

**COMMUNICATIVE FUNCTIONS OF EUPHEMISM IN MINANG LANGUAGE AS A REFLECTION OF EASTERN TRADITION**

**FUNGSI KOMUNIKATIF EUFEMISME DALAM BAHASA MINANG SEBAGAI CERMINAN DARI TRADISI TIMUR**

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**Abstract**

This paper examines the refinement of language which is more polite expressions to avoid statement that are felt rude, which is a thesis entitled “Communicative Functions of Euphemism in Minang Language as a Reflection of Eastern Tradition”. This research uses a semantic approach, identifying the form of euphemism in Minang Language. The basis of the theory used is using the theory of Allan and Burridge (1991), in this theory explaining the function of euphemisms. This guides the community to have a more polite attitude in speaking. This manners in speaking are called *Langgam Kato*, namely *Kato Mandaki* (which is a greeting word used for people who are older or of higher social status), *Kato Manurun* (a greeting word used for people who are younger or of lower social status), *Kato Malereng* (which is a greeting word used for people who are in the same position and respect each other in a family relationship) and *Kato Mandata* (a greeting word used for people who are the same age or the same in terms of age, social status and closer relationship or familiar).

**Keywords:** *euphemism, semantics, langgam kato*

**Abstrak**

Makalah ini mengkaji tentang penyempurnaan bahasa yang merupakan ungkapan yang lebih santun untuk menghindari pernyataan yang dirasa kasar, yang merupakan tesis berjudul “Fungsi Komunikatif Eufemisme Dalam Bahasa Minang Sebagai Refleksi Tradisi Ketimuran”. Penelitian ini menggunakan pendekatan semantik, mengidentifikasi bentuk eufemisme dalam Bahasa Minang. Landasan teori yang digunakan adalah menggunakan teori Allan dan Burridge (1991), dalam teori ini menjelaskan fungsi eufemisme. Hal ini membimbing masyarakat untuk memiliki sikap yang lebih santun dalam berbicara. Tata krama dalam berbicara ini disebut *Langgam Kato*, yaitu *Kato Mandaki* (kata sapaan yang digunakan untuk orang yang lebih tua atau lebih tinggi status sosialnya), *Kato Manurun* (kata sapaan yang digunakan untuk orang yang lebih muda atau lebih rendah status sosialnya), *Kato Malereng* (yaitu kata sapaan yang digunakan untuk orang yang sederajat dan saling menghormati dalam hubungan keluarga) dan *Kato Mandata* (kata sapaan yang digunakan untuk orang yang seumuran atau sama dalam hal umur, pergaulan status dan hubungan yang lebih dekat atau akrab).

**Kata kunci:** *eufemisme, semantic, langgam kato*

## **Introduction**

language is something imperative which is exceptionally near human existence, since language is utilized by human to impart in their day to day exercises. language can communicate all that in individuals' brain by utilizing it. (Weber) says the system of human communication by means of a structured arrangement of sounds (or written) representation to form large units, eg. Morphemes, words, sentences. Language is a communication tool used to express the intent and purpose of the mind in relation to other people. Language allows each individual to recognize, adapt to the customs, customs of society and it can also be a formulation about channeling our intentions, feelings, and thoughts that enable us to cooperate with others (Keraf, 1980). According to Allan and Burrige (1991), euphemism is used as an alternative to a dispreferred expression to avoid possible loss of face; either one's own face or through giving offense, that of the audience, or of some third party.

To keep the great relationship in correspondence, in the speaker should stay away from the terms or the words which can affront the audience. Because this topic is related to Minangkabau national language in the form of a euphemism. This research is also studied as a more refined language than a taboo language. Will also strengthen then linguistics tribe that will almost disappear. One of the regional languages in Indonesia is the Minangkabau language in West Sumatra. The Minangkabau language serves as a tool for developing Minangkabau culture. The function and position of the Minangkabau language in West Sumatra is unquestionable. Minangkabau language is the first language used by the Minangkabau people to communicate in everyday life. Minangkabau language is one of the regional languages which Indonesia as the national language. The Minangkabau language has language variations which can be found in various areas in West Sumatra. These variations of different language are called dialects. In West Sumatra there are many dialects of the Minangkabau language that different from various language area. These Minangkabau dialects are still being preserved and developed by each narrative in various regions of West Sumatra.

Language as a personality image means that language is related to the language ethics that believes in. This language ethic is closely related to the selection of language codes social norms, and cultural systems that apply in a society. By using language by paying attention to language ethics, a person's personality will be said to be good. The important thing of the using euphemism and avoiding the taboo word is to keep good relationship between speaker and hearer. In the whole of countries, all change it to euphemism term.

## **Method**

To the researcher's overall plan for obtaining answer to the research questions and testing the research hypothesis. In writing this thesis, the writer uses a descriptive qualitative method. Is it descriptive one because it aims to describe the data obtained as they are found in the field, sudaryanto (1993). Besides, this study is considered as qualitative because the data collected are mostly in te forms of words rather than number (Miles and Huberman 1994). This method is chosen because it is intended to identify the forms and communicative functions of euphemism. And agrees with Mahsun (2005) who says that data can be found in two forms: number (quantitative data) and non-number (qualitative data). Quantitative data is usually analyzed by the use of quantitative analysis, while qualitative data can be analyzed by the use of qualitative one. And according to Chomsky (1953), semantics is as study of meaning, and as central to the study of communication; as communication becomes more crucial factor in social organization, the need to understand, it becomes more pressing.

## Result and Discussion

The study of linguistics meaning is generally divided into two main fields, semantics and pragmatics. Semantics deals with the literal meaning of words and the meaning of the way they are combined, which taken together form the core of meaning, or the starting point from which the whole meaning of a particular utterance is constructed. Pragmatics deals with all the ways in which literal meaning must be refined, enriched or extended to arrive at an understanding of what a speaker meant in uttering a particular expression. This division can be roughly illustrated. Semantics is a part of phonetics that discusses about importance in language. Taking into account that language is an instrument of conveying the importance, it implies that when we concentrate on a language we are likewise learning about significance consequently. In semantics, importance is partitioned into two sections, exacting and non-strict. Exacting significance is the words that don't stray from their characterized importance of the words in strict articulation signify what they mean as per normal or word reference utilization. Non-strict significance intends that there are unique in relation to the genuine importance of the word. The essayist broke down non-strict significance as an item in light of the fact that the audience is much of the time feel befuddling to figure out what the speaker's means from his words in non-exacting importance.

There are no less than two significant ways to deal with the manner by which an importance in language is examined, every one of which is in many cases exceptionally compelling in figuring out which reality of significance are pertinent for semantics. The first is the etymology approach. The etymologists have for some time been keen on the manner by which significance in a language is construction of sentence. Euphemism it is undeniable that the use of euphemisms in language is found in almost all ethnic groups in the world. Its use is increasingly spreading to various fields of life and professions in our society. Euphemisms, which are part of politeness in language, see the importance of maintaining relationships with friends, work partners, relatives, and superiors. The use of euphemisms in language can be identified from the use of certain words in communication. And is used as a social tool to avoid offending other people and to be polite. Some people believe that euphemism can protect them from misfortune. Euphemism is any term that replaces a taboo word in language. The purposes of euphemism are to present the words of good omen, to avoid unlucky words in which metaphysical harm may befall either speaker or hearer, and to prevent from losing face by offending his sensibilities. Cruse (2006) says that euphemism is an expression that refers to something that people hesitate to mention lest it cause offence, but which lessens the offensiveness by referring indirectly in some way.

Below is an word or example of the Minang Language in the Bukit Tinggi area. Minang people strongly adhere to customs and religion. In fact, in communicating, they always show good manners in acting and speaking. In the expressions conveyed in communication, there are language symptoms called euphemisms or language refinements that are in accordance with Allan and Burridge's concept. And from the informant, author analyzed data below.

**The Forms of Euphemism**

Table 1. Figurative Expressions

No.	Minang Euphemism	English	Meaning in Indonesia
1.	Rancak di labuah	A good person just from the looks	Orang yang bagus hanya pada tampilan luarnya saja.
2.	Lasak indak katantuan	Erratic person	Orang yang lasak tak menentu.
3.	Manang mangecek, kaloh di pamikiran	Talk much, less thinking	Menang dalam ucapan, kalah dalam pemikiran

As shown in table 1, Rancak dilabuah means to describe a good person just from the looks *orang yang bagus hanya pada tampilan luarnya saja, tetapi didalam dirinya hanya ia yang tahu*. Lasak indak katantuan means erratic person *orang yang lasak tidak menentu, selalu merusuh*. Manang dalam mengecek kalah di pamikiran meand people just talk and less at thinking *menang dalam ucapan, kalah dalam pemikiran, orang yang menang dalam argument tapi kalah dalam berpikir*.

Table 2. Metaphor

No.	Minang Euphemism	English	Meaning in Indonesia
1.	Matikarancanaan	Delighted person uncertain	Orang yang girang tak menentu.
2.	Palalak	Wandered person	Orang yang suka keluar rumah

As shown in table 2, matikarancanaan means to describedelighted person uncertain, you are happy but don't be so excited that you don't know the place *orang yang girang tidak menentu, seseorang yang terlalu semangat karna kesenangan sampai tidak tahu tempatnya*. Palalak means wandered person, someone who can't stay at home *orang yang suka keluar rumah, suka berjalan-jalan dan tidak bisa diam di ruma*

Table 3. Flippancy

No.	Minang Euphemism	English	Meaning in Indonesia
1.	Teh manih taraso padeh, karano bibia lah luko	Sweet tea tastes spicy because the lips are bleeding	Teh manis terasa pedas karena bibir berdarah
2.	Mandapek malu	A person get disgrace	Orang yang mendapatkan aib
3.	Urang di pinjaro	Imprisoned person	Orang yang dipenjara

As shown in table 3, *teh manih taraso padeh, karano bibia lah luko* means sweet tea teases spicy because the lips are bleeding, *teh manis terasa pedas karena bibir berdarah*. *Mandapek malu* means a person get disgrace *orang yang mendapatkan aib/malu*. *Urang di pinjaro* it means to describe imprisoned person *orang yang telah masuk penjara*.

Table 4. Circumlocution

No.	Minang Euphemism	English	Meaning in Indonesia
1.	Mandapek aliran dana	Receive funds / bribes	Menerima alira dana / sogokan
2.	Manyalak	A bluster people	Orang yang menggertak

As shown in table 4, *mandapek aliran dana* it means receive funds / bribes, receiving illegal money *menerima sogokan dari orang lain dengan menginginkan sesuatu yang lebih, menerima uang haram*. *Manyalak* means to describe a bluster people, someone who acts arrogantly to bluff others *orang yang menggertak, seseorang yang bertindak arogan untuk menggertak orang lain*.

## Conclusion

The Minangkabau language with the Pariaman dialect gives a special style as a regional language in Indonesia. In communicating, the Minang Pariaman community certainly has customs and manners in speaking. This manner of speaking is called *Langgam Kato*. The polite and courteous manners that are formed give a symptom of language, namely symptoms of euphemism, in the form of language refinement. This euphemism of the Minangkabau language of the Pariaman dialect can be seen as in the following expression, "*bantuak-bantuak sipuluik ditanak badarai*" This expression is used to mention

someone who is only good or beautiful on the outside, replacing expressions that are considered rude, namely "rancak di pumpkin" . There are still many other expressions or words that are euphemisms for the Minangkabau language with the Pariaman dialect. But there are also types of euphemisms that are found that are appropriate according to Allan and Burridge, namely figurative expressions (figurative expressions), metaphors (metaphor), plipanci (flippancy), modeling (remodeling), circumlocations (circumlocutions), one word to replace another word ( one for one substitution), general to specific (general for specific), hyperbole (hyperbole), meaning outside the statement (understatement), and colloquial (colloquial). This euphemism of the Minangkabau language of the Pariaman dialect is a study of regional languages that need to be developed to preserve the regional language, as one of the languages that can enrich the national language and culture.

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