

THESIS

**TYPES OF EUPHEMISM IN ENGLISH AND TORAJANESE:
A Comparative Study**

Written and submitted by

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POST GRADUATE PROGRAM OF ENGLISH LANGUAGE STUDIES

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APPROVAL SHEET

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TYPES OF EUPHEMISM IN ENGLISH AND TORAJANESE : A COMPARATIVE STUDY

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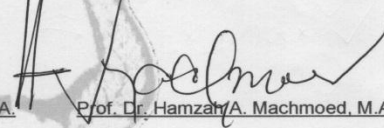
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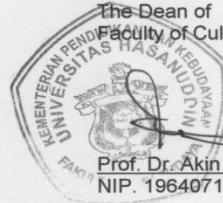
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STATEMENT OF THESIS AUTHENTICITY

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As the conclusion, the writer hopes this thesis will give a good contribution for the students of English Language Studies and also for the future study about similar topic. The writer realizes that this thesis is still far from being perfect, therefore any suggestion or criticisms will be very much appreciated for the improvement of this writing. Thank you.

ABSTRACT

Yulce R. Tandiliku. Types of euphemism in English and Torajanese (supervised by Abdul Hakim Yassi and Hamzah A. Machmoed).

This research aims to find out (1) The types of euphemism used in rambu tuka', rambu solo' ritual speech and euphemism that used in English song (2) The meaning of euphemism in Rambu tuka', Rambu solo' ritual and meaning of euphemism used in English song . (3) the motives of Euphemism are practiced in Tana Toraja's society.

This research was carried out at Gasing village, Mengkendek sub-district, Tana Toraja. The research design employed was descriptive qualitative. Data were collected from field and library research. The data consist of the recordings of ritual text of rambu tuka' and rambu solo' and other supporting sources. The English data were taken from internet.

The result shows that there are some types of euphemism that exist in English song and rambu Tuka' Rambu solo' ritual speech in Tana Toraja, they are: in English song (4 songs about wedding and four songs about death) there are: flippancy, circumlocution, figura, hyperbole, understatement, the other types from COCA they are: remodeling, clipping, acronym, abbreviation, one for substitution, general for specific, part for whole, jargon, loan words and colloquial. While in ritual text of rambu tuka' and rambu solo' in Tana Toraja researcher found 7 types of euphemism: circumlocution, figurative expression, hyperbole, jargon, loan words, repetition, and symbolic, with the dominant types is circumlocution. In the ritual text there are also three types of euphemisms that are not found in theory by Allan and Burridge, namely: repetition, symbolic, and affirmation.

Keywords: language, euphemism, types, meaning, Torajanese

ABSTRAK

Yulce R. Tandiliku. Jenis-jenis eufemisme dalam bahasa Inggris dan Toraja (dibimbing oleh Abdul Hakim Yassi dan Hamzah A. Machmoed).

Penelitian ini bertujuan untuk mengetahui (1) Jenis-jenis eufemisme yang digunakan dalam ritual rambu tuka ', rambu solo' dan eufemisme yang digunakan dalam lagu bahasa Inggris (2) Makna eufemisme dalam ritual Rambu tuka ', Rambu solo' dan makna eufemisme digunakan dalam lagu bahasa Inggris. (3) Motif Eufemisme dipraktekkan dalam masyarakat Tana Toraja.

Penelitian ini dilaksanakan di Desa Gasing, Kecamatan Mengkendek, kabupaten Tana Toraja. Desain penelitian yang digunakan adalah deskriptif kualitatif. Data dikumpulkan dari penelitian lapangan dan pustaka. Data tersebut terdiri dari rekaman teks ritual rambu tuka 'dan rambu solo' serta sumber pendukung lainnya. Data bahasa Inggris diambil dari internet.

Hasil penelitian menunjukkan bahwa ada beberapa jenis eufimisme yang terdapat pada lagu bahasa Inggris dan pidato ritual rambu Tuka 'Rambu solo' di Tana Toraja, yaitu: dalam lagu bahasa Inggris (4 lagu tentang pernikahan dan empat lagu tentang kematian) yaitu: flippancy, circumlocution, figura, hyperbole, understatement, jenis lain dari COCA yaitu: remodeling, clipping, akronim, singkatan, satu untuk substitusi, umum untuk spesifik, bagian untuk keseluruhan, jargon, kata pinjaman dan bahasa sehari-hari. Sedangkan dalam teks ritual rambu tuka 'dan rambu solo' di Tana Toraja peneliti menemukan 7 jenis eufemisme: sirkumlokusi, ekspresi figuratif, hiperbola, kata pinjaman, jargon, pengulangan, dan simbolik, dengan jenis yang dominan adalah sirkumlokusi. Dalam teks ritual juga terdapat tiga jenis eufemisme yang tidak ditemukan dalam teori oleh Allan dan Burridge, yaitu: pengulangan, simbolik, dan penegasan.

Kata kunci: bahasa, eufemisme, jenis, makna, bahasa Toraja

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LIST OF ABBREVIATIONS

<i>Rambu tuka'</i>	= Traditional event related to joy or gratitude
<i>Rambu solo'</i>	= Traditional event related to death / funeral ceremony
<i>Kada tominaa</i>	= language that used in a culture and religion's rite
<i>Londe</i>	= Poem in Toraja society
<i>Badong</i>	= Combination of Dance and Singing of Sorrow Ceremony in Tana Toraja
<i>Alu' tananan</i>	= Thanksgiving after harvest
<i>Ma'lolo</i>	= Thanksgiving after birth
<i>Mangrara banua</i>	= Thanksgiving for traditional house

CHAPTER I

INTRODUCTION

A. Background

Euphemism as a universal phenomenon is defined as a polite or indirect way of saying a rude or impolite word. The word “euphemism” forwarded by George Blunt in 1580s. It derived from Greek, which means words of “good omen” or “good speech” literally (Yeli Shi, 2011:1175). Euphemism as a word that can be used to replace or avoid unpleasant or rude words Victoria Fromkin (in Naorem Jiban Singh, 2003:163).

As a communication tool in the society, euphemism expressions are widely used in every culture of society to meet certain communicative needs, show humility, respect, and politeness. This way could make a good relation in the society. Harmony is a maxim in communication and the conversation comes to harmonious level if the addressee is pleased with the addresser’s words. As the Friedman(in Imron Rosadi et al, 2004:09) stated that euphemism is used to avoid unpleasant idea, when the term for them is offensive .

Based on the function and the reasons of euphemism people used in communication to avoid the impolite or rude words, In Torajanese culture and customs cannot be separated from manners in action or speech. (Stanislaus Sandarupa, 2014: 05) stated that Every behavior and way of telling stories in life (tengkake'de') must show a courtesy because human activities are guarded, governed and supervised by the God. So the people of Tana Toraja

cannot be separated from the use of euphemism in communication including in the traditional of rambu tuka' and rambu solo' ritual speech.

Tana Toraja is a unique place in South Sulawesi. Toraja ethnic is known for its firm customs, especially in Rambu Solo' and Rambu Tuka' events. Tana Toraja is famous for its very unique traditional ceremonies in which there is a death/funeral ceremony or what is commonly called Rambu Solo' and a joyful ceremony or Rambu Tuka'. These two ceremonies are an integral part in human life specially for Torajanese.

Rambu Solo' is a funeral ceremony located in Tana Toraja. This ceremony is a custom that has been inherited by the Toraja people from generation to generation. There are various types of activities in Rambu solo' such as: karume, londe, badong, and singgi. Rambu tuka' is a traditional event related to joy or gratitude. There are several types of activities in the rambu tuka' event, namely: alu 'tananan (thanksgiving after harvest), ma' lolo (thanksgiving after birth), mangrara banua (thanksgiving for traditional houses), and rampanan kapa '(marriage).

Regarding the activities of rambu tuka' and rambu solo', in this study the researcher used two ritual speeches, namely rambu tuka' ritual speech called ma'parapa and rambu solo' ritual speech on death called singgi'. Ma'parapa is an activity used to calm everyone present at a wedding. Through the Ma'parapa text, messages, suggestions and hopes will be conveyed.

Rambu tuka' and rambu solo' are traditional activities that contain ritual speeches called kada tominaa. Ritual narrations are conveyed in the form of Toraja oral literature. Ritual speeches are typically different from everyday language that used by the Torajanese. There are two types of Toraja language, namely everyday language and high language, namely Tominaa language which is used in the ritual speech. Ritual speech is a poetic language that is poorly understood even by the Toraja people themselves. (Horn, 2018: 1)

Related to the ritual speech in rambu tuka' and rambu solo' which are traditional activities using unusual language or tominaa language to convey messages and hopes, the researcher found that there are many uses of euphemism in these ritual speeches.

Based on the types of euphemism according to (Allan and Burridge, 1991:14) researcher found something different about the types of euphemism that exist in Tana Toraja, namely the type of euphemism in the form of symbolic, and repetition, contained in the ritual speech of Rambu Tuka' and Rambu solo', such as:

Table 1 . Symbolic and repetition contained in the ritual speech

symbolic		repetition	
Kandaure mauli	sustenance	Dirande lulangngan	Grow
To te'dek paloloan	Pemimpin Role model(for society)	Napasule diomai, timbalik sambali mai	Married into a rich family
Saleko	Noble	Ba'tangna langi'	acme
Tobulo diapa'	Low-life class	Kende' lulangngan	celebrated
Tobendan buangin	People who have important role	Siangkaran siendekan	Mutual help

Based on the type of euphemism that researcher found when conducting observations in Tana Toraja, the researcher intended to conduct a study with the title TYPES OF EUPHEMISM IN ENGLISH AND TORAJANESE: A Comparative Study.

B. Research Questions

1. What is the type of euphemism that used in rambu tuka', rambu solo' ritual speech and euphemism that used in English song?
2. What is the meaning of euphemism used in rambu tuka', rambu solo' ritual speech and the meaning of euphemism that used in English song?
3. To what extent do these euphemisms in Rambu Tuka' and Rambu Solo' have influence on Tana Toraja's society.

C. Research Objectives

1. To analyze the types of euphemism used in rambu tuka', rambu solo' ritual speech and euphemism that used in English song .
2. To analyze the meaning of euphemism in Rambu tuka', Rambu solo' ritual and meaning of euphemism used in English song .
3. To elaborate how the motives of Euphemism are practiced in Tana Toraja's society

D. Research Significance

The benefits of this research can be divided into practical benefits and theoretical benefits.

1. Theoretical benefits

- a. Provides additional insights into language learning, especially of euphemism which is contained in the ritual text of Rambu tuka' and Rambu solo' in Tana Toraja.
- b. Contributing knowledge in the development of science.

c. Adding thought input in an effort to improve the quality of education within language learning, especially the types contained in the ritual text of Rambu tuka' and Rambu solo' in Tana Toraja.

2. Practical benefits

a. This research is expected to be a practical reference for determining language learning plan especially the types contained in the ritual text of Rambu tuka' and Rambu solo' in Tana Toraja.

b. The results of this study are expected to help readers, connoisseurs, and listeners of ritual text in the procession rambu tuka' and rambu solo' in Tana Toraja.

c. The result of this study can be used as a reference for the next research related to types of euphemism in different language.

E. Research Focus

This study will focus on types of euphemism in English and Torajanese. In this study, researcher will determine the types of euphemism in English, then compare with the types of euphemism that found in the Toraja language. English data will be taken from songs and Toraja language will be taken from two kinds of ritual texts in Tana toraja namely rambu tuka' dan rambu solo'.

CHAPTER II

REVIEW OF LITERATURE

A. Previous Related Studies

Similar researches on euphemism have been widely conducted. And among them are euphemisms contained in songs, speech texts, and regional languages. Such as researches by Novi Dwi Gitawati (2012) with the title "Types Of Euphemisms Found In Articles Of Tempo Magazine. This study concludes that there are some types of euphemism in article of tempo magazine. They are shortening, circumlocution, remodeling, semantic change and borrowing.

Other studies also conducted by Cardova Efendi (2013) with the title

"Forms and Types of Euphemism Found On System of Tempo.Co And Yess Online.Com". This study concludes that there are 11 types of euphemism in the system of tempo.co. They are compounding, derivation, acronym, slang, loan words, particularisation, implication, methapor, methonym, irony, and litotes. While in yess online.com there are 9 types euphemism they are compounding, slang, loan words, particularisation, implication, methapor, irony, litotes and hypherbole.

Previous research that also examined the type of euphemism was research by Zubaidillah Fadqul Qorib (2018) with the title "The Use of Euphemism in Impression Criminal Patrol News in Indosiar". This study concludes that there

are: (1) abbreviated forms, (2) absorption words, (3) foreign terms, (4) metaphors, and (5) periphrasis.

Mohamed Mazen Galal (2014) with the title "Death Euphemism in English And Arabic: A Conceptual Metaphorization Approach". This study concludes that those conceptual metaphors almost match in both languages. In both languages, the target domain (death) is euphemized in terms of being better location, life, summoner, paying a debt, the final destination, journey of departure", loss, regrouping and joining, surrender and submission and sleep. However, the difference in metaphorization of death euphemism between the two languages does not lie in the generic-level primary conceptual methapors but in the emphasis, details and range of the specific-level complex metaphors.

Nuzulianda Ferina Purba, Meisuri Meisuri, Syamsul Bahri (2017). with the title" Euphemism in David Cameron's Political Speech in ISIS Attacks". The objectives of the study were to find out the types of euphemsim used in David Cameron's speech on ISIS attacks and the reason why the most dominant types were choosen. The study was conducted by applying descriptive qualitative method.The data were analyzed using the theory of Allan and Burrige (1991). The findings of the study showed that the types of euphemism used in David Camerons political speech about ISIS attacks were: figurative expression(28,8%) ,circomlocution (15,5%), ommision (13,3%), hyperbole (11,1%), understatement (8,8%) ,flippancy(8,8%), abbreviation (8,8%), borrowing (2,2%) and clipping (2,2%) . Figurative expression as the most dominant type used by David Cameron because it makes words in

speech more organized as a nice thing to be spoken in public in order to convince people.

Nuraidar Agus (2012) with the title “Bentuk Eufemisme Dalam Pertuturan Bahasa Bugis”. Explains about euphemism as one of everyday language patterns in Buginese society. This study use descriptive qualitative methods through triangulation; observations, interviews, and recording. In speech act theory, euphemism is known as one form of stylistic functioning to refine or make speech polite. Someone is necessary to use euphemism utterance in order to avoid misunderstanding in the acceptance speech of speaking partner. Actually, speech phenomenon of Buginese society gives priority to what is proper and polite that reflects their character, attitude, and behavior in daily life. Communication using euphemism is found in any forms which are suited with character and modus of speech like religious euphemism/magic, taboo euphemism, social euphemism, political euphemism, and so on.

Hiroshi Hasegawa (2005) with the title “Euphemism in English and Japanese”. uses contrastive analysis as well as considering the views on euphemism of Japanese English-language speakers and Australian Japanese-language speakers. This study investigates euphemism forms and functions of English and Japanese. This study concludes that the relevance of these three entities they are : euphemism, dysphemism and doublespeak, which can be utilised interchangeably according to the speaker's purposes, the different desirable semantic outcomes, and the inclusion of intermingled elements of communication settings. The outcomes of the research provide a valuable

means of establishing an understanding of how and why euphemisms are currently exploited in both Japanese and English. This is an area that has only been touched upon in previous educational research. The study concluded that promoting the contexts in which euphemism, dysphemism and doublespeak are used in social settings will potentially enhance the effective second/foreign language education

Based on the explanation above, the researcher conducted a different study. Where, in this study she examined the types of euphemism contained in Rambu Tuka 'and Rambu Solo' ritual speech in Tana Toraja. In making observations, researchers found different things about the types of euphemism in Rambu Tuka' and Rambu Solo' ritual speech in Tana Toraja. In connection with the explanation above, the researcher choose the title of this this study, namely: Types of Euphemism in English and Torajanese.

B. Theoretical Review

1. Language

Language is an essential aspect in human life. Where language is a tool used by humans to communicate with each other in different situations and contexts. Language is a representative of a culture and community group to communicate with each other in different situations and contexts. (Al-Khasawneh, 2018; 1).

In additional (Jesus Martinez del Castillo, 2015:1) stated that language is nothing but human subjects in as much as they speak, say and know.

Language is something coming from the inside of the speaking subject manifest in the meaningful intentional purpose of the individual speaker .Language has an interpersonal nature in which language serves as a speaker's attitude and as an influence on attitudes and behavior of the speakers. Language has expressive and informative function (Leech, 1982:205).

Based on the definition above, researcher concludes that language is an aspect that cannot be separated from human life where language becomes a tool in communicating or the process of conveying one's intention to the interlocutor.

2. Taboo

Taboo words are seen as words that should not be said because they can cause bad things for those who say them because they are considered either unethical or immoral. The taboo words were first introduced by Captain James Cook. It was found on his third trip logbook to Tahiti in June 1777. The taboo word is taken from the Tongan language "tabu.

According to Richards and Schmidt (2010, p. 582), taboo is words or expressions that are considered offensive or embarrassing so that their usages are discouraged in public space. In addition, taboo words are advised not to be used because they relate to behavior which will cause others to be anxious and embarrassed (see Trudgill, 2000; Wardhaugh, 2006).

Mbaya (2002) has stated that taboo words are any expressions which lack of morality, so they can cause offence in a conversation. Keturi and Lehmonen (2012) have explained that taboo words contain forbidden or offensive words which can trigger conflicts. In addition, Lehmonen has also said that the main purpose of using taboo words is to offend someone and make other people feel uncomfortable by any chance. Furthermore, when people use taboo words, it can reveal personal identity, character, and background of the speaker (Chaika, 1982).

Taboo is one study of sociolinguistics that has relation with culture and society. Taboo describes something prohibited, forbidden or interdiction things because it is not proper with the religion and custom in the society. Taboo words are prohibited to be uttered because they are improper and viewed as bad and rude language (M. Iqbal Alfarisi, 2014).

Taboo word is a bad word to use in front of public, because taboo word has its own rule which is not legal to use by people (Desak Gede, Yulia Kusumaningsih, 2019:23). In formal situation, the standard language is used. Standard language is the variety of language which has the highest status in a community or nation and which is usually based on the speech and writing of educated native speakers of the language. The formal language is also used in specific situations such as meeting, public speaking, seminars, and others.

From these opinions, it can be underlined that taboo is an implicit prohibition on something based on cultural sense that it is excessively

repulsive or perhaps, too sacred for ordinary people. Such prohibitions are present in virtually all societies

3. Semantics

Study of meaning is an important part of linguistics. It is normally referred to as "semantic". Palmer (1981:1) states that semantic as: "the technical term used to refer to the study of meaning and since meaning is a part of language, semantics is a part of linguistics" which is meant that semantic is a technical terminology that concern with study about meaning and because meaning is a part of language so that semantic is a part of linguistics. Basically, semantic derives from Greek words *sema* (n) means "sign" or "symbol" and *semiano* (v) means "to signify" or "to symbolize" (Djajasudarma 2009:35-37).

According to Hurford (2007:1), semantic is the study of meaning in language, whereas lexical relations describe relationship among word meanings. Semantics is one of the branches of linguistic that study is meaning. Hurford and Heasley (1984: 1) say that: "Semantics is the study of meaning in language. Because of this Semantics can not be separated from the so-called word."

Satriyo Nugroho Agung, Arining Wibowo, Tresno Tunggal Rahayu Wilujeng (2016: 3). Forwarded that semantics is the study of meaning in language. In linguistics, semantics is the subfield that is devoted to the study

of meaning, as borne on the syntactic levels of words, phrases, sentences, and even larger units of discourse. As with any empirical science, semantics involves the interplay of concrete data with theoretical concepts. Traditionally, semantics has included the study of denotative meaning, Semantics is appropriate to be used on investigating the meaning of lyrics of songs. Here semantics deals with the meaning of language used by people in order to convey their intended meaning of speaking or message of a language used, as Hasan cited in Satriyo Nugroho Agung, Arining Wibowo, Tresno Tunggal Rahayu Wilujeng (2016: 3)

Adisutrisno cited in (Nor Muhammad Husein 2019;11) that semantics is the study of meaning in language. It means the study of semantics must, therefore, include the concept of words, sentences, and utterances.

Based on definition above it can be concluded that, semantics is an important part of the field of linguistics that studies meaning including words, phrases, sentences, and utterances for human communication. The meaning of the things was came from many thoughts and many theories. Sometimes semantics uses associative meanings in a text or manuscript with the aim for beautifying the meaning of sentences in the text or lyrics.

4. Figurative Language

Figurative language is used in communication or performing arts as a medium for expressing thoughts and feelings and ideas implicitly rather than

explicitly. Emmanuel C. Sharndama and Jamila B. A Suleiman (2013;167) stated that Figurative language is a type of language that varies from the norms of literal language, in which words mean exactly what they say. Also known as the "ornaments of language," figurative language does not mean exactly what it says, but instead forces the reader to make an imaginative leap in order to comprehend an author's point. In other words, figurative language is parallel to plain language because of the underlying meaning that it carries.

according to Dzulqornain Ramadiansyah (2018;5), figurative language is a word or phrase that departs from every literal language which is very difficult to be understood by people because it has differentiation from its context and reality in meaning. While according to Rashid Mahmood (2014;212), figurative language is a type of language that uses words or phrases different from the literal meaning. It generally serves purpose of explanation, information, exaggeration or alteration and manipulation.

Based on the definition above, the researcher concludes that figurative language can be a form of language that starts from an ordinary word or sentence in the general form of the literal meaning of a word or sentence to create a general literal meaning and go beyond the literal meaning of words to achieve certain effects.

Further, Dzulqornain Ramadiansyah (2018;6) forwarded that there are several types of figurative language; simile, personification, metaphor, rhyme, hyperbole, allusion, irony, metonymy, assonance, consonance and so on. In

additional Khadijah Arafah (2016;24) stated several types of figurative language ; allegory, allusion, antithesis, hyperbole, irony, methapor,metonymy, oxymoron, paradox, parallelism, personification, simile, synecdoche, euphemism, and repetition. One part of figurative language is euphemism. Which is used in society because euphemistic words and expressions allow us to avoid the unpleasant things that might happen because of the things that we have been said.

5. Euphemism

A). Definition of euphemism

Euphemism is used by people that means to express something in polite language. The use of euphemism by the public that is in ritual speech of Rambu Tuka' and Rambu Solo' in Tana Toraja to avoid impolite phrases and change them into the polite expressions. This study aims to describe the type of euphemisms in English and euphemism in the Toraja language in the rituals speech of Rambu Tuka' and Rambu Solo'.

Harper (2013:430) provides an etymological explanation of the word 'euphemism' derived from Greek, composed of the word 'eu' which means good, and 'pheme' which means to talk. So etymologically,euphemism means speaking using good words. It is reinforced by the opinion of Leech (1982: 45) which suggests that euphemism is the use of more terms polite for a disrespectful term.

Merriam Webster Dictionary (2012) defines euphemism as the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant. It is apparent that the above mentioned definitions imply avoiding certain social situations which contain tabooed words and expressions.

Another opinion is given by (Sari, 2004:12) stated that euphemism has been existed throughout recorded history. It is used as an alternative to a dispreferred expression, in order to avoid loss of face; either one's own face or through giving offence. But in English, many of them called taboo terms are avoided because their use regarded as distasteful within a given social context .

Meanwhile, (Allan and Burridge in Laili Azkiyah, 2008: 23) mentioned that 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.

In addition (Wahyu Ernita Dewi, (2019:47) states that euphemism is the avoidance of words which may be seen as offensive, obscene, or somehow disturbing to listeners or readers and the the items which are being euphemized are often taboo.

From these opinions, it can be underlined that euphemism is a form of language, word, phrase, or other form that has a polite sense of value that someone uses in communicating directly or in writing to replace expressions that are considered rude and unacceptable by interlocutors.

b). type of euphemism

The forms of euphemism are very diverse. Some researchers disclose their findings on the kinds of euphemism from their researches. They argue that the forms of euphemism can be words, phrases, clauses, sentences, idioms, abbreviations, numbers, repetitions, and foreign terms, Lilimiwirdi (in Meci Fitriani, 2019).

Furthermore, Allan & Buridge (1991) divided types of euphemism into several categories, they are: (1) Omission, (2) Flippancy. (3) Remodeling, (4). Circumlocutions, (5) Clipping, (6) Acronym, (7) Abbreviation, (8) Figurative expressions , (9) One for One Substitution, (10) General for specific, (11) Part for whole euphemism, (12) Hyperbole, (13) Understatement, (14) Jargon, (15) Colloquial, (16) Loan words.

While Fujita (in Meci Fitriani, 2008) divided types of euphemism into two: positive euphemism and negative euphemism. These two types of euphemism derive from the impact and rate of politeness. Thus, positive euphemism is added a pleasant feeling and make the euphemistic items seem more important than they actually are. Meanwhile, negative euphemism is deflated

and diminishes the meaning of euphemistic item; make them less pleasant or neutral.

In addition, Warren (1992: 130-133) classifies types based on structural and semantic of euphemisms. There are four types of euphemism, they are : word formation devices, phonemic modification, loanwords, and semantic innovation.

c). Function of euphemism

The functions of euphemism are also various. Kate Burridge in Laili Azkiyah (2008) proposes 6 functions of euphemism, which are: (1) “to shield and to avoid offense” (the protective euphemism), (2) “to mystify and to misrepresent” (the underhand euphemism), (3) “to talk up and to inflate” (the uplifting euphemism), (4) “to reveal and to inspire” (the provocative euphemism), (5) “to show solidarity and to help the define the gang” (the cohesive euphemism), and (6) “to have fun and to entertain” (the ludic euphemism).

Wijana and Rohmadi in Bachriani (2018:435) present that there are 5 benefits of euphemism as follows:

a) Euphemism as a tool to smoothing speech.

This function is the most important function of euphemisms. The words used mean offensive, obscene, unpleasant, terrible, low connotation and must be expressed in another way, namely using more subtle words to avoid a conflict. Example: fat are replaced with big bone. By using polite and subtle speech to speakers, it can maintain self-image and can build a harmonious relationship with the interlocutor.

b) Euphemism as a tool to keep something secret in medicine.

The euphemism can be used to keep something secret, such as a disease that will cause something worries for the patient or the listener. Probably also because the diseases must be kept secret from others who are not entitled because it is very serious. Examples: cancer and syphilis, doctors often keep secret by mentioning just CA and GO abbreviations.

c) Euphemism as a tool for diplomacy.

Officials often pack their words in forms of euphemism in order to provide satisfactory answers so that things do not happen unwanted. Example: the expression of price increase in a press conference is often called "a price adjustment", in often, stating the proposal is "accommodated or considered" when the proposal is rejected, the police often say "to be safeguarded, lodged, questioned" to replace detention, arrested.

d) Euphemism as an Educational Tool.

In this case children are taught to use smoothed language by avoiding direct mention of words that have less polite value. Example: “defecate” into “poop”, “urinate” into “pee”. Then to name animals they also avoid the direct mention of it and replaced with onomatopoea as dogs were replaced by guguk, cats replaced pus, and goats replaced mbek.

e) Euphemism as a Tool to Resist the Dangers.

The use of a number of euphemisms is one of human effort to obtain peace, safety and prosperity. In the use of Malay, the word tiger and snake are replaced with grandmother and roots by people walking in the forest to obtain safety. In fact, in Java, rats are replaced with Den Bagus, while in Bali it is replaced with Jero Ketut, so they will not be disturbed by these animals. In the same case Laili (2012) found the functions of euphemisms at least 13 kinds, namely: hiding facts, showing respect, avoiding taboos, insinuating, showing concern, giving advice, exaggerating, showing evidence, information, avoid words that cause panic, disgust or trauma, accuse or blame, criticize, and warn.

5. Rambu Tuka' and Rambu Solo'

Indonesian culture including Tana Toraja culture in South Sulawesi is one of the areas that has variety of resources, both natural and traditional resources that always fill the space in traditional activities contained in Tana Toraja. Customs and traditions are very important for Torajanese. It can be

said that the people of Tana Toraja cannot be separated from the customs and traditions they live in. The customs and traditions that have been passed down by their ancestors are very highly respected in their daily lives. Terrance W. Bigalke in his book *A history of tana Toraja* (2005) stated that Tana Toraja is a living museum. A traditional culture that has been preserved for centuries. The Toraja tribe is a tribe that still adheres to the distinctive indigenous Austronesian culture. The majority of people of Tana Toraja will do anything to carry out their customs. This includes putting aside the religious rules that they profess (Regina Sheren Silamba , Lintje Kalangi , Jessy D. L. Warongan , 2016).

Culture is the uniqueness of the customs and traditions of each region that is held in high esteem, and even becomes its own pride and identity. Tana Toraja is one of the district that is unique and famous for its customs, Rambu Tuka (thanks giving ceremony) and Rambu Solo (funeral ceremony) (Sirajuddin, 2013). Cultural activities are still very actively carried out in Tana Toraja, where, in every ceremony of rambu tuka' and rambu solo' there is a person (tominaa) whose duty to greet guests using the high language of Tana Toraja or called kada tomina (bahasa tominaa).

Funeral ceremony or Rambu Solo' is a form of respect and affection from children to their parents, which is held in the afternoon when the sun begins leaning to the west and usually lasts three days to a week (Sikki, 1986). Bahasa tominaa is also a custom spoken in various thanksgiving ceremonial activities or Rambu Solo', for example at weddings or Rampanan Kapa', and

traditional housewarming events, or mangrara tongkonan. The thanksgiving ceremony Rambu solo' is held in the morning, before the sun leans to the west, and usually held only for a day.

a. Rambu Solo

Rambu Solo is a traditional death ceremony for the Toraja people which aims to honor and deliver the spirits of the deceased to the spiritual realm, which is to return to eternity with their ancestors in a resting place.

Where Roni Ismail (2019: 87) stated that Rambu Solo is a traditional death ceremony originating from Tana Toraja community which aims to respect and deliver the spirits of people who have died to the spirit realm. The deceased are believed to have moved from the "present world" to the "spirit world" to return to immortality with their ancestors in a place of rest.

b. Rambu Tuka'

Rambu Tuka 'is a word in Torajan language which literally means smoke that rises or its direction is upward, meaning that the offering smoke rises to the sky before the sun reaches the zenith. Rambu Tuka 'is also called aluk rampe matallo, the rites in the east. The rituals of rambu tuka are interpreted as a form of request to get blessings and all the necessities of life in this world. Some of the rites that are included in the Rambu Tuka 'are Ma'

Bua ', Merok, Mangrara Banua, and Rampanan Kapa' (Theodorus Kabong 2008).

The Tominaa language at the Rampanan Kapa' (wedding ceremony) is called Ma'parapa. Ma'parapa is an activity to calm everyone present at a wedding. Through the Ma'parapa text, the appeal, message, suggestion, will be quickly absorbed by the human mind and ready to be accepted because it offers rhythmic notation and a depth of meaning that makes the heart lulled by the text conveyed.

5. Kada Tominaa

Kada tominaa is one of the tradition of oral literature that still exists in Tana Toraja. The tradition of ritual speech is handed down orally from one generation to the next generation. Kada tominaa is expressed and narrated by traditional stakeholders or a group of people in each customary funeral or in thanksgiving ceremony in Tana Toraja. In addition, the use of language in ritual events in Tana Toraja is influenced by two aspects, namely social status, and position.

As oral literature, kada tominaa of Tana Toraja has its own peculiarities. The specialty is the expression that adjusted to certain interests according to the sound of the verse. It means that kada tominaa in Tana Toraja used as one of the expression media of Torajanese to communicate their life experiences or

specific interests to their fellow human beings in the district of Tana Toraja. Saryono (2006: 11) argues that communication is not possible without speech, and social networks are not possible to form a life together without speech.

In line with the explanation above, Suyitno (2010) revealed that as a cultural expression, cultural discourse - including the ritual speech of Tana Toraja - has a function as the cultural identity of Torajanese. Ritual speech in Tana Toraja is seen as identical to the traits and behavior of Torajanese. As a communication medium that contains messages in form of advice in speech form.

Kada tominaa is generally expressed and narrated using a metaphor. The metaphorical phenomenon in kada Tominaa can be seen from the use of figurative words in the form of symbols and parables which must be interpreted metaphorically, for example symbolizing a situation or nature of someone with something else, (Anastasia Baan (2015: 294).

Table 2 . Example of expression using metaphor

<p><i>Totangmerremme'rakka'na/</i> <i>/Tang mennoton tarunona/</i> (Orang yang tidak bertumpang tangan/ Orang yang tidak lepas tangan/)</p>	<p>Someone who always helps others</p>	<p>Metaphorical expression</p>
<p>na ombomo takinan gayang (telah muncul orang yang berkuasa)</p>	<p>The rich or the powerful person has come</p>	<p>Symbolic expression</p>

In addition, for Torajanese, the existence of kada tominaa is a cultural richness that reflects the lives of people. Thus, for the people of Tana Toraja, these cultural traditions are elements that are very close to their life behavior. In the development of cultural values in Rambu tuka' and Rambu Solo', can be found language expressions that are full of advice. The advice is conveyed both explicitly and implicitly. Implicit delivery means that the speech used a lot of form of figures in symbolism, comparison and parables. To understand the stated intentions, people must be able to interpret these utterances which are based on knowledge of culture of Tana Toraja.

C. Conceptual Framework

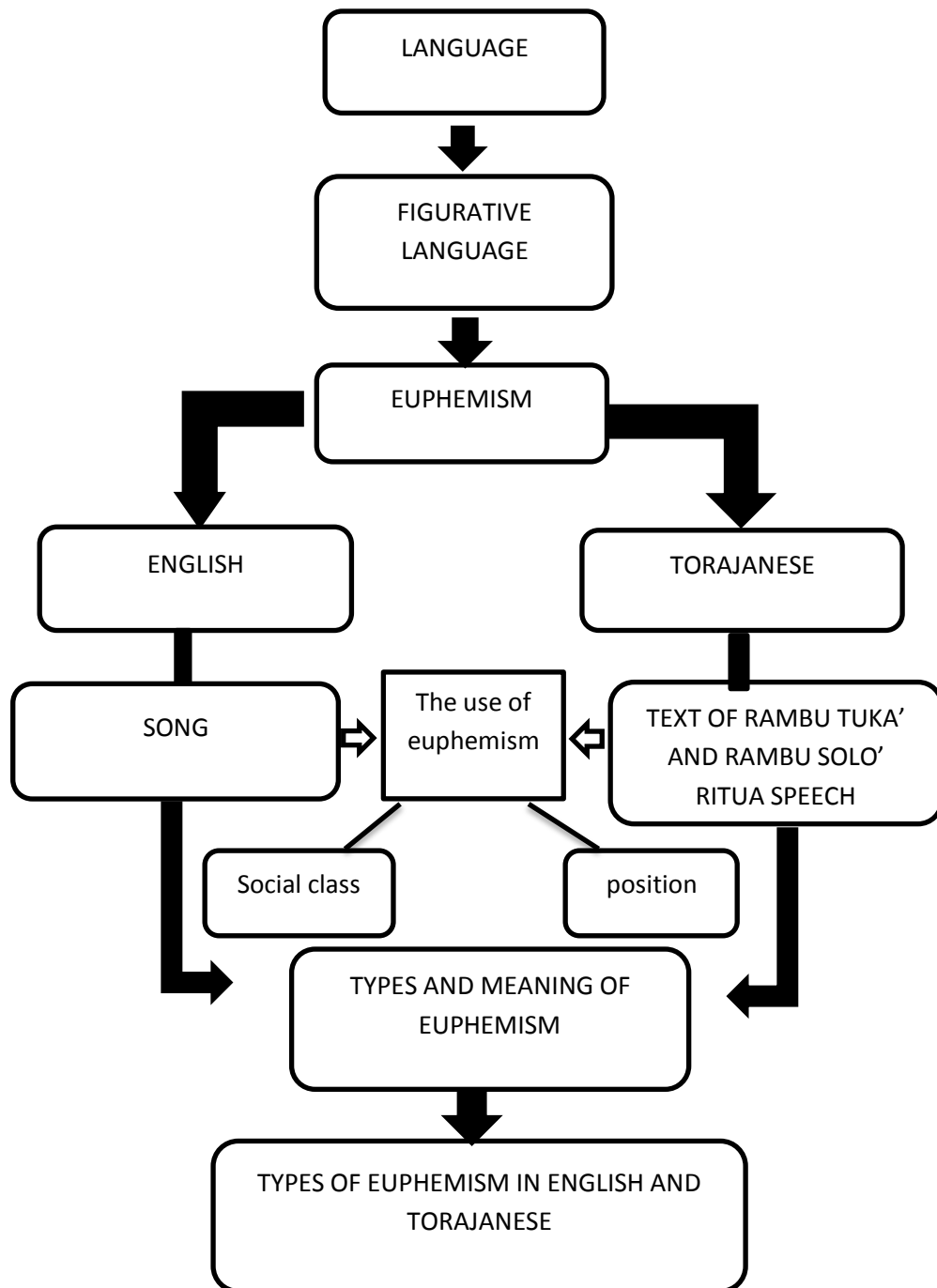


Figure 1.1 Conceptual Framework

Language is a communication tool that is owned by humans in the form of a sound symbol system that comes from a human speech or mouth tool. In conducting communication people usually use formal or informal language that depends on the situation and conditions.

Euphemisms are words or methods used in speaking to change expressions that have bad meanings and taboos. In this study, researcher focused on the types and meaning of euphemisms in English and Torajanese. The source of English data were taken from 4 songs about wedding and 4 songs about death. The titles of the 4 songs about wedding are : Beautiful in white by Shane Filan, Just the way you are by Bruno Mars, Destiny by Lovelyz, Endless love by Lionel Richie and four songs about death are See you again by Wiz Khalifa, Gunslinger by Avenged Sevenfold, So far away by Avenged Sevenfold, and Dark paradise by Lana Dei rey. Euphemism in Torajanese was taken from text of rambu tuka'(wedding ceremony) dan rambu solo'(funeral ceremony) ritual speech in Tana Toraja. And through documentation techniques, interviews with several informants, and studies references. In order to be more clear we can see the conceptual framework above.

CHAPTER III

RESEARCH METHODOLOGY

A. Research method

This research is qualitative research. Researcher used descriptive methods. The purpose of using descriptive methods is to describe the types, meaning of euphemisms and their functions in Rambu tuka' and Rambu solo' speech in Tanah Toraja. According to Sugiyono (2011: 29) descriptive method is the method used to describe or analyze research results. According to Lexy J. Moleong (2014: 2) qualitative research is research that does not use calculations or numbers. This research is also designed based on the principles of qualitative descriptive methods, which collect, process, reduce, analyze and present data objectively or in accordance with the reality in the field.

Moreover, researcher used the English song and ritual texts of Rambu Tuka' and Rambu Solo' in Tana Toraja as the sources of the data. Besides, they were obtained without any application of quantitative techniques. Therefore, they were going to be analyzed without any statistical approaches.