

## THE USE OF THE EUPHEMISM FORM AS MADIUN’S CULTURAL SOCIETIES AND EFFECT IN LANGUAGE TEACHING

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### Abstract

Sociolinguistic is derived from the socio and linguistics. Linguistics is the science of learning a language, while socio namely related to society, community groups, and public functions. Sociolinguistics is the study of language in relation to the speakers as members of society (Nababan, 1991: 2). Sociolinguistic put language position in relation to its use in society and sociolinguistic looked first language as a system of social and communication system (Suwito, 1985: 2). The Indonesian nation has always had a national language, the language of Indonesia also had hundreds of regional languages used in this archipelago one of which is Javanese. Java language is the language of the living area and in use by the narrative-penuturannya Javanese. In the meantime, communication is essentially the message and how this is done. Speakers shall make every effort so that the content of the message is conveyed effectively while working to make hearer could catch without disabilities. Thus, the speakers must consider who and where partners he said. Note also that language usage norms (appropriateness use of language). The use of stylistic euphemism dikerenakan community culture laid the language used by the wearer smooth and courteous. For example, *Mesakake ya, wis lara suwe, akhire mati. Mesakake ya, wis lara suwe, akhire sedo.* The use of euphemism *sedo* considered better and courteous used to replace the word *mati*. Said *mati* in the community are still considered too rude and impolite because *mati* is also commonly used word to say of dead animals. for example: 1. *Kucingku telon dek wingi mati* 2. *Manuk jalak sing tak openi mati*. The use of euphemism often used by our society especially in the city of *Madiun* because in daily communication 90% using the Java language and one factor is the location of the Madison area that is not so much with *Surakarta* and *Yogyakarta* which is the cultural center of Java. Linguistic events that occur in the process of communication between the one with the others and it is already a culture of Javanese society.

**Keywords: Sociolinguistics, Euphemism, Community Culture**

### INTRODUCTION

Man in everyday life requires communication to meet their needs. The language of communication. Languages other than as a means of communication between people, as well as cultured human problems. Therefore, it is very important in human life. Language mark human existence (Samsuri, 1987: 5). Learn to speak absolutely is necessary for everyone. Every human being is to formulate thoughts and feelings, desires and perbuatannya, always using language media. Humans are powerless without language. Language has become part of people's lives and the individual (Papera, 1983: 22). Because language is a part of human life, its use is associated with a value-nilau or socio-cultural attitudes of society. Therefore, the language becomes a mirror of cultural and social processes that occur in the community concerned (Soekanto, 1985: 88). Keraf (1984: 16) argues language is a communication tool anantara members of society, such as lambing sounds, voices, which is produced by the human vocal organs. Understanding that opinion, the language is a communication tool to communities in the form of speech sounds and arbitrary, that there are no absolute rules that apply to every language.

Society has always experienced growth and development. The development of society influence on the development of language, so the language will be changes. There is a new form that is created and no longer forms an increasingly unused. The changes are in line with the dynamics of the community as users of language. The faster development as language users, the more linguistic changes, the discussion changes can occur in the field of meaning, form, and grammatical (Samsuri, 1987: 64).

In the process of social, human or bound by societal norms, which is a clue in the association and societal norms that exist in other societies. In general, there are two social norms, namely social norms in general and norms of the language (Alwasilah, 1985: 8) as the norm, the

language has a set of rules, both regarding the sound and its order, its said and formation, as well as case sentences and special designations, so language is the collection of rules, a set of patterns, a collection of rules, or with short, language is a system (Samsuri, 1987: 10). Each language has a system, which means that it consists of subsystems language phonology, grammar subsystems and subsystem lexicon (Kentjono, (ed), 1982: 4). Based on the reality, the one who learned the language well in their native language of the area is one of the elements of Indonesian culture that needs to be nurtured and developed as a national culture, the pattern of its use has been formulated within the lines of the bow of the Republic of Indonesia Indonesian as the national show the nation's identity. However, the symbol of the nation's identity was not only marked by Indonesian, but also by the local language. Therefore, in order to develop in line with the development of the national language, according to the explanation of Chapter XV of article 36 of the Constitution of 1945, which essentially is a country that is in areas such as Java, Madura, Bali and so on. The local language is a part of Indonesian culture is still alive and maintained its use. Politics mentioned in the national language, serves as a regional language (1) the symbol of regional pride, (2) the symbol of regional identity, (3) means of transportation in the area of family and community land (Halim, (ed), 1984: 151). The function of the local language in conjunction with Indonesian as (1) supporting the national language, (2) the language of instruction in schools regions in specific areas on level with the previous to facilitate language teaching Indonesia and subject value, (3) development tools and supporting regional culture ( Halim, (ed), 1984: 151).

Viewing functions such regional languages, the teaching of local languages has great benefits for the promotion and development of regional languages, the results of which will help enrich the national culture. Without the teaching and continuous assessment, it is feared will lose the local language specific characteristics which eventually erodes the values of existing regional. Java language is a language that is alive and growing because it is used by native speakers. One indication perkembanganbahasa other languages that coexist.

Language can only live so long as there are people who say and use it as a native language and greatness depend on these people. The statement, applies to all languages of the world. The language was never spoken language will be static, and in the end will not be used again because the language is not used by generations of humans who were born later. Some examples of this case is Latin, Sanskrit and ancient Javanese language. The language is increasingly recede from the user, because it is not actively used.

## **DISCUSSION**

Because the nuances of multicultural class letter (Dum & Adkins 2004) there always takes place in accordance with the cultural communication. For students, the school is the social environment the can get outside the house because the school is a replica of community life (Allwright, 1996), where students learn the culture as an example of the culture of generality (ERIC, 2003).

School students become acquainted with the surroundings. School is where students get everything scientific. The use of a euphemism there is some form of the word and there is no singular form complex shapes. For example:

1. *Tunggu* *n* *dhisik*, *dheweke isih pipis*
2. *Adin sawise tiba, tuli*

The use of euphemism *pipis* assumed to be nice and polite to use instead of using the word *nguyuh*.

The use of euphemisms *tuli* are used with the aim to refine the value of the other, so that people who listen do not take offense. The euphemism form complex shapes city is also often used for example:

1. *Edi konangan jupuk sepeda, diamanke polisi saiki*
2. *Pak Joko saiki neng omah wae, merga dilereni saka kerjo*

Both of these examples is the use of euphemisms shaped complex word, because the word is formed through a process morfologis is the addition of the prefix of (*di*) and suffixes (*-e*) in the form of *aman* base. If the word is derived from underlying *leren* and got the addition of prefixes (*di*) and the suffix (*-i*)

There is also a euphemism shaped phrases and idioms. Shape phrases, for example:

1. *Mergo kleru ngurus administrasi Pak Musa dideleh enggen liya.*
2. *Pancen durung wayahe mungguh putrane Pak Totok neng kelas loro*

The form of *kleru administrasi* is the use of euphemism in the Java community to replace the word *korupsi* is considered impolite and unpleasant to listen to. The use of the phrase *durung wayahe mungguh* used to replace the word *goblok* considered rude to use the Java community. Shape idiom, for example:

1. *Entenana dhisik, aku arep menyang buri*
2. *Mesakake banget ya, wes keadaane ora duwe, anake akeh*

The use of euphemism because they employ a combination of two words whose meaning has been fused and can not be interpreted with the meaning of the elements that make it up. Euphemism *menyang buri* can be termed as an idiom to replace the word *pipis*. It used to avoid the negative konotasi or to guard against the person who hears offended and disgusted.

Euphemism *ora duwe* in the example above has meaning *mlarat* such use aims to respect others and keep others are not offended.

## CONCLUSIONS

The use of stylistic euphemism of culture and its influence in teaching languages can be concluded that the Javanese society has moral values were still upheld as the benchmark in behavior or dealing with others, such as the obligation to respect others, not allowed to insult others or something that does not please others. Moral values such utterances used according to the moral values that have been agreed as a social norm in society and schools, so it appears the form of euphemisms.

The use of the language of euphemism done consists of

1. Euphemism are single words and complex
2. Euphemism shaped phrases and idioms

Thus it is clear that the use of euphemism is to respect the dignity of others. With an attitude of respect is expected to avoid the negative prejudice against other people, in other words, other people do not suggested on something unpleasant feeling.

By wearing the form of euphemisms berate society in general still hold or adhere to the values of morality Java. The attitude of respect for others. Keeping suggesting not something that is not good in others that is realized through the medium of language in the form of euphemism is a moral attitude Javanese are still obeyed by the general public and students at the school on especially.

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