

MALE AND FEMALE PERCEPTION OF TABOO IN ACEH LANGUAGE

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Abstract

This research is to obtain male and female perspectives on taboo language. This study used qualitative research with a phenomenology approach. There are fourteen subjects in this research that consist of seven males and seven females, the age of the subject is categorized into a start from early adulthood to middle adulthood. The researchers used observation and gave questionnaires to find the data. The result of this research showed that; 1) males and females ever use taboo language, but a male dominantly used taboo language, about 57%, compared to females 14% in using taboo language in daily communication. 2.) A taboo language used by an adult is very limited; adults only know about the taboo related to dirty words and insults, showing that taboo language understood by an adult is shifting in believing and practicing. 3) Male and Females have the same perspective towards taboo language, Most females believe that taboo is impolite words.

Keywords: *Taboo, Gender, Language perception*

1. Introduction

Taboos are a hallmark of all cultures (Qanbar, 2011) and is considered to be the root of social problems (Allan and Burridge, 2006). The restriction or avoidance in society of behavior is regarded to be harmful because it can cause a person to feel nervous or ashamed and this is referred to as taboo. Taboo is a politeness barrier that is extremely powerful (Wardaugh, 2006: 239). Every society has its own interpretation of the term taboo. The roles of men and women in society are tied to differences in perspective or opinion about taboo terms (Gender). The psychological, social, and cultural differences between men and women are referred to as gender (Wodak, 1997: 3). In addition, Miller, & Johnson (1976) identify the link between gender and language, stating that gender influences linguistic differences since each gender has different life experiences. Interpretation and the use of linguistic resources to achieve social goals are linked to language and gender (Shitemi, 2009). Men are thought to be more powerful than women in general. The topic of gender is widely discussed among all cultures and is one of the determining factors in the use of taboo language in society, see among others: Klerk, 1994, Pillotti, 2012., and Rai, C.A and Y, G. G, 2020.

Research on language and gender was initiated by Lakoff (1973), where he says that there are differences in women's languages from the level of grammar, lexical

choice, a frequency of use, intonation, and other suprasegmental elements (Lakoff, 1973: 49). Furthermore, Wardhaugh argues that the relationship between language and social structure is called gender preferential language, which means that certain ways of saying and conveying ideas characterize each gender, both feminine and masculine. Specifically, as previously mentioned, the use of taboo words is influenced by differences in social aspects which ultimately affect the style of language in society.

Related to this, gender analysis and taboo language deserve to be considered as social markers in the field of sociolinguistic studies that can distinguish the use of language in society. This applies to the use of taboos related to gender in the Acehnese language among the Acehnese people in Langsa. In this study entitled "Male and Female Perception toward taboo in Aceh Language (Gender perspective)", the researchers focus on male and female perception towards the taboo language in their society.

2. Literature Review

2.1 Taboo and Gender

According to Allan and Burridge (2006), taboo comes from the Pacific Islands. When Europeans first visited, the people of those islands were restricted to using certain words, which are tied to taboo language. They had to use polite language as the representative of their culture.

As mention before, taboo expressed differs in different gender. Gender is something we cannot avoid; it is part of the way in which societies are ordered around us. Gender is a key component of identity (Wardhaugh, 2010). In addition, Barsalou (2009) states that gender (the socially acquired notions of masculinity and femininity by which women and men are identified) is a widely used and often misunderstood term. It is sometimes mistakenly conflated with sex or used to refer only to women.

From gender concept by an expert above it is seen that gender is not only about male and female but gender is identity, because gender is socially acquired and reflected to the way of communication.

2.2 Language and Perception

The two most important cognitive systems are language and perception. However, until recently, the interactions between them are only partially studied and not from a broad theoretical perspective. However, the interaction between language and perception has been shown to be important for understanding both traditional and deviant human behavior. Recent studies of "embodied cognition" and "cognitive linguistics" show that language processing requires the construction of scenario models and the early activation of perceptual expressions (Barsalou 2009).

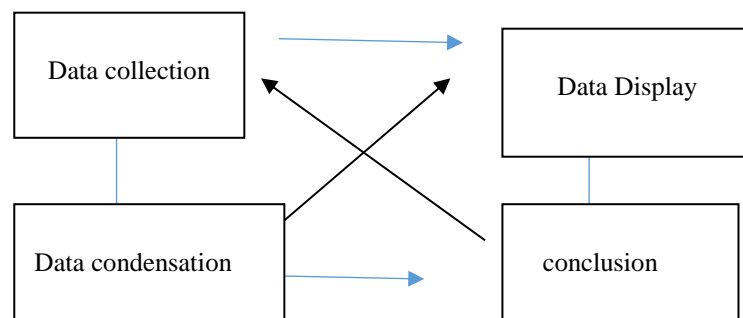
Perception is a unique interpretation of the circumstance, not a correct recording of the situation (Ridwan, 2016:89). Psychologists have expressed several ideas about perception. Perception is a complex process in which people choose, arrange, and interpret stimuli in a meaningful and logical world-society context. The way humans see, hear, smell, and feel the environment around them is referred to as perception. According to Wardhaugh (2010), perception has three components that make up the structure of attitudes:

- a. Cognitive components, such as knowledge, opinions, and beliefs.
- b. Affective component, which is concerned with whether or not the object of attitude makes us happy. Happiness is a good trait, whereas sadness is a negative trait.

- c. A component connected to the tendency to act on the object of attitude is the conative component. This component depicts the strength of a person's attitude toward the target of attitude's tendency to act or behave.

3. Research Method

This research uses a qualitative research design. According to Guba and Wolf in Bogdan & Biklen (1992: 62), qualitative research is often called naturalistic because the researcher often visits places where the events occur naturally. This research is located in Langsa city; there are fourteen subjects becoming respondents in this research. The method and technique of data collection were used by observation and giving questionnaires. The researchers also used the three-stage in analysis based on interactive models from miles and hubarman. The interactive models from Miles and Hubarman, Saldana (2014: 31-32) apply three stages in research data analysis, namely: 1) condensation data (2) display data, and (3) conclusion and verification. It can be seen in the following image:



The components of data analysis by Interactive Model Miles,& Hubarman, Saldana(2014)

Data analysis in this study was carried out after the data were collected from questioner sheet. The steps taken by the researchers in this study are as follows: (1) observing all data in research notes, (2) collecting data and selecting perception used by subjects towards taboo in Aceh language, (3) classifying the perception into cognitive, affective and conative categories. (4) analyzing the data by describing the perception about taboos in Acehese society and displaying them in the forms of table or diagram (5) drawing conclusions from the results of research.

4. Discussion

This part gives a brief description of gender perspective toward taboo language. Fourteen respondents of 20-26 years old were involved in this study.

4.1 Perception Toward Taboo

4.1.1 Cognitive component related to knowledge of taboo language

From fourteen adults that become subjects in this research, the researchers first asked about the knowledge of taboo language. Below are presented knowledge of male and female on taboo language.

NO	RESPONDENT	Knowledge about taboo	Example
1		R1	I don't know
2	FEMALE	R2	I don't know
3		R3	Yes
4		R4	Yes
5		R5	Yes
6		R6	Yes
7		R7	Yes
8		R8	Yes
9	MALE	R9	Yes
10		R10	I don't know
11		R11	Yes
12		R12	Yes
13		R13	Yes
14		R14	Yes

Table 1: knowledge about taboo language (male and female)

From the table above it is seen that from fourteen subjects, there are three of them who do not know about taboo language and the rest of them really know taboo. The understanding of taboo language by subjects were limited to dirty words and insults, while according to the concept of Allan and Burrige taboos can be classified into several types, namely: bad language, taboo names and nicknames, obscenities and unlucky aspects. There are three subjects who do not know anything about taboo.

4.1.2 Affective components related to feeling about taboo

All subjects believed that taboo was rude language that should be avoided by all humans. That is shown in the table below showing a teenager's feeling toward taboo language.

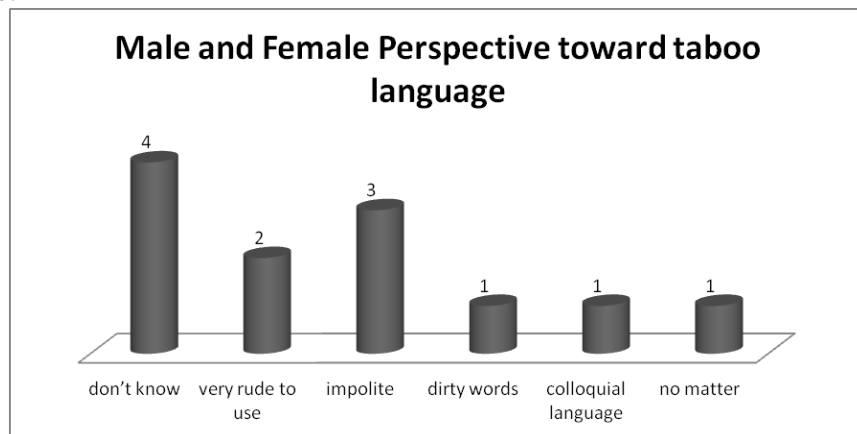


Chart 1: Male and Female Perspective on Taboo Language

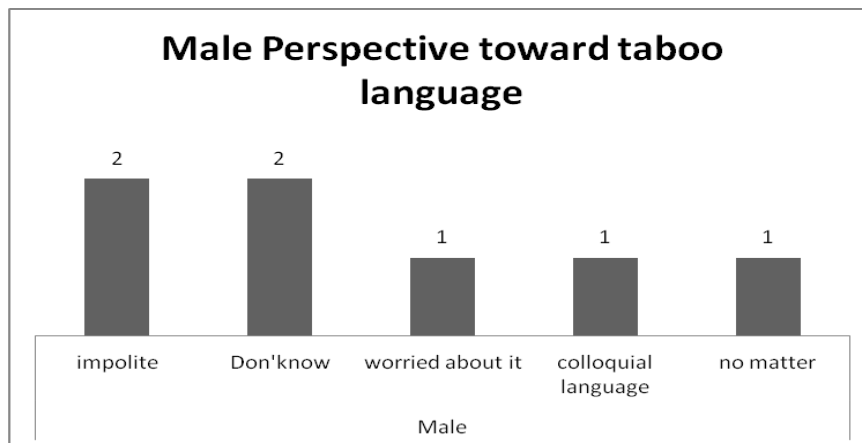


Chart 2: Male Perspective toward Taboo Language

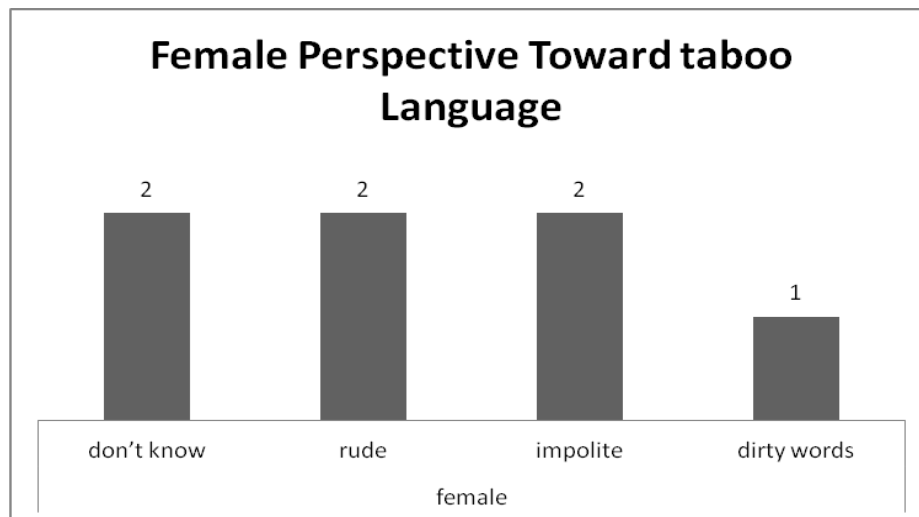


Chart 3: Female Perspective Toward Taboo Language

From the chart above it can be compared that females and males almost have the same perspective toward taboo language, as said by R8

“Tidak baik dan ketika tidak sengaja mengucapkannya, maka langsung mengucapkan astagfirullah al azim” (It is not good if we accidentally use that language, so we must say “ **astagfirullah al azim**).

Statement from R11 above showed that besides showing his perspective about taboo he also gave away how to avoid using taboo, but it different from R1, R2, and R10 when researchers asked about perspective about taboo and they said " I don't know taboo language". The use of taboo language by all adults below showed how adult perspective related to taboo language.

4.1.3 Conative components related to the way using taboo language by Male and Female

There are fourteen adults becoming respondents in this research and from fourteen respondents, they admitted that they used taboo language. However, there were

differences between Males and females in using taboo. The table below showed how frequently they used taboo language:

RESPONDENT		Taboo Language Use
FEMALE	R1	Never
	R2	Never
	R3	Never
	R4	Ever
	R5	Seldom
	R6	Never
	R7	Never
MALE	R8	Ever
	R9	Ever
	R10	Ever
	R11	Never
	R12	Never
	R13	Seldom
	R14	Ever

Table 2: Table of How Frequency Male And Female In Using Taboo Language

The table above showed that most of the male respondents never use taboo language in their daily communication, but it is different to a female showing that from seven females only one of them admits that she ever uses taboo language in communication. The chart below shows differences between males and females toward taboo language.

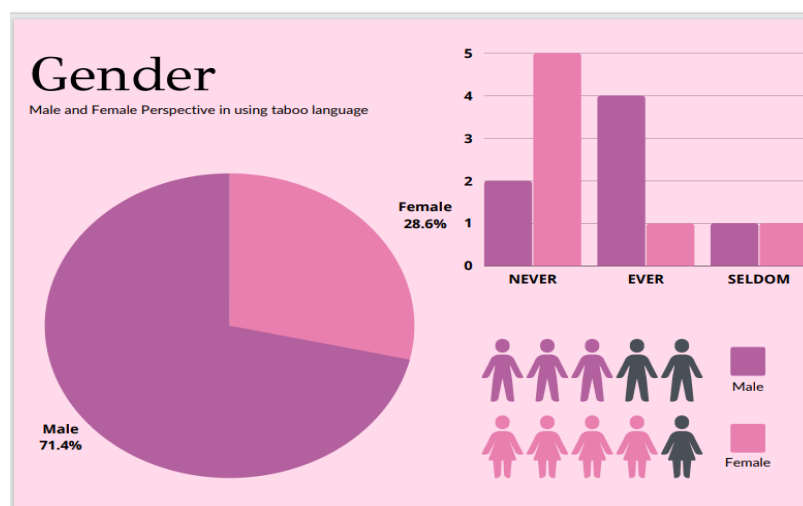


Chart 4: The Frequency of Males and Females Using Taboo Language

The two charts above show that males use more taboos than females. Most of them say that they ever used taboo, about seventy one point four percent and females use twenty-eight point six percent.

5. Conclusion

1. Male and female have the same perception toward taboo in Aceh Language. The perception show their cognitive, affective and connative. Among males and females who ever use taboo language, male dominantly use taboo language. Males use more frequency taboo than females, most of the males said that they use taboo for about fifty-seven percent, in comparing to a female, about fourteen percent.
2. Taboo language that used by the teenagers is very limited, they only know about taboo related to dirty words and insults, this means that taboo understood by the teenager is shifting in belief and practice.
3. Male and Female have the same perception toward taboo language and most of them believe that taboo is a forbidden language.

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