man who is not her mother. The word *gerentelan* is not recommended to be used when advising girls, because the gayo community believes that the

word *gerentelen* is not very well spoken. For example, “*ooo ipak grentelen di ko geh*” (ooo girl you are so flirty)

BAB V

CONCLUTION AND SUGGESTION

This chapter presents the final conclusions and suggestions, the researcher presents the conclusions in a short statement to make it easier for readers who want to study this research.

5.1 Conclusion

There are some conclusions that would like to describe based on the observation. Firstly, in general taboo is a language that is forbidden to speak because it is considered taboo or forbidden. Taboo language its self can be described in the form of words that can hurt, insult, shock, disrespect or be rude. This taboo language is often used by a speaker both personally and interpersonally. in the culture of the Gayo Lut people themselves have customary rules where everything is regulated in a regulation how the Gayo Lut people must behave and speak, the custom is called "sumang" in sumang there are 4 rules one of which is sumang perceraken (bad conversation) where in Sumang custom is that the people are forbidden to speak dirty if they violate it. They have the belief that they will get a punishment, which can be in the form of being ostracized from the community or receiving direct punishment from God.

The practice of taboo language in society is still commonly found among teenagers and the elderly, this is due to their lack of knowledge about forbidden languages, they think taboo language is a cool language when spoken among

teenagers so that taboo language has become a common thing to say. The purpose of this study is to find out what taboo languages in Gayo Lut, Central Aceh, in three sub-districts namely Bebesen, Kebayakan, and Lut Tawar sub-districts, in these three sub-districts there are still many people who still use the Gayo language well. as for the taboo language found as many as 44 words.

Based on the problems found, the conclusion is that the taboo language of the Gayo community in Central Aceh is a language that is prohibited from speaking, because the Gayo people believe that when conveying prohibited language, they will receive punishment in the form of being ostracized in society because they are considered to speak indecent or receive punishment straight from god.

The taboo language found in the field is 40 words, among them are the taboo on pronouncing animals, the taboo on pronouncing disease, the taboo on pronouncing names, the taboo on pronouncing time, the taboo on pronouncing body parts. In addition to finding taboo words, the informants also explained the meaning contained in these words, and to ensure the correct meaning of these words, According to the source, Salman Yoga 2022, an Indonesian writer, said that taboo language has a context for its use, there are positive words if spoken in inappropriate situations, then these words become taboo, and vice versa. So, a word becomes taboo depending on the context in which it is used.

5.2 Suggestion

Based on the conclusions above, the researcher conveys several suggestions that are: Hopefully useful for readers, including:

1. For readers to know taboo language and taboo actions especially the people of Central Aceh Regency.
2. People are expected to have more respect for other living things especially for modern society who do not know well taboo language in the people of Central Aceh Regency.
3. The author hopes that further research can continue research studies so that related linguistic and cultural research with more and more linguistics.
4. For further researchers who are interested in studying taboo language, they can research from the fields of linguistics such as systemic linguistics and study of speech acts in regional languages

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LAMPIRAN

A. Informan 1



B. Identitas informan

Nama : Reny Fharina

Tahun lahir : 1996

Alamat : desa mendale, kecamatan kebayakan

Pekerjaan : guru kesenian

C. Pertanyaan dan jawaban

1. Apakah kakak tau apa itu kata tabu?
 - Kalo di suku gayo sendiri biasanya bahasa tabu itu akrabnya dibilang “sumang opat” ada sumang perceraken yang termasuk dalam sumang opat jadi hal-hal yang kalo di ucapkan itu menjadi tabu atau dilarang di ucapkan.
2. Bolehkah kakak memberitahu saya apa saja kata tabu yang ada di kabupaten aceh tengah ini?
 - Bahasa tabu yang terlarang itu Ketika seseorang yang lebih tua atau yang lebih muda mengucapkan kata-kata yang tidak pantas

terkait minsalnya organ tubuh seperti bagian-bagian intim/kemaluan contohnya seperti “*tener ni ine e*”. itu adalah organ tubuh yang seharusnya tidak di ucapkan.

- Jika menyebutkan nama-nama binatang juga tidak boleh, contohnya seperti binatang-binatang buas minsalnya mengatakan “*asu*” kalau bahasa indonesianya anjing yah, asu itu sebenarnya kalimatnya positif tetapi jika itu digunakan untuk menyebut atau memanggil seseorang di depan masyarakat umum Ketika mengungkapkan kemarahan maupun untuk menjelek-jelekkan seseorang itu akan menjadi kalimat yang tabu, sebenarnya tidak salah kata anjingnya tetapi jika di katakana di depan umum jadinya tabu.
- Ada juga tabu menyebutkan “gajah” itu kalo di tengah hutan, jadi nenek-nenek kita dahulu mengatakan kita sedang berada di tengah hutan, apalagi di daerah gayo itu kebanyakan masyarakatnya berkebun kadang-kadang pergi ke kebun itu perlu perjalanan sampai berkilo-kilo meter ke atas puncak terus disana kita paling di larang itu mengucapkan kata-kata yang minsalnya “*kule*” atau harimau, “*telkah*” atau beruang dan “*gajah*”. Nah itu biasanya walaupun kita mengatakannya dengan suara kecil atau pelan ukuran 10 kilo kedepan hewan tersebut tetap dapat mendengar, ada kemungkinan kita akan di datangi oleh mereka. Jadi orang tua kita jaman dulu kalo pergi

ke kebun yang di gunung atau yang berarah ke hutan kalo bisa jangan mengucapkan hewan-hewan buas di area-area hutan. Karena menurut kepercayaan masyarakat gayo bisa mendatangkan hewan tersebut kepada kita.

- Ada juga hal-hal yang tidak boleh disebutkan terkait penyakit, artinya jika kita sebutkan seperti doa atau menyumpahkan seseorang untuk terkena penyakit atau juga bisa kesannya seperti menghina atau merendahkan seseorang yang sudah terkena suatu penyakit, kalo penyakit biasanya seperti “*mesupak*”.
- Nah adalagi Ketika seorang anak kecil yang menanyakan kepada orang tuanya tentang hubungan suami isrti minsalnya ini termasuk tabu karena jika di ucapkan etikanya kurang baik itu tetap menjadi tabu. Contoh kalimatnya seperti “*mamak becewek* tengaha urum ama” jadi di dalam masyakat gayo itu anak-anak itu dilarang menanyakan hal-hal pribadi kepada orang tuanya.

A. Informan II



B. Identitas Informan

Nama : Alhuda
 Tahun lahir : 1993
 Alamat : Desa Asir-Asir Kec. Lut Tawar
 Pekerjaan : Pelakon/ Teater

C. Pertanyaan dan Jawaban

1. Apakah abag tau ap aitu bahasa tabu?
 - Ya, bahasa tabu itu bahasa yang tidak boleh di ucapkan atau bahasa kotor.
2. Bolehkah abang memberitahu saya apa saja bahasa tabu yang ada di kabupaten aceh tengah ini?
 - Ada mengucapkan nama hewan tidak sesuai pada tempatnya seperti *asu*, *benatang* tidak sesuai tempat nya.
 - Ada bahasa tabu dalam penyakit mengatai seseorang yang bisa dibilang memiliki kekurangan atau tidak normal seperti tuna netra contohnya seperti kita mengatakan “oya *mubota* ya”.

- Ada bahasa-bahasa tertentu yang biasa kita pakai untuk sesama teman tetapi tidak bisa kita pakai untuk orang yang lebih tua contohnya seperti kata-kata *ko*.
- Ada kata sumpah serapah seperti menuduh seseorang, contohnya a: “ko nuet te ke?” b: “enggeh selo ara!” a: “kegere *buduken* ko boh”. Jadi budukan itu adalah suatu penyakit yang menyebabkan perut membesar seperti busung.
- Ada juga Ketika kita berada di rumah ibadah seperti di masjid, contohnya seperti “woooo *jalang!*”. Sebenarnya kata-kata *jalang* adalah kata-kata yang tabu yang memang tidak boleh diucapkan dan *jalang* itu memiliki makna orang yang dalam tanda kutip perempuan yang tidak baik.
- Ada juga kata seperti “*inak* ni ine e” jadi *inak* itu tidak boleh diucapkan dikarenakan itu berarti hubungan intim suami istri.
- Ada juga kata seperti *obek*, jadi *obek* itu suatu penyakit yang menyebabkan kemaluan perempuan menjadi bau.
- Ada juga kata tabu Ketika seseorang lebih tua atau lebih muda menanyakan *amamu* mana den *inemu* mana bg karna itu di anggap kasar, lebih baik *ama* mana? *ine* mana? Nah itu yang lebih baiknya.

A. Informan III



B. Identitas Informan

Nama : Samsul

Tahun lahir : 1967

Alamat : Desa Kala Lengkie Kec. Kebayakan

Pekerjaan : Petua Kampung

C. Pertanyaan dan Jawaban

- a. Apakah bapak tau apa itu bahasa tabu?
 - Ya, bahasa tabu itu kalo ami orang gayo bilang kata yang dilarang dan pantang untuk di ucapkan. Kalo di gayo itu bahasa tabu ini kedalam sumang penceraken atau pun ke kata kemali.
- b. Bolehkah bapak memberitahu saya apa saja bahasa tabu yang ada di kabupaten aceh tengah ini?
 - Ada juga kata tabu jika menyebutkan penyakit seseorang seperti “ino anak di pulan o *mutongkek*” kata *tongkek* itu jika di

dengar oleh orang yang terkena akan membuat penderitanya sakit hati.

- Ada juga Ketika seseorang Ketika mengatai anak nya “oo *pekak, udel, maho* oyape gere pane” jadi kata-kata itu tidak boleh diucapkan biasa nya seorang ibu di kampung-kampung mengatai anak nya seperti itu Ketika anak-anaknya melakukan kesalahan. Itu tidak bisa dikatakan untuk anak anak kita yang sedang tumbuh kembang karena masyarakat gayo percaya kelak anaknya aan benar-benar menjadi bodoh, nakal, dan malas.
- Ada juga kata *sepah* itu tidak boleh di ucapkan. Memang sangat fatal jika diucapkan, jadi besepah itu ada dua arti besepah dalam arti berkelahi, ada juga sepah itu memperkosa, jadi kata ini kemali di ucapan dan dalam budaya gayo sangat sumang.
- Ada juga kata menyebut kan kotoran binatang kepada seseorang contohnya seperti “*put nasu*”. Kata put nasu itu artinya adalah anus anjing. Kata ini memang tida boleh di ucapkan dimanapun dan kapan pun, karena dianggap sangat tidak sopan.
- Ada juga Ketika kita mengatai orang yang masi waras dengan kata-kata “alah pong a *mukunah* ya”. Kata *mukunah* itu seperti

ada sesuatu yang berbeda pada seseorang tersebut lebih tepatnya seperti orang gila.

A. Informan IV

foto

B. Identitas Informan

Nama : Mahlan Ariga
 Tahun lahir : 1961
 Alamat : Gunung Bahgie, kecamatan kebayakan
 Pekerjaan : Petani Kopi

C. Pertanyaan dan Jawaban

a. Apakah bapak tau apa itu bahasa tabu?

Ya, saya tau.

b. Bolehkah bapak memberitahu saya apa saja bahasa tabu yang ada di kabupaten aceh tengah ini?

➤ Ada kala Ketika kita mengatakan kepada seseorang yang seperti “*duyus di le ko wen!*”. *Duyus* itu artinya “*diajari tidak boleh, pemikiran sendiri nya pun tidak betul*”. Kata-kata *duyus* itu jika kita lontarkan kepada seseorang akan membuat orang tersebut sakit hati. Maknanya jika mengajari seseorang ada baiknya menggunakan bahasa yang lebih halus agar tidak membuat orang tersebut sakit hati.

- Nantak “berenye hanalen gere nantak kam!”. Kata natak merupakan kata kasar arti nya adalah makan, seharusnya kata nantak hanya di gunakan untuk hewan seperti anjing, tidak pastas digunakan untuk manusia.
- Pakan laya “*lah beta ken pakan laya mi ko!*”. Pakan laya itu memiliki arti “umpan harimau”, ini merupakan kata yang kasar ketika seseorang menyumpahi orang lain untuk menjadi umpan harimau. Kata ini termasuk kasar dan tidak boleh sembarangan diucapkan, kerena pada zaman dahulu masyarakat gayo percaya “lat batat kayu atu” maknanya “apa yang kita ucapkan di Kabul kan allah”. Jika ita menyumpahi seseorang pakan laya maka orang tersebut akan di menjadi makan harimau.
- Kata jongor memiliki arti wajah, kata jongor tidak boleh diucapkan karena dianggap kasar. Lebih baik menggunakan kata salak atau rupe.
- Muredol kata muredol memiliki arti rakus/serakah makan dengan tergesa-gesa, ini biasanya Ketika seseorang sedang makan dengan rakus tidak memikirkan orang lain yang belum makan. Kata muredol ini jika dilontarkan kepada seseorang maka akan membuat orang tersebut sakit hati.
- Kam “ni kam arapedeh ya” kata kam itu termasuk kasar seharusnya menggunakan “ko”. Kata ko juga tergantung

pada konteks penggunaannya jika digunakan untuk yang lebih muda atau sebaya lebih baik menggunakan “ko” ketimbang “kam”, namun kata ko tidak boleh digunakan untuk orang yang lebih tua.

- Ipak belangi, kata ipak belagi sebenarnya adalah kata pujian yang memiliki arti “gadis cantik” namun kata ipak belangi ini jika dilontarkan dalam keadaan apapun akan menimbulkan kesan marah atau sedang menyindir seseorang.
- Mutongkek, kata tongkek merupakan sebuah penyakit Ketika telinga mengeluarkan cairan. Jika kita mengatakan tongkek dilontarkan kepada orang yang terkena penyakit tersebut akan merasa sakit hati. Ada juga Ketika seseorang sedang berbicara namun dia tidak mendengar contohnya seperti “mutongkek di ko”.

A. Informan V



B. Identitas Informan

Nama : Samsul Bahri

Tahun lahir : 1950

Alamat : bebesen

Pekerjaan : Ceh didong

C. Pertanyaan dan Jawaban

a. Apakah bapak tau ap aitu bahasa tabu?

Ya saya tau, itu seperti “barang si musesebu enti olok I cecerakan”
maksudnya kata yang di sembunyikan jangan terlalu di bicarakan.

b. Bolehkah bapak memberitahu saya apa saja bahasa tabu yang ada
di kabupaten aceh tengah ini?

- Jeral Keloang (leng leman)
- Anak kaper

A. Informan VI



B. Identitas Informan

Nama : Ihkwan
 Tahun lahir : 1978
 Alamat : kampung Lemah. Kec.bebesen
 Pekerjaan : Arkeologi musium kebudayaan gayo

C. Pertanyaan dan Jawaban

A. Apakah bapak tau ap aitu bahasa tabu?

Ya saya tau, kata yang tidak bisa di ucapkan namun tetap di ucapkan pada jaman sekarang.

B. Bolehkah bapak memberitahu saya apa saja bahasa tabu yang ada di kabupaten aceh tengah ini?

- Minsalnya ada orang yang lebih tua dari saya maka saya tida bisa menyebut orang tersebut dengan kata “kam”. Itu tidak boleh di ucapkan terkecuali jika di ucapkan untuk orang yang sebaya dengan kita.

A. Informan VII



B. Identitas Informan

Nama : Teuku Aga Dewan Tona
 Tahun lahir : 1995
 Alamat : Desa Bale Bujang, Kec.Lut tawar
 Pekerjaan : Koreografer 1001 Tari Guel

C. Pertanyaan dan Jawaban

a. Apakah abang tau apa itu bahasa tabu?

Ya, saya tau.

b. Bolehkah bapak memberitahu saya apa saja bahasa tabu yang ada di kabupaten aceh tengah ini?

- Jekong soboh,
- Kenyeh ni oteh (ontel sepupu kenyeh)
- Aku galak atengku ken ko
- Arake mamak I umah
- Tongkek

- Ogoh
- Put
- Uyut
- Bau Sengkeyut
- Pantat
- Pangkeng ma
- Dapur
- Amamu
- Lelang
- Pekak
- Susu ma
- Tenek mu
- Weh ngkero
- Nge munge umah baro meling pepalu
- Kayu nalu
- Madu I pucuk
- Kemung tuke
- Nomei e
- Kaper
- Benatang

A. Informan IX



B. Identitas Informan

Nama : Ema Hendrako

Tahun lahir : 1985

Alamat : Desa Bale bujang, Kec.Lut tawar

Pekerjaan : Dosen Sastra

C. Pertanyaan dan Jawaban

A. Apakah abang tau apa itu bahasa tabu?

Ya, saya tau.

B. Bolehkah bapak memberitahu saya apa saja bahasa tabu yang ada di kabupaten aceh tengah ini?

- Jis jis sen
- Dangkalan
- Ine Oncoh
- gerentelen
- ipak belangi

A. Informan VII



B. Identitas Informan

Nama : Salman Yoga
 Tahun lahir : 1973
 Alamat : Lut tawar
 Pekerjaan : Sastrawan Indonesia

C. Pertanyaan dan Jawaban

a. Apakah abang tau apa itu bahasa tabu?

Ya, saya tau.

b. Bolehkah bapak memberitahu saya apa saja bahasa tabu yang ada di kabupaten aceh tengah ini?

- Minsalnya jika kita bicara dengan seorang sepasang pengantin makai ta tabu membicarakan waktu karena identic dengan keseharian pengantin, contohnya “yoh ini nge gelep lo” atau “ini nge rap megerip” itu sesuatu yang di anggap hal yang privasi dalam kamar. Jadi kata itu tabu dengan lawan bicara namun tidak tabu Ketika di bicarakan antar sesame pengantin.

- Kemudian Ketika kita berbicara dengan orang tua kita tabu berbicara tentang rejeki, sumber rejeki dan jumlah rejeki
- Kemudian tabu menanyakan setatus orang sudah menikah?, sudah bekerja?, biasanya ada kalimat lain yang mengarah ke jawaban itu tapi tidak dengan kalimat yang langsung.
- Ada juga tabu Ketika kita menanyakan tamu yang kita undang datang dengan apa Contoh seperti “orom hana kam kini?”, “orom sa kam geh?”, diarenakan ada unsur etika disitu bahwasanya pengundang hanya membutuhkan kehadiran orang yang di undang, jika kita bertanya di luar hal itu maka itu di anggap tabu, karena kehadiran nya sudah sesuatu yang berharga. kecuali tamu itu tudak di undang dan tiba-tiba ketemu itu bisa menjadi sesuatu yang bernilai bagus dan terhormat.
- Ada juga tabu antar remaja seusia hal yang tabu adalah tentang hal kelemahan atau sesuatu yang negative tentang orang tuanya atau keluarganya itu tabu
- Ada juga tabu bertanya tentang “hana pong ni kero mu ruhul ne?” sama saja seperti bertanya tentang kekuatan ekonomi seseorang
- Ada juga hal yang bersifat anatomi atau gender minsalnya “ne tener”, “kemeh”, “jalang ni ine e”. itu jika di

terjemahkan pun ke bahasa Indonesia sangat tabu. tapi jika itu di katakana pada seusia itu menjadi suatu yang lumrah.

- Pamali pada seorang gadis yang sudah menikah pamali iya berboncengan dengan di luar muhrmnya
- Kemudian antar senior dan junior pamali memuji sesuatu yang dia kagumi di depan orang ramai misalnya “bibir ma seski” terkecuali orang lain tidak mendengar atau saya memiliki perasaan dengan and aitu lain konteks.
- Ketika seseorang masuk kedalam hutan orang selalu menyebut kule dengan sebutan kucing besar. Dan menyebutkan gajah di hutan tidak mustahil gajah itu akan menampakkan diri makanya orang menyebutnya abang kul.
- Misalnya menyebut nama kelamin misalnya pantat ma , put ma, jika kata itu terdengar orang lain maka nilai kita bisa di ukur orang lain.
- Ada juga tabu dalam menyebukan “yah awahe cebebek lagu time murebek” itu menunjukkan sudah merepet mengeluarkan sesuatu yang tidak baik dan menurunkan harga diri nya.
- Atau ada juga Ketika kita menggambarkan kriteria orang lain, misalnya “sisihen ke?, oya si item a, ooo si item lagu arang a?” meskipun benar dia hitam tetapi seusia itu menjadi masalah tapi jika senior ke junior itu tidak

masalah. Namun jika itu di ucapkan oleh orang tua ke anaknya itu akan menjadi sumpah dalam arti mendoakan anaknya menjadi hitam seperti arang.

- Nah ada juga seorang ibu dia tidak senang dengan kelakuan anak gadis nya, minsalnya keluar malam. Kebencian ibunya itu tidak dengan sifatnya itu tapi dengan doa contohnya “ine anak mutuah, hanati lemeh di ulak” itu kata mutuah itu didalamnya sudah sumpah sudah cacian sudah bentuk kekecewaan bentuk ekspresi. Itu yang disebut tabu makna yang yang tersembunyi itu tida di dengar orang lain , tapi jika dia berucap ekspresinya yang menunjukkan, dan ekspresinya yang hanya dapat dilihat oleh anaknya.
- Ada juga “ine banan kemeh”
- Kalimat tabu itu biasanya menunjukkan tingkat akhla orang tingkat Pendidikan orang, semakin tidak terdidik maka semakin banyak kalimat tabu pada dirinya. Apakah itu menjadi ukuran tentu tidak ternyata hari ini kita lihat banyak orang yang terdidik juga mengeluarkan kalimat yang sama. Bahkan di media massa baik di cetak maupun online nah artinya tabu tidak tabunya itu ada yang bergantung pada tingkat Pendidikan dan ahlak ada juga yang tidak, contoh nya ada banyak pejabat daerah kita yang melakukan hal yang sama justru di ruang publis. Contohnya

di ruang seminar parkside tentang radio rimba raya tokoh public tooh politik mengeluarkan kalimat yang tidak pantas. Contonya “enti lagu di lagu dereto monyong” artinya jangan seperti anjing diluar sana yang menggonggong. Kalimat-kalimat yang seperti itu seharusnya tidak terkeluar dari mulut tooh public itu seharusnya keluar dari mereka-mereka yang mengangkat naik turun barang di terminal. Makanya dalam konsep filsafat siapapun akan mengacu bahwa ilmu tidak segalanya bahkan adab diatas segalanya, jadi mau sekolah atau tidak sekolah orang adab nya tinggi dia setara dengan orang yang berseolah tinggi.

- Kalimat tabu yang di ucapkan menunjukkan sesuatu keakrapan atau bentuk kedekatan minsalnya alimat “tener” jika di ucapkan dengan kawan itu menunjukkan mereka sudah sangat akrab tapi jika dengan orang yang baru kenal minsalnya tersenggol kereta di tengah jalan mengucapkan ala itu sudah menjadi sebuah penghinaan dan itu bisa memicu perkelahian.
- Ataub dengan kalimat ne jalang ni ine e, ne benatang, oo jamur tur, ooo kapur tur. Sebenarnya jamur itu adalah rumah kebun atau rumah sawah yang ber atap rumbia yang identic dengan rumah mesum.

- Ooo kapur tur, kapur itu adalah kapur yang biasa di pake untuk campuran sirih tapi jika sudah di ucapkan kapurtur itu artinya sudah berbeda yaitu perbuatan kamu sudah pedas karna kapur itu sifatnya an pedas dan Ketika ken amata itu pasti pedas. Secara pisik dia memeng bagus putih tapi secara sifat dia sangat pedas atau dengan alimat sudah putih dtapi kotor. Dia putih tapi jika tidak tepat penggunaanya dia akan kotor.
- Maho itu artinya gila stress dan sinting. Arti maho itu adalah sebuah kalimat yang mengimpun sebuah ketidak nomlan otak sekaligus ketidak normalan perbuatan yang berlaku. Maho himpunan kalimat-kalimat sifat yang mengarah ini orang tidak normal otaknya fisik nya tidak normal.
- Ada lagi kata mulaho yaitu dia tergila-gila, stress atau piirannya oleng akibat suatu sebab mungkin karena dia gagal kuliah di do atau gagal jadi caleg dan jalan sendiri di pinggir jalan maka orang menyebutnya “aaaa mulaho yaa” padahal mungkin mobilnya sedang di perbaiki tapi itulah yang menjadi perspektif orang di sekitar kita.
- Atau ada juga gile nahu, itu adalah orang yang gagal dalam dunia Pendidikan atau gagal dalam sesuatu yang dia tuntut seperti belajar doa hitam , atau gagal studi karena biaya.

Orang yang gile nahu itu biasanya cerdas namun tidak dapat menyelesaikan sesuatu akibat biaya atau tidak ada dukungan orang sekitar. Artinya gila karena menuntut ilmu bisa saja ilmu agama atau Pendidikan.