

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses review of the related literature. It consists of some parts: Sociolinguistics, taboo word, categorization of taboo word, and the previous study.

2.1 Sociolinguistics

Yule (2005, p.205) states that sociolinguistics is used generally for the study of the relationship between language and society. According to Wardhaugh (1986, p. 12), Sociolinguistics concerns with investigating the relationship between language and society with the goal of better understanding of the structure of language and how language functions in community. According to (Hudson, 1980, pp.4-5), Sociolinguistics is the study of language in relation to society. Furthermore Holmes (2001, p. 1) defines sociolinguistics as a study between language and social. Sociolinguists are interested in explaining why we speak differently in different context. They are concerned with identifying the social functions of language and the way it is used to convey meaning.

Based on the definition above, the writer concludes that sociolinguistics is the study of the relationship between language and society. Sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication; the equivalent goal in the sociology of

language is trying to discover how social structure can be better understood through the study of language, e.g., how certain linguistic features serve to characterize particular social arrangements.

2.2 Language and Society

Language and social is very closely related. We can socialize with fellow language communities with ease. Through language, we can express all the things we think and feel. Therefore, language is important and vital tool in a social life.

According to Wardaugh (1986, p. 1) *society* is any group of people who are drawn together for a certain purpose or purposes, and *language* is what the members of a particular society speak.

Based on theory from Wardaugh (1986, p. 10), there are several possible relationships between language and society. One is that social structure may either influence or determine linguistic structure and/or behavior. A second possible relationship is directly opposed to the first: linguistic structure and/or behavior may either influence or determine social structure. A third possible relationship is that the influence is bi-directional: language and society may influence each other.

A fourth possibility is to assume that there is no relationship at all between linguistic structure and social structure and that each is independent of the other.

2.3 Language and Culture

In our social life, communication is very important. In communicating with others, we use language as principal means. Language is more than just a means of communication. It influences our culture and even our thought

processes. In many ways, language plays a role in a culture for identifying which experiences lay in each specific area. Besides, many times, the same experience may lay in both spaces, depending on how the language is used to describe it.

Sapir and Whorf (in Wardaugh, 1986:89) say that language determines what we see in the world around us. In other words, language acts like a polarizing lens on a camera in filtering reality; we see the real world only in the categories of our language. Kramsch in Rahmawati (2010) tells about the relation between language and culture. He divides it into three close relationships, first language expresses culture reality. Language is actually the realization of what one is thinking. We cannot think without language because we actually use language in our mind when we are thinking. The second, language embodies cultural reality, the way in which people use the spoken, written or visual medium itself creates meanings that are understandable to others. It can be through speaker's tone of voice, accent, conversational style, gesture and facial expressions consist of all verbal and non-verbal aspects. The third, language symbolizes cultural reality. It is a system of sign that is seen as having a cultural value; they view their language as a symbol of their social identity.

Language is regarded as a set of rules enabling speakers to process information from the outside world or to relate sounds to information (Gumperz, 1971: 222). *Culture* is the know-how that a person must possess to get through the task of daily living (Wardaugh, 1986:211). The relationship between language and culture are very close that each influences the others. The intimate relationship of both of them is strikingly illustrated by the survey, which confirms the view that language and culture cannot exist without each other.

In relation to the study of language used in society, this research concerns with one study of sociolinguistics, that is taboo language. Taboo language arises out of social constraints on the individual behavior where it can cause discomfort, harm or injury.

2.4 Taboo word

Wardhaugh (1986:229) states that taboo is related to culture meaning which is expressed in language. The taboo word is first borrowed from Tongan, Polynesian language, in which it refers to acts that are forbidden or to be avoided.

Taboo is one of scientific phenomena, which is interesting to be discussed, because every society has its own way to express their taboo.

Wardhaugh (1986:230) notes that linguistics taboo is violated on occasion to draw attention to one self, to show contempt, to be aggressive or provocative, or to mock authority. The penalty for breaking a linguistics taboo can be served, for blasphemy and obscenity are still crimes in many jurisdictions.

Taboo exists not only in the terms of words but also in the terms of gestures, pictures, attitudes, behavior etc. Taboo words occur in most of all languages. Many people will never employ words of this type and most other will only use them in restricted set of situations. That is why we learn taboo in term to know and to avoid of using it, not to know and utilize it.

According to Wardaugh (1986, p. 239), taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. It is an extremely strong politeness constraint. Tabooed subjects can vary widely: sex; death; excretion;

bodily functions; religious matters; and politics. Tabooed objects that must be avoided or used carefully can include your mother-in-law, certain game animals, and use of your left hand (the origin of *sinister*). Further Timothy Jay (1996) states that taboo language has many categories there are cursing, profanity, blasphemy, obscenity, sexual harassment, vulgar language, and name calling and insults.

A taboo can be described as “a total or partial prohibition of the use of certain words, expressions, topics, etc., especially in social intercourse.” A linguistic taboo means that certain words are regarded as offensive language and are avoided in particular contexts. The taboo is expressed not only in form of words, but also in terms of gestures, pictures, attitudes, and behavior.

2.5 The Types of Taboo words

Taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame (Wardhaugh, 2006, p. 239). “Taboo is one way in which society expresses its disapproval of certain kinds of behaviour believed to be harmful to its members, either for supernatural reasons or because such behaviour is held to violate a moral code” (Wardhaugh, 1986, p. 230).

In classifying types of taboo words some sociolinguists have classified taboo words into several types. Wardhaugh (1986) classifies taboo language into several types:

1.) One's mother in Law

This category is usually used to describe a woman who had affair with many partners. The words which are related to this term are: *mother fucker, son of a bitch.*

2.) Certain Game or Animal

Certain game or animal here means all the words that related with behaviors of animal. The words which are related to this term are: *bull, dog, etc.*

3.) Sex/ Copulative Term

The taboo on procreation applies to sex organs and all varieties of sex acts. The words which are related to this term are: *get fuck, fuck.*

4.) Death

The word death here means to all term that relates to death, referred to something that made people fear to face it. For example, *go to hell.*

5.) Bodily Function/ Human Genitals term

This term is related to sex organs of human being for the reproduction system. The words which are related to this term are: *cunt, rooster, mentula and cock.*

6.) Excretion

The term "excretion" comes from the word "excrete" which means to separate and eliminate the solid waste matter or the bowels from our body through the anus. The words which are related to this term are: *shit, piss, vomit, fart, snot, pus and spit.*

7.) Religious Matter

These taboo words represent holy or sacred subjects. The words which are related to this term are Christ.

8.) The Left Hand

The term the left hand is the origin of sinister; this word refers to the symbol of sexual intercourse by showing the middle finger of the left hand. For instance: *fuck you, screw you!!*

According to Allan and Burrige in Rahmawati (2010:17) taboo is proscription of behavior that affects everyday life. They classify taboo into several point, there are:

1. Bodies and their effluvia (sweat, snot, feces, menstrual fluid)
2. The organ and acts of sex, micturition and defecation.
3. Diseases, death and killing
4. Naming, addressing, touching and viewing persons and sacred beings, objects and places.
5. Food gathering, preparation and consumption.

From some theories on the types of taboo word, it can be concluded that taboo word has several types. The types from the above theories are almost similar. In short, taboo words which are considered as one of linguistics variation also vary in its types.

Next, according to Timothy Jay (1996) taboo language has many categories.

They are cursing, profanity, blasphemy, obscenity, sexual harassment, vulgar language, and name calling and insults.

1. Cursing

One of the most common categories of taboo or "dirty words" is that of "cursing". "Cursing" as based on an attempt "to invoke harm on another person through the use of certain words or phrases" (Jay, 1996, p. 8).

2. Profanity

Profanity is the quality or state of being profane. It can also relate to using profane language or desecration or disrespect toward an object of religious veneration. It can be a word, expression, gesture, or others. Profanity is words or phrases are "based on the church's distinction between secular and religious speech" (Jay, 1996, p. 10). Profanity is usually "unsanctioned" and therein rests the taboo power of the words.

3. Blasphemy

Profanity and blasphemy are types of speech acts which are both related to religion and often mistaken for one another. However, the difference lies in the way the language treats religion. Profanity does not directly critique the church or religion while "blasphemy aims directly at the church and religious figures" (Jay, 1996, p. 12).

4. Obscenity

As Jay (1992:5) states that *Obscenity* is a legal term and refers to matters dealing with sexual activity used in public setting, for example in a movie. The implication of it that is anything can be appealed to base, and depraved tastes. The

term is most often used in a legal context to describe expressions of words, images, actions that offend the prevalent sexual morality of the time.

5. Sexual Harassment

Sexual harassment according to Timothy Jay is unwanted sexual remarks, dirty jokes, references to one's appearance, or sexual behavior. This term is constantly changing in its definition. In his work, Timothy Jay concludes that sexual harassment includes "comments about the one's sexual behavior, sexual looseness, or sexual preferences; references to body parts; references that denigrate a person based on gender" (Jay, 1996:18).

6. Vulgar Language

Vulgarity is very much a socially constructed phenomenon and is considered a "marker of social status". Some vulgar terms today include: "snot," "bloody," "up yours,"... "boobs," "slut" (Jay, 1996, p. 20).

Vulgar words depend on the context: "Some communities may produce more vulgarities than others, depending on prevailing social, intellectual, and economic conditions and values operating in the community" (Jay, 1996, p. 20).

7. Name-calling & Insults

Jay defines one last category of taboo language that we might think of in conjunction with cursing. It is the category of "insults, name calling, and ethnic slurs." Like cursing, such words "are spoken with intent to harm, demean, or denigrate the listener" (Jay, 1996, p. 22). Insult is a clear verbal attack on another person powered by real imagined characteristics being denoted on the target. At large, insult is related to "lack of respect for others on the part of the speaker" (Jay, 1996, p. 22). There are subcategories of insults, such as social and racial

insults. These subcategories denote the mental, physical or psychological qualities of the target. A social insult would be *whore* or *bastard* while a racial slur would be *nigger* or *kike*.

2.6 Video Grammar Suroboyo

Video Grammar Suroboyo is a one of the Indonesian comedy film and it is animated film telling about the friendship story of a symbol of Surabaya city, namely *Suro* and *Boyo*. The video shows a conversation between *Suro* and *Boyo* who use taboo words which are often spoken by Surabaya citizen's community called Grammar Suroboyo. The genre is humorous, but this movie should not be viewed by children because there are many scenes for adult. *Suro* and *Boyo*'s joke and many taboo words are spoken either for joking or showing anger. *Video Grammar Suroboyo* consists of some part, but in this research the researchers only took three parts as research material entitled Grammar *Suroboyo*, *Beda Grammar* and *Lontong Balap*. The examples of taboo words uttered by *Suro* and *Boyo* are *jancok* (*cok*, *guatel* (*gateli*), *guaplek* (*gapleki*) and *fuck you*. Therefore the researcher chooses *Video Grammar Suroboyo* to be analyzed because the researcher found many taboo words in this video, and the researcher is curious to know and understand the meaning and the types of taboo words used by *Suro* and *Boyo*.

The first part of *Video Grammar Suroboyo* entitled Grammar *Suroboyo*. It tells about *Suro* who was feeling pain in his chest after swimming in the Brantas river and after going to the doctor. It turned out there was muds that enter from the gills and the doctor said he should be in operation, while the operating costs that

much. *Suro* intend to borrow money to *Boyo*, but he feels shy to say the amount of money to be borrowed, but *Boyo* forced to say and do not have to feel ashamed.

Suro say the amount of money that will be owed 500 million rupiahs and *Boyo* consider the amount of money 500 million rupiahs was small. *Suro* considers *Boyo* was joking, so make *Boyo* angry and uttered taboo words.

In the second part of *Video Grammar Suroboyo* entitled *Beda Grammar*, tells about *Suro* who wander away to Jakarta to find a job in order to return the money borrowed from the *Boyo* at 500 million rupiahs. *Boyo* consider that money when it was in willingly as to *Suro* because *Boyo* already considered as his own brother but *Suro* still want to return the money that has been borrowed. In Jakarta *Suro* lucky because he meets a famous director and was offered a player a horror film entitled *1 Suro night*. *Suro* became famous and changed his name from *Suro Sujancok* be *Suro Sudiro* because the name *Suro Sujancok* is considered less selling. After going to Jakarta the speaking style of *Suro* changed become *Jakartans* and make *Boyo* angry because he though *Suro* forgot to Surabaya. *Suro* invite to *Boyo* to go to Jakarta and become the artist, make a call it *Boyo* angry while uttering the taboo word and reject the invitation because *Boyo* was successful in Surabaya and build tosan building.

In the third part of *Video Grammar Suroboyo* entitled *Lontong Balap*, tells about Native food from Surabaya is *Lontong Balap*. *Suro* and *Boyo* were in the stall of Mr. Wawan. When they talk, someone asks to them directions leading to ITS, after telling to the person *Boyo* describes the materials used to make *Lontong Balap*. After much talking they both feel hungry and ordered a plate of *Lontong Balap* and a glass of iced tea to Mr. Wawan granddaughter. *Suro* ask to *Boyo* why

called Lontong Balap? *Boyo* tells about the history of why it is called *Lontong Balap*. After telling about the history of Lontong Balap, then *Suro* invited *Boyo* to take a picture in a state of perspiration streaming down because of spiciness. *Suro* invite to *Boyo* wipe sweat in order to get good results and take a photo after removing sweat. They asked Mr. Wawan for help to take a picture the two of them. They choosing the right style and they waited a long time, they look to Mr. Wawan and realized that he did not use a camera but paint to take a picture both of them.

Boyo advised *Suro* to add the chillies to be more delicious. *Suro* added chillies into Lontong Balap but he added too much chillies that makes him stomachache. *Suro* could not bear the stomachache and pulled out a very smelly wind that made *Boyo* angry. Finally *Suro* excused himself and did activities in toilet and that has not been paid, so *Boyo* had to pay all food eaten by *Suro*.

2.7 Previous Studies

There are some researchers who have studied taboo words. The first study was done by Yohana Wati in (2002) entitled "Taboo words Produced by Male and Female Characters in the movie Boys Don't Cry". This study was a descriptive qualitative research to describe an existing phenomenon, which was the taboo words were male and female characters in the movie Boys don't cry. The researcher used two theories, they are Liedlich's and Wardhaugh's theory of classification of taboo words to answer the research question of the kinds of taboo word used by male and female characters in Boys don't cry. The researcher used Liedlich's theory of purpose to know the purposed why male and female characters in the movie used taboo words. This sociolinguistic study tried to relate

language and social context, so it enabled the readers to know further about taboo words.

The result of the study showed that most major characters in this movie used taboo words in their communication, such as *fuck*, *shit*, *mother fucker*, *hell*, *suck and pussy*. The samples of the taboo words could be classified into six tabooed subject, which are sex, mother in law, death, excretion, bodily function and animal. The researcher concluded that biggest purpose in using taboo words was to identify their mainly assertion. The second biggest purpose was provided catharsis and discredit, followed by the purpose to create attention.

The second study was the thesis written by Nurillaili Rahmawati (2010). Her study was about "Taboo Expressed in *The Hangover*". This research focused on the description and identification of the taboo expressed in "The Hangover". It also discussed on the context and what circumstances when the taboo utterances expressed in that film. This research investigated the kinds of taboo utterances and the context when the taboo expressed in "The Hangover". The purposes of the research were to get the knowledge of the kinds of taboo utterances and to know in detail the context when the taboo expressed in "The Hangover". She applies two theories; theory of Wardhaugh to answer the problem of the study on kinds of taboo words and the Hymes' SPEAKING theory (which only focuses on Setting and Scene, Participant, End, Key, and Norm) to help the writer answering the second focuses of the research problem effort of describing the context when expressed taboo words in "The Hangover".

The result of the study showed that men characters in "The Hangover" use some kinds of taboo utterances namely one's mother in law, certain game animal,

copulative term, death, bodily function, excretion and religious matter and the context of conversation when the men characters express taboo words. There are various kinds of setting, scene, participant, ends, keys and norms. The most setting and scene are in the room of hotel in Las Vegas with the scene and key; the participants speak using loud voice, full of emotion in informal situation.

Participants that expressed taboo words in this research were mostly expressed by main characters namely Stu, Phil, Doug and Alan. For the outcomes of expressing taboo words are to express their anger, to emphasize their utterance, and to insult.

The most norms that were used in this research were friendship norms. It meant a norm which was commonly held among friend, whether it is close friends, casual friends, or gang members.

There were some differences between this present research and the previous research. In Yohana, the researcher was using two theories, they are Liedlich's and Wardhaugh's theory of classification to answer the research question of the kinds of taboo word used by male and female characters in *Boys don't cry*. The researcher used Liedlich's theory of purpose to know the purpose of why male and female characters in the movie used taboo words. However, in this present study, researcher only used the theory of Ronald Wardhaugh (1986).

This research here only focused on the type of taboo words uttered by *Suro* and *Boyo* in the *Video Grammar Suroboyo*. By analyzing the video it was expected that the writer can find the type of taboo word uttered by *Suro* and *Boyo*. The next difference is Rahmawati's used speaking theory of Hymes to help answering the context when taboo words are expressed. However, in this present study, the researcher used Ronald Wardhaugh theory (1986) to answer the second question

of research problems. Therefore, the researcher entitles his research
“Conversational taboo words in Video Grammar Suroboyo”. The writer applies
the theory of (Wardaugh: 1986) to answer research problems.

