THESIS

EUPHEMISM IN STUDENTS' CODE SWITCHING DISCOURSE PERFORMED IN WHATSAPP

Written and Submitted by

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ENGLISH LANGUAGE STUDIES

POSTGRADUATE PROGRAM

FACULTY OF CULTURAL SCIENCES

HASANUDDIN UNIVERSITY

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As a partial fulfilment to obtain Master Degree

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to

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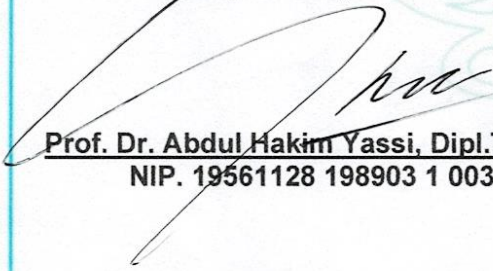
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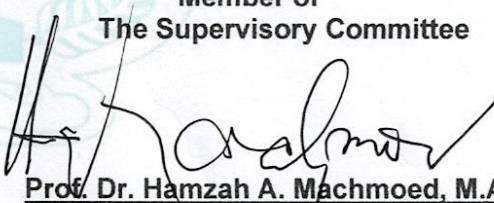**MUH. YAHYA RAHMAN**
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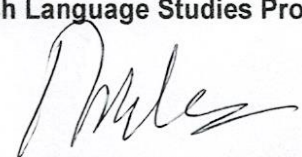requirements.

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States truthfully that this thesis entitled "Euphemism in Students' Code Switching Discourse Performed in WhatsApp" is originally my own work. If it is proven later that some parts of this thesis are either plagiarized or the work of others, I am willing to accept any sanctions for my dishonesty.

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ACKNOWLEDMENTS

Makassar, 16 September 2021

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ABSTRACT

MUH. YAHYA RAHMAN (F022191008): *Euphemism in students' code switching discourse performed in Whatsapp.* (Supervised by Abdul Hakim Yassi and Hamzah A. Machmoed)

  The research aims to reveal the categories and meanings of euphemism in students' code-switching discourse performed in WhatsApp.

  This Thesis is descriptive qualitative research. The data are words, phrases, and clauses of code switching used in Whatsapp by postgraduate students of English Language Studies at Hasanuddin University in academic year 2019/2020. The theory used is based on Allan and Burridge (1991) and Agus (2012). The instruments used is observation.

  The result of this research shows that There are 3 categories of euphemism found in code switching performed by by the post graduate students of English Language Studies at Hasanuddin University in the academic year 2019/2020 in Whatsapp. They are euphemism of religion/magic, euphemism of taboo, and euphemism of social. There is one datum that shows the euphemism of religion, 7 data showing euphemism of taboo, and 30 data showing euphemism of social.

Keywords: Code switching, Euphemism, Hasanuddin university.

ABSTRAK

MUH. YAHYA RAHMAN (F022191008): *Eufemisme dalam wacana alih kode siswa dilakukan di Whatsapp.* (dibimbing oleh Abdul Hakim Yassi dan Hamzah A. Machmoed)

Penelitian ini bertujuan untuk mengungkap kategori dan makna eufemisme dalam wacana alih kode siswa yang dilakukan di Whatsapp.

Tesis ini merupakan penelitian deskriptif kualitatif. Data yang digunakan adalah kata, frasa, dan klausa alih kode yang digunakan dalam Whatsapp oleh mahasiswa pascasarjana Studi Bahasa Inggris Universitas Hasanuddin tahun ajaran 2019/2020. Teori yang digunakan didasarkan pada Allan dan Burridge (1991) dan Agus (2012). Instrumen yang digunakan adalah observasi.

Hasil penelitian ini menunjukkan bahwa terdapat 3 kategori eufemisme yang ditemukan dalam alih kode yang dilakukan oleh mahasiswa pascasarjana Studi Bahasa Inggris Universitas Hasanuddin tahun ajaran 2019/2020 di Whatsapp. Yaitu eufemisme agama/sihir, eufemisme tabu, dan eufemisme sosial. Ada satu data yang menunjukkan eufemisme agama, 7 data menunjukkan eufemisme tabu, dan 30 data menunjukkan eufemisme sosial.

Kata kunci: Alih Kode, Euphemisme, Universitas Hasanuddin

CHAPTER I

INTRODUCTION

A. Background

Sociolinguistics is a sub-discipline of linguistics that studies the relationship between language and society. This science explains why people speak differently in various social situations. According to Trudgill (1974:21), sociolinguistics is that part of linguistic which is concerned with language as social and cultural phenomenon. It investigates the field of language and society and has close connections with the social sciences, especially social psychology, anthropology, human geography, and sociology. While according to Ronald Wardhaugh (1986:12), sociolinguistics is as the study that is concerned with investigating the relationship between language and society with the goal of a better understanding of the structure of language and how languages function in communication. In short, sociolinguistics is the study of the relationship between language and society.

Yassi (2016:2) stated that sociolinguistics encompasses the study of social dialects, language attitudes, stylistic variation, conversational interaction, bilingualism, multilingualism, language change, language choice, and much more, including code switching which is the employment of more than one language in a single discourse. Based on the definition of sociolinguistics above, it could be said that sociolinguistics is a broad topic including many studies relating to languages and society.

The language skills possessed by the community vary. There are people who are only able to use one language or monolingual, there are people who are able to speak two different languages or known as bilingual, and there are also many who can use more than two languages or known as multilingual. In Indonesia, it is very easy to meet people who are able to use two or more languages as most of the people have their own regional language and also speak their national language, namely Indonesian, in fact there are many people who are multilingual because they study foreign languages such as English which is one of the most widely spoken languages in the world. Therefore, Indonesian people often mixing two or more languages when speaking.

Code switching is a phenomenon that can be found almost all over the world. This phenomenon is one of the phenomena in linguistics. Code-switching is a very common phenomenon in Indonesia. Eldin (2014:1) defined code switching as a term to refer to the act of converting from one language to another language. It is also as a combination of words, phrases and sentences that result from sentence limitations in similar speech context. It could be deduced that code-switching in general could be regarded as the act of speaking in different languages interchangeably in order to overcome language constraints, to deliver speeches effectively and most importantly as a crucial step towards achieving successful communication. Code switching can be said as the ability of using more than one language in a single discourse. This often occurs in bilingualism

and multilingualism community like in Indonesia, a country where the people are mostly able to speak two languages. The phenomenon of using two or more languages in a single discourse is called code-switching.

According to Yassi, A.H. (2011), code switching or mixing has become an unmarked phenomenon for a multilingual society. It seems to be almost no single country in the world may escape from this phenomenon. This speech behavior has nowadays become trendy among Indonesian people in Indonesia especially the elite ones. It is quite easy to find them to switch from Indonesian to English whenever they communicate with others. Nowadays, Indonesians do not only use code-switching in speaking but also in writing. The advanced technology brings people to communicate on social media. There have been many studies regarding on code switching used in social media.

Sebba, Mahootian, and Jonsson (2012) give an overview of different analyses of various sources of written text. The compiled analyses use different approaches and theories to examine cases of code Switching and code mixing in written sources. Most analyses on written text have often been focused on literature. With the rise of the internet, researchers have also begun to analyze new forms of written text, such as online chat and instant messaging. The advancement of technology has made the way people communicate without meeting in person possible. People can communicate via social media such as WhatsApp, one of the most popular social media in the world.

According to Tzuk (2013), WhatsApp app has become one of the most popular in the market, as evident from its usage by over 350 million users. Church & de Oliveria, (2013) stated that WhatsApp is a smartphone app which is used to send instant messages. Message can be sent both personally and in-group form – such that it is possible to communicate with several people simultaneously. People utilize this app due to its low cost, the immediate possibility of holding a fluent conversation, the sense of belonging to a group that creates a feeling of community and family, and the confidentiality maintained, unlike social networks.

As a student of the English language studies program at Hasanuddin University, the researcher often finds ELS students use Indonesian and English or vice versa when speaking. Then, the researcher did an observation on social media used by most of the students such as Instagram and WhatsApp. The researcher found that code switching is not only used by them when speaking in the classroom but also when writing or captioning their posts on social media. The researcher also read articles, books, and journals regarding the use of code switching to gain more knowledge. The researcher hardly finds studies of euphemism found in code switching used by postgraduate students of ELS on social media, especially WhatsApp. The researcher discovered that the students also code switch in order to soften their words or utterances which is known as euphemism.

Allan and Burridge (1991) stated that Euphemisms are words or phrases substituted for other words thought to be offensive to avoid the loss of face, either one's own face or, that of the audience, or of third party. Euphemism is also mentioned in Yassi's theory in 2016, however, it was not the focus of his study. The researcher also hardly finds a study on euphemism in code switching performed by students in WhatsApp. Therefore, the researcher is interested in conducting a study entitled "Euphemism in students' code-switching discourse performed in WhatsApp".

B. Research Questions

Based on the background above, the researcher formulates two research questions. They are:

1. What are the categories of euphemism in students' code-switching discourse performed in WhatsApp?

2. What are the meanings of euphemism words/sentences in students' code-switching discourse performed in WhatsApp?

C. Objectives of the Research

Aims of this research regarding the phenomenon of euphemism in code switching used by ELS students on WhatsApp are to do the followings:

1. To identify the category of Euphemism in students' code-switching discourse performed in WhatsApp.

2. To identify the meaning of Euphemism in students' code-switching discourse performed in WhatsApp.

D. Significance of The Research

The researcher expects that this research would give some benefits for the readers of this research. The user of this research is not only for English and literature students, linguist communities, but also for all people who usually use euphemism or code switching in their communication. Even though there are so many studies on code switching, the researcher has hardly found the studies on euphemism in students' code-switching discourse performed in WhatsApp. Thus, such a lack becomes one of the significant reasons for the researcher to conduct this study. The researcher hopes that this study will fill such the gap.

E. Scope of the Research

This study attempts to investigate ELS students' Euphemism in students' code-switching discourse performed in WhatsApp based on Allan and Burridge's theory, and Agus (2012). Qualitative descriptive method is used in this study. This method is suitable for this research since this research examines the categories and meaning of euphemism in code switching. However, this study is only focused on the categories and meanings of Euphemism in students' code-switching discourse performed in WhatsApp. Primary data were collected to elicit the data.

CHAPTER II

LITERATURE REVIEW

A. Previous Related Studies

The study on code switching has been done by many researchers. It shows that it is an interesting object to be studied.

Setiawati and Farahsani (2020), in their study entitled "Code-Switching and Code-Mixing in WhatsApp Group Chats by FEB UMY Lecturers", described the types of code-switching and code-mixing, the factors causing it, and its functions. They found that the types of code-switching in WAG of FEB UMY lecturers were internal and external code-switching. Meanwhile, the caused factors were the speakers, the speech partners, and the changing topic in the conversation. Furthermore, their research also uncovered that the types of code-mixing in the WAG were insertion (word phrase), alternation, and congruent lexicalization. This code-mixing was caused by the limitation in the use of the code, the use of popular terms, speech partners, topics to evoke a sense of humor, and the last was to be merely prestigious. Besides, the social functions of both code-switching and code-mixing were to assert power, declare solidarity, and convey the affective meaning of information.

Sutrisno and Ariesta (2019), in their study entitled "Beyond the use of Code Mixing by Social Media Influencers in Instagram", found that two influencers in Indonesia on social media called Instagram are actively

using code mixing and have their own reasons why and when they use code mixing. The reasons of code switching they found are: (1) They use code mixing since they want Indonesian people to develop themselves by mastering English language. English has become an international language used for communication among people from different countries, and so many also use it for business. They intend to give example to people, especially their followers that English can be fun and everyone can speak English. (2) The use code mixing because it has become their habit. The habit is because they grow up with family and friends speaking English or they studied at international school and college. Because of this habit, they find it difficult when they have to speak completely in Bahasa Indonesia so they decide to mix it with English; (3) They use code mixing because some sponsors and brands paid them to post in fully English or mix it with Indonesia ; and (4) They post in certain time because that is active time for them and their followers online on Instagram. If they post in certain time, the followers will more actively give feedback to their post. It can be concluded that the use of code-mixing by the influencers arouse the followers' motivation to study English language and through social media, it can be the way to practice English for their followers.

Bhatti, Shamsudin & Said (2018), in their study entitled "Code-Switching: A Useful Foreign Language Teaching Tool in EFL Classrooms", showed prevalent use of all three types of code-switching: Tag switching, Inter-sentential switching and Intra-sentential switching. The qualitative

study employed observation of the teachers' lecture sessions as well as transcriptions of audio recordings of the lectures. Their findings revealed that the teachers code-switched to maintain discipline, translate new words and build solidarity and intimate relationships with the students. Code-switching occurred in different situations in the teaching of grammar, in explaining difficult concepts and in repeating instructions to those whofound it difficult to understand in the target language. Despite being well-aware of the language policy, the participants continued to code-switch to Urdu in the speaking classrooms since the students' English speaking skills were not proficient enough.

Alhourani (2018), in his/her research entitled "Code Switching as a Communicative Strategy for the Bilingual Saudi Speakers at Jouf University", stated that the main reason of his study is to investigate the functions of code switching among four bilingual Saudi speakers in various settings. Based on the analysis of the data, they found that there are some communicative functions of Arabic English code switching among bilingual Saudi speakers in Jouf University i.e. quoting, showing off, changing topics and expressing feelings. The aim the study is to make modest contribution in bridging the gap of the noted lack of studies in the area of Arabic-English code switching, particularly in code switching among Saudi bilingual speakers.

There are some similarities and differences between this study and previous studies. What they have in common is that all the studies

mentioned above were conducted to analyse code-switching. The research method of this study is qualitative which is also the same as some of the studies above. The difference between this study and previous research is the focus of this study which discusses euphemisms in code-switching that are not mentioned or explained in previous studies which are mentioned above. The theory used is also different because this research focuses on Euphemism in students' code-switching discourse performed in Whatsapp so the researcher used Allan and Burridge.

B. Theoretical Background

In analysing the code switching used by the English learners in Makassar, there are several concepts that will be used by the researcher. In this chapter, the researcher explains the theories related to the research.

1. Sociolinguistics

There are so many scholars defining sociolinguistics. Yassi (2016:2) stated that sociolinguistics encompasses the study of social dialects, language attitudes, stylistic variation, conversational interaction, bilingualism, multilingualism, language change, language choice, and much more, including code switching which is the employment of more than one language in a single discourse. Based on the definitions of sociolinguistics above, it could be said that sociolinguistics is a broad topic including many studies relating to languages and society.

2. Bilingualism and Multilingualism

Eldin (2014:78) states that code switching is result of bilingualism and multilingualism. Cenoz (2013:7) states that bilingualism is a person's ability in using two languages and multilingualism is ability of using more than two languages. According to Bloomfield (1933:55) the term of bilingualism means 'native-like control of two or more languages'. While Weinreich (1953:1) stated that bilingualism is 'the practice of alternately using two languages' . It is absolute that to be able to use both languages, one should master both languages well. First, one should master his/ her mother-tongue language or the first language (L1), and the second one is the other language to be the second language (L2). Therefore, it can be said that code switching is the result of being bilingual or multilingual,

3. Code Switching

Eldin (2014:2) states that a speaker may shift from one code to another in many situations intentionally or unintentionally. This shift may be from one language to another, from one dialect to another, or from one style to another for many different reasons, for example a bilingual teacher in class may switch his or her language because he/she wants to elaborate a certain point that he/she is explaining. Sociolinguists refer to this shift as "code switching. He also states that code-switching occurs within the same single utterance.

4. **Types of Code Switching**

Yassi (2016:265), shows 5 types of Indonesian-English code switching found in seminars, meetigs, TV dialogues, and Chitchats. They are: Intraclausal, Intraphrasal, Intralexical, interclausal, and tag switching.

In his study, he found five patterns of switching types, almost all code-switching occurs at minor constituents such as within a clause, or a phrase, or a word boundary, comprising 95% of his data rather than at major constituents, above the clause boundary. He also pointed out that his study has found two types of code switching which the researcher believes to be universally applicable for any language situations especially those which have similiar siituation as the language situation in Indonesia. They are intraphrasal and intralexical switching. The latter is claimed to be a new hybrid used by Indonesians. This eventually someday becomes 'Indolish'.

According to Hoffmann (1991), There are three types of code switching proposed by Those types are confined by the different structural conditions, and are conveyed to the different levels and different ways in the specific bilingual settings. They are:

1. Inter-sentential switching

This kind of code switching occurs between clauses or sentences, where each clause or sentence is in one language or other. The utterance consists of two different sentences in two

different languages. For example, when an adult Spanish-English bilingual says "Teniazapatosblancos. Unpoco, they were off-white, you know", the utterance is started in Spanish then followed by a sentence in English. This switching kind is classified into inter-sentential switching.

2. Intra-sentential switching

This kind of code switching occurs within a clause or sentence boundary. This kind of switching takes place when two or more lexical items in one code are inserted in one grammatical form or a sentence of another code, like when a French/English bilingual says "Va, chercher mare (go and fetch and mare) and bribe him avee un chocolate chaud (with a hot chocolate) with cream on top"

3. Emblematic switching

In this kind of code switching, tags, exclamations and certain set phrases in one language are inserted into an utterance otherwise in another, as when a Panjabi/English says It's a nice day, hana?" (hai n? isn't it). Another example is when an adult Spanish-American English says "...Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!".

5. Reason of Code Switching

According to Yassi (2016:257), in spite of the fact that his study found seventeen patterns of functions and reasons for code switching in

Indonesian-English bilingual discourse, only eleven that could be categorized as an effective pattern. They are message repetition, desire to play with well known of English expressions, quotation, lack of a set of Indonesian words, greater explicitness and simplicity in English, lack of a good indonesian translation, message neutralization, integrated English words into Indonesian, nativization, anglicization, message qualification.

His analysis on the questionnaire reveals that his study found fourteen patterns of functions and reasons for code switching. They are the meaning is more complete in English, English is simpler, to make the message much clearer, to emphasize the message, to clarify the message, lack of a set of Indonesian words, to keep the conversation going on, to show a social status, to convince the addressees, none, it's simply as a habit, It sounds more modern, educated, and elite, to keep intimacy and solidarity, to activate their English, to involve third party in an interaction.

Yassi's study also found twelve patterns of functions and reasons for code switching in English based code switching. However, only five of them that is classified as the effective pattern. They are to signal lack of English of proficiency, to resort on a translation, to signal a seek for a help, to signal a respect and to signal a solidarity. Meanwhile from the questionnaire, he found thirteen patterns of functions and reasons for code switching. They are to speed up the addressees' comprehension, feeling much closer to the addresees, to resort on a translation, feeling more

convenient, secure, and confident to convey the message, to clarify and emphasize the message, experiencing troublesome in expressing certain english expessions such as technical terms, culturally loaded terms or expressions, to show a respect, to express a sympathy or concern, to switch the topic of discussion, to tell a joke, to exert a warning or a reprimand, and to quote, to seek for a help.

Hoffman (1991) classified the reasons to do code mixing into seven points, they are as follow:

1. Talking about a particular topic

    People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express their emotions, excitements, or even anger in a language that is not their everyday language.

2. Quoting somebody else

    Regarding this reason, Hoffman (1991) suggested that "people sometimes like to quote a famous expression or saying of some well-known figures".

3. Being emphatic about something

    Usually, when someone who is talking using a language that is not his native tongue suddenly wants to be emphatic about something, as Hoffman (1991) stated "he/she, either intentionally or unintentionally, will switch from his second language to his first language.

4. Interjection (Inserting sentence fillers or sentence connectors)

Regarding the reason, Hoffman (1991) suggested that "language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally.

5. Repetition used for clarification

Hoffman (1991) said that "when a bilingual wants to clarify his/her speech so that it will be understood more by the listener, he/she can sometimes use both of the languages that he masters saying the same utterance (the utterance is said repeatedly

6. Intention of clarifying the speech content for interlocutor

When a bilingual person talks to another bilingual as suggested by Hoffman (1991), it was mentioned that there will be lots of code switching and code mixing that occur. It means making the content of his/her speech runs smoothly and can be understood by the hearer.

7. Expressing group identity

Code switching and code mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from other groups (Hoffman, 1991).

6. Euphemism

Euphemism is coined from Greek *eu* means well and *phmne*

means, speaking. It represents a linguistic process which substitutes a more neutral word for one that could be. So euphemism are in fact terms of avoidance. Euphemism appears to be culturally sensitive areas in many languages and cultures, these are religion, death, disease, sex, part of the body and bodily function, Allan and Burridge (1991: 15).

Allan and Burridge (1991: 11) argues that euphemism is the use of the term to replace a lacking expression to avoid the possibility of losing face, whether the interlocutor or third parties. Another opinion of Allan and Burridge (2016: 32) euphemism are words or phrases used as an alternative to a dispreferred expression. They avoid possible loss of face by the speaker, and also the hearer or some third party. In many ways euphemism has existed throughout recorded history. To an undesirable expression which in order to avoid the possible loss of face, euphemisms can be used as another way. The words and expressions of euphemism allow us to talk about unpleasant things and eliminate discomforts, such as death and dying, unemployment, and crime. They also allow us to label unpleasant things and act so that what is being talked about becomes more attractive. Euphemism is something that very important in the community. Glorification of public places and elevating trivial matters, automatically, we change the name and replace it to make the words sound better, it is the re-naming of reality to fit the rules or norm that are pitched in society (Wardhaugh, 2006: 231).

Most euphemism are well known as expression such as making love for having sexual intercourse, restroom for toilet, and etc. Often, euphemism can be somewhat situational; what might be used, as euphemism in a conversation between two friends might not make sense to a third person. In this case, the euphemism is being used as a type of innuendo.Wardhaugh noted that euphemism is endemic in our society; the glorification of the commonplace and the elevation of the trivial. We are constantly renaming things and repacking them to make sound better. Wardhaugh, (1986:231).

Burridge (2012:66) defines euphemism as an alternative use of communication which does not sound offensive. In her book which she made with Allan, she also stated that euphemism is related to politeness and that politeness can be achieved by the use of inoffensive words in order to please the audience (Allan and Burridge 2006:30).

Aside from the politeness strategy, according to Allan and Burridge as cited in Burkhardt (2010:356), euphemism is used to present bad things in good terms, to present unwelcoming reality in a linguistically pleasant way or less controversial way. Burkhardt (2010:355) then added that euphemism could also be used to mislead or change people's thought about something through the expression.

There are two major functions of euphemism according to Luchtenberg (1985:24) as cited in Burkhardt (2010:356-7), which are the

"veiling" and a "concealing". The veiling function is to try to say something indirectly as to not hurt one's feeling. This is usually connected with taboo while the concealing function is intentionally hiding a certain meaning to manipulate others, usually used in politics, in the military and in advertising. All the euphemism expression can be used to block unwelcoming though, mislead the recipient's word perception, calm the speaker's own conscience and also hide uncomfortable aspects of reality to him.

Based on the explanation from the experts about euphemism above, it can be concluded that euphemism can be used to be polite (Allan and Burridge 2006:30), to present unwelcoming reality in a linguistically pleasant way or less controversial way (Allan and Burridge as cited in Burkhardt, 2010:356), to deal with taboo or sensitive subject Holder (2002:vi), and to hide certain meaning to manipulate others or mislead them (Burkhardt 2010:355).

7. Types of Euphemism

According to Allan and Burridge (1991), there are 16 types of euphemism. The first one is figurative expressions like the cavalry's come for 'I've got my period', go to the happy hunting grounds for 'die.' An even more inventive metaphor is the miraculous pitcher, that holds water with the mouth downwards for 'vagina.' The second of euphemism is metaphorical euphemism. Metaphor is an implicit comparison between two different objects. In euphemism, metaphor usually used to substitute one

taboo object with better explanation which share same characteristics implicitly between them.

The third type of euphemism is flippancy. The word "flippancy" derives from "flippant" which means frivolously disrespectful. Flippancy simply can be defined as meaning outside of the statement. For example: kick the bucket for die. The phrase kick the bucket has no relation with its meaning, which is die, but its flippancy can reduce meaning from the seriousness of death, therefore it is a preferable phrase than die.

The fourth is remodeling. Allan-Burridge (1991:3) divided remodelling is three processes of verbal play. The first one is phonological distortion which is when the speakers deliberately change the pronunciations of words like cripes or crumbs for 'Christ,' sugar, shoot, or shucks for 'shit,' basket for 'bastard.' The second one is blending which is combining two words by clipping the end of the first word and the beginning of the second word, such as strewth for God's truth and zounds for God's Wounds. The last one is reduplication, which is a repeat syllable or letter of a word, for example, jeepers creeper for Jesus Christ and pee-pee for piss (as a noun).

The fifth is circumlocutions, the use of longer or indirect words such as little girl's room for 'toilet', or categorical inaccuracy for 'lie.' The sixth is clippings, the deletion of some part of the words, usually either the end or the beginning or both, without changing the meaning. For examples: jeeze for 'Jesus,' bra for 'brassiere' (both end-clipped), and the archaic nation for

'damnation.'The seventh is abbreviations, a shortened or contracted form of a word or phrase like S.O.B. for 'son-of-a-bitch' or pee for 'piss.'

The eighth is acronyms, merging a few words that make up the name of something, like snafu for 'situation normal, all fucked up' or commfu 'complete monumental military fuck up.' The ninth is omissions. There are two kinds of omission. The first one is quasi-omission which substitute some nonlexical expression of the term with asterisks or dashes, like f—- instead of printing 'fuck.' The second one is full omission which is less common than the quasi-omission. For example, there's the pot calling the kettle black which omits arse from the end. The tenth is one-for-one substitutions like bottom for 'arse,' casket for 'coffin.' Both of these illustrate meaning extensions, and are arguably figurative.

The eleventh is general-for-specific like person for 'penis' employ a general-forspecific strategy; nether regions for 'genitals' invokes the-general-area-for-aspecific-area-within-it and expressions such as you-know-what can denote almost anything that can be properly inferred from context. The twelfth is partfor-whole euphemisms is demonstrated in spend a penny for 'go to the bathroom' (from the days when women's bathroom cost a penny to access) (Allan & Burridge, 1988:4). However, Allan & Burridge say that euphemisms of this kind seem comparatively rare.

The thirteenth is hyperboles (overstatements) are found in euphemisms like flight to glory meaning 'death' or Personal Assistant to the Secretary (Special Activities) for 'cook' (Allan-Burridge, 1988:4). Rawson notices that this 'illustrates a basic rule of bureaucracies: the longer the title, the lower the rank' — presumably to upgrade the lower ranks in at least one inexpensive respect (Rawson, 1981:11).

The fourteenth is understatements like sleep for 'die' or deed for 'act of murder' (Allan-Burridge, 1991:4). The fifteenth is technical jargon, using another technical term or learned language to say something else. For examples: feces for 'shit,' or perspiration for 'sweat' while all the italics are medical terms. And the last is colloquial, the use of daily term instead of the formal one, such as period for 'menstruation.' Colloquial euphemism can also be included in other types of euphemism, only colloquial is more focused on familiar terms. In other words, any terms which is familiar to be used as euphemism, even though it can falls to other type of euphemism, is called colloquial.

Besides Allan-Burridge's types of euphemism, Warren (1992) as cited by Linfoot-Ham (2005) also propose types of euphemism which classifies euphemism into four types with sub-types. The first type is word formation devices. In word formation devices, there are compounding, derivation, blends, acronyms and onomatopoeia. Compounding is combining two words to form a euphemism for an otherwise unacceptable term, for example hand job for 'masturbation'. Derivation is the

modification of a Latin term (fellare, 'to suck') to form a printable modern English word (Rawson, 1981) like fellatio for oral sex. The next sub-types of word formation device is blends. Warren gives no examples of what she means by this term, or of how a blend is formed, but according to Brinton (2000:97) a blend involves two processes of word formation, compounding and clipping. Two free words are combined by clipping the end of the first word and the beginning of the second word and then both of the words are compounded. The examples are like sm(oke)+(f)og becomes smog, mo(tor)+(ho)tel becomes motel, etc. The next one is acronyms, the example is like SNAFU for 'Situation Normal All Fucked Up', a military euphemism for a possibly catastrophic event. Onomatopoeia is like bonk for 'sexual intercourse', here the sound of 'things' hitting together during the sexual act is employed to refer to the act itself.

The second type is phonemic modification which consists of back slang, rhyming slang, phonemic replacement, and abbreviation. Back slang is the reversed formation of words to avoid explicit mention. For example, enob for 'bone/erect penis' and epar for rape. Rhyming slang is like Bristols for breasts, a shortened, and further euphemized, version of Bristol cities for 'titties' which becomes a 'semi-concealing device'. Phonemic replacement is like shoot for 'shit', i.e. one sound of the offensive term is replaced with double 'o'.

Abbreviation (shortening) is like eff for (as in 'eff off!') 'fuck (off)'. The third type is loan words. French and Latin is the most used loan words

in English language. In French, for example, mot for 'cunt' affair(e) for 'extramarital engagement' and lingerie for 'underwear' and in Latin like faeces for 'excrement' and anus for 'ass-hole'. Apart from French and Latin, other language sometimes also used. For example, cojones for 'testicles' is a Spanish loan word.

The last type is semantic innovation. There are seven sub-types which fall under the semantic innovation, which are particularization, implication, metaphor, metonymy, reversal, understatement, and overstatement. In particularization, a general term is used which is required to be 'particularized' within the context to make sense, e.g. satisfaction for 'orgasm' and innocent for 'virginal', both of which require contextually based inference by the reader/listener to be comprehensible. However, in implication, several steps are required to reach the intended meaning, e.g. loose, which implies 'unattached', which leads to the interpretation (sexually easy/available). Metaphor, for example, a multitude of colorful metaphorical euphemisms surround menstruation, centering around 'red', e.g. 'the cavalry has come'- a reference to the red coats of the British cavalry, 'it's a red letter day' and 'flying the red flag,' Other metaphorical euphemisms include globes, brown eyes and melons for 'breasts'.

Metonymy is also called 'general-for-specific', this category includes the maximally general 'it' (sex) and the contextually dependent 'thing' (male/female sexual organs, etc.). Reversal or 'irony' including blessed for

'damned' and enviable disease for 'syphilis', both of which enable reference to something 'bad' by using opposites. Understatement or 'litotes' are like sleep for 'die', deed for 'act of murder/rape' and not very bright for 'thick/stupid' fall into this category. Overstatement or hyperbole including fight to glory for 'death' and those falling under "basic rule of bureaucracies: the longer the title, the lower the rank", for example, visual engineer for 'window cleaner' and Personal Assistant to the Secretary (Special Activities) for 'cook'.

According to Warren, semantic innovation consists of seven main subcategories but two of them, namely, particularization and implication may be easily confused due to lack of strict distinction between them. Thus, it depends on individual point of view when deciding to which sub-category to assign one or another euphemism.

Both of the theories have several types of euphemism which are the same such as phonemic replacement (in Allan-Burridge's theory called phonological distortion), blending, rhyming slang (in Allan-Burridge's theory called clipping), acronym, abbreviation, metonym (in Allan-Burridge's theory called general-forspecific), overstatement (in Allan-Burridge's theory called hyperbole), understatement, and particularization (in Allan-Burridge's theory called colloquial). However, they also have some types which are not covered in one another's theory. For example, in Warren's theory, we found the terms compounding, onomatopoeia, back

slang, implication, and irony which cannot be found in Allan-Burridge's theory.

On the other hand, there are terms like figurative language, flippancy, reduplication, circumlocution, omission, one-forone substitution, part-for-whole, and technical jargon in Allan-Burridge's theory which are not found in Warren's theory. Therefore, this study will use AllanBurridge's theory, because Allan-Burridge's theory offers more semantic variation than Warren's theory that has more word structures and only seven semantic innovations.

8. Categories of Euphemism

Agus (2012) categories the form of Buginese euphemism into three kinds, namely Religion or Magic, Taboo, and Social euphemisms.

1. Euphemism of Religion / Magic Generally, the use of euphemisms religion or mystical is to minimize or soften the expressions of meanings relating to prohibition. Most of the Buginese people still believe that if it is disclosed in its true form, then they will suffer plagues' or dangers, both for the individuals concerned as well as the surrounding community. For example, the Buginese word of nene (grandfather) is the Euphemism of buaya (crocodile)

2. Euphemism of Taboo Indonesian society believes towards something considered a taboo. Even when speaking they avoid revealing words or terms that are considered a taboo in front of many people let

alone in formal situations, because if they do not then they will be regarded as someone who do not understand about customs including prohibitions and restrictions that are accepted. In general, people use the expression euphemism to avoid direct conversation of the things pertaining to the body parts, body functions, sex, and other which are considered a taboo or inappropriate. For example, the Buginese word of macarepa (dirty) is Euphemism of maddara (bleeding/menstruation).

3. Euphemism of Social Words in the form of euphemisms social is a word that contains social values more expressed on the tenacity of relationships among members of the community through a number of behaviors or speech that is believed to have a positive impact on the individual that expresses it and even to the surrounding community, both for reasons of dignity or to avoid misconception. For example, the word berisi (fulfilled) is Euphemism of hamil (pregnant), masempo (cheap) is Euphemism of Dekgaga (no more)

C. Conceptual Framework

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