

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Cultural themes in Indonesia are often discussed in scientific meetings or discussions. Indonesia is rich in cultural diversity because Indonesia consists of various ethnic groups, where each tribe distinguishes and unites the national language. Each ethnic group usually has its own customs that are different from the others. So we can understand that every culture must have a container and society is a container of that culture, so that between culture and society the two cannot be separated. Culture regulates that humans can understand how they should act, act, determine their attitude when they are in contact with other people. Another definition indicates that culture is what people “must understand in order to act as they do, make the things they make, and interpret their experience in the exclusive way they do”

The life of any community group, including the Batak Karo ethnic group, cannot be separated from their culture, because culture exists because of its supporting community. As we know one manifestation of culture is customs, while ceremonies are a concrete manifestation of customs that relate to all aspects of human life, be it social, cultural, economic and so on. In traditional societies, activating culture is manifested in the implementation of several kinds of traditional ceremonies which are a means of cultural socialization that has been strengthened through the inheritance of traditions handed down from generation to generation. Every human action as a whole is called culture in which there are elements of culture that are found in all cultures from all ethnic groups in the

world. These elements are referred to as universal cultural elements which consist of seven cultural elements. One of these elements is the religious system which contains the ceremony.

“Dirty” words is an expression that indicate to the impolite language or bad language used in communication. There are some words that refer to misappropriation language and make the impolite sense in society. “Dirty” words usually used in bad conditions. It like expressed when someone felt angry or annoyed. The using of language and good words choice has the important role in daily life. People in different country and certain area have different culture in their activity especially on how they interact with society. There are some places which upholding the decency in language and acting. Politeness or being polite in such context involves knowing how to express a range of speech functions in a culturally appropriate way.

For example father 'bapak' with a child 'anak' who has grown into his teens while visiting his relative's house who happens to be a rich man, suddenly his son runs to and fro, crashing into a flower pot made of crystal. which is quite expensive, the pot fell and broke. at that time the father was immediately emotional and said:

- (1) Bapa : „*Enggo ndai kukataken, ula ko lalap kiam-kiam je, bengkala!!*”
 „*Sudah kubilang tadi, jangan berlari-lari terus di sini, monyet!*”
 „*I told you before, don't run around here, monkey!!*”

So in the context of the conversation, it can be seen that the word *Bengkala* is a dirty word. Where in Karo society monkey is a harsh, so we can conclude that the word *Bengkala* is a dirty word.

Anotner example, At one activity Romi met his uncle who was older than him and then he asked something like the dialogue below

A : "" *enggo man ko ndai*""

“ *udah kau makan tadi ?* “

A : " *have you eaten before?* "

So in the context of the conversation, it can be seen that the word *ko* is a dirty word in karo tribe . As we know in the karo tribe using the word *ko* is considered impolite when spoken to older people, instead of using the word *ko* it will be more polite to change it to the word *kam*, Those kinds of words should not be mentioned publicly.

The problem of the dirty as we know that dirty is a social prohibition against words, things, actions, or people that are considered unwanted by a group, culture, or even society. The society uses the language to communicate or make social interaction. The use of language are affected by some factors, they are social background, relationship between people, the context and manner of the interaction. With those factors language variety makes the communication between societies is unique and interesting. The language varieties are dialect, idiolect, style and bad language. However, there is language variety that can be accepted and hard to accept by society that is bad language.

These are the ten dirty word Classifying “bad language”, Jay and Blasphemy propose a classification system of this term which is also known as “dirty words, the first is Cursing: the purpose of cursing is to damage other human beings by way of the use of positive words or phrases that address divine powers

The second, Profanity: this type of word is based on religious beliefs. however, while someone uses this word, he/she makes use of it as an act of disrespecting God, faith, or holy things, or extra on ignorance of those topics. The third, Blasphemy: someone uses this word to attack a certain religion or religious beliefs. The fourth, Taboo: the reason for the taboo is to suppress the speaker's behavior and save a certain social cohesion. Or in other words, it's miles used to defend sensitive things like cultural groups or supernatural reprisal. The fifth, Obscenity: obscene words are considered the most offensive words. Therefore, those words are hardly ever used in public media. The sixth is Vulgarity: vulgar words consult with coarse words which are frequently related to the language of under-knowledgeable people The seventh, Slang: slang is particular non-standard words that are often used to communicate internally among the members of a particular group of people, such as teenagers, musicians, drug users, etc. The eighth, Epithets: words or terms which are typically quick but powerful to yell and specific annoyed feelings, or humans may additionally utter certain epithets when he/she hurts him/herself. The ninth, Insults and slurs: while a person utters insults and slurs, he/she expresses verbal assaults on others. the principal cases of insults and slurs are normally about ethnic or racial groups or society and can cause stereotypes or prejudice. The final one is that Scatology refers to the involvement of excrement or human waste both in product and method, in sure utterances.

The dirty word in Karo society, there are many words that actually do not contain sacred and profane meanings but can touch the sacred and profane when used in communication, for example the *bengkala* word 'monkey'. *Bengkala* is a word that literally does not contain taboo elements, but if it is said in certain

situations and in a harsh tone, the word becomes dirty , because the person being addressed is likened to a *bengkala*. “Dirty” words is an expression that indicate to the impolite language or bad language used in communication. There are some words that refer to misappropriation language and make the impolite sense in society. “Dirty” words usually used in bad conditions. It like expressed when someone felt angry or annoyed.

In today's modern age, it is undeniable that culture is being uprooted from the community that owns the culture itself. This also happens to the Karo people, so many people, especially the younger generation, no longer understand their customs properly - including those who are busy. Many of them believe that dirtys in their culture are limited to swear words that could threaten the peace of society.

The reason why it is important to analyze this research is because the environment or location plays a big role in the use of Dirty words, because if someone gets along with other people and always speaks politely, they will speak well, and vice versa The same is true. Then social culture also plays an important role in language use, because if our social culture is not well socialized and we say what we want to others, we don't know whether it is a dirty language or not. For this study, the researchers focused on the types of dirty language in Batak Karo, the types of dirty that are prevalent in the region, and people's perceptions of dirty languages.

The Batak Karo ethnicity has customary courtesy in communicating both verbally and non-verbally. From these stetment we can know that Karo people really uphold polite language. We can see this from several cases in the life of

karo people for example ; restrictions on communication between (*ibu mertua*) mother-in-law and (*menantu laki laki*) son-in-law or (*menantu laki laki*) son-in-law and (*ibu mertua*) daughter-in-law. In order for communication between mother-in-law and son-in-law to work properly, an intermediary must be used. Until now it is still valid, it cannot be denied that the daily life of most of the Karo people still holds adhere to their traditions and beliefs. So to keep harmonious social life among the Karo people, the role of dirty word in customs and beliefs is very large to create holiness in the verbal expressions of its people.

1.1 The Problem of the Study

In relation to the research background that has been stated previously, the research problem is formulated as follows:

1. What types of dirty word found in Simpang Limun Traditional Market?
2. What types of dirty words are dominant found in Simpang Limun Traditional Market?

1.2 The Objective of the Study

The objectives of this study are:

1. To identify types of dirty words found in traditional markets included as dirty words in the Simpang Limun traditional market.
2. To identify the most type of dirty words in karonese in Simpang Limun traditional market

1.3 The Scope of the Study

This studies focuses on the kinds of dirty word in karonese language. This research will be conducted in Simpang Limun traditional market, North Sumatera Province, Indonesia which is inhabited by the majority of the karo people. Respondents will involve as many as 10 - 15 people who are estimated to be around 24-45 years old, as Al Amin (2017) writes that the age classification according to the Ministry of Health is early adulthood: 26-45 years, both women and men. There are some key terms used in this study. The terms are types of dirty word.

1.4 The Significances of the Study

The findings of this observe are theoretically and practically applicable:

1. Theoretically

This research can provide information for the development of science in the field of linguistics, especially sociolinguistics, also to interested researchers about dirty words.

2. Practically

This study will be practically used for :

- a. The readers, to help the readers to know the types of dirty in karones.
- b. The other writer, this study will add their references for who those to conduct a research about types of t dirty in karones.

CHAPTER II REVIEW LITERATURE

2.1 Theoretical Framework

2.1.1 Sociolinguistics

Sociolinguistics forms part of the degree and focuses on language that deals with social and cultural phenomena in society (Yule, 2010). Language is the way humans communicate, whether spoken or written, it includes structured and conventional word usage by which we can express something in language (Wardhaugh, 2006). Everyone has their own way of choosing language variants that can verify their identity, but sometimes the use of language variants depends on sociocultural realities, social changes, and gender.

When people interact with others in society, they need to use language. Without language, people have some problems carrying out activities. The role of language between people in this life is very important. The study of the relationship between language and society is known as sociolinguistics.

As Hudson states in Wardaugh (2010:10-12), sociolinguistics is the study of the relationship between language and society. Sociolinguistics is made up of two words: sociolinguistics and linguistics. Linguistics is the study of language, in particular its elements (words, sentences, utterances) and the relationships between these elements, including the formation of these elements. The word social means society in relation to society, whereas sociolinguistics is the study or discussion of language in relation to the language of speakers who are part of a community. And Socio is basically similar to Social, which refers to people in

society, but it is related to human groups. Sociolinguistics teaches us about real-life attitudes and social situations.

Coulmas in Wardaugh (2010 : 12-13) says that sociolinguistics investigates how social structures affects the manner people communicate and how language varieties and styles of use correlate with social attributes consisting of magnificence, intercourse, and age. It approach that sociolinguistics is the look at of the way human beings use language in social interactions.it's miles now clear that the position of sociolinguistics is to make a language characteristic in society, or in different words, to convey a language into society as a way of communicate.

As members of sociolinguistic societies, we are bound by values in our dealings with language. Values are always associated with good and evil, and this is reflected in the mostly unwritten rules followed by civil society. Sociolinguistics includes three aspects, namely language, society and the relationship between language and society. Sociolinguistics is an interdisciplinary field between sociology and linguistics, two closely related fields of empirical science. Sociology is the objective and scientific study of human existence in communities, institutions and social processes in society.

Sociology tries to find out how this society came to be and still exists. By studying institutions, social processes and all social issues in society, one can understand how people fit into their environment, how they socialize and how they fit into their particular place in society. While linguistics is a field of study about language or the science that takes language as the object of study.

Consistent with Jay refers back to the employment of non secular terms to vilify God and religious employer. Expletives seek advice from phrases that contain emotive characteristics which are typically within the shape of interjections and aren't uttered for particular cause for the reason that they're used to release frustration and emotion. meanwhile, slang refers to those phrases which can be typically created and utilized by social organizations to give them identification and are used to speak among in-organization contributors inclusive of young humans, drug sellers, and baseball participant. Then the last is bad language which refers to forbidden phenomena within the particular way of life which additionally includes the language use in regular existence.

2.1.2 Definition Of Dirty Word

The word "dirty" is commonly used in certain situations, for example, some people use the word "dirty" when they want to express their feelings in real life. Either adults, teens, or children. Also, in this millennial age, rude language, including "swearing," is becoming a popular way of communicating. This habit can cause children or younger generations to neglect manners, especially when interacting with society. Today, the digital age is also negatively affecting the younger generation who deal with swear words. More of them imitate what is popular on social media like Instagram, Facebook, Twitter, movies or movies, etc. These offer photos, videos, and texts that may contain profanity. This digital age also includes movies, which attract a lot of attention. By watching movies, people can understand the advantages and disadvantages of movies.

Consistent to Cambridge Dictionary, a dirty word is a word of a sexual nature that many humans find offensive. Many sources interpret the word “dirty” as swearing, call-calling, obscenity, and so forth. some phrases for swearing or "swearing" have the equal original meaning, that's to consult impolite or obnoxious language, denoting unreasonable language that needs to no longer be spoken, particularly in society. saying "dirty words" has turned out to be a common addiction of the modern young era, as many varieties of social media can affect their social way of life. human beings use swear words as their want in communication. now and then humans swear in awful conditions, but once in a while they do not. They claim while they're speechless or even surprised.

So, in this situation, when we talked about “dirty” words, logically the word “dirty” refers to “bad” matters. generally, bad things are also used in bad situations however in reality, in happy conditions, people also utter “dirty” words. dirty words can be said as foul language, some humans assume bad language especially in English is talking about the mistake in structure or a few factors in the English language such as grammar, pronunciation, dialect, and others. Like Edwin stated in his book that, “Some people think of regional or ethnic dialects as bad English. And people also identify bad English with a foreign accent or with English mixed with another language.”This explanation shows that bad language not only talks about “Dirty” words that are already explained. According to Edwin, the words “Bad Language” and “Bad Words” are different. The same point of the focus of this research exactly the “Dirty” word is truly the same as the explanation of Bad Words in Edwin’s book. The chapter on bad words explores

the relativity of vocabulary choice. The words one uses-proper or improper, coarse or polite-establish the tone of one's language.

Bad language is a statement or words made by a person that are dirty terms. Swearing can also be used to convey an utterance or as a release for an unpleasant circumstance. The speaker's curse term serves a purpose, which can also be described as a motive statement of attitude, rage, irritation, disdain, familiarity, humor, and excitement. Swearing is also a manifestation of certain emotions triggered by language and non-linguistic stimulation. Things are linguistic in the form of words spoken by someone unrelated to the user himself, in reaction to which the wearer expresses his emotions through various inventive methods. For example, remorse can make someone angry, irritated, or sad.

2.1.3 Types of Dirty Words

Types of dirty words according "bad language", Jay proposes a classification system of this term which is also known as "dirty words". They are:

1) Cursing

involves involve magic words. People believe that cursing has the supernatural power to change something in this world. Cursing may not use foul language, it invokes the aid of a higher being, more ritualistic and deliberately articulated; it is future-oriented, built on an understanding that the effect may be delayed. In more religious sense, the curser usually utters cursing when the curser intended to serious thing and uttered spontaneously and literally when the curser feels anger and disappointment. For example, "*Damn you!*", "*I hope you die!*"

2) Epithet

The epithet is characterized using the lifestyles of numerous varieties of slurs, together with bitch and fag. other references which might be covered as epithets are related to race, ethnicity, gender, sexuality, one's look, and disabilities including nigger, midget and retard, motherfucker, and t*t-guy (Batistella, 2005: seventy-two). Jay (in Doyle 2006: 2-3) defines epithet as a brief however robust blast of passionate language which is triggered with the aid of frustration or anger along with the son of a complaint. “*what is your problem ,bitch? do not kick my garments!*” In this sentence, a person uses the taboo phrase whinge to bother an individual who makes him experience afflicted. because the word is uttered with frustration or anger, it will become emotional language. therefore, the usage of the phrase whinge is an expression of anger and additionally to insult his pal.

In step with Batistella (2005:72) defined epithets as sturdy blasts of passionate language that's because of anger, such as “*Njir!*”. In the Indonesian lifestyle, the means are taken into consideration as impolite to be cited.

3) Profanity

In line with Batistella (2005: 72), profanity may be labeled as religious cursing because it commonly consists of the foul-mouthed use of what is taken into consideration to be sacred. Being more detail, Jay in Doyle (2006: 2-3) describes profanity because the expression related to the usage of religious phrases in a profane, secular or uncaring manner. The intention of the speaker isn't to vilify God or anything related with religion however it can be used to specific

emotional response to certain motives. The words that belong to this kind are *God, Jesus Christ, hell, damn, and goddamn*. For examples, “Yos, I were given to keep up a few cash and get the hell out of right here. This sh*t is ridiculous”.

Profanity may be categorized as religious cursing because it commonly consists of the foul-mouthed use what's taken into consideration to be scared. The words that belong to this types “*Oh Debata*” In English, “*Oh Debata*” means “*Oh God*”. In Indonesian lifestyle, bringing up God’s call is considered taboo.

4) Blasphemy

As explained before in the point of profanity, there is a confusing meaning between profanity and blasphemy. Both of two terms are an expression of “Dirty” words which considered to the sacred thing or religious purpose. If profanity used in secular, blasphemy used more intend and serious to vilify religious terminology or deities. Like Geoffrey stated that “A distinction is often made between blasphemy and profanity on the grounds that blasphemy is more intentional, whereas profanity is more habitual”. Blasphemy is not only expressed by language but also action and writing. Something involves disrespectful to god or religion is included to blasphemous. For example, “Burning a holy Qur’an” and “Worshipping the

5) Taboo

According to Oxford Dictionary, a taboo is something that is forbidden because of a strong religious or social custom. Many things are considered taboo among society including cultural cases. Usually, old people are more sensitive about taboos. Jay T. stated that taboo operates to suppress or inhibit certain

behavior, thoughts, or in this case, speech. Taboo contains meaning a prohibition that is unacceptable in society. Sometimes old people believe something is taboo and teach it to children because they consider their ancestor's words and social customs. Taboo is concerned with the culture of the certain place. Usually, people have their own thing that has been admitted as taboo. It is appropriate with Jay T. stating that "Different cultures, to preserve social order, use taboos to control individuals within the group".

Every utterance concerned with "Dirty" words is considered taboo, especially for impolite and disrespectful expressions of God and religions. Sometimes people cannot name God directly moreover trivial things, it considers taboo in a certain cultures. Geoffrey stated that "in several religions, such as Brahmanism, Judaism, and Islam, a direct reference to the name of God is taboo but not for Christians." Taboo is also obtained in the action of people among society. for example, in Madura culture, consuming beer is something taboo as it shows unacceptable behavior in society.

6) Vulgarity

According to Batistella (2005: seventy two), vulgarity and obscenity have the equal relationship, specifically with phrases or expressions regarding gross sexual anatomy and excretory functions. The distinction among vulgarity and profanity is commonly related to the level of lust. In different words, vulgarity embodies the raw expression of avenue language. moreover, Jay (in Mercury, 1995:30) asserts that vulgarity is used to belittle or belittle the thing or character noted or described. This kind consists of words like *ss,

f*nny, t*t, c*ck, d*ck, and c*nt. as an instance, “Come on man, deliver you’re *ss onstage”.

The phrases that belong to this type are along with “Besari tetek kau!” In English, “*Besari Tetek kau*” approach “*raise your Boobs!*”. In Indonesian culture, the use word “*Tetek*” is taken consideration very vulgar

7) Obscenity

In line with Jay (in Doyle, 2006: 1), obscenity refers to expressions that are prohibited for public use because it involves disgust for experience, disgusting, impolite, and repugnant to morality.

In addition, in line with Batistella (2005: 72) dirty words are described as words or expressions that contain sex-distinguishing anatomy or sexual and excretory features which are usually spoken in a loud manner. Words that fall into this type are fuck and shit. for example, “you got it, man. you are a fucking genius. make sure you serve this clown in the next round for me”. The expression fucking in this sentence is included in the type of obscenity because it is characterized as a sexual hobby. The expression that belongs to this type in Indonesia is “*Jangan telor manusia kau pakai!!*” (the trick is not to always use the penis!) In English, “*Telor*” in context is “Male genitalia”. In the Indonesian tradition that meaning may be very difficult to express.

However, on this communication, the phrase fucking would not mean “to have sexual intercourse” however is used to raise the phrase “genius”.

8) Slang

According to Oxford Dictionary, Slang could be very informal words and expressions utilized in spoken communication especially used by a specific group of people. In lexicography, most dictionaries agree that the expressions “Slang” may be defined due to the restricted speech of marginal or distinct subgroups in society. Only certain people used slang expressions. Usually, slang expressions cannot be found in the dictionary. English learners, when they found slang expressions, are rather confused to know the meaning because slang is a common expression that is sometimes created by certain people.

Jay, T. said that “Slang is a vocabulary that is developed in certain sub-companies for ease of conversation”. Certain people in the group have the authority to change words. The words may consider abbreviations and vulgarity. Usually, slang expressions are not used in standard communication. Slang produces various effects such as humor, offensiveness, etc. which are not obtained by comparable familiar expressions.³⁹ Basically, slang is used to keep the solidarity of the group. Slang included dirty words because sometimes the word that has been agreed in subgroups is obtained in a bad language such as profanity, vulgarity even obscenity. As an example, *bitch, Bloody Hell, a beer belly*

9) Scatology

According to Webster’s Seventh New College Dictionary on Timothy Jay’s book, the meaning of scatology as adjective is relating to excrement or scatology. It called as Scatological. Scatology as a noun is the study of excrement. Excrement means something waste processed by humans. It may consider feces. Scatological terms are usually uttered by children. Sometimes uttering excrement

for adult and children are different. The adult is more choose another term for excrement to be indirectly spoken and keep the pleasure of the listener than children. For illustration, when a mama said The baby boy is getting poop also the little family said “ mama, it's feces ”

10) Insult and Slurs

Jay stated that both of these insults and slurs have a function to hurt the person directly through a particular word or phrase. Insults and slurs may be used by an adult or even children and also a certain group or community. According to Jay, some insults may use animal imagery, social deviation or it used based on abnormal physical of a person or even their psychological. An example of using insult:

- a. The usage of animal imagery: Dog, Pig, Son of bitch
- b. Using social deviation: Gay, Homo, Slut, Bastard
- c. Using abnormal Physical: Fatty, Flat-nosed
- d. Using abnormal psychological: Stupid, dumb
- e. Using social characteristics: Liar, Wicked, Niggard
- f. Using by certain communities: Nigger, Black

Like the other “Dirty” words above, Insults and Slurs are also used in various conditions. Mostly used when people felt angry and for joking

2.1.4 The Usage of Dirty Words

Sometimes people will find one example of the term related to one type of “Dirty” word that is also included in another type of it. The word “Shit” is categorized as Epithets but also includes to taboo words, profanity, or even blasphemy. It is appropriate with Timothy Jay’s Statement that “Some expressions can be cross-categorized, that is, used in more than one way”. The value of the classification of types is to make people easier to understand the language uttered dealing with “Dirty” words based on the function of each word. Moreover, people have already understood that many kinds of “Dirty” words” types that are commonly used in their communication are prohibited among society.

The usage of “Dirty” words in society usually used in some conditions and feelings. Sometimes people utter “Dirty” words naturally as a habit in daily life without feeling anything. People also utter “Dirty” words to express feelings of anger, threat, disappointment, annoyance, teasing, and other bad conditions. Even, the uttering of “Dirty” words also involve humorous situation. People express “Dirty” words for mock intimacy or just for joking without considering the intended meaning. People can know the usage of the “Dirty” words” types by looking at the primer meaning of the words and the context of the language uttered. Knowing the usage of “Dirty” words is not only can be found in the real life but also through writing literature or movie.

2.1.5 The Customs of the Karo Tribe

Merga Silima is the identity of the Karo tribe which is determined from the father's *merga* or clan name. The surname appears behind the individual's name. *Merga* is used as a male surname and *Beru* as a female surname. *Merga* too *Beru* is passed down on a patrilineal basis (lineage based on the father) for the Karo people are the most important thing in their identity and all improve the kinship system of the karo people. (Intan, 2019).

Merga in Karo society consists of five groups, so it is called *Merga Silima*, which means the five clans. According to the decision of the 1995 Karo Cultural Congress (Tarigan, 2016: 12) namely *Ginting*, *Sembiring*, *Peranganin-Angin*, *Tarigan*, *Karo-Karo*, sub clans used behind surname. *Merga* and *submerga* in the Karo tribe:

1. *Ginting* : *Pase*, *Munthe*, *Manik*, *Sinisuka*, *Seragih*, *Sinusinga*, *Babo*, *Sugihen*, *Guru Patih*, *Suka*, *Beras*, *Garamat*, *Ajar Tambun*, *Jadi Bata*, *Jawak*, *Tumangger*, *Capah*.
2. *Karo-Karo*: *Purba*, *Ketaren*, *Sinukaban*, *Sekali*, *Sinuraya*, *Sinuhaji*, *Kemit*, *Bukit*, *Samura*, *Sinulingga*, *Kaban*, *Kacaribu*, *Surbakti*, *Sitepu*, *Barus*, *Manik*.
3. *Perangin-Angin* : *Sukatendel*, *Kuta Buloh*, *Jombor Beringin*, *Jenabun*, *Kacinambun*, *Bangun*, *Keliat*, *Beliter*, *Mano*, *Pinem*, *Sebayang*, *Laksa*, *Penggarun*, *Uwir*, *Sinurat*, *Singarimbun*, *Limbeng*, *Prasi*.

4. *Sembiring* : *Kembaren, Keloko, Sinulaki, Sinupayung, Brahmana, Guru Kinayan, Colia, Muham, Pandia, Keling, Depari, Bunuaji, Milala, Pelawi, Sinukapor, Tekang.*

5. *Tarigan* : *Tua, Bondong, Jampang, Gersang, Cingkes, Gana-Gana, Peken, Tambak, Purba, Sibero, Silangit, Kerendam, Tegur, Tambun, Sahing.*

Tutur Siwaluh means eight utterances (kinship correlation), namely *Sembuyak, Senina, Senina Sipemeren, Senina Siparibanen, Anak Beru, Anak Beru Menteri, Kalimbubu dan Puang Kalimbubu. Sepuluh Dua Tambah Sada* meaning there are 12 kinds of correlation of brotherhood in social structure as well, *While Tambah Sada* is interpreted as an outside individual who enters the structural system the social order of the Karo people.

Sepuluh Dua Tambah Sada system namely, *nini* (grandmother), *bulang* (grandfather), *kempu* (grandson), *father* (father), *nande* (mother), *child*, *mama*(uncle), *mami* (wife of uncle), *bengkila* (husband of father's sister, *bibi* (father's sister), *impal* (uncle's child), *Silih* (brother/sister-in-law), *bere-bere* (uncle's nephew), *Permen* (son-in-law female) as well as added *sada*, namely *Teman Meriah* (acquaintance or other individuals).

Popular taboo most of cultured tribe on this world has the same notion to this sort of taboo. This class includes swearing and unmentionable words.

1. Swearing

Swearing is a verbal expression that includes words expressed in a louder tone than usual. It is understandable that the person who swears is in a high emotional state due to the unpleasant situation. The words are delivered in a loud and hoarse voice, often followed by a keen gaze on the interlocutor. Words in this category relate to fecalology or dirt, sexual organs, sexual behavior and things related to motherhood or the family, ancestry, animals, death, disease and prostitution. The Karonese words included in poopology are *tai/ngengek* "shit" and *patat/ikur* "ass". This type of poopology refers to dirty words related to human waste. Sexual organs commonly used in swearing are *natu* "penis/cock" and *teli/pepek* "pussy/vagina". Sexual activity is activity that involves the use of sexual organs or genitals for sexual intercourse. The Caronese words associated with such activities is *entek/entek-entek* "to fuck/fuck" and *merus-merus* "to masturbate". *Entek/entek-entek* is the sexual activity of a man and his wife. *Merus-merus* is sexual activity performed by a man himself. In the mother or family category, common Karo words used in swearing are *ame* "mother" and *bapa* "father". In the category of ancestors, Karo society commonly uses *nini* "grandmother" and *bulang* "grandfather" when swearing.

Parents and ancestors are valued family members and must be respected. Because of this, Carlo would be very disgusted when their honorary names were delivered by oath. Common animals used in swearing are the aforementioned *babi* "pig", *biang* "bitch/dog", *kerbo* "buffalo" and *bengkala* "monkey". In the category of death, in Karo language *mate/munggil/tes* use "to die" to curse others. In the

category of diseases or illnesses, Karo tribe will often use *mehadow/adon* "crazy/crazy", *peintang* "blind man", *pinangko* "thief" and so on to insult others. The final category of this curse is prostitution. And also word that is usually used by Karo society is *lonte* "bitch".

2. Unmentionable Words

The words in question relate to things that must be hidden and avoided from the view of others for the sake of purity and sanctity. Words that fall into this category are dirty words which can also be classified into sexual organs, sexual activity, bodily effluvia, urination and defecation. The genitals that cannot be mentioned are *natu* 'penis', *naruh-naruh* 'testicles', *teli/pepek* 'vagina', *nonon/nenen* 'breasts', *patat* 'buttocks', *gerem* 'pubic hair'. For sexual activity, Karo people are forbidden to call 'fuck/shag', constantly 'blowjob/masturbation', and say 'erect'. For dirt, Karo people must not mention *tai/ngengek/berak* „feces“, *tegis* „cum/sperm“, and *kesut* „fart“. For defecation and micturition, to say *ngengek/ciret/berak/ertai* „defecation“, *ciah/kencing* „micturition“ are forbidden. Such words should not be mentioned in public.

In addition to dirty words, Karo culture also prohibits people from mentioning their parents' names and mentioning the names of their older comparatively. They are also considered dirty word cope with *engko* „you“, *entei* „go there“, *ariko* „you come here“, and the suffixes *-ko/-mu/* „you“.

2.1.6 Tanah Karo Berastagi

Berastagi City is a city located in Karo Regency (Milala, Ita Ferbina S 2015). Karo Regency is known as Tanah Karo Simalem which means land that is not sick

(land that is fertile, cool, peaceful and prosperous), which is located in the highlands of Tanah Karo with an altitude between 600 to 1400 meters above sea level. From this altitude, this Regency has a very cool climate and is characterized by fruit and vegetable areas. A very famous city in Karo Regency is Berastagi City. Geographically, Berastagi is a bustling city with fruit and vegetable vendors along the city streets (Milala, Ita Ferbina S 2015). The fruits and vegetables that are offered are the produce of the land of Berastagi City. It is from Berastagi that the supply of vegetables and fruits in the city of Medan or other big cities in North Sumatra can be fulfilled.

According to Milala 2015 Berastagi City is a highland in North Sumatra which is inhabited by the Karo tribe and inhabited by several immigrant tribes such as Chinese, Acehnese, Javanese, Toba Batak, Dairi and so on, about 70 KM from downtown Medan, Berastagi City is in the Karo highlands in the expanse of the Bukit Barisan mountains, with an altitude of 1,400 meters above sea level and temperatures ranging from 16 – 17C. From this city you can see two volcanic mountains with stunning natural scenery, which are still actively emitting hot steam, namely Mount Sibayak (meaning King in Karo language) and Mount Sinabung. Most of the Karo people live from the agricultural sector (Milala, Ita Ferbina S 2015) . People who live in rural areas mainly cultivate rice, secondary crops, vegetables and fruits. Apart from being farmers, some of the Karo people live as entrepreneurs, one of which is as a street vendor who can be seen in the center of Berastagi Market.

Berastagi to be precise in Karo Regency, North Sumatra Province. This regency has an area of 2,127.25 km² and a population of approximately 500,000

people (Melvi Yasinta Depari 2022). The Karo people are the people who live in Tanah Karo. The Karo people have their own language which is commonly used in the everyday language of instruction among the Karo people, namely Karo language. Talk about language the main function of language is communication among humans. humans cannot communicate without language. Language has a meaning, however the meaning of language is different in several aspects. The extraordinary meanings of language are divided into several kinds, one of that's the difference in the meaning of context. sometimes human beings misunderstand the meaning of a language in certain conditions. people can also make jokes, however individuals who hear them get aggravated because they do not get what is being stated (*Munthe, E. J. B. ect 2022*). Karo language is used in addition to Indonesian. The Karo language in the Karo people is called Cakap Karo. The Karo people are generally a farming community (*R Gura Saputra 2017*). In addition to agriculture, the Karo people in ancient times had many other professions in social life such as blacksmiths (blacksmiths), hunting, perlanja sira (salt shopper/salt seller). The mention of perlanja sira cannot be separated from the location where the Karo people lived in the past, who were in the mountains and far from the sea. It is the condition of the Karo people that makes the position of sira travel very important, namely to supply salt from the coast to the Karo villages in the mountains by passing through forests and villages during the trip.

Currently the Karo people are known as suppliers of various agricultural and agricultural products such as oranges, rice, cocoa, flowers, cauliflower and so on (*R Gura Saputra 2017*). This is related to the condition of the Karo region which is in the mountains and has fertile soil. The Karo people have a traditional cloth

called uis nipes. The traditional clothes of the Karo people are generally dominated by red and gold. It also has other clothes that are purple and black.

2.1.7 Previous Relevance Study

This study is not the only one study that dirty words. There are some references to previous research that inspired this study. here it is previous studies have involved the analysis of dirty words.

Research from this studies discusses the japanese dirty words that's contained in Miki Yoshika as Yanki-kun to Megane-Chan Comedian. it is aimed to describe lexical form in Miki Yoshika as Yanki-kun to Megane-chan comedian. This exploration makes use of descriptive qualitative approach. . The statistics research is obtained dirty words in comic Yanki-kun to Megane-chan comic quantity 1. In analyzing the records, proposition of Fargo(2007) and Jay(1992) are used to explain verbal form of dirty words. The end result of this research well-knownshows that those are five classes out of ten found. In this study found , of obscenity, 0 of slang, crusing, of epithets, and 0,five of scatology. This indicates that slang and Epithets are the maximum used in Miki Yoshika as Yanki-kun to Megane-chan quantity 1 comedian..

The difference with the research that the writer did was where the previous researcher focused on comic book while the writer focused in Tradisional market there are also some differences starting from where the writer will conduct research at the Simpang Limun Traditional Market and also differences is that the researcher focus in Karo Language .

Research by S br Ginting ect (2022) with the tittle „“ Rebu : Tradisi Pantangan Bagi Suku Karo (Studi Etnografi pada Suku Karo di kota Medan”””. The reason for this have a look at is to describe and analyze the elements that cause the transformation of the Rebu tradition within the Medan Karo tribe. This research was conducted in Medan. The technique used in this take a look at is an ethnographic approach. The theory used in this examine as an analytical device and as a foundation for discussing problems is the principle of deconstruction. statistics collection strategies are observation, in-depth interviews, and recording. The data had been then analyzed the use of a qualitative descriptive analysis using ethnographic techniques. It seems that the factors that induced the shift in the Rebu custom have been because of two factors. First, factors from the community itself, namely: lack of knowledge of the Rebu lifestyle, lack of socialization, and lack of cultural values. The Karo tribe in Medan town" is appropriate for its cause. the writer performed this study with the goal of finding out the styles of taboos that exist within the Sp. Limun conventional market at the same time as in previous research to find out the causes of the shift within the rebu tradition in the Karo tribe in Medan. The distinction also can be seen from the respondents and additionally the location and target

Jumat Barus Etc(2018) "Linguistic Taboos in Karonese Culture". This article explores the linguistic anthropological aspects of linguistic taboos in Karonese culture. It is about the meaning of taboo based on performance, indicative and participatory. With this approach, linguistic taboos are explored not only from vocabulary or words, but also from the entire communicative process, including vocabulary or words, speaking style, speaker and communicative context. The theory used is that proposed by Freud (1913/2004:21) that taboos are on the one hand sacred and sacred and on the other hand sinister, dangerous, forbidden and impure. "Taboo" has something unapproachable, which is first expressed in prohibition and restriction. In conducting the research, the ethnographic method proposed by Spradley (1980) was used. The results showed that language taboos were classified into kin taboos, example Between *Bengkila and Permain*, *Turangku and Turangku*, and *Mami and Kela*; context-specific taboo, example Derivatives of non-taboo words: words such as human organs, animals, gods, etc.; words related to social and physical impairments: such as disease, death, and killing; and general taboos, namely swear words and silent words. The swear words include feces or dirt, genitals, sex, mother or family, ancestors, animals, death, disease, and prostitution. Unpronounceable words include swear words related to genitals, sexual activity, bodily discharges, urination and defecation, and naming or addressing family members and relatives.

The difference that the writer did with the title "Linguistic Taboos in Karonese Cultur ,," It can be seen from the theory used in the research that will be carried out by the author will use the theory Batistella's 2005 theory ; 72 while in

previous studies using Freud (1913/2004: 21). The next difference is the Location and Respondents which will be carried out by researchers.

The title “ON DIRTY WORDS: AN ATTEMPT TO INTIMATE THE CONUNDRUM OF THE SIN” and Author : Yazid Basthomi (2010). This article analyzes the usage of dirty words on the subject of sociolinguistic and Saussurean conceptual frameworks. It begins with a personal-anecdotal ac- anticipate the difficulties in dealing with didactic problems about the use of dirty words. in the guise of tackling the hassle, sociolinguistic clarification is pursued, which, in the end, indicates that sociolinguistic clarification isn't sincerely good enough to address the problem. This relates to the viable perception that dirty words are probably enacted as a (very) personal expression, without any physical addressees. Saussurean linguistic principles also are explored, and, yet, much like the sociolinguistic ex-planation, also lacks explanatory rigor in that the Saussurean materiality approach affirms that dirty words are neutral of their very materiality. A hypothetical proposition to cope with dirty words will finish the article.

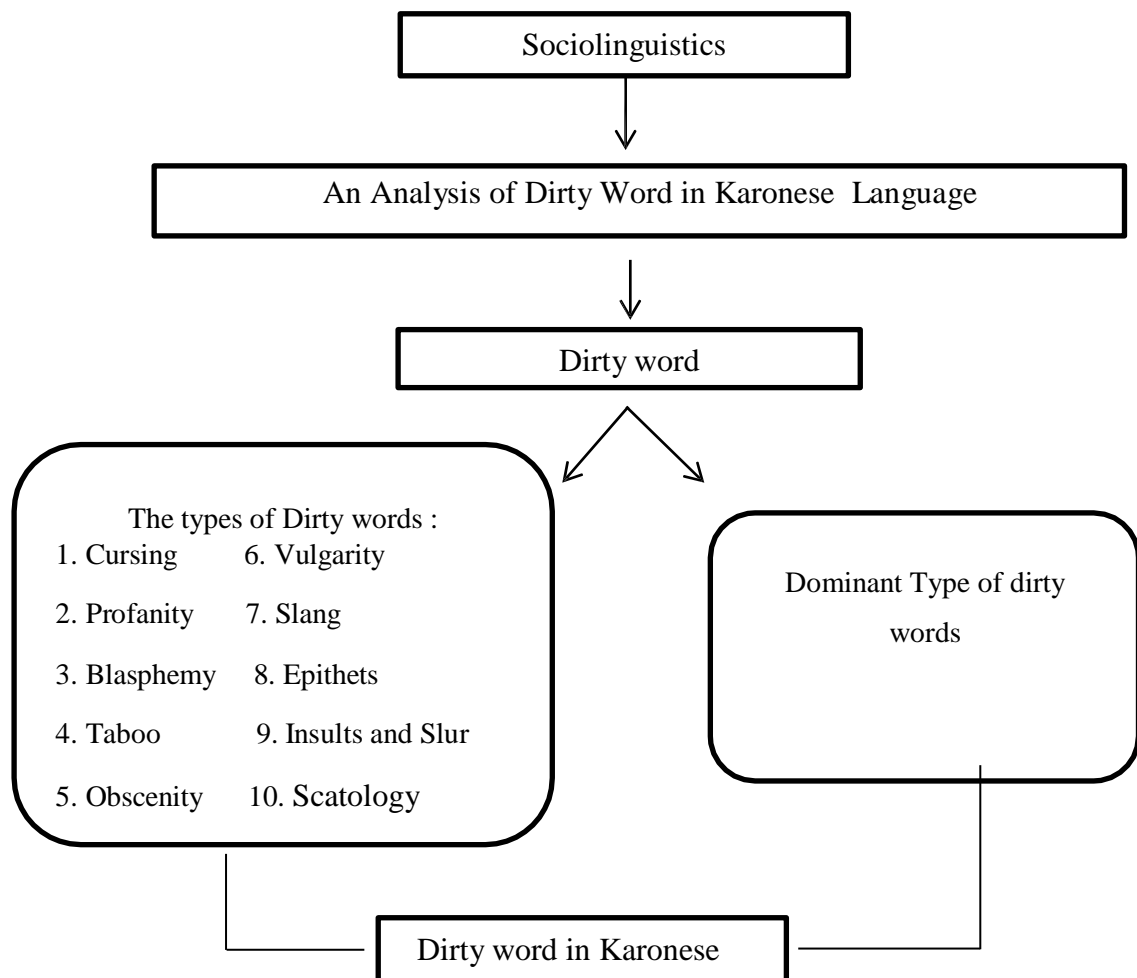
The distinction this research from the studies above is this research was conducted to know the research location, respondents and also this research focused on the type and type of dirty that was most widely used in the research location. While the similarities are discussed in this study dirty words and also using qualitative methods.

2.2 Conceptual Framework

In this research, the researcher Analysis Type of Dirty Word in Karonese Culture.. Where this research was conducted at the traditional Sp. Limun market which included around 15 men and women. the researcher employed Batistella's (2005) & Jay T. theory about the types of dirty words as offensive language.

For this study, studies centered on the types dirty language in the Karones, and dominant type of dirty word used by the Karo people in one of the traditional markets in Simpang Limun.

Figure 2.2 Conceptual framework



CHAPTER III

RESEARCH METHODOLOGY

The third chapter of this research offered the description of method which is supposed to answer two studies issues formulated in chapter 1. This chapter consists of studies design, participant and location, technique of collection information, and technique of data analysis.

3.1 Design of the Research

The design of this research used qualitative research with descriptive method that appropriate for this research. This case study conducted by applied descriptive qualitative method. According to (Bungin, 2010: 68) qualitative descriptive method can be interpreted as a procedure solving problems that aim to describe, summarize various conditions, various situations, or various phenomena of existing social reality.

In the community which is the object of research. The descriptive qualitative in this study was intend to understand the types of language dirty word in Karonese, and the most type of dirty words in karonese dirty in Pasar Simpang Limun. The write choose this method because there are correlations between the title and the method that chosen, and also the reason why the researcher chose a qualitative descriptive research design because the researcher wanted to describe the conditions that would be observed in the field in a more specific, transparent and in-depth manner.

3.2 Source of Data

Data are things that are analyzed in research, while the source is where it comes from written data can be retrieved from. The data from this research are dirty word karo sayings it's in the traditional market Sp. Limun to fellow Karo people. The data source for this study was taken at the Sp.Limun Traditional Market.

3.3 Participant and Place

The samples given in this sub-research are the latest dirty expressions uttered by native Karo speakers who use the karo dialect at Simpang Limun Market. For the sample, only 20 participants were taken from native Karo speakers at the Simpang Limun Market. Participants consisted of men and women aged between 26 -45 years old and over (adolescents and adults).

3.4 Technique of the Data Collection

The data from this observation were collected by using the observation, documentation, and interview techniques, the observations and documentation researchers made at the same time.

There are some techniques to collect the data to know the most use type of Dirty words in karonese in Simpang Limun traditional market.

1. In observation, observations are made of traditional markets which are dominated by the Karo people and see what language they often speak and whether they always use the researcher's dirty language or not.

2. And for the documentation collection of information through this technique is intended to complement the outcomes of the records obtained via interviews and observations. With this file, the analysis predicted information had to be really legitimate. files that may be used as assets include pictures, studies reports, books by investigations, and other written information
3. Then the researcher records the conversations used by those who use the dirty language around 5-10 minutes as documentation.
4. Next, after collecting the data, the researcher classifies their dirty language into types and functions of dirty language based on Batistella (2005: 72) and Jay T. theory of 10 types of dirty language and according to Wardhaugh .
5. Categorizing

Data was classified once it was obtained. The acquired data would be put into a categorizing system, which was drawn to a table known as Table 1. The classification was based on the types and functions of Dirty words.

6. Classifying

The next step after running the classification system was to tabulate selected utterances containing Dirty words as raw data. Then, the researcher would like to conclusion of what is dominant types in the dirty words.

7. Finally, presentation of findings with analytical theories.

3.5 Technique of Data Analysis

After the data collection was completed, the raw data was finally ready for analysis. The relationship between data collection and analysis is inseparable.

This means that when a researcher collects data, they start doing data analysis.

The rest of the data analysis steps were then described as follows:

1) Categorizing

After the data is collected, we categorized them. The collected data was be entered into a classification system which is plotted into a table as shown in Table

1. The categorization was about the types of dirty words.

2) Classifying

The next step that must be done after the categorization system has been implemented is to enter the selected utterances that contain Dirty words as raw data into the table.

3) Analyzing

At the end of the classification, the collected data were ready for analysis. Dirty classified data become analyzed to describe the varieties of dirty words of Traditional Market Sp. Limun. Calculating the types dirty word based on each type. The formula and the sample of analysis in form of the table are follows based on Hancock et al (2009:24):

$$N = \frac{\text{---}}{\text{---}} \times 100\%$$

4) Discussing

The researcher showed the results with the theories used within the analysis. After that, the researcher additionally explained the observations to fulfill the goals of the observe.

5) Reporting

The final step become to report the findings and in the end, the researcher also added a few conclusions and suggestions.