

Taboos In The Madurese Language In The Montorna Community In Sumenep District

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Abstract—Research on taboos in the Madurese language in the Montorna community, Sumenep district, is interesting to study, because taboo language in the Madurese language in the Montorna community, Sumenep district occurs frequently, even found almost every day. Both language taboos are related to spirits, and animal names, or because of the level of language used, and also because the understanding of words is determined by speech intonation and facial expressions. The purpose of this paper is to analyze taboo language in Madurese in the Montorna community, Sumenep district. This type of research is qualitative research that uses case studies. Data collection techniques used are observation, interviews, and field notes. Qualitative data were analyzed using descriptive methods. The results of this study are Knowing: 1). many kinds of Rude / Taboo Language in Maduranese, such as Animal Names spoken to other people, bad prayers, and so on 2). level of language in Maduranese and its use, such as yes'-enje', enggi-enten, or engghi-punten 3). understanding of words determined by speech intonation and facial expressions in the Montorna community, Sumenep district. The recommendation for further research is to provide solutions or ways of forming taboo language, in order to avoid it.

Keyword—*Taboo, Madurese Language, Montorna Society*

Abstrak—Penelitian tentang Tabu dalam bahasa madura pada masyarakat montorna kabupaten sumenep ini menarik untuk dikaji, karena bahasa tabu dalam bahasa madura pada Masyarakat montorna kabupaten sumenep sering terjadi, bahkan ditemukan hampir setiap hari. Baik bahasa tabu yang berhubungan dengan makhluk halus, nama hewan, ataupun karena adanya tingkatan bahasa dalam penggunaannya, jugakarena pemahaman kata ditentukan intonasi bicara dan ekspresi wajah. Tujuan tulisan ini untuk maenganalisis bahasa tabu dalam bahasa madura pada masyarakat montorna kabupaten sumenep. Jenis penelitian ini merupakan penelitian kualitatif yang digunakan studi kasus. Teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan catatan lapangan. Data kualitatif dianalisis menggunakan metode deskriptif. Hasil penelitian ini adalah Mengetahui :1). banyak Macam Bahasa Kasar/ Tabu dalam bahasa madura, seperti Nama Hewan diucapkan kepada orang lain, do'a- do'a tidak baik, dan lain- lain 2). tingkatan bahasa dalam bahasa madura dan penggunaannya, seperti *iya'- enje'*, *enggi- enten*, ataupun *engghi- punten* 3). pemahaman kata yang ditentukan intonasi bicara dan ekspresi wajah pada masyarakat montorna kabupaten sumenep. Adapun Rekomendasi untuk penelitian selanjutnya adalah hendaknya memberikan solusi atau caradari terbentuknya bahasa tabu, agar dapat menghindarinya.

Kata kunci—*Tabu, Bahasa Madura, Masyarakat Montorna*

1. Introduction

Taboos can be found in almost all countries in the world. Taboo is called by different terms by the world community which is influenced by differences in language. For example, in the Roman language, it is called Sacer, in Greek, it is called γοῦς, or in Hebrew, it is called Kodaush. Different terms for taboo can also be found in Indonesia, especially in Madura (Suliadi, 2023).

The taboo in Madurese Language in Montorna Community of Sumenep Regency is very troubling. Because taboo language occurs in all circles, both among children, adolescents, and even parents. This event hurts Montorna society in social and educational aspects. Montorna community leaders are concerned about the development of taboo language in the Madurese language. Kyai Baihaqi, one of the community leaders of Montorna Village, said that many parents yell at their children because the children are naughty, and do not understand the lessons quickly, ironically, they say words containing taboo language that can provide bad education. Taboo language in the Madurese language is a language that does not contain good education because it is considered inappropriate and impolite. Therefore, research on taboo language in the Madurese language is very important to be researched further, because taboo language can hurt all groups. Wadhaugh says that taboo words are a way used by people to express an action or habit that is believed to harm them, caused by attitudes that do not comply with moral rules (Aitchison & Wardaugh, 1987).

In connection with taboo language research, researchers found several studies that have similarities, namely; Dianita Indrawati, 2014, cursing in Madurese language: a meta-study of natural semantic language. Wawan Mulyadi Purnama, 2020, Analysis of taboo language in the traditions of the Lombok community in Gere's village, Labuhan haji sub-district. Riza Mutia,

Rostina Taib, and Muhammad Iqbal, 2018, description of taboo language in the Teunom community of Jaya Aceh district. Ayatullah Humaeni, Taboo women in Banten community culture. Fahrur Rosikh, Euphorism and Taboo in Arabic, 2014. Junaidi and Vera Wardani, The context of taboo language use as speech ethics education in Pidie society. 2019. Susila Marpaung, Context analysis of the use of taboo language in community groups with farmers' livelihoods as ethics in Sahan, 2020. Jesika Regina Manopo, Taboo words in the movie bad teacher by lee eisenberg and Gene Stupnttsky (a sociolinguistic analysis, 2014). In this study, researchers generally only mention words or language that are considered taboo, without explaining the reasons for the formation of these taboos research related to the Madurese language analyzes taboo language related to cursing in the Madurese language, whereas in the Madurese language containing taboos not only relates to cursing, but also relates to the name of dirt, bad prayers, and those related to spirits, or because of the level of language in its use.

The purpose of writing this article is to analyze research on Taboos in the Madurese Language in the Montorna community of the Sumenep district. That is to analyze the taboo language in Madurese dan language level in add language in its use in the Montorna community of the district, as well as the expression of language determined by speech intonation and facial expression.

Based on this, Fromkin and Rodmam explain that taboos are words that are prohibited from being expressed, at least not used in a civilized society (Fromkin et al., 1996). Taboos are society's expression of disapproval of certain behaviors or words (Mutia et al., 2018). words or expressions that are considered rude, less polite, less polite, and less appropriate are taboos (Ermitati Dkk, 2012). As it is known that taboo language in the Madurese language in the Montorna

community often occurs in everyday life in all circles and adds validity, this study analyzes all forms of taboo language in the Madurese language by formulating the problem 1). What are the abusive languages in the Madurese language 2). What are the levels of language in the Madurese language? 3). How is the meaning of word understanding determined by speech intonation and facial expressions?

2. Research Methods

1) Type of research

This type of research is a descriptive type of qualitative research (Djamal, 2015), Bogdan and Taylor define qualitative research as a type of research that discusses two data at once in research, the two data are descriptive data in the form of writing or notes and oral or data obtained from informants. While qualitative research is descriptive because this research analyzes gradually each existing variable (Moleong, 2018).

2) Source of data

The data sources in this research are divided into two, as for the explanation as follows:

- a. The primary data source is the results of observations, interviews, and documentation of researchers to the Montorna Society of Sumenep Madurese
- b. secondary data sources in this study are any scientific articles and literature related to taboos in the Madurese language in the Montorna society of Sumenep district.

3) Data collection techniques

Gulo argues that the data collection technique is a technique used by researchers in obtaining and collecting data to achieve research objectives. At this stage used to obtain data in this study, the techniques used are observation, interview, and documentation techniques. While the exposure is as follows:

- a. Interview Techniques, This technique researchers use to seek information about taboos in the Madurese language that occurs in the community Montartikulasi and Sumeneporna
 - b. Observation technique, according to Sugiono, the observation technique is one of the methods used by researchers in obtaining data through direct observation and systemic recording of research objects (Sugiyono, 2013). The steps taken by the researcher in this technique are to make observations on the society of Montorna Sumenep about the Tabu language in the Madurese language in the Montorna society of Sumenep district.
 - c. Documentation technique. Documentation technique is done by the researcher after an observation about " the Taboo in Madurese language in Montorna society of Sumenep district". This technique researchers use to get data in the form of documents.
- ### 4) Data Analysis Technique

In data analysis techniques, researchers use the Miles and Huberman analysis technique which consists of several stages, namely: data collection, data reduction, data presentation, and conclusion drawing. The explanation is as follows:

- a. Data Collection. The process of collecting data about Tabu in the Madurese language in the Montorna community of the Sumenep district was done before the research, during the research, and even at the end of the research. This process begins with observations at the time of the taboo language in the language of Madurese in the community Montorna Sumenep district during observation. Then the researcher identifies and analyzes the taboo in the Madurese language is strengthened by interview and documentation techniques.
- b. Data reduction.

Herdiansyah argues that data reduction is the process of combining and homogenizing the

form of data obtained into one form of writing that will be analyzed. At this stage, there are several stages carried out by researchers, namely:

1. Researchers ensure data about Tabu in the Madurese language in the Montorna community of Sumenep district that has been done at the time of data collection
2. Validate and record primary data about Tabu in the Madurese language in the Montorna community of Sumenep district for data presentation.
- c. Presentation of data, as for the stages carried out are
 - 1) Rechecking data about Tabu in the Madurese language in the Montorna community of Sumenep district, for the presentation of data that has been obtained from the data reduction process and classifying it based on data collection that has been done.
 - 2) Processing and analyzing the data obtained based on the theory used in this study.
- d. Drawing concluding. Conclusions are drawn by re-selecting the data obtained through checks and crosschecks. At this stage, researchers began to draw conclusions based on the objectives and results of the discussion in this study.

3. Results and Discussion

3.1 Results

Researchers found many harsh words that are considered taboo in the Madurese language in the Montorna community. After conducting this research, the data obtained by researchers are:

1. Taboo language related to the name poop
At this point, language related to excrement is considered taboo in the Madurese community, whether it is related to human or animal excrement. the word excrement in the Madurese language is considered disrespectful to say to others. such as Taeh (poop in Indonesian), the people of Montorna generally feel bad hearing this word, because the expression of this word is not worth good manners.

the word Taeh is expressed in front of people who are eating. the majority of people who are eating listening to this word feel bad to hear, so it will make people who eat feel disgusted, and lose their appetite, even to stop eating. For this reason, mentioning the name poop is considered taboo in the Madurese language.

Another example of when the name "taeh" is considered taboo is when it is often expressed by adults and the elderly when they are in a state of emotion towards others, such as "engak taeh ben tak taoh apah" (you are like pooping, you don't know anything). This data shows that words related to the name of excrement in the Madurese language are considered taboo.

2. Taboo language related to animal names

Taboo language related to animal names in the Madurese language is considered because it is worth very rough and not polite. It is often spoken by the people of Montorna Sumenep district among children, teenagers, and parents. Like: Pate' (dog), mutak (monkey).

The taboo word Pate' (dog), mutak (ape) is often spoken by parents to children in a state of anger, emotion, such as "pate' jih la.. mak kal cengkal gellun deddih nak kanak" = (basic dog, why be a naughty boy really), and often spoken by children to their friends when fighting, as well as "mutak jih.. mak lakoh la nyala ben" = (basic ape, why always jail you). Such words are considered taboo in the Madurese language in the Montorna community.

3. Taboo language related to body parts.

In the Madurese language, words related to body parts are considered taboo because they are considered dirty and disrespectful, such as the name of the female genitalia. Or the word "matanah"= "eyes" is also considered rude or taboo, because it is considered immoral.

4. Language related to spirits

At this point, language related to spirits is considered taboo in the Madurese language. This taboo language often occurs among teenagers, such as "shaitan and Iblis".

This taboo was experienced by the researcher himself when a friend was very disappointed and angry with the researcher, and then his friend said "Syetan reh ... dek pidenah been ben syetan roh, korang ajer" which in Indonesian means "basic syetan ... you are no different from the devil, I teach you right ..." such Madurese language related to subtle creatures is considered taboo because it is not worth saying to people, and can hurt the feelings of others.

5. Taboo language associated with bad prayers

Bad prayers are often uttered by parents to their children who are naughty, stubborn, and disobedient. Such events often occur when people know to forbid their children to play bicycles, but the child continues to play, then the taboo language in the form of bad prayers is uttered, such as "Manther Labueh sekaleh ben yeh" which in Indonesian means "hopefully you fall well".

Bad prayers like the examples above are considered taboo because they are not worth saying, do not contain good education, and are considered ill-mannered.

6. Taboo language related to cursing

Cuss words in the Madurese language are considered taboo. Incidents of swearing in Madurese in the Montorna community often occur among children and teenagers to bully their friends. For example, "been mak jubek tak padeh sataretanan" = "You are so ugly, not like your brothers". Or "been mak budhuh, lakoh olleh nilai mabe" = "how come you are so stupid, your grades are always low".

The words "jubek= ugly" and "budhuh= stupid" are swear words that are considered taboo in the Madurese language.

Language levels in use

Madurese has several language levels. Based on the linguistic point of view, Madurese is grouped into 4 main dialects, namely Sumenep, Pamekasan, Bangkalan, and Kangean dialects. When viewed from the level of use of Madurese according to Bastari and Fiandarti consists of 4 levels (1) Enja'-iya, (2) Engghi-enten, (3) Engghi-

Bhunte,(4)Abdhi-Dhalem/Ajhunan Dhalem (Hodairiyah et al., 2021). Meanwhile, based on the research conducted by the researcher, the researcher found that the Montorna community uses Madurese not by the level of language in its use, this often happens in all circles. The misuse of this language is considered taboo in the Madurese language.

There are three levels of the Madurese language, namely; the coarse language level (iya'-enjak), the middle language level (engghi- enten), and the fine language level (engghi- bhunten).

1) Gross language level (iya'- enjak)

This is the most structurally complete level of language. In Madurese, the coarse level of language (iya'- enjak) is usually used by children with children of the same age as a language of familiarity, adults with adults known since childhood or already familiar, and parents to their own children.

However, children and teenagers in the community use it incorrectly. They use coarse Madurese with their parents and elders. Such as "apah be'na taoh?" (rough Madurese language)= (do you know?)" or "mayuk ngakanah (rough madurese language)= (come on who wants to eat)".

2) Intermediate language level (engghi- enten)

This intermediate level of language is often used by children to their parents, uncles, and aunts and to people older than them. Many teenagers in the Montorna community do not know this middle language level, so in communicating with their parents they sometimes use harsh language. An example of the middle language level (engghi-enten) is "entara de'kaemmah sampeyan?" = (where are you going).

3) Subtle language level (Enggi- Phunten)

Subtle language (Enggi- Phunten) is a subtle language that is often used as an introduction in meetings, used by children to their parents, used by students to their teachers, students to their clerics, and even used by fellow men. Like "ponapa panjennengan ampon meyarsa?" = "do you already know?".

Regarding the research found by researchers, most teenagers in the Montorna community do not know much about the subtle Madurese language (Enggi-Phunten), so language that is not included in this subtle language level is spoken to the teacher, or even to the cleric, such as; "sampeyan entarah ka ka'dimmah ustadz?" = "where are you going ustadz?". This language is the middle level of language and rude language, so if this word is spoken to the teacher then this language is considered taboo. You should say "panjenengan meyosah de' ka'dimmah ustadz?".

Phrasing is determined by speech intonation and facial expressions.

Speech intonation and facial expressions determine the response of the interlocutor. If the intonation of speech and facial expressions are friendly, not bitchy then the listener or interlocutor feels comfortable when listening. jalaluddin Rahmat in his book psychology of communication includes intonation and facial expressions into paralinguistics, namely intonation related to the high and low voice. High intonation usually contains affirmation and anger (Rahmat, 2011). the majority of Montorna people when using high intonation contain anger. so that in the Madurese language, such things are considered taboo. This phenomenon often occurs in the Montorna community from parents who are in a state of emotion and anger with their children, so they often express harsh language, as well as high intonation and unpleasant facial expressions.

Such incidents are often encountered by researchers' close neighbors who often cannot control their emotions when angry, it even becomes the character of the person, so that when their children make the slightest mistake, they will express harsh language with yelling (high intonation) and frightening expressions. This event does not only happen once or twice, but happens many times, so that the child feels afraid, and cries because of the yelling and taboo language spoken by the parents.

3.2 Discussion

Soegianto and Barijati argue that Madurese is the language spoken by people on the island of Madurese and the surrounding islands such as Sapudi, Raas, Goat, and Kangean. Madurese language is maintained and supported by its people (Zainudin et al., 1978). This can be seen from the many poems and arts that use the madurese language. In the Journal of community engagement, it is explained that the local language used in daily communication by the ethnic people of Madurese, both those living on the island of Madurese and outside the island, is called the Madurese language (Halim, 1976). Madurese is used as a tool for social communication within the village (Usliani et al., 2023). Madurese language as a regional language needs to be fostered and improved, especially in terms of its role as a means of developing the preservation of regional culture as a supporter of national culture.

Mac Iver and Page explained that society is a system of habits, procedures, authority and cooperation between groups, and supervision of human behavior and habits (Sukardi & Rohman, 2009). According to Emile Durkheim that there are several elements that comprise society, namely 1). Society is humans who live together. 2). Mixed with a long enough time. 3). aware that they are a unit 4). They are a system of living together (Solihin, 2018). The Montorna community is a group of people who live together for a long time in the village of Montorna. This village is one of the villages of Sumenep Madurese district. So the Montorna community is part of the Madurese community. The people of Madurese are people who traditionally speak the language of Madurese in daily life, and live on the island of Madurese (Zainudin et al., 1978).

From the results of the research conducted by the researchers, it was found that in the Madurese language, there are many forms of taboos. Rosidin argues that taboos are created by each culture and language (Rosidin, 2011). researchers also found the level of the Madurese language, as well as the

expression of words determined by speech intonation and facial expressions. As for the kinds of taboo language forms in the Madurese language, the researchers found six kinds of taboo forms, namely taboo language related to the name of dirt, animal names, limbs, spirits, bad prayers, and taboo language related to cursing. There are three levels of the Madurese language, namely the coarse language level (iya'- enjak), the middle language level (engghi- enten), and the fine language level (Enggi- Phunten). Furthermore, the expression of words with high intonation and unfriendly facial expressions in the Madurese language is also considered taboo.

Taboo language related to the name of feces often occurs in the Montorna community. The factor in the formation of this taboo language is due to the environment, especially the family environment which becomes a habit in the pronunciation of the taboo language. Taboo language related to animal names, such as "pate" = "dog", is often used by parents when they are emotional and angry. This taboo language is often spoken to their children. This word is considered taboo because it is not polite, and immoral. taboos are words that are prohibited, inappropriate to say in society, and the use of taboo words should be avoided"(Wijaya & Rohmadi, 2011). Furthermore, taboo language related to limbs, such as the words "matanah, cetakah" are considered taboo because they are impolite and not of good value. The language related to spirits, such as "syetan". This taboo language is spoken by teenagers because of emotive factors, in the Madurese language the word is considered taboo because there is an element of insult, and can hurt the feelings of others, so it is not worth expressing. The next form of taboo is taboo related to prayers that are not good. In the Madurese language, this kind of taboo is spoken because of emotive factors. Parents who cannot control their emotions will say bad prayers. Such as "manter labueh sakaleh", is considered taboo because it is a form of mockery and

disrespect. Bad prayers uttered by parents towards their children are considered dangerous because they are feared to become real. Curse words in the Madurese language in the Montorna community often occur due to lack of control from parents or schools, these curse words are spoken by children to their friends when arguing or bullying others, such as the word "jubek = ugly" in the expression "been mak jubek tak padeh sataretanan" = "how come you are ugly not like your brothers", and the word "budhuh = stupid" in the expression "been mak budhuh, lakoh olleh nilai mabe" = "how come you are so stupid, your grades are always low". The level of the Madurese language has three parts, namely the coarse language level (iya'- enjak), this level of language is used by fellow children or fellow adults as a language of intimacy. Then the middle level (engghi- enten), this level of language is used by children to parents, nephews to aunts. Furthermore, the subtle language level (Enggi-Phunten), this level is usually used by those who have a high degree, such as speaking to parents, clerics, teachers, and community leaders. Based on the levels of language in the Madurese language, the Montorna community in general, and teenagers, in particular, are often wrong in their use, because there is no special learning of the levels of the Madurese language and lack of habit of using middle or subtle language. The expression of taboo language is also due to high intonation in speaking and unfriendly facial expressions, usually occurring because there is something unpleasant. Wijana & Rohmadi state that based on the psychological motivation behind it, taboo words appear because of three things, namely the existence of something scary, something unpleasant, and something that is not polite(Wijaya & Rohmadi, 2011).

Taboo language in Madurese that occurs in Montorna society can be seen from the existence of coarse language, the existence of language levels, and speech intonation and facial expressions. The existence of coarse language occurs because of the bad environment, and the lack of supervision of

parents or teachers, as well as due to emotive factors so taboo language in the Madurese language in the Montorna community occurs in all circles, Taboo is not only about fears related to dangerous supernatural forces (there is a risk of fear), taboos, prohibitions, but also related to manners, social relationships. People who do not want to be considered impolite will avoid using certain words"(sumarsono, 2009). The level of language in the Madurese language can also lead to the formation of taboo language due to mistakes in its use because if the level of coarse language or the level of middle language is spoken to high-ranking people, it is considered impolite, This kind of thing is forbidden maintain good etiquette, Freud argues that taboo comes from the Polynesian language which means "prohibition" or "restriction" (Humaeni, 2016). Furthermore, high intonation in speaking and unfriendly facial expressions can also throw taboo words. This means that good language is not only related to the words used, but also related to behavior or attitudes, either in the form of speech intonation or facial expressions. This is in line with the opinion of Trudgill who says that taboo words as things that concern behavior that is believed and supernatural are prohibited or considered immoral and inappropriate to say(Trudgill, 1974).

This research criticizes Wawan Mulyadi Purnama's research, because the research only analyzes taboo language in the Lombok community without explaining the factors of the formation of taboo language, while this research in addition to analyzing taboo language in the Madurese language also analyzes the factors of the formation of taboo language in Madurese language. This research also adds to the research of Riza Mutia, Rostina Taib, and Muhammad Iqbal, because the research focuses on taboos in the form of actions, while this research analyzes taboos in the form of expressions. Furthermore, this research complements Indrawati's research because the research only analyzes taboo language in Madurese language related to cursing, while this research

analyzes taboo language in Madurese from all aspects, whether related to cursing, animal names, or even related to spirits.

Taboo language in the Madurese language in the Montorna community not only covers or infects children or adolescents but also infects all groups, both children, adolescents adults, and even parents. Therefore, it is necessary to enforce ethics or norms such as the holding of guidance on how to speak well, and teaching language levels in the Madurese language, because taboo is a prohibition that must be avoided. Parera says that taboo is a prohibition or restriction on something, something dangerous, strange, supernatural, and something that is considered extraordinary. And a need for monitoring parents and teachers so that children do not make mistakes in socializing, because the environment will shape a person's character and will become a habit(Mutia et al., 2018).

4. Conclusion

Taboo in the Madurese language in the Montorna community Sumenep regency is very frequent in daily life in all circles. The coarse language in the Madurese language in Montorna society is related to the name of dirt, animal names, limbs, subtle creatures, bad prayers, and taboo language related to Makian. The existence of language levels in the language of Madurese also causes the occurrence of taboo language due to errors in its use. There are three levels of language in the Madurese language, namely coarse language (iya'- enje'), middle language (enggi- enten), and fine language (enggi- phunten). The expression of words with high intonation and unfriendly facial expressions in the Madurese language is considered taboo. The high intonation and facial expressions that often occur in the Montorna community take the form of yelling with the expression of harsh words. Such behavior is considered taboo because it is considered unfriendly and impolite.

In Responding to the taboo language in the Madurese language that occurs in the Montorna community, there should be monitoring and control

of parents and teachers, and there should be guidance for the Montorna community in ethics, both in speech and in attitude. because good language is not only determined by the words expressed but also determined by the attitude expressed.

This research is only limited to the Montorna community Sumenep district, while Sumenep district has many villages. In addition, Madurese also has four districts, namely the district Sumenep, Pemekasan, Sampang, and Bangkalan, which allow different taboo languages that occur in these districts.

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