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## Angkola Swear Words

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**Abstract.** This study focuses on the types of theme of swear words in Angkola language, their usage functions and their intended use. This research is a qualitative research. Method used is participant-observation method. Finding reveals that based on their references, swear words in the Angkola community use nine themes, namely, religion, scatology, genitalism, profession, mental and physical abnormality, death, motherhood, animals, body parts, and supernatural beings. There are two functions of Angkola swear words: as a form of expression of anger / annoyance and as a form of intimacy / greeting.

**Keywords.** Swear words, sociolinguistics, Angkola

### 1. Introduction

Language, as a communication tool and interaction tool owned by humans can be studied both internally and externally. In general, linguistics is categorized into micro-linguistics and macro-linguistics. Micro-linguistics is said to be an in-depth view of language and its structure. Micro-linguistics focuses language structure by analyzing its elements such as morphology, syntax, and phonology. In contrast, macro-linguistics centres on a society that is affected by language. Sociolinguistics is one of the disciplines which study language and its function within the systems of human social life. The development of research on sociolinguistics greatly improved in the late 1960s. Hudson (1996: 1-2) argued that sociolinguistics covers a very broad field of study, not only concerning the formal form of language and its variations, but also the use of language in an informal speech society.

Fishman (in Chaer and Agustina, 2004: 3) stated that sociolinguistics is the study of the characteristics of language variation, the function of language variation, and the use of language. These three elements interact in and mutually affect each other's speech community, social identity of the speaker, and the social environment as well as the level of linguistic variety in which the speech event occurs. In general, sociolinguistics discusses the relationship between language and language speakers as the members of society.

Sociolinguistics is commonly defined as the study of the characteristics and various variations of language and the relationship between linguists with the characteristics of the function of language variation in a language society (Meyerhoff, 2006).

The use of language can be as a parameter to mark the turmoil of one's soul, because in language process, not only is the logical element that influences, but also the element of affection, that is, everything which basically contains feelings and emotions. Swear word is one the form of the affective word, which is a word that is always related to the narrative and when it is pronounced, it contains the value of taste, emotion by venting feelings in the form of speech or utterance. The release of these feelings can be leveled at others as well as one's self.

Swear words are found in all societies and cultures in the world. Culture is a system of beliefs, values, habits, behaviors, and shared artifacts that are used by community members and transmitted from generation to generation through learning (Hofstede 1984: 13). According to Taylor (in Horton & Chester, 1996: 58) culture is the whole knowledge, beliefs, art, morals, law, customs and all the abilities and other habits that are obtained by someone as a member of society. From this definition it can be concluded that swear words are broadly related to the belief system and values that apply in society.

The Angkola language is the language used in daily communication by the Angkola tribe who inhabit the northern part of the island of Sumatra, Indonesia. Like other languages, Angkola has a number of harsh words specifically used to express dissatisfaction, irritation or anger.

The study of swear words is not something new and has been done a lot. Previous researchers have studied it from various aspects, say Van Lancker and Cummings (1999) examining swear words in relation to neurolinguistics; Stapleton (2003) examined them in relation to gender; McEnery (2005) examined the development of swear words from 1586 to 2005; whereas Bower et al. (2011) examined them from a psycholinguistic point of view.

In addition, several studies divide and group swear words into several groups. Swedish Linguist, Ljung (2006, pp. 62-75) divides swear words into 10 themes groups. Whereas Wijana (2008) who examined swear words in Javanese found that swear words in Javanese were obtained from actions or conditions, body parts, comparison of actions taken by animals, unpleasant physical conditions, and objects that were close to environment.

To swear is to say bad things out of anger at someone. Swear words are words that tend to be avoided by the community because they consider these words to be rude when spoken (Crystal, 1995: 172). The Angkola community has the values of politeness in communicating with others, so that if words considered obscene are spoken, then it will be deemed cursing to the interlocutor.

The concept of swear words and taboo are not emergent. Swear words and taboo are as old as humans and are the same age as language (Montagu 1967: 5). In other words, swear words and taboos have been born since human beings used as language users. But taboo does not necessarily equate to swear words. Many people assume that the word taboo or word that refers to taboo is a swear word. Although all swear words are taboo words, not all taboo words are swear words. For example, in all cultures cannibalism is taboo, but not all cultures have swear words vocabulary derived from the taboo (Karjalainen 2002: 18).

There are three stages of using taboo as a swear word. First, when the speaker uses taboo terms. Second, when the speaker uses taboo as a swear word directed at someone. Third, when there is a strong emotional power that is channeled or expressed so that it becomes an act of cursing. According to Andersson and Hirsch (in Rosidin, 2010: 26), there are three conditions so that a word or phrase can be grouped as swear words, namely (1) refer

to taboo or stigma (a sign of social unacceptability) in a cultural environment, (2) cannot be interpreted literally, and (3) can be used to manifest strong emotions and attitudes. So, swear words are expressions that use harsh, dirty, obscene, disrespectful, and vile words that are used to offend other people's pride and hurt someone's heart. This phrase is spoken to express anger, resentment and also as a means to maintain intimacy or a friendly atmosphere in a relationship.

Wijana and Rohmadi (2007: 115-130) grouped the swear words based on formal aspects and references. Swear words are formally divided into three types, namely word-shaped swear words, phrase-shaped invokes, and clause-shaped invective. Whereas the swear words based on reference is divided into swear words with the theme of circumstances, animals, objects, body parts, kinship, spirits, activities, professions and appeals.

To the above classification, in addition, experts also classify the function of invective and the reasons for their use. Anderson and Trudgill (1983: 15) classifies swear words into four categories of swear word functions, namely: (1) expletive function, namely the use of invective not directed directly to others; (2) abusive function, i.e. the use of invective which is directed at others; (3) humorous function, i.e. the use of direct swear words to others with the intention not to insult but as a form of intimacy; (4) auxiliary functions, namely the use of not directly referring to other people, but rather just a way of speaking that is often not serious.

Regarding the function of swear words, Bolton and Hutton (in Rosidin, 2010: 47) differentiate swear words into four kinds, namely: a habit or group rule, to be used intentionally to insult, revile, threaten, surprise, and hurt / disturb, dirty language or indecent used as a joke or aimed at joking and swearing used to express strong emotions, such as shock, or when a finger is hit with a hammer blow. The swear words use function can be understood as a means of expressing emotions that have various functions, both personal and social. The function of using swear words based on the opinions of experts is as follows: (1) to express resentment; (2) to express strong, severe or extreme emotions; (3) as a joke or the purpose of joking; (4) as a means of disclosure of intimacy in a relationship or intimacy; (5) to insult; (6) to express frustration and annoyance; and (7) express surprise.

In line with Bolton and Hutton, McNally et al. (2005) state that many people regard swearing as an instinctive response to an unexpected and painful feeling or something that is frustrating and annoyed. This is the most common use of swear words. Thus, swear words is an instinctive response to unpleasant, disturbing and unexpected events. Swear words functions as a common channel used by people to escape pressure. This resembles the crying function for a child when he experiences something he does not want.

But not all experts and researchers agree that the purpose of swear words is a response to dislike. Some experts argue that there are other motives in the use of the word swear words. This prompted experts to further classify swear words motifs. Anderson (in Karjalanein, 2002: 24-31) explains there are three motives that encourage the use of invective, namely: (1) psychological motives, dealing with someone's emotions. It is considered to be harmless, to replace physical violence, and restore the stability of someone's emotions or feelings (Montagu in Karjalainen, 2002: 25); (2) Social motives which are related to individual social relationships with others. There are many social reasons to swear, for example, to insult, to shock someone, to amuse. Moreover, it is to indicate intimacy; (3) linguistic motives, namely speaker preferences in language selection. A speaker chooses to use swear words even though the phrase he is matching can be said without swear words.

## 2. Methodology

This study is a qualitative method because the type of data used is qualitative data. The data is in the form of words, phrases and clauses or sentences collected from Angkola language speakers through conversations with researchers. In addition, this research used participant-observation method. Researchers as native speakers also act as data sources. In gathering the data, we used triangulation.

## 3. Findings and Discussion

### 3.1 Religion Theme of Swear Words

There are various things that are commonly used as a comparison of imagery of abusive or swear words in Angkola language. The comparisons are taken from several themes as outlined here.

**Table 1. Religion Theme**

<b>Words</b>	<b>Meanings</b>
kafir	Infidel
setan	devil
laknat	evil
haram	Forbidden
Munafik	hypocrite

The words above are swear words related to religion. It is a kind of abusive swearing that is directed towards others. These words are intended to express dislike and anger towards others. Motive is used by the speaker is psychological motive because these words are also intended to attack others psychologically who are objects of anger or resentment.

*morot ho sian on, kafir!*

‘Go out here, infidel!’

Based on the reference, the above swear words relate to deviant activities and are opposed to religious teachings, have a bad value because they are associated with religious or God sanctions, pretense in carrying out religious practices. Those swear words are related to conditions that are not condoned or not allowed by God or religion.

### 3.2 Scatology

There is only one curse word with this theme, namely "te" which means "shit". If someone says this it shows that the speaker is at the peak of anger. Motives are also used to psychologically attack the interlocutor to show extraordinary anger from the speaker.

Example:

*Te di ho!*

‘Shit on you’

The mention of this word is considered as a rude, dirty word and can violate the norms of decency. Words related to the rest of the processing of food in the body, especially feces and urine (something that is done in the toilet) are also considered obscene or dirty if spoken.

### 3.3 Genital

**Table 2. Genital Theme**

<b>Words</b>	<b>Meanings</b>
kontol	dick
pepek	vagina
bujang	vagina



pira-pira	balls/testes
memek	breast

The mention of the taboo word relating to parts of the human body is considered as a very rude curse in Angkola society. This swear word is a swear word which is considered the crudest when spoken. Lots of Angkola people swear using this sex organ. The goal is to embarrass and humiliate the other person. Unlike the previous swear words, there are times when the utterance by using these words has a social motive that is showing familiarity between two people in a close relationship. But the only Angkola word used to indicate closeness is the word “*bujang*”.

*giot tu dia de ho, bujang?*

‘where are you going to, *dick*?’

In this context, the swear word *bujang* is not translated as a rude swear word. But it is interpreted as a form of closeness between the speaker and the speaker. With a note spoken to people who are very close to the speakers and said not in a state of anger or annoyance, the sentence above can be translated as "where are you going to, pal?". In this case, the swear word can be either abusive swearing or humorous swearing.

### 3.4 Profession

**Table 3. Profession Theme**

Words	Meanings
lonte	prostitute/whore
jampurut	slave

Professionals are occupations that are based on expertise or skill education, but there are also many negative jobs. There are two jobs that are considered very despicable to the Angkola community. Swear word *lonte* refers to work that is not permitted by formal law and religious law, and is stigmatized by the community because it is considered immoral. This profession is related to trading sex. This work is considered dirty and inappropriate.

Whereas swear word *jampurut* refers to the profession that was owned by the poorest and lowest population. In the context of the Angkola community government system, it used to be known as the royal system. In this system, the lowest strata are slaves, so that until now the word *jampurut* is still known and used as a swear word to demean the other person and attack psychologically. Both *lonte* and *jampurut* are abusive swearing which are usually used to show dislike for someone's behaviour and to show that the person being cursed is a person who is considered very low and unworthy in the eyes of society.

### 3.5 Mental and Physical Abnormality

**Table 4. Mental and Physical Abnormality Theme**

Words	Meanings
oto	stupid
loak	stupid/foolish
bittot	stupid/foolish
idiot	idiot
tukkik	deaf

Swear words relate to Mental and Physical Abnormality are abusive swearing intended to insult. Swear words are often intended not to show anger. In general, utterances with this

theme are intended only to show dislike towards someone in order to lower the esteem of the target of speech. Such insults are the lingual unit most often used to express invective relating to intelligence deficits, intelligence deficiencies or other abnormal conditions. The words *oto*, *loak*, *bittot*, and *idiot* are synonyms, but each word has a different meaning. *Oto* is an expression to show stupidity that is still "polite", *flea* and *bittot* are considered more rude while *idiots* are considered the most rude.

*Na oto ma attong ho*

'You are so stupid'

*Bittot na i ho*

'what a stupid fool you are'

The two words above have the same meaning, which is stupid. But *bittot*, for Angkola language speakers is far more crude than *oto*. Someone will really be very angry and hurt if you say *bittot*.

### 3.6 Death/Curse

Death is related to someone's end, which is something that is not generally expected of everyone. Cursing on the theme of death is said to be a form of anger and hope that the person being cursed experiences a sudden death or loss of life after the curse is made. This is done if the person being scolded makes the climber very upset and angry so the climber hopes for the death of a curse target.

**Table 5. Death Theme**

Words	Meanings
matchon	die/go to hell
rasoi	damn/cursed

### 3.7 Motherhood

Swear word with the theme of motherhood is found within the speakers of the Angkola language. This is very closely related to the community's culture that highly regards a mother. The responsibility of raising children and educating children is the responsibility of mothers. Married women are required to stay home and not work so mothers can focus on raising and educating children. So if someone behaves less well, then people can conclude that his mother did not give good teach. Although there is now a cultural shift in which many married women have worked and have career, but this kind of curse still continues today because the view stating that raising children is the responsibility of mother to the present still adopted by most people. This is a curse related to the attitudes and behaviour of the speech partner. This curse is a rough curse not only to attack the speech partner but also to criticize the parenting style of his parents. It can be said, this curse is a very rude curse in Angkola society, because it does not only involve one speech partner, but also criticizes the previous generation who are responsible in educating. This curse is categorized as the most abusive and most painful curse in Angkola society.

**Table 6. Motherhood Theme**

Words	Meanings
<b>Inang-mu!</b>	Mother (your mother)

### 3.8 Animal

Based on the reference, the below swear words refer to animal references that represent certain characters or characteristics, for example *anjing* 'dog' and *babi* 'pig' are used to show

someone / someone's detestable character. The 'monkey' body is used as a reference to ugliness or ugliness. Cunning is represented by *ulok* 'snake' and *huting* 'cat' representing the nature of stealing.

**Table 7. Animal Theme**

Words	Meanings
anjing	bitch
bodat	monkey
babi	pig
ulok	snake
huting	cat

The use of animals as a curse has a metaphorical meaning. That is, only certain characteristics of animals that have similarities or similarities with individuals or conditions that is subject to curse. Not all animals are used as a means of cursing. There are certain animals chosen that have certain traits that can be compared to individual traits that are subject to abuse.

### 3.9 Body parts

**Table 8. Body Parts Theme**

Words	Meanings
baba	mouth
urut	ass
ulu	head
mata	eyes

Not all parts of the human body have or are able to express rude expressions. This curse relates to a particular member of the body that is pronounced due to several possibilities, for example: (a) it is deemed not to be functioning, for example *makian mata-mu* 'use your eyes', *baba-mu* 'watch your mouth' (b) is a part of the body that is inappropriate to be put forward in public because it is considered taboo, for example *urut-mu* 'your ass'.

In addition, the Angkola community views that the head is one part of the body that occupies a high position, they assume that human fortune is in the head. Therefore, the head is a part that must be respected more than other body parts. People will feel very humiliated if their heads are held by other people, especially if they are held by younger people. In this connection, when a feeling of annoyance and anger afflicts someone, he often does not hesitate to use harsh words that refer to the head of the person to whom his anger is pointed, for example by saying '*ulumu!*'.

But in certain contexts, the motives used by the speaker can be humorous, that is when swear words with limbs are brought up between individuals who have close relationships. This kind of verbal abuse shows closeness.

### 3.10 Supernatural Beings

Based on the reference, the invective with the theme of supernatural beings has a reference to supernatural being which is often considered to interfere with human life, beings that are ugly and frightening and are considered to be cursed. The degrees of these creatures are lower than humans. The purpose of using this swear word is to show anger towards the speech partner, that the behaviour is considered disturbing and low.



**Table 9. Supernatural Beings Theme**

<b>Words</b>	<b>Meanings</b>
nenek lampir	demon in old female form
kuntilanak	demon in middle-aged female form
begu	demon

### **Context and Purpose of Swear Words in Angkola Community**

In the context of the Angkola community, swear words are uttered more when angry or disappointed than to show closeness or intimacy. This relates to the customs of the community that are very intoxicating abusive words, so that in everyday relationships are not allowed to use these words to show closeness.

Swear words that indicate closeness such as *bujang* and swear words with the theme of body parts are usually only spoken by young people and are not allowed to be spoken if there are older people around them. In other words, the utterance may be used among young people if no one else is older who hears.

### **4. Conclusion**

If observed, harsh words used by the people of Angkola can express any things or behaviour that is not accepted by Angkola community so that from the rough words someone can understand their way of thinking, and can create a more harmonious relationship with them. Based on the references to swear words found in the Angkola community comes from nine themes, namely curse with the themes of religion, scatology, genitals, profession, Mental and Physical Abnormality, death, motherhood, animals, body parts, supernatural beings. The curse function in the Angkola community is divided into two functions, namely: Swear as a form of expression of anger / annoyance and curse as a form of intimacy / greeting. Swear words are more intended to express anger and disappointment than to express intimacy.

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