CHAPTER I

INTRODUCTION

1.1 Background of the Study

It is inevitable that language has become a part of people's lives. Language is a vital communicative tool which plays such important roles in people's life as to share ideas, to demonstrate intention, and to convey message to other people. Without language, they are in a vacant and silent situation - no communication, no shared ideas, and no information which can lead to the insight and knowledge enrichment. The more evident result of uncommunicative circumstance is that they are not able to socialize with others. It is also assented by Kramsch (1998, p. 3) that "language is the principal means whereby we conduct our social lives".

Language that people produce can not be separated from word structure forming a sentence. A sentence building does not merely emerge by itself. It is the reflection of people's experiences which are channeled from the brain to the mouth so that the emergence of utterance is not doubtful. People experience ongoing fact and events as long as they are alive. Thus, in terms of communication, they have shared their experiences with others by employing language that they acquire since they were born (Kramsch, 1998, p. 3).

Not only does language reflect experiences, language is also the reflection of people's attitudes and beliefs. If a person talks softly and

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politely, for instance, it can be interpreted that he or she has courtesy. On the contrary, if a person is accustomed to speaking in a loud voice and with a direct language he or she thereby has a rude attitude, a bad temper, and is easy to forget someone else's feeling due to his or her directness.

Communication with language for various purposes such as to share experiences and ideas, or to demonstrate intention involves at least two persons. Taking into account the fact that there are different people in this vast world with different opinions, thoughtful patterns, and the way of thinking, language functions itself to unite some similar opinions, thoughtful patterns, and the way of thinking among diverse people. Due to such similarities, people try to create a group by using language which is understandable and able to be accepted through voice, gesture, diction, conversational style, and facial expression. The understandable language is then regarded as their culture in communicating, sharing experiences and even socializing with others from the same group.

The existence of understandable language as culture, for example, can be perceived through Javanese culture which prioritizes obvious notions such as the Javanese neglecting offensive utterances towards other people, disliking hurting others, and behaving humbly in the case of communication (Sartini, 2009, p. 32). Thus, Javanese people tend to choose softer vocabulary in conveying message and intention even though they would like to reveal rude intention and slur as the portrayal of anger, annoyance,

disagreement, dislike and so on. For example, the use of the term, *dhahar* in *Krama* is the soft diction instead of the term *mangan* in *Ngoko*.

In addition to soft diction for prevalent communication, they also employ soft terms for disdaining and stigmatizing other people by their undesirable personality and behavior. The so-called soft terms which are then uttered for abusive intention are considered as euphemism. Huang & Warren (as cited in Aman, 1993, p. 194) point out that "using abusive terms is euphemistic, wrapped in historical anecdotes and moral teachings." From Huang and Warren's finding above, it can be inferred that abusive terms are euphemized in order to give moral teachings to other intended people having unpleasant personality and characters. Nonetheless, abusive terms are factually something discourteous and discouraging among people uttering them. That is why they are given euphemistic element to substitute rude expressions or words.

The fact that there are several abusive terms in Java encourages the writer to conduct research in abusive terms. Also, the writer herself understands Javanese culture quite well. With the theory of Huang and Warren entitled "Chinese Values as Depicted in Mandarin Terms of Abuse", the writer applies their theory to her research in order to give a contribution to the readers, especially those who originally come from Java but have no idea of abusive Javanese terms.

1.2   Field of the Study

The field of the study is Linguistics.

1.3   Scope of the Study

This study involves the branches of Linguistics discipline such as Sociolinguistics and Semantics and focuses on classifying several abusive Javanese terms by provenance classifications and analyzing them figuratively.

1.4   Problem Formulation

In carrying out this research, there are problems which have been formulated as follows:

1. What is the classification of the euphemized abusive Javanese terms based on Huang and Warren's theory?

2. What are the kinds of the figurative languages of the euphemized abusive Javanese terms?

3. What are the figurative meanings of the euphemized abusive Javanese terms?

1.5   Objectives of the Study

The objectives of the study which the writer would like to achieve in this research are:

1. To classify the euphemized abusive Javanese terms by provenance based on Huang and Warren's theory.

2. To find out the kinds of the figurative languages of the euphemized abusive Javanese terms.

3. To discover the figurative meanings of the euphemized abusive Javanese terms.

1.6 Significance of the Study

Javanese culture is a culture concerning courtesy and inoffensive attitudes in their daily life, especially in insulting others, they prioritize euphemisms as a major feature. By analyzing kinds of abusive Javanese terms classified according to provenance, the writer would like to give some insight to English learners at the Faculty of Letters, Soegijapranata Catholic University whose culture is Javanese or who understand Javanese language quite well in order to discover figurative meanings of euphemized abusive Javanese terms considered as insults towards other Javanese people possessing such negative shortcomings and deviations as physical, intellect, character or personality, and personal or social behavior.

1.7 Definitions of Terms

There are some particular terms used in the research:

1. **Abusive terms**

   Abusive terms are terms that are inherently abusive, that is insulting (Conley, 2010, p. 8).

2. **Euphemism**

   Euphemism is to use a good or auspicious word for an evil or inauspicious one (Foster, 1966, p. 53).

3. **Figurative meaning**

   Figurative meaning is meaning that is used to make language more interesting (Toner & Whittome, 2003, p. 12).