

**GENDER TENDENCY TOWARDS THE USE OF
ACEHNESE TABOO LANGUAGE: A CASE STUDY OF
UNIVERSITY STUDENTS**

THESIS

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FAKULTAS TARBIYAH DAN KEGURUAN
UNIVERSITAS ISLAM NEGERI AR-RANIRY
BANDA ACEH
2021 M / 1442 H

THESIS

Submitted to Fakultas Tarbiyah dan Keguruan

Universitas Islam Negeri Ar-Raniry Banda Aceh

In Partial Fulfillment of the Requirement for
The Bachelor Degree of Education in English Language Teaching

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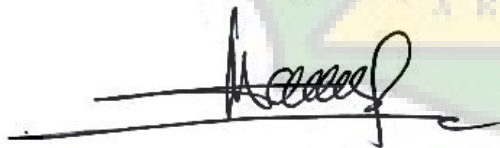
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and has been accepted in partial fulfillment of the requirements
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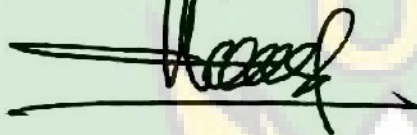
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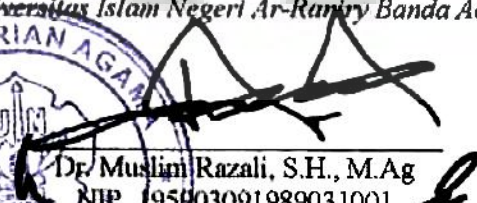


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**Gender Tendency Towards the Use of Acehnese Taboo Language:
A Case Study of University Students**

adalah benar-benar karya saya, kecuali semua kutipan dan referensi yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 18 Januari 2021

Saya yang membuat surat pernyataan,



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ACKNOWLEDGEMENT



All praises be to Allah, The Almighty, who always gives me a blissful life to live in this world, chance to try, blessing, inspiration and power to write and finish this thesis. Peace and salutation be upon the great messenger and the noble prophet Muhammad SAW who has changed our mindset and personality become a knowledgeable person as we feel today together with his family and companions has struggled whole heartedly to guide his *ummah* to the right path.

On this occasion with great humility, I would like to thank to all of those who have given me support, help and guidance, thus this thesis can be finished well. I would like to thanks to Mr. Dr. Muhammad AR, M.Ed, and Ms. Alfiaunnur, M.Ed. as my supervisors, who have given support and direction as well as the encouragement that are very helpful and useful during the preparation and writing of this thesis. Then, I would like to express my gratitude and high appreciation to my precious family, my father M. Hasbi and my mother Nurbaiti for their love, attention, patience, and support for me, thanks for always taking a lot of care for me and always be there when I need you both. I dedicate my thanks for my siblings Fitria Nanda and M. Riza Ilmi, who have been take care for me and support me as best as you can. Furthermore, I would also thanks to my annoying nephews, M. Khaleed Abrar and M. Kaamil Al-Khalifi who always made my day.

My gratitude addressed to my supportive friend, Intan and Ze who always being a good listener. Furthermore, I want to address my deepest thanks and appreciation to Sandy, who always all ears and giving hand during the research process without hesitation. My thanks also addressed to dearest friends in MAN Model and also for Alfi, Fit, Annisa, Jun, Amal, Fani and Melin who already being part of my college life. The last, I would like to thanks deeply to all of my supportive participants for kindly help me to finish this research.

Finally, I wish this thesis can give useful and valuable information for the readers. For every critics and suggestions, I sincerely appreciated and will accept it.

Banda Aceh, January 18th 2021
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ABSTRACT

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Thesis working title : Gender Tendency Towards The Use of Acehese Taboo Language: A Case Study of University Student
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Keywords : Gender tendency; Taboo language; Acehese University Student

In social life, everyone has their own way of expressing themselves, both male and female have different roles in society and behaviour pattern which is also affected by their language use, including taboo language use. Taboo language is remarkably avoided and censured in the formal aspect of life. However, many people use taboo language in informal life situations, especially young people like university students. This study aims to find the tendency of gender in using Aceh taboo language and the reasons for using Aceh taboo language. To achieve the aim, the questionnaire about the use of taboo language in an everyday situation based on a Likert scale filled by 30 university students of English Education Department (15 males, 15 females) in UIN Ar-Raniry, Banda Aceh. After analyzing the questionnaire data by the SPSS program, the next method is by interviewing with 6 respondents who have the highest score in the questionnaire to answer the reasons for using taboo language. In this study, the results revealed both genders have the same tendency in using taboo language and also have the same reasons. However, it is found that male students are tend to use taboo words more than female students in certain circumstances and emotions, such as in anger, sorrow, joy, and shock.

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CHAPTER 1

INTRODUCTION

A. Background of Study

In the social life aspect, every human, both males and females, want to communicate well. One of the essential communication tools used for a long time is language. Language is the main system of human communication (Richards, 2010). As a social phenomenon, language reflects society's reality and has various functions to maintain social existence and define people's identities and social attitudes.

In social life, both males and females are different because society decides their different social roles and expects them to make different behavior patterns, which is also affected by their language use. This statement is in line with Wardaugh (2010, as cited in Wibowo, 2012), who said that males and females learn how to speak appropriately based on their sex and act differently based on their speaking. This is where a variety of language based on gender differences exists in society.

Gender is described as something that is socially constructed, while sex is based on biological features. The terms of gender are already a controversial issue at the end of the 90's century, especially in language use. Many people see gender as a “medium” and misuse the terms to hold power and social status, affecting inequality and discrimination. According to Lakoff (2004), women experienced

two types of discrimination; how they were taught to use language and how language treats them generally. Women are required to be gentle and polite like a lady in speaking. If they do not, they will see them as not polite and not feminine women. Moreover, if they speak gentle and ladylike, they will be considered as a weak person (Kuntjara, 2004, as cited in Adriana, 2012).

The gender differences affect not only general language use but also the use of taboo language. Taboo is words, phrases, and expressions that are humiliating, disgusting, and inappropriate in public use. According to Jay (1999, as cited in Hashamdar & Rafi, 2018), men tend to use taboo words than women. In addition, Coates (2004) also stated that men swearing more and women are more polite due to belief that has been rooted for years.

The use of taboo language is mostly not taught or obtained from teachers, parents, or any authority resources, but because of the strong relationship between gender roles and society's expectations (Mohammadi, Roumiani, & Tabari, 2014). The taboo language is banned by many institutions and powerful resources such as religion, traditional customs, and media (Jay, 2009, as cited in Mohammadi et al., 2014). It means that taboo language is remarkably avoided and censured in the formal aspect of life. However, many people use taboo language in informal life situations, especially young people like university students.

As young people, university students tend to use taboo language to show a close relationship and express feelings or emotions such as happiness and anger. They thought using taboo languages are more effective than the common language. A study by Suyanto (2010) focuses on the swear words used by five

male Javanese university students living in Semarang's boarding house reveals that Javanese swear words are commonly used among peers to indicate solidarity and friendship. It can be seen that taboo language is a tool to build a closer relationship for young people, especially university students.

In Indonesian environmental context, especially in Acehnese, gender differences in taboo language have not been widely explored. However, some previous studies about the Acehnese taboo language have been conducted in many regions of Aceh. First is Yani (2019), who studied taboo language utilized in Gayonese society. The study discussed taboo language in Gayonese that mention people's names, animals' names, and names of kinds of diseases. Second, Ulfa (2017) investigated the utilization of taboo language in the Pidie Raya community that mostly relates to God's names, particular body functions, older people, evil spirits, and sexual activity and organs. Third, Maskur (2016) observed taboo usage in traditional market in East Aceh. The results have uncovered that the sorts of prohibited words in Acehnese society are foulness, appellation, and irreverence.

None of those previous studies mentioned above focused on taboo language and gender of the university students. Most of the respondents of the previous research were focused on older people. As we know, university students have a different way of thinking. They are supposed to be more mature in their thinking due to their age. They could decide and behave according to the social norm following their higher education social interactions than others. Therefore, the researcher thinks that it is essential to know the taboo language based on the gender of Acehnese university students especially for those who live in Aceh

Besar. Based on researcher's observation, students that live in Aceh Besar speak in Aceh language more than student that live in urban area, such as Banda Aceh. So, for that reason, the researcher wants to conduct a study entitled **"Gender Tendency Towards the Use of Acehnese Taboo Language: A Case Study of University Students"**

B. Research Questions

The research questions of this study are:

1. Which groups of males and females' students tend to use taboo language more?
2. Why do they use the taboo language?

C. Research Aims

The aims of this research are intended to:

1. Find out which one from the female or male group tends to use more taboo language.
2. Know the reasons that cause the group to use taboo language.

D. Significance of Study

There is some significance of this study that is expected to benefit the students, lecturers, and other researchers in the study. Here, the researcher divides into two types:

1. Academically

- a. The study's result can be used as an additional reference for sociolinguistics, especially in Taboo Language and Gender-based research.
- b. The study's result is expected to help improve the understanding of taboo language in daily communication.
- c. The study is expected to explore the information about the relation between gender and the use of taboo language.

2. Practically

- a. The study could be additional information about the sociolinguistics study for students, especially in Taboo Language and Gender study for English Education Department of Ar-Raniry State Islamic University Banda Aceh
- b. The study results will help students improve their understanding and knowledge about sociolinguistics, especially in Taboo Language and Gender-based study.

E. Research Terminology

1. Taboo Language

According to Richards (2010), taboo is a word or expression that is offensive or humiliating, so their usages are discouraged in public space. Moreover, taboo words are advised not to be used because they relate to behaviour, causing people to be anxious and embarrassed (Wardaugh, 2006).

2. Gender

Wardaugh (2015) differentiated between sex and gender. Gender is culturally constructed, and gender is about the culture and behaviours that seem to be suitable and appropriate for men and women by a particular society. At the same time, sex is based on biological features and distinction (male and female).



CHAPTER 2

LITERATURE REVIEW

A. The Origin and Definition of Taboo Language

The term of taboo originally came from Polynesian and was derived from the word “tabu” or “tapu” in the Tonga language (Naini, 2013, as cited in Mairina, 2017). James Cook was first noted, a British sailor, in 1771 during his voyage in Tonga, Polynesian Island (Ningjue, 2010). When he came to the island, Cook observed many unusual social phenomena. For example, he figured out that the local people use some objects based on usage and function. Some objects can only be used by their God, some objects can be used for common people, and some are for particular aims, where the rest of the objects are only for general aims. This is what they call as *tabu*, which means holy or untouchable.

Until now, the central concept of taboo has not changed, which is "prohibition." However, some changes occur in taboo; substance, source, and type of sanctions and the term (Sutarman, 2013). The term taboo nowadays has been developed in line with experts' scientific research and findings since the taboo language has already attracted many people's attention as a unique linguistic and cultural phenomenon. Freud (1999, as cited in Ningjue, 2010) stated that taboo is "restrictions that are distinct from moral or religious prohibition because they are not based on the divine ordinance, but maybe said to impose themselves on their account." Trudgill (2000) defines taboo as something that is associated with things that are not said and, in particular, with words and expressions which are not used.

Meanwhile, Pan (2013) stated that taboo is one-way society expresses its disapproval of certain kinds of behaviour considered harmful to its members. Moreover, Fershtman, Gneezy, and Hoffman (2011) said that the origin of taboo is a cultural experience. Both of them regard taboo as a cultural phenomenon, and the taboo language is applied under a cultural context.

As time flies, the term taboo later was not only used for mentioning sacred and supernatural things but also relating to social relations and manners. From the explanation above, it can be said that taboo is not appropriate to be said and done since it breaks the norms that exist in society.

B. Acehese Culture and Taboo Language

Every society has its own taboo language and taboo acts, including Aceh. Aceh is one of the provinces in Sumatera, Indonesia. As one of the hundreds of Indonesian vernaculars, Acehese language is an Austronesian language spoken mostly in Aceh province, west of Sumatera Island (Rizka & Zainuddin, 2016). As Muslims, Acehese people believe in only one God and are strict to their religious law and traditional customs. Some of the acts cited in Aceh are forbidden culturally. For instance, cutting nails at night, sitting on pillows, sewing clothes on the body, and speaking demean words to pregnant women (Qismullah, 2014).

Generally, Acehese people will avoid abstinence or taboo language in speaking, especially to prevent social inequality (Harun, Junaidi, & Fajrina, 2019). The condition of whatever limitations that are experienced and suffered by people must be understood in communicating. For example, based on Harun et al. (2019), in their study about taboo language in Pidie Raya, it is inappropriate to mention

the physical or mental deficiencies of someone such as *capiék* (limping), *ngeut* (fool), and *bangai* (stupid). The use of appropriate word choice is crucial to respect others, so nobody will feel hurt and offended or any other consequence because of taboo language. However, nowadays, Acehnese people use taboo language due to globalization and cultural degradation (Mutia, Taib, & Iqbal, 2017). The taboo language is seen as a normal attitude in an informal situation to show a close relationship and express strong feelings (Fajri, Syarif, & Fitrawati, 2018).

There are two types of taboo language, verbal taboo language and nonverbal taboo. Syahputri, Keumala, Rahma, Idami, and Saputra (2019) researched taboo language in Nagan Raya and obtained several kinds of Acehnese verbal taboo language in table 2.1 below:

Table 2.1
Example of Verbal Taboo Language

	English Word
Bret mak	Your mother's private part
Seuh ta'eun	The residual breeding of evil
Aneuk tet	Clitoris
Haram jadah	Bastard
Lage bui/lage ase	Like a pig/like a dog
Aneuk eungkong	The son of a (type of) gorilla
Pukoi ma	Someone's mother's private part
Aneuk mahut	The breeding of evil
Boh kuk kah	Your father's private part

Source: Syahputri, Keumala, Rahma, Idami, and Saputra (2019)

Most of the taboo verbal words are uttered by people when someone is in anger mood because of several reasons, such as fell off the floor or when a person is doing an immoral deed, and mostly the taboo words are about human sexual anatomy or filthy animals (Syahputri et al., 2019).

The nonverbal taboo words are more about warning and advice of prohibited acts. It usually starts with the word *h'an jeuet* (do not) and followed with threats, and some sayings start with *bek* (do not) that has a harsher meaning (Qismullah, 2014). Qismullah (2014) also provides examples such as "*h'an jeut duek di ateuh bantai, eunteuk meutumet punggong*" which means do not sit on your pillow or get an ulcer on your buttocks as the misfortune. In Acehese culture, the head is regarded as the respected body part, and it is forbidden to touch someone's head without asking permission first. Below is the example of taboo language in Nagan Raya, Aceh, obtained by Syahputri et al. (2019):

Table 2. 2
Example of Non-Verbal Taboo Language

Taboo action	Threat/Mythical misfortune
Do not sit on a pillow	You will have an ulcer on the buttocks
Do not sweep the floor in the evening twilight	You will sweep away all wealth and prosperity
Do not talk while eating	Devils will enter your mouth
Do not whistle at night	A snake will come
Do not buy salt at night	You will be poor
Do not buy needle at night	A ghost will come
Do not spill rice on the bed	You will dream of a terrible tiger
Do not eat in the casserole	Your mouth will grow very large
Do not sit on the stairs/doorway	You will stop the wealth for entering your house

Source: Syahputri, Keumala, Rahma, Idami, and Saputra (2019)

The main reason for nonverbal taboo in Acehnese is to set obedience based on Islamic beliefs (Syahputri et al., 2019). This point is also supported by Sutarman (2013, cited in Syahputri et al., 2019), who said a taboo is based on the religious aspect. The purpose is to build a well-mannered character, religious, and obedient as human beings.

C. The Categories of Taboo Language

There are different ways to classify taboo language since it has a broad conception. Many experts have researched taboo language, for instance, Battistela (2005, as cited in Rahmayani & Fitrawati, 2018) who have their way of categorizing taboo language.

According to Battistela (2005, as cited in Rahmayani & Fitrawati, 2018), there are four types of taboo language; epithets, profanity, vulgarity, and obscenity. Epithets usually are more powerful to gain offensiveness. For instance, joking like "*Shit!*" and "*Damn!*" (Rahmayani & Fitrawati, 2018). Furthermore, Battistela (2007, as cited in Ningjue, 2010) added that epithets refer to race, ethnicity, and gender and refer to physical appearance, limitations, or other characteristics usually used because of anger and frustration. Meanwhile, profanity refers to religious-related terms when there is no motive to denigrate anything related to religion, such as "God! It's late!" (Mairina, 2017).

The next types are vulgarity and obscenity. Mairina (2017) defined vulgarity as a kind of vulgar raw expression that makes things underrated and viewed as insensitive and offensive, such as 'I have to take a crap' and 'snot.' Obscenity refers to the usage of words and phrases that crudely characterize sex-

differentiating sexual anatomy (Battistela, 2005, as cited in Ningjue, 2010), for instance, "*fuck*" and "*shit*." Vulgarity and obscenity have the same characteristic, which contains sexual and excretory anatomy in a rough manner (Battistela, 2005 as cited in Anggita, 2015). The difference between these types is usually related to the prurience level (Anggita, 2015).

Every society has a different taboo language. In English, taboo subjects are usually related to private parts of body, illness, sex and excretion (Gao, 2013). In contrast with Trudgill's statement, the taboo language in Aceh, specifically in South Aceh is related to many things. Yuliasari (2016, as cited in Wiwin & Aziz, 2019) said that the Acehnese taboo language is related to animals, diseases, and season. For instance, based on a study conducted by Mutia (2017) in Aceh Jaya, Teunom, the taboo words are about addressing the parents with "*du*" and "*ma*", the elder siblings or relatives with "*kah*", the dead person with "*matee*" and animals with *buya* (crocodile), *rimueng* (tiger) *gajah* (elephant), and "*nie*" which means pox as the name of the disease.

D. The Function of Taboo Language

There are various reasons for using taboo language. Ljung (2011, as cited in Pratama, 2016) stated that the function for using taboo is to emphasize the messages that the speaker wants to convey. Ningjue (2010) also added that taboo language can help the speaker to get purpose effectively, as language is the main tool used by everyone. Below are brief explanations about the function of taboo language:

1. To be provocative

People may use taboo words because they have an intention and tendency to provoke responses such as people's anger or violation. Rothwell (as cited in Pratama, 2016), stated that verbal obscenity could be the most efficient symbol for inviting chaotic reactions. As a result, taboo languages are seen as a successful way to use when the response is suitable for the speaker's expectation (Anggita, 2015).

2. To mock authority

The other reason why people use taboo language is that they are not fully satisfied with public images. Rothwell (as cited in Anggita, 2015) said that verbal obscenity says a significant hatred for society's rule. It means that people may use taboo language to show and express their disappointment and intense feelings. So, some people choose taboo language to express their feelings toward institutional stuff directed to mock authority.

3. To provide catharsis

One of the crucial functions of taboo language is to provide catharsis. According to Rahmayani and Fitrawati (2018), people tend to use taboo language to release their frustration. The taboo language works as a therapy for the speakers, especially when they are angry or sad with someone or thing. Thus, by using taboo language, they can feel more relieved.

4. To show contempt

The use of taboo words in conversation between two people can also mean to show contempt. According to Oxford Advance Learner's Dictionary (1995 as

cited in Rahmayani & Fitrawati, 2018), contempt means the impression in which a person or may be something is totally useless and cannot be regarded. In other words, when someone tries to show contempt by using taboo words, he or she will insult the addressee by uttering words that can offend their pride.

5. To show close relationship

Another function of taboo language is to show the close relationship between speaker and the listener. According to Masayu and A.Susanti (2017), people use taboo language is a common thing that purposed show the close relationship to close friends or relatives. However, it can be considered as rude if the speaker and hearer have no social relationship or both have a different age. Commonly, taboo language is employed by speaker and listener with the same age and possessed close relationship.

E. Language and Gender

As a social phenomenon, language is related to social attitudes (Trudgill, 2000, as cited in Hashamdar & Rafi, 2018). Both men and women are different, so they are expected to have different social roles, behavior patterns, and language use. Sex and gender are different. Wardaugh and Fuller (2015) stated that sex categories are based on biological features, while gender is the social role of culturally constructed people. In this social life, women's speech is not only different but also more "correct", because women are expected to be more "true" and "appropriate" social behavior (Adriana, 2012)

Most of the previous studies have the agreeable result that women are more polite, indirect, and collaborative in conversation, while men are more impolite

and competitive, that reveals "men have the style of interaction that based on power, while women have a style based on support and solidarity" (Coates, 2004). Also, women tend to use more euphemisms and polite words and avoid using swear words.

F. Taboo Language and Gender

In our culture, there are deep-rooted beliefs about how men and women are supposed to behave. Taboo does not belong to women in convention due to the expectation that women should control their thoughts, while men are free to show negative speech habits (Jay, 1999, as cited in Gao, 2008). Jay (1999, as cited in Hashamdar & Rafi, 2018) agreed that men tend to use more taboo words than women. Moreover, Coates (2004) also has the same opinion by saying men swearing more and females are more polite and ladylike due to a belief that has been rooted for centuries.

Both men and women also use taboo words differently. According to Jay (1999, as cited in Fanny, 2014) men have an extended vocabulary of swear words than women. Gender differences can be found in insult or sexual terms, harassing speech, and fighting words. Many studies found that men use more racist and aggressive terms than women do. Furthermore, men are easier to be provoked and ready to fight when insulted.

G. Youths and Taboo Language

According to Kirk (2013 as cited in Fanny, 2014), as the age group gets older, the individuals use less well-known sexual or gender-based obscenities in

general. Moreover, the words that have sharp meaning are replaced by using another words or terms. Fanny (2014) stated that lots of young people attempt to show their maturity level by using taboo language such as swearing. They felt that vulgar and profanities heard on some media were normal and acceptable in daily life aspect. This shows that young people accepted to use taboo language in their daily conversation.

H. Previous Research

There is some previous research about gender in using taboo language. First is a research written by Mohammadi (2004). In his research, both genders have no significant differences in using taboo words. However, in some conditions it seems that males have more tendency in using taboo words than females do. Males use taboo words freely and less with caution and they are use more taboo words for controlling their feelings and emotions because they think it is better than taking a violence action when they are under the control of their feelings and emotions.

Furthermore, the result of the research conducted by Nicolau (2014), she concluded that females are the more use euphemism and still apply more expletives than their male counterpart when they converse. It is also interesting to underscore that both male and female participants prefer to use the swear words in any age group with similar or mix gender. On the other hand, the male participants use more taboo words that are associated with sexuality than the female counterparts. Both gender groups are said to employ the use of swear words in order to release stress and express intense emotions.

The third research is from Hadian (2015). His study found that in daily life, men tend to use more taboo word than women do. Females use taboo words to build the connection with others, while males use taboo words to maintain status in a hierarchical social order. The result revealed that females like males have attitude to use of taboos in their conversation. Moreover, in the conversation, in a condition without the participation of males, females talk more freely and they talk with more taboos. It means that females will use taboo more only in the same gender.

The next research is from Ulman (2014) that conducted a study about the use of taboo language in college-aged females. Different from the study that has been mentioned above, she found that college-aged females used strong and offensive taboo words. Additionally, they seem not to mind using a mixture of less offensive to very offensive taboos while in familiar social situations regardless of the gender of the conversational participants in familiar social situations, regardless of the gender of the conversational participants.

CHAPTER 3

RESEARCH METHODOLOGY

A. Research Design

Research design is a specific plan on how to analyze and interpret data. According to Creswell (2008), research designs are procedures and plans for research that span the decision from broad assumption to detail of the method of data collection and analysis. Based on the purpose of the research, this study will be conducted in a mixed method. Creswell (2014) stated that,

“Mixed method research is an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks. The core assumption of this form of inquiry is that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem than either approach alone” (p.32).”

In this research, the researcher used sequential mixed methods which the researcher conducted quantitative research first then analyzing the data in more detail with qualitative data. The quantitative approach intended to know the tendency of gender in using Acehese taboo language while the qualitative approach uses to figure out the reason for using taboo language. The researcher distributes the questionnaire to the respondent first, then the respondent will be interviewed to obtain the data.

B. Research Location

This research was conducted at Ar-Raniry State Islamic University, Banda Aceh. This university is running under the authority of the ministry of the

religious affair. Previously, this university was known as IAIN but in 2013 it has been changed to Ar-Raniry State Islamic University. This university has been built on October 5th, 1963 which have nine faculties, those are faculty of education and teacher training, faculty of literature and humanities, shul al-din and philosophy faculty, sharia and law faculty, faculty of da'wah and communication, faculty of economics and Islamic business, science and technology faculty, social and political faculty, and the last is psychology faculty. The rector of the university is Prof. Dr. H. Warul Walidin, AK, MA.

As stated before, the faculty of education and teacher training is one of nine faculties available in Ar-Raniry State Islamic University. It consists of 13 departments, those are; Islamic Education Department, Arabic Education Department, English Education Department, Math Education Department, Department of Islamic Education Management, Physics and Biology Education Department, Madrasah Ibtidaiyah Teacher Education Department, Chemistry Education Department, Early Childhood Education programs, Electrical Engineering Education, Department of Information Technology Education, and the last is Counselling Guidance Education Department. The dean of teacher training faculty is Dr. Muslim Razali, S.H., M. Ag.

This faculty is aimed to train the students in becoming specialists in the area of education and teaching. One of the departments in this faculty is the English education department which is assisting the students to become a professional English teacher. This department is providing facilities such as the library and multimedia room to supports academic activities. The head of the English

education department program is T. Zulfikar, M.Ed. Thus, in accomplishing this research, the researcher conducted the research study at the English Education Department of Ar-Raniry State Islamic University, Banda Aceh.

C. Research Participant

1. The Population

Population is the total of all individuals who have specific characteristics and researcher's interest. As stated by Creswell (2008), a population is a group of individuals with the same characteristic. In this research, the population is final year students in academic year 2016 and 2017 of English Department Students of Universitas Islam Negeri Ar-Raniry who reside in Aceh Besar and speak Acehnese language actively.

2. The Sample

From the population, the researcher will select a sample as the participant in the research. Sample is part or number and characteristic possessed by the population when the population is too large, and there is a limitation in conducting the research. For example, because of the energy and time, the researcher will take samples from population that must be really representative (Sugiyono, 2011). In this research, the samples are students who reside in Aceh Besar. Based on researcher's observation, most of people that live in Aceh Besar are using Aceh language as their primary language than people that reside in urban area, such as Banda Aceh. According to Al-Auwal (2017), young people in Banda Aceh tend to use Indonesian language rather than Acehnese due to the low-popularity level of Aceh language compared to Indonesian language. Furthermore, there are 30

students consisting of 15 males and 15 females as the sample. Baley (cited in Mahmud, 2011) stated that the minimum sample size for statistical data is 30. Furthermore, the technique of sampling that is used in this study is purposive sampling. According to Arikunto (2010), purposive sampling is the process of selecting sample by taking subject based on specific purpose.

Subjects included in the sample were selected to meet specific criteria. The participants had to meet the following criteria to be included in the sample. They should;

- a. be student of English Education of Universitas Islam Negeri Ar-Raniry enrolled in 2016 and 2017,
- b. reside in Aceh Besar,
- c. speak Aceh language at home or with peers,
- d. know taboo language along with the meaning and context,
- e. be willing to participate during the research.

D. Method of Data Collection

In obtaining data in this research, the researcher applied two appropriate techniques; questionnaire and interview.

1. Documentation

According to Sugiyono (2015), documentation is one of methods used in collecting data by analyzing the documents, archive, document, picture, and others. In this study, the documentation data will be done by checking respondents' identity card as a process in choosing respondent that fulfil the sample criteria.

2. *Questionnaire*

The researcher will distribute a close-ended questionnaire through Google Form about the gender tendency in using taboo language. Kabir (2016) stated that a questionnaire is a useful instrument for gathering information, belief, and opinion. The participants are required to answer all of the questions that have been provided. The types of questions that will be used in this study are questions related to experiences that have been experienced by informants (Sugiyono, 2017).

In this study, the taboo list questionnaire is adapted from Hardiana's (2013) thesis entitled "*Penggunaan Makian Bahasa Aceh dalam Tuturan Masyarakat di Gampong Siem Aceh Besar*". The questionnaire was administered in Bahasa to make the participant easier to answer the question. The researcher used Likert scale, which was consist of 5 degrees of frequency, which are *Sangat Sering* (Always), *Sering* (Often), *Kadang-kadang* (Sometimes), *Jarang* (Rarely), and *Tidak Pernah* (Never), and Yes-No question. The participant should choose the degree based on participants' real condition then the data were interpreted by the researcher.

3. *Interview*

According to Sugiyono (2014), an interview is a person-to-person meeting to share and exchange information and ideas through questions and answer session that are purposed to lead a communication to a particular topic. In order to obtain the data, the researcher will conduct semi-structured interviews via phone to obtain the data about the reasons for using taboo language. Semi-structured

interviews also allow the participant to express their views based on their terms to provide reliable qualitative data.

The researcher selected five students to be the participant under the criterion of the students with the highest score in using taboo language based on the questionnaire. The participant will get several questions related to the study. The interview session will be conducted in Bahasa and recorded by the researcher. Then, the data will be translated in English and carried out in a conversational style.

E. Validity and Reliability

According to Sugiyono (2012), validity means the instrument can be used to measure what should be measured. Moreover, Ghazali (2013) stated that validity test is used to measure how valid a questionnaire is. A questionnaire can be considered valid if the questions can reveal something which is supposed to be measured by counted from correlated coefficients of each item with total score of variables.

Reliability is also an important aspect in conducting questionnaire. Reliability refers to the stability and consistency of the measurements results whenever certain measurements performed on the same thing (Sarwono, 2012).

A questionnaire is considered reliable if the questionnaire is used several times to measure the same object would generate the same information and data. In this study, the validity and reliability of the questionnaire is done by testing the instrument to 20 people that reside in Aceh Besar before the it was distributed to

the respondent. The validity test is using Pearson's Product Moment formula with the significant level is 0.05. According to Ary, Jacobs, and Sorensen (2010), the Pearson product moment is a very useful statistic showing the correlation between variable. Furthermore, the reliability test is using Croanbach's Alpha Computation as one of the ways to measure reliability (Ghozali, 2013). Both of the test are calculated by using SPSS 25 program to analyze statistical data.

F. Data Analysis

1. The technique of questionnaire analysis

In analyzing the questionnaire, the responses of the participants were calculated according to Likert Scale that has been collected through questionnaires. The data of questionnaires were presented in percentages and processed by using SPSS 25 program to find out the gender tendency for using taboo language. According to Sudjana (2002), the formula is:

$$P = \frac{F}{N} \times 100\%$$

In which:

P : Percentage

F : Frequency

N : Number of sampling

100% : Constant Value

2. The technique of interview analysis

After analyzing the result from Google Form questionnaire, the interview will be applied in gaining the data about reason for using taboo language. Creswell (2014) explains three main steps in data coding, which are organize and prepare data involving the transcription of interviews up to the sorting and arrangement of data into different types. In this research, researcher use data analysis using the Miles, Huberman, and Saldana (2014) model, while the steps are as follows:

a. Data Reduction

In this step the researcher presents the process of assessing data through the process of selecting, focusing, simplifying, and transforming the complex data which is gathered from the interview. Therefore, data reduction is needed to make the data easy and clear to use. To reduce the data, the researcher focused on research question, which is about the groups' (male and female) reason in using taboo language. The data which was not related it was set apart.

b. Data Display

After the data is reduced, the next step is to display the data. Data display means an organized, compressed assembly of information that allows conclusion drawing. Data display helps researcher to comprehend about what is happening. In this research, data display using narrative text based on audio recording of the respondent.

c. Conclusion Drawing/Verification

The final step in the Miles and Huberman's model is conclusion drawing or verification. In this research, the researcher started to decide the important information or variable to draw in the conclusion from the interview that has been conducted. As a result, the final conclusion will be fulfilled by valid and consistent evidence that has been collected.



CHAPTER 4

FINDINGS AND DISCUSSION

A. Validity and Reliability Result

1. Validity Test

Validity is a condition in which an instrument can measure what is supposed to be measured. In this research, the validity test is processed by SPSS 25 program. The validity of the questionnaire is tested with 20 respondents. The result of the test is based on r_{count} (Corrected Item-Total Correlation) $> r_{\text{table}}$ about 0.444, if $df = 20$; $\alpha = 0.05$ then the item/question is valid and vice versa. There are 3 section of the validity test according to each variable.

a. Validity Test of Frequency Use Variable Questionnaire

Here is the table of validity test result for frequency of taboo language use with 24 items towards 20 respondents. From the table, it can be seen that all of the question items are valid, where $r_{\text{count}} > r_{\text{table}}$.

Table 4.1
Validity Test of Frequency Use Variable Questionnaire

Number of Item	Corrected Item Score (r_{count})	Sig.	R_{table}	Criteria
1	0.480	0.032	0.444	Valid
2	0.871	0.000	0.444	Valid
3	0.654	0.002	0.444	Valid
4	0.760	0.000	0.444	Valid
5	0.709	0.000	0.444	Valid
6	0.575	0.008	0.444	Valid

7	0.583	0.007	0.444	Valid
8	0.839	0.000	0.444	Valid
9	0.626	0.003	0.444	Valid
10	0.707	0.000	0.444	Valid
11	0.499	0.025	0.444	Valid
12	0.736	0.000	0.444	Valid
13	0.560	0.010	0.444	Valid
14	0.607	0.005	0.444	Valid
15	0.686	0.001	0.444	Valid
16	0.748	0.000	0.444	Valid
17	0.521	0.019	0.444	Valid
18	0.667	0.001	0.444	Valid
19	0.602	0.005	0.444	Valid
20	0.503	0.024	0.444	Valid
21	0.608	0.004	0.444	Valid
22	0.526	0.017	0.444	Valid
23	0.649	0.002	0.444	Valid
24	0.509	0.022	0.444	Valid

b. Validity Test of Taboo Language Used Based on Condition

Here is the table of validity test result for frequency of taboo language use with 13 question items:

Table 4.2
Validity Test of Taboo Language Use Based on Condition

Number of items	Corrected Item Score (r_{count})	Sig.	R_{table}	Criteria
1	0.747	0.000	0.444	Valid
2	0.786	0.000	0.444	Valid
3	0.765	0.000	0.444	Valid
4	0.771	0.000	0.444	Valid
5	0.821	0.000	0.444	Valid

6	0.767	0.000	0.444	Valid
7	0.543	0.013	0.444	Valid
8	0.674	0.001	0.444	Valid
9	0.573	0.008	0.444	Valid
10	0.748	0.000	0.444	Valid
11	0.554	0.011	0.444	Valid
12	0.796	0.000	0.444	Valid
13	0.533	0.016	0.444	Valid

c. Validity Test of Taboo Language Used Based on Emotion

Here is the table of validity test result for frequency of taboo language use with 8 question items:

Table 4.3

Validity Test of Taboo Language Use Based on Emotion

Number of items	Corrected Item Score (r_{count})	Sig.	R_{table}	Criteria
1	0.863	0.000	0.444	Valid
2	0.750	0.000	0.444	Valid
3	0.632	0.002	0.444	Valid
4	0.710	0.000	0.444	Valid
5	0.834	0.000	0.444	Valid
6	0.744	0.000	0.444	Valid
7	0.746	0.000	0.444	Valid
8	0.891	0.000	0.444	Valid

2. Reliability Test

Reliability test is constructed toward the question items that have been tested by validity test. Reliability of instrument is needed to make sure that the instrument has a consistency so it can be used at other times.

In this study, the reliability is analyzed by using Cronbach Alpha's formula.

The item is considered as reliable if the $r_{\alpha} > 0.60$. On the contrary, if the $r_{\alpha} < 0.60$, then the items do not have consistency or are not reliable.

Table 4.4
Reliability Test

Number	Variable	R _{alpha}	R _{critical}	Criteria
1	Frequency Taboo Language Use	0.939	0.600	Reliable
2	Taboo Language Use Based on Condition	0.763	0.600	Reliable
3	Taboo Language Use Based on Emotion	0.900	0.600	Reliable

B. The Result of The Questionnaire

1. The Frequency Used of Taboo Language in Daily Activity by Different Genders

This section begins with the frequency for using taboo language in respondents' daily activity by different genders. The respondent should choose the frequency based on respondents' real condition that has been provided in the questionnaire.

Table 4.5
The Amount Frequency for using taboo Language in Daily Activity

Number of items	Variable	Male Percentage	Female Percentage
1	1-5 times daily	7 (46.67%)	12 (80.00%)
2	3-5 times daily	2 (13.33%)	2 (13.33%)
3	5-10 times daily	2 (13.33%)	0 (0.00%)

4	More than 10 times daily	4 (26.67%)	1 (6.67%)
Total		15 (62.26%)	15 (37.74%)

According to table 4.1, females tend to use taboo language about 1-5 times daily (80.00%) dominantly, while males tend to use taboo language about 1-5 times daily (46.67%) and more than 10 times daily (26.67%). Furthermore, the total percentage of both genders for using taboo language in their daily life has a significant difference. Males have 62.26% in total while females only 37.74% which is half of the total percentage of males. With a difference of up to half a percent, it can be seen that males are more frequent and have a higher tendency to use taboo language in their daily life than females do.

2. *Choice of Taboo Language among Respondents*

This section shows the list of taboo words obtained from the respondents' choice through online questionnaire. The taboo words list has been provided in the questionnaire, and they were asked to choose taboo words that they use frequently in daily life. The most often used taboo words below are listed according to the highest frequency use.

Table 4.6
Most Frequently Used of Taboo Words by Respondents

Taboo Words	Frequency	Percentage
Bangai	94	7.26%
Lagee jen	76	5.87%
Ek geuntot	65	5.02%
Yah kah	63	4.86%
Pap ma	62	4.79%

Lagee asee	60	4.63%
Ok ma	59	4.56%
Hi bui	56	4.32%
Klo prip	54	4.17%
Bajeung	54	4.17%
Chik kah	53	4.09%
Ok mi	52	4.02%
Taeun	50	3.86%
Dajeu	49	3.78%
Lagee kaphee	49	3.78%
Nek kah	48	3.71%
Ok leumo	47	3.63%
Cuw'ak paleh	47	3.63%
Lagee si ben	45	3.47%
Pukoi ma	44	3.40%
Pancuri budok	44	3.40%
Aneuk tet	43	3.32%
Iblih	42	3.24%
Lagee lonte	39	3.01%
Total	1295	100%

According to the table 4.2, the taboo word *bangai* has the highest percentage with 7.26%. Junaidi et al. (2019) stated that the words *bangai* or stupid is used to disrespect others regarding to their weaknesses in thinking ability. There are also other taboo words that have the highest percentage below *bangai*, which are *lagee jen* (5.87%), *ek geuntot* (5.02%), *yah kah* (4.86%), and *papma* (4.79%). The five least common taboo words among Acehnese students that reside in Aceh Besar are the words such as *pukoi ma* (3.40%), *pancuri budok* (3.40%), *aneuk tet* (3.32%), *iblih* (3.24%) and *lonte* (3.01%).

3. Taboo Language Used by Different Genders

Table 4.7 and table 4.8 below shows specifically the top 5 of taboo words that used among male and female students.

Table 4.7

Common Taboo Words Used by Respondents (Female)

Variable	Total Frequency (n)	Percentage
Bangai	44	8.18%
Lagee jen	36	6.69%
Ek geuntot	32	5.95%
Klo prip	29	5.39%
Nek kah	27	5.02%

Table 4.8

Common Taboo Words Used by Respondents (Male)

Variable	Total Frequency	Percentage
Bangai	50	6.61%
Papma	43	5.68%
Lagee jen	40	5.28%
Ok ma	39	5.15%
Yah kah	39	5.15%

From the table 4.7 and table 4.8 above, both genders choose *bangai* as the most common taboo words that are used in daily activity with the differences of percentage up to 0.08% where female with 8.18% (n=44) and male with 6.61% (n=50). This shows that both genders use taboo words in their daily life. Furthermore, the least of common taboo words that used by both genders are relatively same. Both gender use taboo words that related to kinship, which are *nek kah* (5.02%) used by female and *yah kah* (5.15%) used by male. However, the

percentage of the least commonly used taboo words that are used by male respondents is greater than the percentage of female respondents.

4. The Tendency for using taboo Language based on Usage

This section below shows the frequency list with Likert Scale for using taboo words based on the usage from the respondents' choice through online questionnaire. The statement of the usage based on condition has been provided in the questionnaire, and they were asked to choose by using scale.

a. I speak Aceh taboo language with older people

Table 4.9
Frequency for using taboo language with older people

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	11	36.67%	14	46.67%	25	83.33%
2	Rarely	2	6.67%	1	3.33%	3	10.00%
3	Sometimes	1	3.33%	0	0.00%	1	3.33%
4	Usually	1	3.33%	0	0.00%	1	3.33%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.9, it can be seen that most of female respondents (46.67%) are never speak Aceh taboo language with older people followed by male respondents with the lower percentage (36.67%). In “rarely” degree, there are only 2 male respondents (6.67%) that choose the degree while there is only 1 female respondent (3.33%) that also choose the degree. Meanwhile, for “sometimes” and “usually” degree, there are 1 male respondent (3.33%) that choose each of the option. None of the female respondents choose the degree

besides “never” and “rarely”. From the table 4.9, it can be seen that male has a tendency in using taboo language to the older people.

b. I speak taboo language with peers

Table 4.10
Frequency of taboo language with peers

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	0	0.00%	1	3.33%	1	3.33%
2	Rarely	1	3.33%	5	16.67%	6	20.00%
3	Sometimes	9	30.00%	7	23.33%	16	53.33%
4	Usually	3	10.00%	2	6.67%	5	16.67%
5	Always	2	6.67%	0	0.00%	2	6.67%
	Total	15	50%	15	50%	30	100%

Based on the table 4.10 above, most of male respondents (30.00%) are sometimes speak taboo language when they are with peers or friends. Most of female respondents (23.33%) are also dominantly choose the “sometimes” degree in using taboo language when they are with friends. Moreover, there are 3 male respondents (10.00%) that usually use taboo language with friends, followed by 2 female respondents (6.67%). Furthermore, there are 2 male respondents (6.67%) who always speak Aceh taboo language to friends while there is none of female respondents choose “always” degree in speaking taboo language with friends. From the table 4.10, it can be seen that both genders have tendency in using taboo language with peers. However, males have a higher tendency than females do in using taboo language with peers.

c. I speak taboo language with younger people

Table 4.11

Frequency of taboo language with younger people

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	2	6.67%	5	16.67%	7	23.33%
2	Rarely	10	33.33%	7	23.33%	17	56.67%
3	Sometimes	1	3.33%	3	10.00%	4	13.33%
4	Usually	1	3.33%	0	0.00%	1	3.33%
5	Always	1	3.33%	0	0.00%	1	3.33%
	Total	15	50%	15	50%	30	100%

Based on the table 4.11, male respondents (33.33%) mostly are rare to speak taboo language with younger people and so does female respondent with the lower percentage than male respondents (23.33%). On the other hand, female respondents have the higher percentage (10.00) in choosing “sometimes” degree than male respondents do (3.33%). However, there are 1 male respondent (3.33%) who choose “usually” and “always” degree while none of female respondents choose both of the degrees. From the table 4.11, males tend to use more taboo language to younger people than females do.

d. I speak taboo language with girls

Table 4.12

Frequency of taboo language with girls

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	9	30.00%	3	10.00%	12	40.00%
2	Rarely	5	16.67%	5	16.67%	10	33.33%
3	Sometimes	1	3.33%	6	20.00%	7	23.33%
4	Usually	0	0.00%	1	3.33%	1	3.33%
5	Always	0	0.00%	0	0.00%	0	0.00%

Total	15	50%	15	50%	30	100%
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According to the table 4.12, about 9 male respondents (30.00%) are never speaking taboo language to the girls who are the opposite gender. However, most female respondents (20.00%) are sometimes speaking taboo language of same gender. Furthermore, there is 1 female respondent (3.33%) that usually speaks Aceh taboo language with girls while none of male respondents that choose to the degree. From the table 4.12, females have a higher tendency in using taboo language to the same gender.

e. I speak taboo language with boys

Table 4.13
Frequency of taboo language with boys

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	1	3.33%	7	23.33%	8	26.67%
2	Rarely	2	6.67%	6	20.00%	8	26.67%
3	Sometimes	5	16.67%	1	3.33%	6	20.00%
4	Usually	5	16.67%	1	3.33%	6	20.00%
5	Always	2	6.67%	0	0.00%	2	6.67%
	Total	15	50%	15	50%	30	100%

Based on the table 4.13, most of female respondents (23.33%) are never speaking taboo language to the boys which are the opposite gender while most of male respondents (16.67%) are using taboo language with the same gender. There are 5 male respondents (16.67%) in each option “sometimes” and “usually” degree. Moreover, there are 2 male respondents (6.67%) that always speak taboo

language with boys. From the table 4.13, males tend to use taboo language more with the same gender.

f. My friends (girl) speak taboo language to me

Table 4.14
Frequency of friends (girl) speak taboo language

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	9	30.00%	1	3.33%	10	33.33%
2	Rarely	2	6.67%	7	23.33%	9	30.00%
3	Sometimes	4	13.33%	6	20.00%	10	33.33%
4	Usually	0	0.00%	1	3.33%	1	3.33%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.14, most of male respondents (30.00%) choose never to condition where their friends (girls) are never speaking taboo language to them while female respondents (23.33%) that mostly choose “rarely” degree. Furthermore, there are 6 female respondents (20.00%) that choose “sometimes” their friend (girls) speak taboo language to them, followed by 4 male respondents with the lower percentage (13.33%). Moreover, there are 1 female respondent (3.33%) choose “usually” degree while none of male respondent choose to the option. From the table 4.14, female respondents’ friends have a higher percentage in using language to female only.

g. My friends (boy) speak taboo language to me

Table 4.15

Frequency of Friends (boy) speak taboo language

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	1	3.33%	6	20.00%	7	23.33%
2	Rarely	1	3.33%	2	6.67%	3	10.00%
3	Sometimes	8	26.67%	6	20.00%	14	46.67%
4	Usually	2	6.67%	1	3.33%	3	10.00%
5	Always	3	10.00%	0	0.00%	3	10.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.15, most of male respondents' friends who are boys (26.67%) sometimes are speak taboo language to them while there are only 6 of females (20.00%) that are also choose the degree. Furthermore, there are 6 females (20.00%) that are also choose "rarely" degrees. On the other hand, there are 2 male respondents (6.67%) and 1 female respondent (3.33%) that choose "usually" degree. In addition, there is 1 male respondent (3.33%) that chooses "always" degree. From the table 4.15, male respondents' friends have a higher percentage in using language to male.

h. My father speaks taboo language when talking to me

Table 4.16

Frequency of father speak taboo language

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	13	43.33%	14	46.67%	27	90.00%
2	Rarely	2	6.67%	1	3.33%	3	10.00%
3	Sometimes	0	0.00%	0	0.00%	0	0.00%
4	Usually	0	0.00%	0	0.00%	0	0.00%

5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

Based on table 4.16, most of both genders choose “never” degree with male respondents having the lowest percentage (43.3%) than female respondents (46.67%). Moreover, there are 2 male respondents (6.67%) followed by 1 female respondents (3.33%) that choose the “rarely” degree. From the table 4.16, both genders’ parents (father) are rare to use taboo language to them.

i. I speak taboo with my father

Table 4.17
Frequency of speak taboo language to father

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	13	43.33%	15	50.00%	28	93.33%
2	Rarely	1	3.33%	0	0.00%	1	3.33%
3	Sometimes	1	3.33%	0	0.00%	1	3.33%
4	Usually	0	0.00%	0	0.00%	0	0.00%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.17, there are 15 female respondents (50.00%) that choose never speaking taboo language to their father followed by 13 male respondents (43.33%). There is only 1 male respondent (3.33%) in each “rarely” and “usually” degrees. From this the table 4.17, both genders have never used taboo language to their parents (father).

j. My mother use taboo language when talking to me

Table 4.18

Frequency of mother speak taboo language

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	13	43.33%	13	43.33%	26	86.67%
2	Rarely	2	6.67%	2	6.67%	4	13.33%
3	Sometimes	0	0.00%	0	0.00%	0	0.00%
4	Usually	0	0.00%	0	0.00%	0	0.00%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

Based on table 4.18, most of both genders choose “never” degree with male respondents having the lowest percentage (43.3%) than female respondents (46.67%). Moreover, there are 2 male respondents (6.67%) followed by 2 female respondents (6.67%) that choose the “rarely” degree. In this statement, both genders have the equal score.

k. I use taboo language with my mother

Table 4.19

Frequency of speak taboo language to mother

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	13	43.33%	14	46.67%	27	90.00%
2	Rarely	1	3.33%	1	3.33%	2	6.67%
3	Sometimes	1	3.33%	0	0.00%	1	3.33%
4	Usually	0	0.00%	0	0.00%	0	0.00%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

Based on table 4.19, most of both genders are choose “never” degree with male respondents have the lowest percentage (43.3%) than female respondents

(46.67%). Moreover, there are 1 male respondent (3.33%) and also 1 female respondent (6.67%) that choose the “rarely” degree. On the other hand, there is 1 male respondent (3.33%) that sometimes speak taboo language to the mother. From the table 4.19, both genders have mostly never used taboo language to their mother.

1. I use taboo language with high intonation

Table 4.20
Frequency for using taboo language with high intonation

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	3	10.00%	9	30.00%	12	40.00%
2	Rarely	5	16.67%	2	6.67%	7	23.33%
3	Sometimes	4	13.33%	3	10.00%	7	23.33%
4	Usually	2	6.67%	1	3.33%	3	10.00%
5	Always	1	3.33%	0	0.00%	1	3.33%
	Total	15	50%	15	50%	30	100%

According to the table 4.20, most of female respondents (30.00%) have never used taboo language with high intonation. Most of male respondents (16.67%) rarely use Aceh taboo language with high intonation. Furthermore, there are 4 male respondents (13.33%) that sometimes use taboo language with high intonation, followed by female respondents with lower percentage (10.00%). Moreover, there are 2 male respondents (6.67%) that choose the “usually” degree while there is only one female respondent (3.33%) who also choose the degree. In addition, there is 1 male respondent (3.33%) that always use taboo language with higher intonation. From table 4.20, male respondents have a higher tendency to use taboo language in higher intonation than female respondents do.

m. I use taboo language with lower intonation

Table 4.21

Frequency for using taboo language with low- intonation

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	1	3.33%	1	3.33%	2	6.67%
2	Rarely	6	20.00%	7	23.33%	13	43.33%
3	Sometimes	4	13.33%	6	20.00%	10	33.33%
4	Usually	4	13.33%	1	3.33%	5	16.67%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.21, most of female respondents (23.33%) have never used taboo language with low-intonation. Most of male respondents (20.00%) rarely use Aceh taboo language with lower intonation. Furthermore, there are 4 male respondents (13.33%) that sometimes use taboo language with high intonation, followed by female respondents with lower percentage than male respondents (20.00%). Moreover, there are 4 male respondents (13.33%) that choose the “usually” degree while there is only one female respondent (3.33%) who also chooses the degree. From table 4.21, male respondents have a higher tendency to use taboo language in lower intonation than female respondents do.

5. The Tendency for using taboo Language based on Emotion

This section below shows the frequency list with Likert Scale for using taboo words based on the emotion from the respondents’ choice through online questionnaire. The statement based on emotion has been provided in the questionnaire, and they were asked to choose by using scale.

a. When I feel angry, I use taboo language to interlocutors

Table 4.22

Frequency for using taboo language in anger

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	4	13.33%	6	20.00%	10	33.33%
2	Rarely	6	20.00%	6	20.00%	12	40.00%
3	Sometimes	2	6.67%	3	10.00%	5	16.67%
4	Usually	3	10.00%	0	0.00%	3	10.00%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.22, the table shows that 6 female respondents (20.00%) have never used taboo language, followed by 4 male respondents (13.31%) that have choose never degree. Furthermore, in “sometimes” option, there are 2 male respondents (6.67%) that sometimes use taboo language while there are 3 female respondents (10.00%) that also choose the statement. On the other hand, the “usually” option is dominated by male respondents (10.00%) while none of female respondents choose to the degree. It means that men tend to use taboo language more than women in an angry mood.

b. When I feel embarrassed, I use taboo language

Table 4.23

Frequency for using taboo language when embarrassed

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	8	26.67%	11	36.67%	19	63.33%
2	Rarely	3	10.00%	1	3.33%	4	13.33%
3	Sometimes	2	6.67%	3	10.00%	5	16.67%
4	Usually	2	6.67%	0	0.00%	2	6.67%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.23, the table presents that 11 female respondents (36.67%) have never used taboo language when they feel embarrassed, while 8 male respondents (26.67%) also choose never to degree. Furthermore, there are 3 female respondents (10.00%) that sometimes use the taboo language when they feel embarrassed, followed by male with the lower percentage (6.67%). On the other hand, there are 2 male respondents (6.67%) that usually use taboo language when they feel embarrassed while none of female respondents choose the degree. From table 4.23, female respondents have the higher tendency in using taboo language when they feel embarrassed.

c. When I feel sad, I use taboo language

Table 4.24
Frequency for using taboo language in sad emotion

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	9	30.00%	8	26.67%	17	56.67%
2	Rarely	2	6.67%	5	16.67%	7	23.33%
3	Sometimes	3	10.00%	2	6.67%	5	16.67%
4	Usually	1	3.33%	0	0.00%	1	3.33%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

From the table 4.24, male respondents have the higher percentage (30.00%) than female respondents (26.67%), have never used taboo language when they are in sorrow. However, there are 3 male respondents (10.00%) that sometimes use taboo language when they feel sad while there are only 2 female respondents (6.67%). Furthermore, there are only 1 male respondent that usually always use taboo language when sad and none of female respondent that usually use taboo

language in sad feeling. From table 4.24, male tend to use taboo language more in sad feeling.

d. When I feel joy and happy, I use taboo language

Table 4.25

Frequency for using taboo language when feeling joy and happy

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	8	26.67%	11	36.67%	19	63.33%
2	Rarely	3	10.00%	1	3.33%	4	13.33%
3	Sometimes	2	6.67%	3	10.00%	5	16.67%
4	Usually	2	6.67%	0	0.00%	2	6.67%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

Based on table 4.25, female respondents with percentage 36.67% are never using taboo language when they are happy while male respondents only 26.67% have never used taboo language in joy feeling. Furthermore, there are 3 female respondents (10.00%) that sometimes use taboo language, followed by 2 male respondents (6.67%). Moreover, for option “usually”, there are only 2 male respondents that choose the option and none of female respondents who also choose the option. From table 4.25, males tend to use taboo language in joy feeling than females do.

e. When feel shocked or surprised, I use taboo language

Table 4.26

Frequency for using taboo language when feeling shocked or surprised

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	7	23.33%	5	16.67%	12	40.00%
2	Rarely	3	10.00%	5	16.67%	8	26.67%
3	Sometimes	2	6.67%	5	16.67%	7	23.33%

4	Usually	3	10.00%	0	0.00%	3	10.00%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.26, most of male respondents (23.3%) are never using any kind of Aceh taboo language in surprised or shocked condition, followed by female respondents (16.67%) who are also choose the option. Furthermore, for “sometimes” option, there are 5 of female respondents (16.67%) that choose the option, while there are only 2 male respondents that also choose the option. However, out of 15 respondents in total, there are 3 male respondents that usually use taboo language when they are surprised, while there are none of females that choose to the degree. From table 4.26, males tend to use taboo language when surprised and shocked condition than females do.

f. When I’m joking with my friend, I use taboo language

Table 4.27

Frequency for using taboo language when joking with friend

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	3	10.00%	4	13.33%	7	23.33%
2	Rarely	2	6.67%	4	13.33%	6	20.00%
3	Sometimes	4	13.33%	4	13.33%	8	26.67%
4	Usually	4	13.33%	1	3.33%	5	16.67%
5	Always	2	6.67%	2	6.67%	4	13.33%
	Total	15	50%	15	50%	30	100%

From table 4.27, 4 female respondents (13.33%) never use taboo language even they are joking with their friends, followed by 3 male respondents who also choose the same option. Both respondents have the same percentage (13.33% and 6.67%) in choosing “sometimes” and “always” in using taboo language when they

are joking with friends. In this situation, both of respondents have the equal percentage for using taboo language in joking context. Both genders have a tendency in using taboo language in making a joke context with friends.

g. When I praising someone/something, I use taboo language

Table 4.28

Frequency for using taboo language when praising someone/something

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	7	23.33%	9	30.00%	16	53.33%
2	Rarely	2	6.67%	2	6.67%	4	13.33%
3	Sometimes	6	20.00%	4	13.33%	10	33.33%
4	Usually	0	0.00%	0	0.00%	0	0.00%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.28, most of the respondents are never using taboo language for praise someone or something. For option “rarely”, both of the genders have the same percentage (6.67%) in choosing the statement. However, there are 6 male respondents who sometimes (20.00%) are using taboo language when they are admire something and followed 4 by female respondents (13.33%). None of the genders choose “usually” and “always” degrees. From table 4.28, both genders have the tendency to use taboo language when insulting someone. However, males have a higher tendency to use taboo language than females do.

h. When I want to insult, I use taboo language

Table 4. 29

Frequency for using taboo language when insulting

No.	Statement	Male		Female		Mixed	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Never	3	10.00%	6	20.00%	9	30.00%
2	Rarely	4	13.33%	6	20.00%	10	33.33%
3	Sometimes	5	16.67%	1	3.33%	6	20.00%
4	Usually	3	10.00%	2	6.67%	5	16.67%
5	Always	0	0.00%	0	0.00%	0	0.00%
	Total	15	50%	15	50%	30	100%

According to the table 4.29, there are 6 of female respondents (20.00%) have never used taboo language in order to insult someone followed by male with only half of the female respondents' percentage (10.00%). On the other hand, in "sometimes" option, there are 5 male respondents (16.67%) that dominate the option while the female respondents have the lower percentage (3.33%) than male respondents. Similarly, in the "usually" degree, the male respondents are still dominance (10.00%) while there are only 2 female respondents (6.67%) that also choose the degree. From table 4.29, both genders have the tendency to use taboo language when insult someone. However, males have a higher tendency to use taboo language than females do.

C. The Result of Interview

The interview was conducted to 6 respondents consisting 3 males and 3 females which get the higher score in the questionnaire. According to the result of the interview, the researcher collected some data that showed various reasons for using taboo language.

1. To interact and show the close relationship between friend

One of the main reasons for using taboo language is to interact with friends. Most of the respondents agreed that using taboo language is to get a closer relationship with friends. According to RF, she agrees that taboo language is one of the ways to interact with friends. RF said: “If somebody speaks taboo language to me, it can be concluded that he/she is my closest friend and vice versa. I only use taboo language to my close friend”. Moreover, ZM has the same opinion with RF. He said: “Yeah, it (taboo language) is one of the ways to interact with my friend and I use it to show the close relationship between my friends and I. I did not use it to other people.”

Furthermore, there are 3 other respondents stated that he used taboo language to get a closer relationship to their friend. AA stated that: “Actually yes, sometimes. Since I only use the language only to my friend, so yeah it can show the close relationship between us”. LF also added that: “Yes, I think so. I use the taboo language to get close to my friend or only just for fun. I really use the language only to my closest friend. AF said that: “I use it only for my best friend since my best friends also use the language. So, it can be considered to show the close relationship between me and my friends”.

The data showed that most of the respondents used taboo language to build a closer relationship between respondents and their friends. Taboo language also can be used as one of the ways to interact with friends. Moreover, taboo language also can build a good atmosphere among friends. JM stated that: “.... I use taboo

language with the purpose of joking and building a good atmosphere and situation among my friends. And that is the positive side of taboo language”.

From the opinion above, the use of taboo language also helped to build a good atmosphere and conducive situation especially between friends besides to interact and build a closer relationship.

2. To mock and humiliate people

Another reason for using taboo language is to mock, to humiliate, or to underestimate people in certain condition. Some of the respondents argued that they only use the taboo language only to their friends. AF argued that: “I often used it only to my friend, not to others. Because I know it is not appropriate to use. So yeah, I only use it to mock my friend, rarely. I use it because I know my friend will not get offended”. Furthermore, LF also has the same opinion. She said:

“There is a certain condition when I use taboo language to mock people, like mocking my friend for a little mistake that he made, and many else. I used it only to my friend since I know they won’t get offended by my words. No hard feelings between my friend and I”.

The data showed that both LF and AF use taboo language to mock or humiliate people, but only to their friends because the argument that their friend will not be offended of the taboo language. LF and AF use the taboo language to mock a person in a certain condition such as silly things that their friends made. On the other hand, there are respondents that use the taboo language not to his friends. For example AA, he said: “I use taboo language to mock people that don’t really have close relationships and it is also based on the situation though”.

Moreover, ZM also give his opinion. He said: “I mock people with taboo language when I get annoyed with dummy things that people did”.

From the data above, each of the respondents agreed that mocking and humiliating is one of the reasons for using taboo language whether it is aimed at friend or people. The respondents use the taboo language to mock people in certain conditions, such as get annoyed with silly mistake that people did.

3. To show contempt

Contempt means the impression in which a person or things is totally useless or cannot be regarded. To show contempt is another reason for using taboo language. JM said: “I use *bangai* (stupid) just as a tool to express feeling. I usually use the word to my sister because of her clumsiness and it was very annoying”.

From the statement above, JM’s utterance taboo words *bangai* which means stupid, is functioned to show contempt because JM is annoyed of her sister’s clumsiness. In this situation, the use of taboo language itself is to emphasize the contempt.

4. To express feelings

Another reason for using taboo language is to express strong feelings. Some respondents argued that taboo language is a tool to express emotions such as anger, joy, or sad feeling. AF argued that: “Yes, exactly. Especially when in anger mood, the taboo language can be used as a tool to express our feeling at that time.” Furthermore, JM also gives her opinion. She stated that: “...if the situation becomes extreme, or the burden become heavier, I will use taboo language to

express my anger”. Another statement also stated by RF: “If I use the words, it just the indicator that I’m in anger mood”.

From the statements above, both of the respondents argued that taboo language can be used as a tool to express his feelings, especially when they are in angry condition. Moreover, RF stated that using taboo language is also can be used as an indicator that she is in angry mood. Another respondent, ZM, also gives the statement for using taboo language to express feelings besides to express anger. He said: “When I feel energized and happy, sometimes I use taboo language impulsively. I use it to express my feeling and emotions, so people will know how my mood is”.

From ZM’s statement, he uses taboo language to express his joy feeling instead of expressing anger in order to show people his mood and recent condition. Furthermore, taboo language is also used as an impulsive reaction due to surprised or shocked feeling. LF said that: “Oh, I do often do that (using taboo language) especially when I got surprised, I will use the taboo language at that time. For example, like “*okme!*”. Moreover, ZM also gives the same opinion. He stated: “Actually yes. Because I get used to speak taboo language so yeah sometimes, I utter some words impulsively.” Furthermore, AF also said that: “Yes, I usually do that. Sometimes, when I surprised because of dummy things, like people horned the motorcycle, or maybe my friend surprised me all of sudden, I utter the words impulsively”. JM also argued that: “Yes, sometimes when I feel surprised or shocked towards something, I use taboo language”. Then, AA said that: “Yes of course. I can use taboo language impulsively in my

neighborhood, but out of neighborhood, for example in college, sometimes yes. Maybe when I got surprised or shocked”

From data above, five out of six respondents agreed that they use taboo language when they are in shocked or surprised besides to express anger and happiness. Most of respondents are using taboo language as an impulsive reaction because of shock and surprised. They use the taboo language to express their strong feeling towards the situation that happened at that time.

5. *To provide catharsis*

Besides to express feelings, the other reason for using taboo language is to provide catharsis. According to the result of the interview, most of respondents are agreed that they use taboo language in order to provide catharsis. AF mentioned that using taboo language really helped him to relive emotion. AF said:

“It (taboo language) really helps me to relieve my anger, annoyance, and any else. When I utter like 2-3 taboo words, it feels like my anger relieved slowly. I feel like it is a must to use the taboo language in certain condition like in anger, or any else. It’s really helpful”.

From the statement above, AF feels that taboo language really works in reducing his anger by utter 2-3 taboo words. He also stated that it is a must to use taboo language especially in anger or in annoyance, because taboo language can relieve the emotions. In a row of relieving emotions, AA stated their argument toward their reasons in using taboo language.

“I feel like it is such an additive to use taboo language when I got angry, like maybe in a day I can utter 2 words daily, but when I got angry, it can be 3-6 words due to my anger mood. It is really helpful to relieve pain and emotion though”.

Furthermore, ZM also gives the same opinion. He said: “....and I feel really satisfied after use taboo language whenever I am in angry mood. Like, I feel there is a relaxing sensation after utter some taboo words. I’m really satisfied. It is really helpful to relieve emotion”. LF also gives her opinion. She stated: “It is true whenever I use the language, I feel relieved a bit. Sometimes I think it’s cool to use the language when annoyed”.

From data above, each three respondents feel there is relieved feeling in using taboo language. ZM stated that there is a relaxing sensation after he utters some of taboo words and he really feel satisfied afterwards. AA also said that it is addictive to use taboo language in anger mood since it is really helpful to reduce pain and anger besides of feels satisfied. On the other hand, LF added that it is really cool to use taboo language when annoyed. She also feels relieved after use taboo language.

D. Discussions

The purposes of this study are to find out the gender tendency of using Aceh taboo language and to know the reasons for using taboo language. Taboo language is the utterance that strongly powerful, offensive and phrases or harmful expressions that are understood as insults. Taboo language allows a speaker to express strong emotions and impactful to listener. The researcher collected the data through online questionnaire and semi structural interview. By analyzing the data obtained from the participants of the study, there were no significant

differences between males and females in using taboo language. However, in certain conditions, males are tending to use taboo language more than females do.

The first research question is about the gender tendency of using Aceh taboo language. The researcher found that both genders have the equal tendency in using taboo language. For example, based on Table 4.7 and Table 4.8, the statistics showed that both genders are using taboo language with different percentage. On the other hand, there are a significance differences in Table 4.12 and Table 4.13 which are the table about using taboo language to the same and mix gender. According to Coates (2004), both genders swear more when they are in the company of their own gender. The result in this study supports Coates' (2004) study where male respondents tend to use taboo words more in the same gender. Moreover, this study also in line with Hadian (2015) which stated that females use taboo more freely in a condition where there are no males. This result is contrast with Ulman's (2014) study. In her result of the study, she stated that college-aged female could use strong taboo words in some in familiar situation regardless of the gender of the interlocutors. Moreover, in the Table 4.14 about the use of taboo language in anger condition, shows that both genders have the same tendency in using taboo language in anger condition but somehow, males have a higher tendency than females. From the table 4.14, it can be seen that men choose "usually" option in using taboo language in anger mood while none of women choose to the option. This result also supports Hashamdar and Rafi's (2018) study which claimed that both males and females use taboo when they are in angry condition, however, men tend to use taboo words more than women.

The second research question is about the reason for using taboo language. In obtain the data, the researcher conducted semi-structural interview with 6 respondents (3 males and 3 females) selected based on the highest score in the questionnaire. From the interview of the result, all of the respondents agreed that one of the reasons in using taboo language is to show the close relationship among friends. The result is in line with Masayu and Susanti (2017), which argued that taboo language is a common thing to show the close relationship to close friends or relatives. Furthermore, the other reasons in using taboo language are to express feeling and to insult people. From the interview sessions, most of respondents agreed that taboo language can be used as a tool to express strong feelings, such as anger, annoyance, happy, and sorrow. Moreover, taboo language also can be used as an indicator of feelings, especially in anger condition. Additionally, the respondents also use taboo language to insult, humiliate, and mock people which are the main function of taboo language.

The other 2 reasons for using taboo language are to show contempt and to provide catharsis. There is respondent that agreed in using taboo language because feelings of annoyance caused by someone that is cannot be regarded or totally useless. This reason does not occur as much as the other reasons, which is in line with Rahmayani and Fitrawati's (2018) result of study, where show contempt is the least reason and function in using taboo language due social level, so people will understand when taboo words as function as show contempt is appropriate to use. In this study, all of the respondents are university student so using taboo language to show contempt is the least reasons to use taboo language. The last

reason is to provide catharsis which means using taboo language to release intense frustration and passion. Most of respondents agreed that using taboo language is effectively reduces pain and emotions, especially anger. This study also in line with Rahmayani and Fitrawati (2018) stated that the essential function for using taboo language is to provide catharsis where people tend to use taboo to feel relieved after facing problems in life. The use of taboo language in this reason is purely to express feeling, self-relieved without not to make other person hurt so people can think about the solution for their problem



CHAPTER 5

CONCLUSIONS AND SUGGESTIONS

A. Conclusion

This study was conducted to find out the gender tendency in using Aceh taboo language and the reason for using taboo language. Based on the results of this research finding and discussion in the previous chapter that the researcher got from conducting questionnaire and interview, researcher found that there is no significant difference between males and females in using taboo language. Men and women use taboo language differently. However, men tend to use more taboo language compared to women in certain circumstances. For instance, they use taboo language to express anger, pain, and excitement. Furthermore, both males and females use taboo words only to the same gender. In this study, females employ more swear words to female with same age group only which is their friends. Males also use taboo language to the same gender. However, they also use taboo language in any age group, such as to the older and younger people.

The next objective of the research is to find out the reasons for using taboo language. In this study, it is found that all of respondents use taboo language to interact and build close relationship between friends. The respondents agreed that taboo language is one of the main reasons to interact with friends in order to show close relationship. Additionally, the most chosen reasons besides to show close relationship with friend is to express feeling followed by using taboo language to

mock people and to provide catharsis, which are the essential function of taboo language. The least used reason in using taboo language is to show contempt, which means impression in which a person is totally useless. This reason is least to use because of the relation between social level and the understanding of the appropriateness in using taboo language.

B. Suggestion

Based on the conclusions above, some suggestions can be stated as follows. For English Education Department's student especially for those who interested in linguistic, they had put more attention better in analyzing taboo language especially to the function since it is not always has negative side. Taboo language also can be functioned to show and maintain good relationship between friends and relatives.

For other researchers, this study is focuses on identifying gender tendency and the reasons in using taboo language of Acehnese university student. Since this study is limited and cannot be generalized, other researcher can do other research on different ethnicity will allow future researchers to see whether the use of taboo words is shaped by their culture or by other factors. In addition, there are other problems such as gender issue and social status issue which are not analyzed in this research. The similar researches that will be conducted in the future are better to discuss those problems.

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APPENDICES

Appendix A Appointment Letter of Supervisor

SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B-12759/UN.08/FTK/KP.07.6/11/2020

TENTANG
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH DAN KEGURUAN
UIN AR-RANIRY

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

- Menimbang : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;
b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6. Peraturan Presiden RI Nomor 64 Tahun 2013; tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;
7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;
11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
- Memperhatikan : Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 27 Oktober 2020
- MEMUTUSKAN**
- Menetapkan :
PERTAMA : Menunjuk Saudara:
1. Dr. Muhammad AR, M.Ed Sebagai Pembimbing Pertama
2. Alfiatunnur, M.Ed Sebagai Pembimbing Kedua
Untuk membimbing Skripsi :
Nama : Nisa Uswatun Hasanah
NIM : 160203130
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Gender Tendency Towards The Use of Acehese Taboo Language: A Case Study of University Student
- KEDUA : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Tahun 2020; No.025.04.2.423925/2020, tanggal 12 November 2019.
- KETIGA : Surat keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.
- KEEMPAT :

Ditetapkan di: Banda Aceh
Pada Tanggal: 19 November 2020
An. Rektor
Dekan,


Muslim Razali

Tembusan

1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;
5. Arsip.

**Appendix B Recommendation Letter from The Fakultas Tarbiyah dan
Keguruan to conduct field research**

**KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI AR-RANIRY
FAKULTAS TARBIYAH DAN KEGURUAN**

Jl. Syekh Abdur Rauf Kopelma Darussalam Banda Aceh
Telepon : 0651- 7557321, Email : uin@ar-raniry.ac.id

Nomor : B-14163/Un.08/FTK.1/TL.00/12/2020

Lamp : -

Hal : **Penelitian Ilmiah Mahasiswa**

Kepada Yth,

Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah UIN Ar - Raniry Banda Aceh

Assalamu'alaikum Wr.Wb.

Pimpinan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

Nama/NIM : **NISA USWATUN HASANAH / 160203130**

Semester/Jurusan : **IX / Pendidikan Bahasa Inggris**

Alamat sekarang : **Komplek BIP No.12 Ie Masen Kayee Adang, Lampineung, Banda Aceh**

Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak pimpin dalam rangka penulisan Skripsi dengan judul ***Gender Tendency Towards The Use of Acehese Taboo Language: A Case Study of University Students***

Demikian surat ini kami sampaikan atas perhatian dan kerjasama yang baik, kami mengucapkan terimakasih.

Banda Aceh, 30 Desember 2020

an. Dekan

Wakil Dekan Bidang Akademik dan
Kelembagaan,



*Berlaku sampai : 30 Desember
2021*

Dr. M. Chalis, M.Ag.

**Appendix C Confirmation letter from Department of English Language
Education**



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI AR-RANIRY
FAKULTAS TARBIYAH DAN KEGURUAN
PRODI PENDIDIKAN BAHASA INGGRIS

Jln Syekh Abdur Rauf Kopelma Darussalam Banda Aceh
Email pbi.ftk@ar-raniry.ac.id Website <http://ar-raniry.ac.id>

SURAT KETERANGAN

Nomor: B-60/Un.08/PBI/TL.00/02/2021

Sehubungan dengan surat An. Dekan, Wakil Dekan Bidang Akademik dan Kelembagaan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry, Nomor: B-14163/Un.08/FTK.1/TL.00/12/2020 tanggal 30 Desember 2020, Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang namanya tersebut di bawah ini:

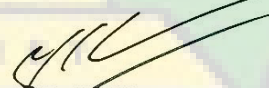
Nama : Nisa Uswatun Hasanah
NIM : 160203130
Fak/Prodi : FTK/Pendidikan Bahasa Inggris

Benar telah melakukan penelitian dan mengumpulkan data pada mahasiswa Prodi Pendidikan Bahasa Inggris dalam rangka penyusunan Skripsi yang berjudul:

Gender Tendency Towards The Use of Acehnese Taboo Language: A case study of University Students

Demikianlah surat ini kami buat agar dapat dipergunakan seperlunya.

Banda Aceh, 03 Februari 2021
Ketua Prodi Pendidikan Bahasa Inggris,


T. Zulfikar

Appendix D Reliability and Validity Test of The Questionnaire

Questionnaire of Variable 1 (X1)

Number	Question
X1.1	Lagee asee
X1.2	Lagee si ben
X1.3	Hi bui
X1.4	Lagee jen
X1.5	Iblih
X1.6	Chik kah!
X1.7	Dajeu
X1.8	Lagee kaphee
X1.9	Klo prip
X1.10	Bangai
X1.11	Taeun
X1.12	Bajeung
X1.13	Ek geuntot
X1.14	Ok ma
X1.15	Pap ma
X1.16	Ok mi
X1.17	Pukoi ma
X1.18	Ok leumo
X1.19	Aneuk tet
X1.20	Pancuri budok
X1.21	Yah kah
X1.22	Lagee lonte
X1.23	Nek kah!
X1.24	Cuw'ak paleh

Questionnaire of Variable 2 (X2)

Number	Question
X2.1	I speak Aceh taboo language with older people
X2.2	I speak taboo language with peers
X2.3	I speak taboo language with younger people
X2.4	I speak taboo language with girls
X2.5	I speak taboo language with boys
X2.6	My friends (girl) speak taboo language to me
X2.7	My friends (boy) speak taboo language to me
X2.8	My father speaks taboo language when talking to me
X2.9	I speak taboo with my father
X2.10	My mother use taboo language when talking to me
X2.11	I use taboo language with my mother
X2.12	I use taboo language with high intonation
X2.13	I use taboo language with lower intonation

Questionnaire of Variable 3 (X3)

Number	Question
X3.1	When I feel angry, I use taboo language to interlocutors
X3.2	When I feel embarrassed, I use taboo language
X3.3	when I feel sad, I use taboo language
X3.4	When I feel joy and happy, I use taboo language
X3.5	When feel shocked or surprised, I use taboo language
X3.6	When I'm joking with my friend, I use taboo language
X3.7	When I praising someone/something, I use taboo language
X3.8	When I want to insult, I use taboo language



Questionnaire result of Validity Test

No Respondent	Variable X1																								Variable X2														Variable X3									
	X1.1	X1.2	X1.3	X1.4	X1.5	X1.6	X1.7	X1.8	X1.9	X1.10	X1.11	X1.12	X1.13	X1.14	X1.15	X1.16	X1.17	X1.18	X1.19	X1.20	X1.21	X1.22	X1.23	X1.24	Tot1	X2.1	X2.2	X2.3	X2.4	X2.5	X2.6	X2.7	X2.8	X2.9	X2.10	X2.11	X2.12	X2.13	Tot2	X3.1	X3.2	X3.3	X3.4	X3.5	X3.6	X3.7	X3.8	Tot3
1	1	1	1	1	2	1	1	1	1	4	2	2	1	2	4	2	2	2	2	2	2	2	2	2	43	1	3	2	4	4	3	5	1	1	1	1	4	5	35	2	4	1	4	2	5	4	4	26
2	2	2	1	1	1	1	1	2	1	3	1	1	1	1	3	1	1	1	1	1	2	1	1	1	32	1	3	2	3	3	3	2	1	1	1	1	1	2	24	1	2	1	2	1	2	2	1	12
3	3	1	2	1	1	2	1	1	1	4	2	2	4	2	4	1	2	2	2	2	1	2	1	2	46	1	5	3	4	4	5	4	1	1	1	1	4	4	38	5	3	3	2	2	3	2	4	24
4	1	1	1	2	1	2	2	2	1	3	1	3	1	4	4	3	1	3	1	1	2	1	1	2	44	1	3	1	1	1	3	1	1	1	1	1	1	1	17	3	2	2	1	3	3	2	4	20
5	1	1	1	1	1	1	1	1	1	3	1	1	1	1	3	1	1	1	1	1	1	1	1	3	30	1	4	1	3	1	4	1	1	1	1	1	1	3	23	1	1	1	1	1	3	1	1	10
6	2	3	1	4	1	3	4	3	4	4	1	2	4	3	4	4	1	2	2	1	4	2	4	3	66	1	3	3	1	1	3	4	1	1	1	1	3	4	27	4	3	1	2	4	4	3	4	25
7	2	3	1	4	1	1	4	3	4	4	2	3	4	3	4	4	1	2	2	1	4	2	4	3	66	1	3	3	3	1	3	4	1	1	1	1	3	3	28	4	3	1	2	4	4	3	4	25
8	2	3	1	4	1	1	4	3	4	4	1	2	4	3	4	4	1	2	2	1	4	2	4	3	64	1	3	3	1	1	4	4	1	1	1	1	3	4	28	4	3	1	2	4	4	3	4	25
9	1	4	2	4	3	2	4	4	4	5	1	5	4	1	5	3	1	5	1	1	3	1	5	5	74	1	3	2	1	1	3	5	1	1	1	2	3	5	29	5	3	4	3	4	5	3	5	32
10	4	1	4	5	1	4	1	1	1	5	1	1	1	1	5	1	1	1	1	1	4	1	4	1	51	2	4	4	3	3	4	5	1	1	1	1	4	5	38	3	1	1	4	3	4	1	4	21
11	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	48	3	3	3	2	2	3	2	2	2	2	2	2	2	2	30	2	2	2	2	2	2	2	2	16
12	1	4	3	5	3	3	4	4	4	4	2	3	4	3	4	3	2	3	3	3	3	3	3	4	78	2	4	4	3	3	4	3	3	1	3	2	3	3	38	3	3	2	3	4	4	3	3	25
13	3	3	2	5	2	2	3	3	3	5	1	2	3	4	5	5	1	2	1	5	4	1	4	1	70	1	3	2	2	2	3	2	1	1	1	1	3	2	24	4	2	1	1	4	2	2	4	20
14	4	3	5	2	3	3	4	3	4	5	3	4	4	5	5	2	3	4	2	3	4	2	4	1	82	4	5	5	5	5	5	5	2	2	3	1	5	5	52	5	3	4	5	5	5	3	5	35
15	3	4	5	5	4	3	4	4	4	5	3	3	4	4	5	4	3	2	4	2	1	4	2	4	86	3	5	4	5	5	5	4	5	2	5	4	5	4	56	5	3	5	5	5	5	3	5	36
16	4	3	3	5	2	3	1	3	1	5	2	5	1	4	5	5	2	5	3	5	5	1	5	4	82	1	4	1	2	2	4	2	3	2	3	2	3	2	31	4	2	4	2	5	3	2	4	26
17	1	2	2	3	1	2	4	2	1	4	1	3	1	1	4	2	1	3	1	1	3	1	3	4	51	1	3	1	2	2	3	5	1	1	1	1	2	5	28	2	1	2	1	1	2	1	1	11
18	2	1	1	3	2	1	4	2	4	5	1	1	4	4	5	1	1	1	1	1	1	1	1	1	49	1	4	3	3	3	4	4	1	1	1	1	2	4	32	2	1	1	3	3	4	1	1	16
19	1	1	1	3	1	2	3	1	3	3	2	2	3	2	3	1	1	1	1	1	1	1	4	1	43	1	4	3	4	4	4	4	1	1	1	1	1	4	33	1	1	2	2	2	4	1	1	14
20	1	1	1	1	1	1	2	2	2	2	1	1	2	2	2	1	1	1	2	1	2	1	2	1	34	1	3	2	2	2	3	3	1	1	1	1	2	3	25	2	2	2	1	1	2	2	3	15

Validity Test Result of Variable 1

		Correlations																								
		item 1	item 2	item 3	item 4	item 5	item 6	item 7	item 8	item 9	item 10	item 11	item 12	item 13	item 14	item 15	item 16	item 17	item 18	item 19	item 20	item 21	item 22	item 23	item 24	total
item_1	Pearson Correlation	1	0.200	.680	0.364	0.223	.574	-.132	0.122	0.017	.578	0.380	0.179	0.116	0.429	.541	0.251	.457	0.182	0.296	.534	0.439	0.140	0.308	-0.197	.480
	Sig. (2-tailed)		0.399	0.001	0.115	0.345	0.008	0.579	0.608	0.943	0.008	0.098	0.450	0.627	0.059	0.014	0.286	0.043	0.443	0.206	0.015	0.053	0.556	0.187	0.406	0.032
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_2	Pearson Correlation	0.200	1	.444	.663	.653	0.349	.620	.949	.655	.467	0.320	.646	.540	0.345	0.423	.734	0.346	.584	.537	0.382	.493	.535	.565	.640	.871
	Sig. (2-tailed)	0.399		0.050	0.001	0.002	0.132	0.004	0.000	0.002	0.038	0.170	0.002	0.014	0.137	0.063	0.000	0.135	0.007	0.015	0.096	0.027	0.015	0.009	0.002	0.000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_3	Pearson Correlation	.680	.444	1	0.425	.682	.772	0.147	0.378	0.169	.552	.631	.415	0.170	0.340	.525	0.165	.745	0.377	.509	0.403	0.262	.479	0.276	0.150	.654
	Sig. (2-tailed)	0.001	0.050		0.061	0.001	0.000	0.537	0.100	0.476	0.012	0.003	0.069	0.473	0.143	0.017	0.488	0.000	0.101	0.022	0.078	0.265	0.032	0.238	0.529	0.002
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_4	Pearson Correlation	0.364	.663	0.425	1	0.373	.584	.482	.633	.492	.639	0.071	0.397	0.346	0.326	.619	.689	0.027	0.314	0.325	0.321	.604	0.261	.685	0.423	.760
	Sig. (2-tailed)	0.115	0.001	0.061		0.105	0.007	0.032	0.003	0.028	0.002	0.767	0.083	0.135	0.161	0.004	0.001	0.911	0.177	0.162	0.168	0.005	0.266	0.001	0.063	0.000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_5	Pearson Correlation	0.223	.653	.682	0.373	1	0.373	0.391	.663	.490	.497	.606	.528	0.407	0.430	.468	0.318	.723	.478	.570	0.409	0.025	.597	0.164	0.364	.709
	Sig. (2-tailed)	0.345	0.002	0.001	0.105		0.106	0.088	0.001	0.028	0.026	0.005	0.017	0.075	0.059	0.037	0.171	0.000	0.033	0.009	0.073	0.916	0.005	0.489	0.114	0.000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_6	Pearson Correlation	.574	0.349	.772	.584	0.373	1	0.085	0.276	0.082	.459	0.334	0.373	0.083	0.225	.471	0.240	0.418	0.367	0.337	0.317	0.424	0.280	0.443	0.175	.575
	Sig. (2-tailed)	0.008	0.132	0.000	0.007	0.106		0.720	0.239	0.730	0.042	0.150	0.106	0.729	0.340	0.036	0.308	0.067	0.112	0.146	0.174	0.063	0.233	0.050	0.462	0.008
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_7	Pearson Correlation	-0.132	.620	0.147	.482	0.391	0.085	1	.683	.871	0.342	0.131	0.331	.733	0.388	0.322	0.383	0.040	0.235	0.161	-0.152	0.249	0.363	0.388	0.340	.583
	Sig. (2-tailed)	0.579	0.004	0.537	0.032	0.088	0.720		0.001	0.000	0.140	0.581	0.154	0.000	0.091	0.166	0.095	0.867	0.318	0.497	0.523	0.289	0.115	0.091	0.142	0.007
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_8	Pearson Correlation	0.122	.949	0.378	.633	.663	0.276	.683	1	.707	0.423	0.232	.625	.564	.469	0.416	.724	0.284	.576	.521	0.321	0.441	.481	.464	.585	.839
	Sig. (2-tailed)	0.608	0.000	0.100	0.003	0.001	0.239	0.001		0.000	0.063	0.324	0.003	0.010	0.037	0.068	0.000	0.225	0.008	0.019	0.167	0.051	0.032	0.039	0.007	0.000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_9	Pearson Correlation	0.017	.655	0.169	.492	.490	0.082	.871	.707	1	0.359	0.247	0.245	.884	.474	0.310	0.395	0.137	0.136	0.288	-0.045	0.223	.460	0.410	0.201	.626
	Sig. (2-tailed)	0.943	0.002	0.476	0.028	0.028	0.730	0.000	0.000		0.120	0.293	0.298	0.000	0.035	0.183	0.085	0.564	0.569	0.218	0.852	0.345	0.042	0.072	0.396	0.003
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_10	Pearson Correlation	.578	.467	.552	.639	.497	.459	0.342	0.423	0.359	1	0.196	.445	0.367	0.397	.975	0.423	0.265	0.432	0.170	0.368	.452	0.167	.475	0.257	.707
	Sig. (2-tailed)	0.008	0.038	0.012	0.002	0.026	0.042	0.140	0.063	0.120		0.408	0.049	0.112	0.083	0.000	0.063	0.259	0.057	0.473	0.111	0.046	0.482	0.034	0.275	0.000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_11	Pearson Correlation	0.380	0.320	.631	0.071	.606	0.334	0.131	0.232	0.247	0.196	1	0.411	0.323	.446	0.158	0.134	.899	0.260	.699	0.342	-0.034	.691	0.089	0.093	.499
	Sig. (2-tailed)	0.098	0.170	0.003	0.767	0.005	0.150	0.581	0.324	0.293	0.408		0.072	0.164	0.049	0.507	0.574	0.000	0.267	0.001	0.140	0.887	0.001	0.710	0.695	0.025
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_12	Pearson Correlation	0.179	.646	0.415	0.397	.528	0.373	0.331	.625	0.245	.445	0.411	1	0.210	0.342	.483	.567	0.399	.957	0.352	0.378	.480	0.167	.576	.644	.736
	Sig. (2-tailed)	0.450	0.002	0.069	0.083	0.017	0.106	0.154	0.003	0.298	0.049	0.072		0.375	0.139	0.031	0.009	0.082	0.000	0.128	0.101	0.032	0.482	0.008	0.002	0.000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_13	Pearson Correlation	0.116	.540	0.170	0.346	0.407	0.083	.733	.564	.884	0.367	0.323	0.210	1	0.423	0.312	0.278	0.229	0.114	0.323	-0.031	0.090	.518	0.265	0.168	.560
	Sig. (2-tailed)	0.627	0.014	0.473	0.135	0.075	0.729	0.000	0.010	0.000	0.112	0.164	0.375		0.063	0.181	0.235	0.330	0.633	0.164	0.895	0.707	0.019	0.259	0.480	0.010
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_14	Pearson Correlation	0.429	0.345	0.340	0.326	0.430	0.225	0.388	.469	.474	0.397	.446	0.342	0.423	1	.467	.548	.458	0.297	0.437	.482	0.299	0.342	0.139	-0.088	.607
	Sig. (2-tailed)	0.059	0.137	0.143	0.161	0.059	0.340	0.091	0.037	0.035	0.083	0.049	0.139	0.063		0.038	0.012	0.042	0.203	0.054	0.031	0.200	0.139	0.558	0.712	0.005
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_15	Pearson Correlation	.541	0.423	.525	.619	.468	.471	0.322	0.416	0.310	.975	0.158	.483	0.312	.467	1	.453	0.236	.475	0.127	0.341	0.440	0.132	0.418	0.247	.686
	Sig. (2-tailed)	0.014	0.063	0.017	0.004	0.037	0.036	0.166	0.068	0.183	0.000	0.507	0.031	0.181	0.038		0.045	0.316	0.034	0.593	0.141	0.053	0.580	0.067	0.294	0.001
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_16	Pearson Correlation	0.251	.734	0.165	.689	0.318	0.240	0.383	.724	0.395	0.423	0.134	.567	0.278	.548	.453	1	0.134	.514	.453	.507	.651	0.313	.554	.503	.748
	Sig. (2-tailed)	0.286	0.000	0.488	0.001	0.171	0.308	0.095	0.000	0.085	0.063	0.574	0.009	0.235	0.012	0.045		0.574	0.020	0.045	0.023	0.002	0.179	0.011	0.024	0.000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20

*. Correlation is significant at the 0.05 level (2-tailed).

Validity Test Result of Variable 2

		Correlations													
		item_1	item_2	item_3	item_4	item_5	item_6	item_7	item_8	item_9	item_10	item_11	item_12	item_13	total
item_1	Pearson Correlation	1	.519	.706	.504	.546	.490	0,173	.593	.752	.705	.466	.533	0,168	.747
	Sig. (2-tailed)		0,019	0,001	0,024	0,013	0,028	0,466	0,006	0,000	0,001	0,038	0,015	0,479	0,000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_2	Pearson Correlation	.519	1	.538	.753	.720	.956	0,185	.531	0,442	.597	0,356	.502	0,283	.786
	Sig. (2-tailed)	0,019		0,014	0,000	0,000	0,000	0,434	0,016	0,051	0,005	0,123	0,024	0,227	0,000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_3	Pearson Correlation	.706	.538	1	.533	.577	.569	.496	0,351	0,292	0,436	0,235	.626	0,410	.765
	Sig. (2-tailed)	0,001	0,014		0,015	0,008	0,009	0,026	0,130	0,212	0,055	0,319	0,003	0,072	0,000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_4	Pearson Correlation	.504	.753	.533	1	.892	.667	0,299	0,397	0,326	.467	0,230	.450	0,338	.771
	Sig. (2-tailed)	0,024	0,000	0,015		0,000	0,001	0,201	0,083	0,161	0,038	0,330	0,046	0,145	0,000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_5	Pearson Correlation	.546	.720	.577	.892	1	.651	0,386	0,443	0,378	.512	0,286	.511	0,377	.821
	Sig. (2-tailed)	0,013	0,000	0,008	0,000		0,002	0,093	0,051	0,100	0,021	0,221	0,021	0,102	0,000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_6	Pearson Correlation	.490	.956	.569	.667	.651	1	0,216	.504	0,413	.569	0,327	.522	0,314	.767
	Sig. (2-tailed)	0,028	0,000	0,009	0,001	0,002		0,360	0,023	0,070	0,009	0,159	0,018	0,177	0,000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_7	Pearson Correlation	0,173	0,185	.496	0,299	0,386	0,216	1	-0,055	-0,076	0,002	-0,008	.597	.927	.543
	Sig. (2-tailed)	0,466	0,434	0,026	0,201	0,093	0,360		0,817	0,751	0,994	0,974	0,005	0,000	0,013
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_8	Pearson Correlation	.593	.531	0,351	0,397	0,443	.504	-0,055	1	.732	.979	.907	.460	-0,081	.674
	Sig. (2-tailed)	0,006	0,016	0,130	0,083	0,051	0,023	0,817		0,000	0,000	0,000	0,041	0,734	0,001
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_9	Pearson Correlation	.752	0,442	0,292	0,326	0,378	0,413	-0,076	.732	1	.793	.620	0,410	-0,104	.573
	Sig. (2-tailed)	0,000	0,051	0,212	0,161	0,100	0,070	0,751	0,000		0,000	0,004	0,073	0,663	0,008
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_10	Pearson Correlation	.705	.597	0,436	.467	.512	.569	0,002	.979	.793	1	.845	.526	-0,019	.748
	Sig. (2-tailed)	0,001	0,005	0,055	0,038	0,021	0,009	0,994	0,000	0,000		0,000	0,017	0,935	0,000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_11	Pearson Correlation	.466	0,356	0,235	0,230	0,286	0,327	-0,008	.907	.620	.845	1	0,381	-0,029	.554
	Sig. (2-tailed)	0,038	0,123	0,319	0,330	0,221	0,159	0,974	0,000	0,004	0,000		0,097	0,905	0,011
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_12	Pearson Correlation	.533	.502	.626	.450	.511	.522	.597	.460	0,410	.526	0,381	1	.528	.796
	Sig. (2-tailed)	0,015	0,024	0,003	0,046	0,021	0,018	0,005	0,041	0,073	0,017	0,097		0,017	0,000
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
item_13	Pearson Correlation	0,168	0,283	0,410	0,338	0,377	0,314	.927	-0,081	-0,104	-0,019	-0,029	.528	1	.533
	Sig. (2-tailed)	0,479	0,227	0,072	0,145	0,102	0,177	0,000	0,734	0,663	0,935	0,905	0,017		0,016
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20
total	Pearson Correlation	.747	.786	.765	.771	.821	.767	.543	.674	.573	.748	.554	.796	.533	1
	Sig. (2-tailed)	0,000	0,000	0,000	0,000	0,000	0,000	0,013	0,001	0,008	0,000	0,011	0,000	0,016	
	N	20	20	20	20	20	20	20	20	20	20	20	20	20	20

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Validity Test Result of Variable 3

		Correlations								
		item 1	item 2	item 3	item 4	item 5	item 6	item 7	item 8	total
item_1	Pearson Correlation	1	.594 ^{**}	.582 ^{**}	0,387	.792 ^{**}	0,441	.526	.877 ^{**}	.863 ^{**}
	Sig. (2-tailed)		0,006	0,007	0,092	0,000	0,052	0,017	0,000	0,000
	N	20	20	20	20	20	20	20	20	20
item_2	Pearson Correlation	.594 ^{**}	1	0,260	0,409	.450	.499	.969	.707 ^{**}	.750 ^{**}
	Sig. (2-tailed)	0,006		0,267	0,074	0,047	0,025	0,000	0,000	0,000
	N	20	20	20	20	20	20	20	20	20
item_3	Pearson Correlation	.582 ^{**}	0,260	1	0,440	.467	0,319	0,221	.470	.632 ^{**}
	Sig. (2-tailed)	0,007	0,267		0,052	0,038	0,171	0,348	0,036	0,003
	N	20	20	20	20	20	20	20	20	20
item_4	Pearson Correlation	0,387	0,409	0,440	1	.497	.789	0,434	.460	.710 ^{**}
	Sig. (2-tailed)	0,092	0,074	0,052		0,026	0,000	0,056	0,041	0,000
	N	20	20	20	20	20	20	20	20	20
item_5	Pearson Correlation	.792 ^{**}	.450	.467	.497	1	.575 ^{**}	.499	.733 ^{**}	.834 ^{**}
	Sig. (2-tailed)	0,000	0,047	0,038	0,026		0,008	0,025	0,000	0,000
	N	20	20	20	20	20	20	20	20	20
item_6	Pearson Correlation	0,441	.499	0,319	.789	.575 ^{**}	1	.535	.520	.744 ^{**}
	Sig. (2-tailed)	0,052	0,025	0,171	0,000	0,008		0,015	0,019	0,000
	N	20	20	20	20	20	20	20	20	20
item_7	Pearson Correlation	.526	.969	0,221	0,434	.499	.535	1	.687 ^{**}	.746 ^{**}
	Sig. (2-tailed)	0,017	0,000	0,348	0,056	0,025	0,015		0,001	0,000
	N	20	20	20	20	20	20	20	20	20
item_8	Pearson Correlation	.877 ^{**}	.707 ^{**}	.470	.460	.733 ^{**}	.520	.687 ^{**}	1	.891 ^{**}
	Sig. (2-tailed)	0,000	0,000	0,036	0,041	0,000	0,019	0,001		0,000
	N	20	20	20	20	20	20	20	20	20
total	Pearson Correlation	.863 ^{**}	.750 ^{**}	.632 ^{**}	.710 ^{**}	.834 ^{**}	.744 ^{**}	.746 ^{**}	.891 ^{**}	1
	Sig. (2-tailed)	0,000	0,000	0,003	0,000	0,000	0,000	0,000	0,000	
	N	20	20	20	20	20	20	20	20	20

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Reliability Test of Variable 1

Case Processing Summary

		N	%
Cases	Valid	20	100,0
	Excluded ^a	0	0,0
	Total	20	100,0

Reliability Statistics

Cronbach's Alpha	N of Items
0,939	24

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
item_1	53,71	323,614	0,449	0,938
item_2	53,57	306,157	0,868	0,932
item_3	53,76	313,590	0,580	0,937
item_4	52,76	298,690	0,748	0,934
item_5	54,05	319,748	0,672	0,936
item_6	53,67	325,033	0,403	0,939
item_7	53,10	312,190	0,593	0,936
item_8	53,43	309,657	0,854	0,933
item_9	53,29	309,614	0,629	0,936
item_10	51,86	314,429	0,716	0,935
item_11	54,05	330,148	0,446	0,938
item_12	53,38	310,248	0,705	0,935
item_13	53,14	312,829	0,560	0,937
item_14	53,19	313,562	0,598	0,936
item_15	51,81	315,662	0,694	0,935
item_16	53,29	303,314	0,743	0,934
item_17	54,29	330,214	0,482	0,938
item_18	53,52	313,062	0,631	0,936

item_19	54,00	323,400	0,605	0,936
item_20	53,90	321,190	0,441	0,938
item_21	53,19	311,562	0,604	0,936
item_22	54,14	326,629	0,520	0,937
item_23	52,95	308,248	0,634	0,936
item_24	53,38	316,948	0,508	0,938



Reliability Test of Variable 2

Case Processing Summary

		N	%
Cases	Valid	20	100,0
	Excluded ^a	0	0,0
	Total	20	100,0

Reliability Statistics

Cronbach's Alpha	N of Items
0,763	14

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
item_1	62,15	326,134	0,725	0,747
item_2	60,00	328,526	0,770	0,748
item_3	61,00	318,737	0,738	0,741
item_4	60,90	315,358	0,741	0,738
item_5	61,10	310,305	0,795	0,733
item_6	59,95	329,313	0,750	0,749
item_7	60,15	324,450	0,488	0,748
item_8	62,10	324,726	0,642	0,746
item_9	62,40	341,516	0,558	0,760
item_10	62,05	320,576	0,721	0,742
item_11	62,25	335,250	0,526	0,755
item_12	60,85	314,450	0,769	0,737
item_13	60,10	327,042	0,483	0,750
total	31,80	87,537	1,000	0,902

Reliability Test of Variable 3

Case Processing Summary

		N	%
Cases	Valid	20	100,0
	Excluded ^a	0	0,0
	Total	20	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
0,900	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
item_1	18,60	41,095	0,802	0,875
item_2	19,45	48,050	0,690	0,889
item_3	19,65	46,976	0,514	0,903
item_4	19,30	45,484	0,610	0,894
item_5	18,70	41,695	0,761	0,880
item_6	18,20	46,379	0,667	0,889
item_7	19,50	48,263	0,686	0,890
item_8	18,50	39,842	0,838	0,872

Summary of Reliability Test

	Cronbach's Alpha	N of Items
Variable 1	0,939	24
Variable 2	0,763	14
Variable 3	0,900	8



Appendix E Questionnaire Result

No Responden t	Variable X1																								Variable X2												Variable X3											
	X1.1	X1.2	X1.3	X1.4	X1.5	X1.6	X1.7	X1.8	X1.9	X1.10	X1.11	X1.12	X1.13	X1.14	X1.15	X1.16	X1.17	X1.18	X1.19	X1.20	X1.21	X1.22	X1.23	X1.24	Tot1	X2.1	X2.2	X2.3	X2.4	X2.5	X2.6	X2.7	X2.8	X2.9	X2.10	X2.11	X2.12	X2.13	Tot2	X3.1	X3.2	X3.3	X3.4	X3.5	X3.6	X3.7	X3.8	Tot3
1	2	2	3	3	3	2	1	1	1	2	2	3	4	3	3	5	3	5	3	5	2	2	2	5	67	4	5	5	3	5	3	5	2	2	2	2	2	2	42	2	2	2	2	3	3	3	3	20
2	2	1	3	5	2	2	3	1	2	3	2	3	2	3	4	2	2	2	4	2	2	2	2	2	58	3	5	2	2	4	3	5	1	1	1	1	2	4	34	4	3	5	5	4	5	3	2	31
3	3	3	3	3	3	3	3	3	3	4	3	3	3	3	3	3	3	3	3	3	3	3	3	73	1	3	2	1	2	1	2	1	1	1	1	1	3	2	21	3	1	1	1	1	1	3	12	
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5	1	1	1	2	1	2	1	1	1	3	1	1	2	2	1	1	1	1	1	2	2	1	1	2	33	1	3	2	2	3	2	3	1	1	1	1	2	2	24	2	4	2	1	2	3	1	3	18
6	2	1	4	4	1	4	4	1	1	4	1	4	3	4	4	1	1	1	1	1	4	1	1	1	54	1	4	2	1	4	1	4	1	1	1	1	3	4	28	1	1	3	1	1	4	1	4	16
7	4	1	3	3	1	1	1	1	1	3	3	4	1	1	1	1	1	1	1	1	5	3	1	1	44	1	3	3	1	4	1	3	1	1	1	1	3	3	26	1	1	1	1	1	3	3	3	14
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9	1	2	1	3	1	1	1	2	1	3	1	1	1	1	1	1	1	1	1	1	1	1	1	30	1	3	2	1	1	1	1	1	1	1	1	1	2	17	2	2	1	1	1	1	1	1	10	
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23	3	2	1	4	2	1	1	1	3	3	1	1	4	2	1	3	1	1	1	1	1	1	1	1	41	1	3	2	3	1	3	1	1	1	2	1	3	3	25	3	1	2	1	1	1	1	1	11
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30	2	1	2	4	1	1	2	3	3	4	1	1	1	1	1	2	1	1	1	1	1	1	1	1	38	1	4	3	4	2	4	4	1	1	1	1	3	3	32	3	1	1	1	3	5	3	4	21

Appendix F Transcript Interview

Transcript Interview

Code:

R = Researcher

F : Female

M : Male

1. Interviewee : JM (F)

R : Assalamualaikum, Juniar.

JM : Waalaikumussalam

R : Well, you will be interviewed since you are one of the female respondents that have highest score in every aspect of the questionnaire that you have submitted a few days ago. Before we do the interview session, I'd like to tell you that the interview will be conducted in Bahasa, and this is semi structured interview. So you are able to give your any opinion during the session. Did you get it?

JM : Yes I do.

R : Okay. So firstly, I want to ask you about the use of taboo language. Where do you learn about the taboo language? Did you get it from your home due to your family also use the taboos, or what?

JM : In my opinion, taboo language is not always seen as a negative thing. I think I know the taboos because my surrounding use that language. So instead of learn, I prefer to gain the language because of the surrounding such as friends, peers, neighbors. My family also uses taboo sometimes.

R : Okay, so you also know the taboo because of your friend, don't you?

JM : Yes, but as the time flies, as I grow older, I try to decrease the use of taboos due to my future role as the educator. But I use the taboos only to my closest friends.

R : Do you think that taboo language is one the ways to interact with your friend?

JM : Yes, using taboo language with friend is purposed to show the close relationship between us. I also use taboo language purposed to joking and build a good atmosphere and situation. And that is the positive side of taboo language.

R : Okay. Do you use taboo language because the habit? I mean do you get used to speaking in taboo language?

JM : No, sometimes when I heard somebody use taboo language, I felt that it is not inappropriate. I don't get used to hear extreme taboo language.

R : Okay, got it. Hmmm so we go to next question. Have you ever used taboo language in purpose to mock or underestimate someone?

JM : Hmmm not really. I use *bangai* (stupid) not to mock the person, but just as a tool to express feeling. I usually use the word to my sister because she is such a clumsy person. And that is because to express my feeling at that time which is annoyed, not to making a joke of someone.

R : Okay good. Do you often to use the taboo language or word as your impulsive reaction? I mean when you get shocked or something happens beyond your expectation. Did you use the taboo language?

JM : Yes, sometimes when I feel surprised or shocked towards something, I use taboo language. Sometimes.

R : Ok, have you ever use taboo language to relieve your emotion? When you get the trouble, for example.

JM: Hmm, I don't think so. Personally, I'm a kind of person that keep my problem on my own. So instead of swearing or using taboo language, I prefer to keep it on my own so people didn't know it.

R : So if u get angry, you will not use taboo language or swearing, will you?

JM : Exactly. But maybe, if the situation becomes extreme, or the burden become heavier, I will use taboo language to express my anger. But it didn't happen as long as now.

R : Okay, I see. If you have a good mood, do you use taboo language?

JM : Yes, sometimes . But back again, I use it only to express feeling, and towards of my peers only.

R : Alright. How do you feel when you use taboo language?

JM : Hmm. I think the existence of taboo language is like “spices” in cooking. I mean, when we use taboo language, it will be more meaningful. It really helps as a tool to express feeling and emotion.

R : Okay good, Is there any additional information?

JM : Ah, sometimes, when I got angry, maybe I use taboo language and I did it to my sister when I could not control my anger anymore.

R : Okay, thank you JM. That was the last question. You really give a great answer. Thank you so much and sorry for taking your valuable time

JM : Okay, no problem.

R : Okay then, Assalamualaikum

JM : Wa’alaikumussalam

2. Interviewee: RF (F)

R : Assalamualaikum, RF

RF: Waalaikumussalam

R : Well, you will be interviewed since you are one of the female respondents that have highest score in every aspect of the questionnaire that you have submitted a few days ago. Before we do the interview session, I’d like to tell you that the interview will be conducted in Bahasa, and this is semi structured interview. So you are able to give your any opinion during the session. Did you get it?

RF : Yes I do

R : Okay. So firstly, I want to ask you about the use of taboo language. Where do you learn about the taboo language? Did you get it from your home due to your family also use the taboos, or what?

RF : Basically, in my neighborhood, all of the societies are speaking Aceh language. So, I didn’t learn the taboo language because it’s already exists in

the societies. My family also speaking taboo language as a joke but it's kind of rare.

R : So there is any influence of the family in using taboo language, isn't it?

Rf : Yes, it is. Since my family and I speak Aceh language.

R : Okay. Do you use taboo language because of your friends' influence?

Rf : Of course. My friends used to speak taboo language in their daily life.

However, I still didn't speak taboo language as much as they do, since I know that most of the taboo words' meaning is harsh and mean.

R : Alright. Since you mentioned that there is influence from your friend, Do you think that taboo language is one the ways to interact with your friend? Maybe do you use the taboo words to show the close relationship between you and your friend?

RF : Exactly. If there is somebody speak taboo language to me, it can be concluded that he/she is my close friend and vice versa. We can't use taboo language freely to random people. I only use taboo language to my really-close friend.

R : So that's one of the reason in using of taboo language is to show the close relationship between you and your friend, isn't it?

RF : Yes, it is.

R : Okay, good. Do you use taboo language because the habit? I mean do you get used to speaking in taboo language?

RF : Hmm, I don't get used to speak taboo language, but I used to heard it.

R : Why?

RF : Because I feel uncomfortable to use the words. My family taught me that taboo language is such a harsh language, so yeah. But with my friend, yeah, I did it sometimes.

R : Okay. Have you ever used taboo language in purpose to mock or underestimate someone?

RF : No, I've never used taboo language in order to humiliate someone. I only use it in order to joking or just for fun

R : Alright. Do you often to use the taboo language or word as your impulsive reaction? I mean when you get shocked or something happens beyond your expectation. Did you use the taboo language?

RF : Yes, I have.

R : In what condition?

RF: Hmm, maybe when I with my friends, the situation is so fun at that time, so yeah, I utter taboo words impulsively. Or maybe when I'm in angry mood or annoyed.

R : Back then, you mentioned that you use taboo when you get annoyed? Have you ever use taboo language to relieve your emotion?

RF : No, hahaha. If I use the words, it just the indicator that I'm in anger mood. I didn't feel that taboo words can relieve emotion, I tend to regret after use taboo language.

R : Okay, so it just to express yourself? Your feelings?

RF : Yes, exactly.

R : Okay, I see. If you have a good mood, do you use taboo language?

RF : No, I didn't. I really just use it in order to joking among my friends, or whenever I get angry.

R : Got it. How do you feel when you use taboo language?

RF : hmm, I think I just use it just to deliver my emotion, and it is based on how high and slow our intonation is.

R : Alright. What do you think about the existence of taboo language?

RF : hmmm I think I choose neutral. There are positive and negative sides. The negative side since it has harsh meaning, we cannot use it to older people because it is forbidden and not polite. But the positive side is, it is one of the tools to make a closer relationship between friends also as the tools to express our feeling. I think the existence of the language is "characteristic" of our region, Aceh Besar. So, I think it has to be preserved even it has bad meaning.

R : Alright, that was the last question. You really give a great answer. Thank you so much and sorry for taking your valuable time

RF : Okay, glad to help you.

R : Okay then, Assalamualaikum

RF : Wa'alaikumussalam

3. Interviewee: AF (M)

R :Assalamualaikum, AF

AF: Waalaikumussalam

R : Well, you will be interviewed since you are one of the male respondents that have highest score in every aspect of the questionnaire that you have submitted a few days ago. Before we do the interview session, I'd like to tell you that the interview will be conducted in Bahasa, and this is semi structured interview. So, you are able to give your any opinion during the session. Did you get it?

AF: Alright.

R :Okay. So firstly, I want to ask you about the use of taboo language. Where do you learn about the taboo language? Did you get it from your home due to your family also use the taboos, or what?

AF : I know the taboo language because of my neighborhood especially my friend. My family didn't use the language.

R : Okay, Since you mentioned that there is influence from your friend, Do you think that taboo language is one the ways to interact with your friend? Maybe do you use the taboo words to show the close relationship between you and your friend?

AF: Hmm, I use it only to my best friend since my best friend also use the language. So yeah, it can be considered to show the close relationship between me and my friend.

R : Okay, good. Did you get used to speak taboo language?

AF : Yes, but I can still control the usage. I won't use the language to random person. I also use the words based on situation and condition. I used to speak and heard the taboo language, but then I again, I can manage the control.

R : Alright. Have you ever used taboo language to mock or underestimate people?

AF : Hmm, I often used it only to my friend, not to others. Because I know it is not appropriate to use. So yeah, I only use it to mock my friend, rarely. I use it because I know my friend won't get offended, so yeah. That's it.

R : hmm well then. Do you often to use the taboo language or word as your impulsive reaction?

RF : Yes, I usually do that. Sometimes, when I surprised because of dummy things, like people horned the motorcycle, or maybe my friend surprised me all of sudden, I utter the words impulsively.

R : Okay, Have you ever use taboo language to relieve your emotion or anger?

AF : Oh, yes I have. It really helps me to relieve my anger, annoyance, etc. When I utter like 2-3 taboo words, it feels like my anger relived slowly. I feel like it is a must to use the taboo language in certain condition like in anger, or any else. It's really helpful.

R : okay, in what condition do you often to use taboo language besides in anger mood? Maybe when you're sad or happy?

AF : Hmm, I rarely use it in when feel gloomy. If in happy mood, hmm, I think sometimes I use the language.

R : Alright, understood. So, do you think that taboo language is like a tool to express yourself?

AF : Yes, exactly. Especially when in anger mood, the taboo language can be used as a tool to express our feeling at that time.

R : Well. Is there any reason to use taboo language?

AF : Hmm, I think no. That's all.

R : Okay, so what do you think about the taboo language? Is it positive, or negative?

AF : Hmm, I think neutral, but it tends to negative. The positive side maybe can relieve our emotion. But I think there are many ways to relieve our emotion instead for using taboo language. Moreover, I think as a Muslim, it is not appropriate to use the taboo language, and it is a sin to utter the taboo words. So yeah, that's why I prefer considered the taboo as a negative. I mean there are more the negative sides, than the positive ones.

R : okay, got the point. Alright, that was the last question. You really give a great answer. Thank you so much and sorry for taking your valuable time

AF : Okay, such a pleasure to help you.

R : Okay then, Assalamualaikum

AF : Wa'alaikumussalam

4. Interviewee: LF (F)

R : Assalamualaikum,

LF : Waalaikumussalam

R : Well, you will be interviewed since you are one of the female respondents that have highest score in every aspect of the questionnaire that you have submitted a few days ago. Before we do the interview session, I'd like to tell you that the interview will be conducted in Bahasa, and this is semi structured interview. So, you are able to give your any opinion during the session. Did you get it?

LF : Yes, go on.

R : So firstly, I want to ask you about the use of taboo language. Where do you learn about the taboo language? Did you get it from your home due to your family also use the taboos, or what?

LF : Hmm, well. Sometimes, I heard the taboo language from my big brother, which is part of my family. So yeah, there is a little influence from my family.

R : Okay, how about your friend? Is there any influence from your friend?

LF : Exactly. Especially my male friends in my neighborhood, there is a lot of influence from them. I rarely used the taboo language in college since yeah, it's an academic thing, so yeah, it's rare.

R : Okay. Do you think that taboo language is one the ways to interact with your friend? Maybe do you use the taboo words to show the close relationship between you and your friend?

LF : Yes, I think so. I use the taboo language to get close to my friend or only just for fun. I really use the language only to my closest friend.

R : Did you get used to speak taboo language?

LF : Of course. Since I reside in Aceh Besar, I usually to used taboo language and also used to heard since the neighborhood is supported me to use it, so yeah.

R : Okay good. Have you ever used taboo language to mock or underestimate people?

LF : Hmm sometimes. There is a certain condition when I used taboo language to mocking people.

R : in what condition?

LF : hmm like mocking my friend for a little mistake that he made, and many else. I used it only to my friend since I know they won't get offended of my words. No hard feeling between my friend and I. I won't use it to older people. It's impolite.

R : Well then. Do you often to use the taboo language or word as your impulsive reaction?

LF : Oh, I do often do that especially when I got surprised, I will use the taboo language at that time. For example, like "*okme!*", etc.

R : I see. Have you ever used taboo language to relieve your emotion or anger?

LF : Sometimes. It is true whenever I use the language, I feel relieved a bit. Sometimes I think it's cool to use the language when annoyed haha.

R : Okay, is there any addition from you? Like maybe you speaking taboo in any other condition like when you feel gloomy, or else?

LF : hmm no. That's all.

R : Alright. so, what do you think about the taboo language? Is it positive, or negative?

LF : Hmm I think it is more negative? As far as i know, Aceh taboo language really has strong meaning and harsh. It's inappropriate to use. However, there is a positive side too, like I said before. But yeah, I think it is more negative.

R : Alright then. That was the last question. You really give a good answer. Thank you so much for your help

LF : You're welcome. Glad to help you.

R : Okay then, Assalamualaikum

LF : Wa'alaikumussalam

5. Interviewee: ZM (M)

R : Assalamualaikum,

ZM : Waalaikumussalam

R : Well, you will be interviewed since you are one of the male respondents that have highest score in every aspect of the questionnaire that you have submitted a few days ago. Before we do the interview session, I'd like to tell you that the interview will be conducted in Bahasa, and this is semi structured interview. So, you are able to give your any opinion during the session. Did you get it?

ZM : Yes I do.

R : Alright. Okay. So firstly, I want to ask you about the use of taboo language. Where do you learn about the taboo language? Did you get it from your home due to your family also use the taboos, or what?

ZM : No, I didn't learn the taboo from my family. My family will warn me if I used taboo language in front of them. I use taboo because of my friend and my neighborhood.

R : Since you mentioned that there is influence from your friend, Do you think that taboo language is one the ways to interact with your friend? Maybe do you use the taboo words to show the close relationship between you and your friend?

ZM : Hmm I think yes even though I didn't use it every day. But yeah, it is one of the ways to interact with my friend and I use it to show the close relationship between my friend and I. I didn't use it to other people.

R : Did you get used to speak taboo language?

ZM : Hmm well, actually yes. I used to speak taboo language everyday but not too much. Maybe today I utter about 5 words, tomorrow maybe less than 5 words.

R : Have you ever used taboo language to mock or humiliate people?

ZM : Of course I have. I mock people with taboo language.

R : For example?

ZM : Hmm when I get annoyed with dummy things that people did, I will mock them with taboo language.

R : Okay I see. Do you often to use the taboo language or word as your impulsive reaction?

ZM : Actually yes. Because I get used to speak taboo language so yeah sometimes, I utter some words impulsively.

R : I see. Have you ever used taboo language to relieve your emotion or anger? How do you feel about that?

ZM : Most of the time, yes. And I feel really satisfied after use taboo language whenever i am in angry mood. Like, I feel there is a relaxing sensation after utter some taboo words. Really satisfied. It is really helpful to relieve emotion.

R : Okay , how about when you in happy mood? Do you often to use it?

ZM : Yes, sometimes. When I feel energized and happy, sometimes I use taboo language impulsively. I use it to express my feeling and emotion, so yeah, people will know how my mood is.

R : Alright. Is there any reason in using taboo language or additional information?

ZM : Hmm I only use the taboo with the same gender at the same age only. I've never use it to female.

R : Okay, good. so, what do you think about the taboo language? Is it positive, or negative?

ZM : I think it is negative because it is inappropriate to use the taboo language and such a disrespectful attitude. Moreover, I think swearing is such a bad attitude, especially as a Muslim. It is a sin, isn't it? So yeah, I think it is more negative than positive.

R : Alright then. That was the last question. You really give a good answer. Thank you so much for your help

ZM : okay, no problem.

R : Okay then, Assalamualaikum

ZM : Wa'alaikumussalam

6. Interviewee: AA (M)

R : Assalamualaikum,

AA : Waalaikumussalam

R : Well, you will be interviewed since you are one of the male respondents that have highest score in every aspect of the questionnaire that you have submitted a few days ago. Before we do the interview session, I'd like to tell you that the interview will be conducted in Bahasa, and this is semi structured interview. So, you are able to give your any opinion during the session. Did you get it?

AA: Yes, go on.

R : So firstly, I want to ask you about the use of taboo language. Where do you learn about the taboo language? Did you get it from your home due to your family also use the taboos, or what?

AA : I think I know taboo language naturally because of neighborhood. There is a little influence of my family, but not that much.

R : okay, how about your friend? Is there any influence? If yes, is it one of the ways to interact with your friend?

AA : Yes, it is. Mostly I speak taboo language because my friend. Yes, I use it to interact with my close friend that also uses the taboo language.

R : Okay, do you use the taboo words to show the close relationship between you and your friend?

AA : Actually yes, sometimes .Since I only use the language only to my friend, so yeah it can show the close relationship between us.

R : Did you used to speak taboo language?

AA: Yes, I used to speak and heard.

R: Have you ever used taboo language to mock or humiliate people?

AA: Yes, I have. I use taboo language to mock people that doesn't really have close relationship and it is also based on the situation though.

R: Do you often to use the taboo language or word as your impulsive reaction?

AA: Yes of course. I can use taboo language impulsively in my neighborhood, but out of neighborhood, for example in college, sometimes yes.

R: In what condition?

AA: Maybe when I got surprised or shocked.

R: I see. Have you ever used taboo language to relieve your emotion or anger? How do you feel about that?

AA: Yes, I feel like it is such an additive to use taboo language when I got angry, like maybe in a day I can utter 2 words daily, but when I got angry, it can be 3-6 words due to my anger mood. It is really helpful to relieve pain and emotion though.

R: Alright. Is there any reason in using taboo language or additional information?

AA: Hm, I think when we use taboo language, it really depends on the intonation. Like maybe if the intonation is high, the meaning could be coarser.

R: Okay, got it. so, what do you think about the taboo language? Is it positive, or negative?

AA: I think it is more negative since it is prohibited to use the language. People could be embarrassed, or humiliated as an impact. So yeah, that's it.

R: Alright then. That was the last question. You really give a good answer. Thank you so much for your help

AA: okay, no problem.

R: Okay then, Assalamualaikum

AA: Wa'alaikumussalam

Appendix G Consent Letter

Interview Protocol

Project : **Gender Tendency Towards the Use of
Acehnese Taboo Language: A Case Study of
University Student**

Time of Interview : 17.51

Date : 08 January 2021

Interviewer : Nisa Uswatun Hasanah

Interviewee : JM

Position of Interviewee : The students of English Education
Department (PBI) of UIN Ar- Raniry Banda
Aceh.

The purpose of this study is to find the reason of using Acehnese taboo language. The data will be collected by using a semi-structured interview which will be recorded and only used for the research purposes to protect the interviewee's confidentiality based on informed consent. During the interview, you will be asked several questions about the reasons of using Acehnese taboo language in daily life.

Title: Gender Tendency Towards The Use of Acehese Taboo Language: A Case Study of University Student

Researched by: Nisa Uswatun Hasanah

Consent Form for Participant in Research Interview

Thank you for reading the information sheet about this study. Hopefully, you are happy to participate in helping me to fill this form. Please put checklist in the boxes below to confirm that you agree with each statement:

	Check box
I confirm that I have read and understood the information sheet (interview protocol) and have had the opportunity to ask questions.	<input checked="" type="checkbox"/>
I understand that my participation is voluntary, and I am free to withdraw at any time without giving any reason and without there being any negative consequences.	<input checked="" type="checkbox"/>
I understand that my responses will be kept strictly confidential. I understand that my name will not be linked with wiry research materials, and will not be identified or identifiable in the report or reports that result from the research.	<input checked="" type="checkbox"/>
I agree for this interview to be tape-recorded. I understand that the audio recording made of this interview will be used only for analysis and the extracts from the interview, from which I would not be personally identified, may be used in any conference presentation, report or journal article developed as a result of the research. I understand that no other use will be made of the recording without my written permission and that so no one outside the research team will be allowed access to the original recording.	<input checked="" type="checkbox"/>
I agree that my anonym data will be kept for the future research purpose, such as publications related to this study after the completion of the study.	<input checked="" type="checkbox"/>
I agree to take part in this interview:	

JM
Participants' Name

8 January 2021
Date

[Signature]
Signature

Nisa Uswatun Hasanah
Interviewer

8 January 2021
Date

[Signature]
Signature

If you have any further questions or concerns about this study, please contact:

Name of researcher : Nisa Uswatun Hasanah

Telp / Email : 0822-5283-1227 / nisauswatun98@gmail.com

Interview Protocol

Project : **Gender Tendency Towards The Use of
Acehnese Taboo Language: A Case Study
of University Student**

Time of Interview : 21.09

Date : 10 January 2021

Interviewer : Nisa Uswatun Hasanah

Interviewee : RF

Position of Interviewee : The students of English Education
Department (PBI) of UIN Ar- Raniry Banda
Aceh.

The purpose of this study is to find the reason of using Acehnese taboo language. The data will be collected by using a semi-structured interview which will be recorded and only used for the research purposes to protect the interviewee's confidentiality based on informed consent. During the interview, you will be asked several questions about the reasons of using Acehnese taboo language in daily life.

Title: Gender Tendency Towards The Use of Acehese Taboo Language: A Case Study of University Student

Researched by: Nisa Uswatun Hasanah

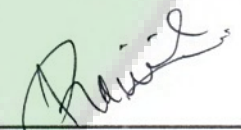
Consent Form for Participant in Research Interview

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I understand that my responses will be kept strictly confidential. I understand that my name will not be linked with wiry research materials, and will not be identified or identifiable in the report or reports that result from the research.	<input checked="" type="checkbox"/>
I agree for this interview to be tape-recorded. I understand that the audio recording made of this interview will be used only for analysis and the extracts from the interview, from which I would not be personally identified, may be used in any conference presentation, report or journal article developed as a result of the research. I understand that no other use will be made of the recording without my written permission and that so no one outside the research team will be allowed access to the original recording.	<input checked="" type="checkbox"/>
I agree that my anonym data will be kept for the future research purpose, such as publications related to this study after the completion of the study.	<input checked="" type="checkbox"/>
I agree to take part in this interview:	<input checked="" type="checkbox"/>

RF
Participants' Name

10 January 2021
Date


Signature

Nisa Uswatun Hasanah
Interviewer

10 January 2021
Date


Signature

If you have any further questions or concerns about this study, please contact:

Name of researcher : Nisa Uswatun Hasanah

Telp / Email : 0822-5283-1227 / nisauswatun98@gmail.com

Interview Protocol

Project : **Gender Tendency Towards The Use of
Acehnese Taboo Language: A Case Study
of University Student**

Time of Interview : 10.44

Date : 10 January 2021

Interviewer : Nisa Uswatun Hasanah

Interviewee : AF

Position of Interviewee : The students of English Education
Department (PBI) of UIN Ar- Raniry Banda
Aceh.

The purpose of this study is to find the reason of using Acehnese taboo language. The data will be collected by using a semi-structured interview which will be recorded and only used for the research purposes to protect the interviewee's confidentiality based on informed consent. During the interview, you will be asked several questions about the reasons of using Acehnese taboo language in daily life.

Title: Gender Tendency Towards The Use of Acehnese Taboo Language: A Case Study of University Student

Researched by: Nisa Uswatun Hasanah

Consent Form for Participant in Research Interview

Thank you for reading the information sheet about this study. Hopefully, you are happy to participate in helping me to fill this form. Please put checklist in the boxes below to confirm that you agree with each statement:

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I understand that my participation is voluntary, and I am free to withdraw at any time without giving any reason and without there being any negative consequences.	<input checked="" type="checkbox"/>
I understand that my responses will be kept strictly confidential. I understand that my name will not be linked with wiry research materials, and will not be identified or identifiable in the report or reports that result from the research.	<input checked="" type="checkbox"/>
I agree for this interview to be tape-recorded. I understand that the audio recording made of this interview will be used only for analysis and the extracts from the interview, from which I would not be personally identified, may be used in any conference presentation, report or journal article developed as a result of the research. I understand that no other use will be made of the recording without my written permission and that so no one outside the research team will be allowed access to the original recording.	<input checked="" type="checkbox"/>
I agree that my anonym data will be kept for the future research purpose, such as publications related to this study after the completion of the study.	<input checked="" type="checkbox"/>
I agree to take part in this interview:	

AF
Participants' Name

10 January 2021
Date

Nisa
Signature

Nisa Uswatun Hasanah
Interviewer

10 January 2021
Date

Nisa
Signature

If you have any further questions or concerns about this study, please contact:

Name of researcher : Nisa Uswatun Hasanah

Telp / Email : 0822-5283-1227 / nisauswatun98@gmail.com

Interview Protocol

Project : **Gender Tendency Towards The Use of
Acehnese Taboo Language: A Case Study
of University Student**

Time of Interview : 14.37

Date : 11 January 2021

Interviewer : Nisa Uswatun Hasanah

Interviewee : ZM

Position of Interviewee : The students of English Education
Department (PBI) of UIN Ar- Raniry Banda
Aceh.

The purpose of this study is to find the reason of using Acehnese taboo language. The data will be collected by using a semi-structured interview which will be recorded and only used for the research purposes to protect the interviewee's confidentiality based on informed consent. During the interview, you will be asked several questions about the reasons of using Acehnese taboo language in daily life.

Title: Gender Tendency Towards The Use of Acehese Taboo Language: A Case Study of University Student

Researched by: Nisa Uswatun Hasanah

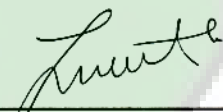
Consent Form for Participant in Research Interview

Thank you for reading the information sheet about this study. Hopefully, you are happy to participate in helping me to fill this form. Please put checklist in the boxes below to confirm that you agree with each statement:

	Check box
I confirm that I have read and understood the information sheet (interview protocol) and have had the opportunity to ask questions.	<input checked="" type="checkbox"/>
I understand that my participation is voluntary, and I am free to withdraw at any time without giving any reason and without there being any negative consequences.	<input checked="" type="checkbox"/>
I understand that my responses will be kept strictly confidential. I understand that my name will not be linked with my research materials, and will not be identified or identifiable in the report or reports that result from the research.	<input checked="" type="checkbox"/>
I agree for this interview to be tape-recorded. I understand that the audio recording made of this interview will be used only for analysis and the extracts from the interview, from which I would not be personally identified, may be used in any conference presentation, report or journal article developed as a result of the research. I understand that no other use will be made of the recording without my written permission and that so no one outside the research team will be allowed access to the original recording.	<input checked="" type="checkbox"/>
I agree that my anonym data will be kept for the future research purpose, such as publications related to this study after the completion of the study.	<input checked="" type="checkbox"/>
I agree to take part in this interview:	

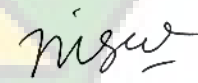
2 M
Participants' Name

11 January 2021
Date


Signature

Nisa Uswatun Hasanah
Interviewer

11 January 2021
Date


Signature

If you have any further questions or concerns about this study, please contact:

Name of researcher : Nisa Uswatun Hasanah

Telp / Email : 0822-5283-1227 / nisauswatun98@gmail.com

Interview Protocol

Project : **Gender Tendency Towards The Use of
Acehnese Taboo Language: A Case Study
of University Student**

Time of Interview : 09.24

Date : 12 January 2021

Interviewer : Nisa Uswatun Hasanah

Interviewee : LF

Position of Interviewee : The students of English Education
Department (PBI) of UIN Ar- Raniry Banda
Aceh.

The purpose of this study is to find the reason of using Acehnese taboo language. The data will be collected by using a semi-structured interview which will be recorded and only used for the research purposes to protect the interviewee's confidentiality based on informed consent. During the interview, you will be asked several questions about the reasons of using Acehnese taboo language in daily life.

Title: Gender Tendency Towards The Use of Acehese Taboo Language: A Case Study of University Student

Researched by: Nisa Uswatun Hasanah

Consent Form for Participant in Research Interview

Thank you for reading the information sheet about this study. Hopefully, you are happy to participate in helping me to fill this form. Please put checklist in the boxes below to confirm that you agree with each statement:

Check
box

I confirm that I have read and understood the information sheet (interview protocol) and have had the opportunity to ask questions.

☒

I understand that my participation is voluntary, and I am free to withdraw at any time without giving any reason and without there being any negative consequences.

☒

I understand that my responses will be kept strictly confidential. I understand that my name will not be linked with wiry research materials, and will not be identified or identifiable in the report or reports that result from the research.

☒

I agree for this interview to be tape-recorded. I understand that the audio recording made of this interview will be used only for analysis and the extracts from the interview, from which I would not be personally identified, may be used in any conference presentation, report or journal article developed as a result of the research. I understand that no other use will be made of the recording without my written permission and that so no one outside the research team will be allowed access to the original recording.

☒

I agree that my anonym data will be kept for the future research purpose, such as publications related to this study after the completion of the study.

☒

I agree to take part in this interview:

LF

Participants' Name

12 January 2021

Date



Signature

Nisa Uswatun Hasanah
Interviewer

12 January 2021
Date



Signature

If you have any further questions or concerns about this study, please contact:

Name of researcher : Nisa Uswatun Hasanah

Telp / Email : 0822-5283-1227 / nisauswatun98@gmail.com

Interview Protocol

Project : **Gender Tendency Towards The Use of
Acehnese Taboo Language: A Case Study
of University Student**

Time of Interview : 13.31

Date : 13 January 2021

Interviewer : Nisa Uswatun Hasanah

Interviewee : AA

Position of Interviewee : The students of English Education
Department (PBI) of UIN Ar- Raniry Banda
Aceh.

The purpose of this study is to find the reason of using Acehnese taboo language. The data will be collected by using a semi-structured interview which will be recorded and only used for the research purposes to protect the interviewee's confidentiality based on informed consent. During the interview, you will be asked several questions about the reasons of using Acehnese taboo language in daily life.

Title: Gender Tendency Towards The Use of Acehese Taboo Language: A Case Study of University Student

Researched by: Nisa Uswatun Hasanah

Consent Form for Participant in Research Interview

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	Check box
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I agree that my anonym data will be kept for the future research purpose, such as publications related to this study after the completion of the study.	<input checked="" type="checkbox"/>
I agree to take part in this interview:	

AA
Participants' Name

13 January 2021
Date

Amir
Signature

Nisa Uswatun Hasanah
Interviewer

13 January 2021
Date

Nisa
Signature

If you have any further questions or concerns about this study, please contact:

Name of researcher : Nisa Uswatun Hasanah

Telp / Email : 0822-5283-1227 / nisauswatun98@gmail.com