

LOCALLY TABOO WORDS IN THE CLASSROOM INTERACTION:

A CASE STUDY OF INTERMEDIATE STUDENTS

SKRIPSI

*Submitted in Partial Fulfilment of Requirements
for The Degree of Sarjana Pendidikan (S.Pd)
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ABSTRACT

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This research deals with the use of locally taboo words in the classroom interaction: a case study of intermediate students. It was intended to investigate the types and factors of taboo words in the classroom interaction. The method used in this study was qualitative research with natural design. The data were gained from the observation and interview on the use of taboo words by the students in the classroom interaction. There were ten students' recordings learning activities that had been transcribed into written scripts. The data collected were analyzed based on Batistellas' (2005), analysis model including data reduction, data display, and conclusion. The results showed that there were three types of taboo words realized on the student interactions, namely: vulgarity, epithets, profanity, and while another one (obscenity) was not used. Then, it was also revealed that there were three factors, encouraging to use taboo words, namely: to draw attention to oneself, to show contempt, and to be provocation. Best on the research finding it was not all types of taboo words were find in the students interaction.

Keywords: taboo words, classroom interaction, intermediate students.

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Medan, 19 February 2022

The Researcher,

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CHAPTER 1

INTRODUCTION

A. Background of the Study

Sociolinguistics is a study about social structure, social organizations, relationship between and within groups of people, and social behavior. In a broader sense, sociology studies about groups of people in society (family, clan, tribes, and nations), how they behave and affect each other. Therefore, sociology is the study of the arrangements through which people know, share, and affect one another's lives. This science explains the human ability to use language rules appropriately in different situations. Chaer and Leonie (1995), say that sociolinguistics deals with the detail of actual language use, such as descriptions of patterns of language use or dialect in a particular culture, choices of language use or certain dialects made.

Language is the most effective means of use by humans to communicate. Through a language someone can reveal various ideas and ideas in his mind for certain purposes. Language can also form a social group. The group always coexist is generally called society. Communicative capabilities are the ability to speak or the ability to use language in accordance with the functions and situations and norms of language use with the context of the situation and social context.

As a means of communication, language has several functions. Generally, people use language to communicate their intention to other. Specially,

language is used by people to convey messages or to send information in order to make the conversation activities run smoothly. In other words, language is functioned as a means to share information such as recent news, interesting activities and gossip. Moreover, Chaika (1982) also states that people use language to reveal or conceal personal identity, character, and background without realizing that they are actually doing so. Therefore, every person has their own to choose the language variation which can confirm one's identity. Some people may prefer to use language that has a strong impact when they are sad or angry. For instance, people to use that has a strong impact when they are considered as bad language which is actually inappropriate to use. One of ways to express their feeling is by producing taboo words. People usually produce taboo words to swear they are the strongest way to express their dissatisfaction. They sometimes emphasize people's real intention.

In general, the use of language in society must have the principle of politeness in language with the speech partner. This is in line with Allan's opinion (in Rahardi, 2005) which elaborate that in order for the process of communication between speakers and speech partners can run well and smoothly, between speakers and speech partners must prioritize the principle of good cooperation. More than that, he believes that good cooperation is one of the things that can be done by the presence of language politeness to the speech partner. One of the things that people pay attention to is to avoid any prohibitions/taboo in speaking. There are prohibitions and taboos in speaking because of their culture and beliefs. Not all sentences can be spoken in different contexts.

These prohibitions and taboos are referred to as accepted norms and culture. This fact shows that language and culture are two different things mutually influence each other, not least in the Alas society. The Alas tribe is one of the tribes that inhabit the South East Aceh Regency, Aceh Province. The Tanah Alas area is traversed by many rivers, one of which is Lawe Alas (Alas River). Most of the Alas tribe live in rural areas and live from agriculture and livestock. In daily interaction, the Alas tribe has its own language, namely the Alas Language (Cekhok Alas). This language is a language is a family of the Austronesian Kluet tribe in South Aceh district also uses a language that is almost same as the Alas tribal language. This language has many similarities in vocabulary with the Karo language spoken by the Karo people in North Sumatra Province. Language used by the Alas people are influenced by cultured and mindset Alas community. This is in line with the opinion of Chaer and Leonie (2010) who states that language is part of culture. Language and culture are two systems inherent in humans that influence each other.

Taboo or abstinence is a strong social prohibition against words, objects, actions, or people that are considered undesirable by a group, culture, or society. According to Ullman (1970) said “The meaning of taboo branches off into two” opposite direction. One the other hand it means to sacred, consecrate: but one other hands it means uncanny, dangerous, forbidden and unclean”. While Akmajin (1998), states that taboos are words that cannot be deserves to be said in society, and the use of taboo words should be avoid or at least we do not use it in the association in society. A person will adapt the way they speak to their social

situation. An individual, for example, will speak differently to a child than he or she would like to their college professor.

Taboo terms were firstly introduced by Captain Cook in the late 18th century when he was sent to Tahiti. According to Allan and Burridge (2006), taboo or known as *tabu* is a Tongan term that denotes a person, object or act which is dangerous and therefore it must be avoided. In every culture, there are both taboo act which are things that are not supposed to do and taboo words which are things that are not supposed to say. Both are related to each other because some taboo act have corresponding taboo words, while others do not (Fairman, 2009). The example this case is the act of incest which is known as taboo so is the *mother**ker* that denotes incest activity. However, there are other words that are considered as taboo while the action they denote is not considered as taboo. When people talk about sex it is often considered as taboo while the act itself is not forbidden if it is done by the appropriate person in suitable place and time. Therefore, words that are related or linked to taboo act will automatically become taboo words (Allan and Burridge, 2006).

The existence of taboo words can be seen from various source as in movie, song lyrics, and television shows. The existence of various taboo words in those sources is caused by the fact some people believe that employing taboo words is an appropriate way to express a strong feeling and emotion, especially in the form of swearing. Taboo words in the form of swearing are not only uttered to express anger and emotive feeling but also uttered express friendliness, familiarity, or identity among communities.

There is an assumption that taboo words are mostly spoken by lower class educational background because it is believed that educational background influence the way people speak. The way people speak is an indicator of their social background. On the other hand, this assumption is somehow incorrect because people with good educational backgrounds sometime still use obscene and offensive language in their conversations. When people say taboo words whether they are educated or uneducated, there must be a reason behind it. Some people don't just say taboo words because they want to. Sometimes they say taboo words for specific purpose such as attracting other people's attention or to show their disdain. Swearing is in most people's repertoire. Unlike language in general, it is not usual sense, but is drawn from peers, parents or the media. With the use of swearing that often occurs in interaction between students which result in a commotion and disrupts the student learning process.

The used of taboo words in education was also found in students at SMP Negeri 1 Kutacane which caused several problems in the learning process, such as disruption of the continuity of learning due to student quarrels resulting from the used of taboo words in their communication interactions. In addition, the use of taboo words in communication is an inappropriate action in communicating which will later lead to disputes because of the use of words that should not be spoken in daily communication. This was certainly a problem that needs to be addressed because the school should not be a place for students to lead knowledge instead of being the cause of students' lack of skills in communicating.

Based on the background about, the researcher was interested to analyze the use of locally taboo words in the students' classroom. Then, this research was entitles "Locally Taboo Words in The Classroom Interaction: A case Study of Intermediate Students".

B. Scope and Limitation

In this study, the researcher focused on sociolinguistic study which was limited on the use of locally taboo words in the classroom interaction.

C. Formulation of Study

Referring to the focus of the study above, the research problems were formulated as follows:

1. What were types of taboo words used by the students in the classroom interaction?
2. Why the students used taboo words in the classroom interaction?

D. Objective of the Study

In line with the research problems above, the objectives were outlined below:

1. To investigate the types of taboo words used by the students in the classroom interaction.
2. To describe the factor of the students in using taboo words in the classroom interaction.

E. Significance of the Study

The results of this research were expected to give some theoretical and practical advantages as elaborated as the followings:

1. Theoretically, the research findings give additional information to the other linguistic researchers. Through this research, the readers was gained new knowledge about taboo words especially about the types of taboo words and their functions. Moreover, the readers will be able to understand that taboos are bad form of language that cannot be spoken in any situation.
2. Practically, the results of this study are beneficial for those in the followings:
 - a. For the teacher: encouraging them in managing the better classroom interaction among the students.
 - b. For the student: getting more aware to experience better classroom interaction.
 - c. For other researcher: inspiring and motivating them to conduct further in-depth analysis of students' speaking ethics in the classroom interaction.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

1. Taboo Word

A taboo word is a part of language and a product of society. Thus, since the term of taboo, either in language, action or view, usually relates to something unacceptable or intolerable in society, either in the form of action, view or belief, taboo words also have close relationship to the value in the society. As explained by Lehtonen (2000) that:

Meanings, values and views find their concrete form in institutions, social relation, belief systems, custom and habits, and the usage of the material world and its objects. Together all these things form cultures. Cultures contain map of meanings...these maps of meaning are not located only in people's head but also gain tangible material forms in those activity and behavioral models, the adoption of which we can prove as belonging to a certain culture. It is precisely through the networks of different maps of meanings and symbols that we enjoy, suffer, love, hate, know, evaluate and understand.

Furthermore, Lehtonen (2000) describes that language can be a very important factor in group identification, group solidarity and the signaling of difference. Thus, language is much more fundamental than solely a means to communicate messages concerning 'reality'. Language is not more tool used when a message needs to be sent to a recipient, but is an inseparable part of being human. It is born within the interaction of people. It is practical and inter-subjective consciousness. Language and its meaning are seizing reality, a changing but relatively clear-cut *presence* of the world.

In etymological terms, the word 'taboo' has its roots in Polynesian societies and generally refers to something that is socially, culturally, or religiously forbidden. Certain words in all societies are considered taboo. These special, "informal lexemes have been basic to our linguistic behavior for as long as we have been competent speakers" (Dumas and Lighter, 1978). These taboo words are a valid and indispensable part of language reflecting culture and the bodies are more likely to be regarded as taboos than others are.

Taboo words are seen as words that should not be said because they can cause bad things for those 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*". After that, the term was written in English (taboo) by him in July of the same year (see Allan and Burridge, 2006). In most societies, the most severe taboos are associated with words connected with sex and sex views of society. It is basically a universal phenomenon that certain parts of organs, "closely followed by those connected with excretion and the Christian religion" (Trudgill, 2000). Many taboo words heard in society today fall into a number of categories including taboo, obscenity, profanity, blasphemy, vulgarisms, and expletives and cursing. While the terms are distinctively different, they can be all subsumed under the general umbrella of taboo.

1.1 Function of Taboo word

Though taboo words are words that should be avoided in open conversation of polite and formal contexts, this type of word, as with others types of words used by people to communicate, has its own functions. In the society, one of the common circumstances in which people find obscene language use is amongst good friends. What is more, taboo words can play in defining a social group, a quality they share, incidentally, with items or slang, with which obscenity might usefully be compared (Robson, 2006).

Taboo words are usually uttered because there is a reason behind them. According to Wardhaugh (2006), taboo words are disregarded in particular occasion because they have several functions such as to draw attention to oneself, to show contempt, to be provocative, and to mock authority. To give a clear explanation of the functions of taboo words, below is a brief description of the function completed by examples in conversations.

a. To Draw Attention to Oneself

Sometimes people utter taboo words in order to get the attention from the listener. Mc Edward (in Mc Guire 1973) explains that the speakers should gain the interest though the use of strong, powerful language whose connotation can stimulate an instant reaction from the audience. Therefore, people use taboo words which are believed to have power in gaining listener's attention because of its strong connotation. The explanation below is the example of taboo which function to draw attention to oneself.

Sol : What the *f*k* are you doing? The fucking car just died.

Cheddar : I told you stupid-a*s n*gg*s no to be doin' that shit

In the conversation above, Sol tries to draw his friend attention because he feels that his friend is afraid that he will be caught by the police. So, he yells to his friend by saying “*what the f*k are you doing?*” in order to get the attentions so that his friend can calm down.

b. To Show Contempt

The use of taboo in conversation between two people can also means to show contempt. According to *Oxford Advance Learner's Dictionary* (1995) *contempt* means the impression in which a person or may be something is totally useless and cannot be regarded. In other words, when someone tries to show contempt by using taboo words, he or she will insult the addressee by uttering words that can offend their pride. Here is the example:

Cheddar : I told you stupid-a*s n*gg*s not be doin' that shit

Sol : that rifle ain't mine. I don't want to go jail.

In the conversation above, it is clear that Cheddar's utterance using taboo word *ass n*gg*s*, is functioned to show contempt because he feels angry at Sol. Cheddar think that Sol brings a rifle which is actually not his belonging. The taboo word “*n*gg*s*” is another form of the word *n*gg*r* which means to insult black people race.

c. To Be Provocative

When someone utters taboo words, he or she may have an intention to provoke a certain response such as violation or anger from others. This is in line with Rotwell (in Fitzgerald 2007) who says that verbal obscenity can be the most efficient symbolic process offered to protesters intended for inviting chaotic reaction. Taboo words are considered successful when the response is suitable with the speaker's expectation. Here is the example in the conversation.

Jimmy : I told you not to f*kin' sign me up. What the *f*k*?

David : you wanna fight me now, huh?

In the conversation above, Jimmy feels angry to David since he signs Jimmy up to a rap battle without his permission. Jimmy feels annoyed with David's act so that he utters the word *fuck* to provoke David's anger. David seems angry and he wants to fight with Jimmy. In this conversation, Jimmy successfully provokes David's anger.

1.2 Type of Taboo Word

According to Batistella (2005), there are four types of taboo words. They are; epithets, profanity, vulgarity, and obscenity. Each of them is elaborated briefly as the followings.

a. Epithets

Epithets are characterized by the existence of several type of slur, such as *bitch* and *fag*. Other references that are included as epithet are connected to race, ethnicity, gender, sexuality, one's appearance, and disabilities such as *n*gg*r*, *m*dg*t* and *r*t*rd*, *mother**ker*, *t*t-man* (Batistella, 2005). Jay (in Doyle 2006) defines epithet as a short but strong blast of passionate language which is triggered by frustration or anger such as *son of b**ch*. Here is an example of epithet in a conversation.

Jimmy : What's your problem, *b**ch*? Don't kick my clothes!

Don't *f**king* judge me! Why don't you grow up!

Stephanie : Stop it!

In this conversation, Jimmy uses taboo word *b**ch* to annoy his friend who makes him feel troubled. Since the word is uttered with frustration or anger, it become emotional language. Therefore, Jimmy uses the word *b**ch* as an expression of anger and also to insult his friend.

b. Profanity

According to Batistella (2005), profanity can be categorized as religious cursing because it usually includes the foul-mouthed use of what is considered to be sacred. Being more detail, Jay in Doyle (2006) describes profanity as the expression involving the use of religious terms in a profane, secular or uncaring manner. The aim of the speaker is not vilify God or anything connected with religion but it may be used to express emotional response to certain motives. The

words that belong to this type are *J*s*s Chr*st*, *h**l*, *d**n*, *godd**n*, for example, the words *J*s*s Chr*st* in the following dialogue.

David : Wait...Greg Buell. He went to our school right?

Jimmy : You, I got to save up some money and get the *h**l* out of here. This *s**t* is ridiculous.

In this conversation, Jimmy uses the taboo word “*h**l*” when he talks to David who asks him whether Greg Buell is the guy who lives under the same house with Jimmy’s mother is their friend at their school. Then, Jimmy confirms the question and utters the word “*h**l*” to emphasize that he wants to quit from his mom’s house since he think that living his mom’s boyfriend ridiculous.

c. Vulgarity

Vulgarity and obscenity have the same reference especially to words or expression that contain sexual anatomy and excretory function in a rough manner. (Batistella, 2005). The difference between vulgarity and obscenity is usually related to the level of prurience. In other words, vulgarity demonstrates the raw expression of street language (Jay, in Doyle, 2009). Moreover, Jay (in Mercury, 1995) asserts that vulgarity is used to humiliate or bring down the thing or individual referred to or described. The words that belong to this type are such as *a*s*, *t*t*, *c**k*, *d**k*, and *c**t*. an example of this type in the utterance can be seen in the following.

David : come on man, bring you’re *a*s* onstage. We ain’t got all Day. All right, all right. Enough of the fanfare.

Audiences : (cheering)

In this conversation, David uttered the word *a*s* when he calls one of his friend, Jimmy to come to the stage. He utters the word “*a*s*” to draw Jimmy’s attention so that he will pay attention to his word.

d. Obscenity

Obscenities refers to expressions that are prohibited from public use since they involves repulsion to the sense, abhorrent, impolite and detestable to morality (Jay, in Doyle, 2009). Moreover, according to Batistella (2005) profanity is defined as words or expression which involve sex differentiating anatomy or sexual and excretory function that usually uttered in rough manner. The words that belong to this type are *f**k* and *s**t*. here is the example in a conversation.

Sol : You flipped it on him

David : You go it, man. You’re *f**kin*’ genius just make sure you
Serve this clown in the next round for me.

The word *f**k*’ in the conversation belongs to obscenity type because it characterized sexual activity. However, in this conversation the word *f**kin*’ does no actually means “to have sexual intercourse” but it is used to intensify the word “genius”.

1.3 Reason of Using Taboo Word

Taboo words are the variation of language used by people in their daily life. Usually, people used taboo words to express their feeling specifically bad feeling. For example, when they are getting mad to someone, disappointed, dissatisfaction, etc. They will use taboo words for the certain reason. According to Allan & Burridge (2006), taboo refers to a term that denotes a person, object or etc. which is dangerous and therefore it must be avoided. In addition, taboo language is language variation used by people to show their feeling such as angry, disappointment and dissatisfaction. People usually produce taboo words because it is the most powerful ways to express their dissatisfaction. They sometimes emphasize people's real attention.

Sumarsono (2007), explained that based on psycho motivation, taboo words divided as three kind. Namely the presence of something scary (taboo of fear), something that makes you feel bad (taboo of delicacy), and something that is not polite and inappropriate (taboo of propriety).

a. Taboo of Fear

Taboo of fear is something that have a power and have something scary and believed can haunt someone's life is a kind of this taboo. Use some name of god, sacred things, and some malediction words are kinds of taboo of fear. For example "go to the hell, die, and damn".

b. Taboo of Delicacy

This taboo contain about some kind of taboo which make bad feeling in someone's thinking and make other become embarrassed because this kind of taboo use same name of disease, weakness, and lot of disgusted thing from human bodies. For example: blind, gooks, shit.

c. Taboo of Propriety

This kind of taboo related about gender, some parts of body and other insulting words that rude or forbidden to say. For example people usually say fuck, tits, and balls. Not only that this kind of taboo use some rude word like name of animals like bitch. This is a kind of taboo that have so rude power.

2. Taboo Words for Alas Culture

Alas language is the language used by the community in the land of Alas (South Aceh). This language is closely related to Kleut (South Aceh), Julu's language in Singkil (Aceh Singkil), Pakpak, and Karo language in North Sumatra. The base language has three dialects, namely upstream dialects used in Badar Subdistrict, Downstream Dialect in Babel Subdistrict, and the Central Dialect used by the community in the District of Babussalam and Lawe Alas. The difference from all three dialects is only very few. When viewed in terms of intonation, the use of base languages in Badar subdistrict is finer and seems soft,

whike in the region of Babussalam subdistrict, Lawe Sigala-gala, a little impressive gentle. Furthermore, in Babel subdistrict, it is harder/rough.

There is no reason that the basic type of base language is so more about writing about meaning of words that arise because of affixing attachments. The term affix has often been discussed by linguists. Many linguists suggest the meaning of Affixes. One of the meanings of affixes is stated, “What is bound by grammatical units in a word is the subject matter, which has the ability to attach to other units to form new words” (Keref, 1987). Furthermore, the terms is also known as the process of attachment to the basic words or complex words. The meaning of the affixation is the meaning that arises because of the attachment to a word. Like the languages of the world in general, the basic language also has five types of affixes.

According to Zulfikar Arman as one of the elder figures of the Alas language, alas language is also found the levels of language, although only a few words. It can be seen in the following examples.

Smooth	Moderate	Rough	Means
Medaun	Mangan	Numbal	Eat
Kandu	Kemin/Kenin	Kau	You
Batang ruang	Bilek	Kasmedem	Bedroom
Nadingken	Mate	Munggil	Dead
Laus	-	Ngkerap	Go
Metempat	Kawin	Mejudu	Married
Mebahan	Nang-nang	Mbelin tuke	Pregnant

The use of taboo words above is distinguished by the situation or environment of the user. Delicate language is used for official traditional ceremonies or when talking to elders or respected people. Language is usually used in ceremonies with people of equal or lower level or sometimes it is also used for certain people who are being scolded or hated.

Different cultures have different ways to define taboo words, it is possible that this also applies to the Alas language, where the Alas people in their daily communication between communities are full of strong custom and culture or also called "Pantang Kemali" in the Alas language. So that things that they like to be heard or said are taboo in Alas society's daily life. Such as using the word "kau" to an older person is considered rude or taboo, the word "kandu" is better used so that it shows politeness in speaking.

After understanding about the culture which supports taboo words usage, people have to know about taboo words reflected in swear words usage and this is the relationship between taboo words with swear words and definition of swear words.

3. Language Use in Classroom Interaction

Politeness is the way we speak in showing respect for others. KBBI (1990) provides an understanding that polite means: smooth and good (his manners, demeanor); polite; patient; and calm. Politeness, in a broader context, is not referred to language politeness only but also refers to nonverbal aspects such as behavior, facial expressions, and tone of voice. In this case Lakoff (1975) defines

politeness as a treatment that reduces shifts in an interaction. This means that politeness is the goal for avoid conflict. In the context of language politeness, Omar (2000) related it to the use of everyday language that is not cause anger, anger and offense on the part listener. Such a situation will create an atmosphere harmonious relationship between speaker and hearer.

We have to be able to adjust to who we are to speak, where to speak, when to speak, and how we speak. In KBBI, speech; stories, etc.; and narrative is: process, action, why of telling. (KBBI, 1990) this show that even though someone has spoken by using beautiful and alluring words but because the speech is not correct or the way of saying it is not right, the speech is not well received by the partner he said. For example, when the teacher gives a reward (gift) to the students who answer the question correctly, this is a prize for you, please take it. But the giving of the gift was done in a rude manner and the expression didn't show friendly. This will give a less impression fun, and can even be counter-productive in learning. So, polite speech is not only the language aspect that take precedence, because the narrative or the way of speaking must also be polite, so that the purpose of the speech can be conveyed in accordance with speaker's expectations.

Keraf (2006) says what is means by politeness is to reward or respect the person who is invited speech, especially listeners or readers. Respect here is not means to reward or create pleasure through words, or use sweet words according to with pleasantries in civilized society. No that! Respect and style are manifested through clarity and brevity. This shows that conveying something clearly means

not making the interlocutor blackmail sweat to find out what the speakers wrote or said. Abbreviation can be achieved through efforts to use words efficiently. This shows that the teacher in the speech learning process conveyed to students should not convoluted and long, so it will be confusing students and will make it difficult for students to catch the lesson.

Politeness, decency, or ethics are procedures, customs, or custom prevailing in society. Politeness are rules of behavior that are set and mutually agrees upon by a certain in society so that politeness becomes preconditions agrees upon by social behavior. Therefore, this politeness is usually called “manners”. Politeness can be shared into three, namely politeness in dress, politeness in action, and politeness of speech. Except for dressing, the last two politeness not easy to specify because there is no standard norm that can be used for both types of politeness. In politeness dress (dress, dress up), dress modestly in school avoid clothes that can stimulate friends especially the opposite sex, such as see-through clothing, revealing parts of the body that are generally covered, and skirts that are too small or split to high.

From this description, we can say that conveying the expression/speaking is in speaking with smooth, kind and polite in verbal communication interactions or procedures as well as the rules in speaking can be seen in the interaction between several communicating parties. Therefore, in order to realize polite communication, both verbal and non-verbal, verbally, we need to understand good language procedures. Procedures language is very important to be considered by

the participants of communication (communicator and communicant) for smooth communication.

B. Relevant Study

There were some relevant studies that relate to this research. Firstly, the study conducted by Nicolau (2016) in the journal of Indonesian Journal of English Language Teaching, BINUS School Simprung, Jakarta, Indonesia. The research entitles “Swear Word among Young Learners: A Case Study of the Elementary Students”. The tools employed to gather the significant data were the following: like scale survey, open-ended survey, data elicitation from drawings, and finally interviews. The finding revealed that the most frequently used swear word were related to intellectual based terms and religions; anger was the primary reason for the young learners to swear to someone; the use of acronyms was commonly explored to tone down the offensiveness of the swear words, and moms were the highest contributors for the young learners to learn how to swear.

The second conducted by Wiwin & Aziz (2019) in the journal of English Education Journal (EEJ), Syiah Kuala University, Banda Aceh, Indonesia. The research entitles “Taboo Words in Devaya, A Language in Simeulu Island, Aceh Indonesia”. The theory used by Miles and Huberman’s Framework (1984), namely data reduction, data display, and conclusion: drawing/verification. The results of this study were (1) taboo words related to sex, (2) taboo words related to the natural function the human body, (3) taboo words related to the sexual

activity, (4) taboo words related to misconduct, (5) taboo words related to deficiency, and (6) taboo words related to animals.

Thirdly, the study was performed by Wibowo (2008). Her thesis is entitled “A Study of Taboo Words and Euphemistic Expressions of Ali G Film”. The research finding of her study has produced some conclusions: there are three general types of taboo words. A brief simple explanation of the classification is a following: taboo words were divided into these following items: (1) taboo obscenity, (2) taboo profanity, and (3) taboo vulgarity. Taboo which were expressed in Ali G film indicate that some things is forbidden because it is embarrassing, impolite, and because of social customs; it may be considered as unclean or dangerous.

Related to the previous researches, it seems that the present study tends to make the almost similar case but they are certainly quite different. Similarly the three researchers above and the current researcher have the same focus, namely locally taboo words in the classroom interaction. Meanwhile, the difference is in term of the research data source that the three previous studies tool several ways to find out the taboo word in the classroom interaction. But, in this study, the researcher was analyze the locally taboo word in the classroom interaction. The similarly between this research and the relevant study above are to investigate what are the types of taboo word and the reason used of taboo word. On the other hand, they are having the different participant and the places as the difference of this research and relevant study.

C. Conceptual Framework

Learning is a process, action, way of teaching or teach, or anything about teaching situation learning, namely the environment in which the learning process takes place includes all the factors that affect students or processes learning such as the teacher, the classroom and the interaction within it, and etc. It emphasize that learning situation greatly affect students in the learning process and interaction in learning also have a significant influence very large. This research aims to investigate two important point of the objectives the type of taboo words and the reason of the students in using taboo words in the classroom interaction. This research is conducted with sociolinguistic approach, considering that sociolinguistic is the study of the ways people use language in social interaction. In brief, the conceptual framework of this study is figured out below.

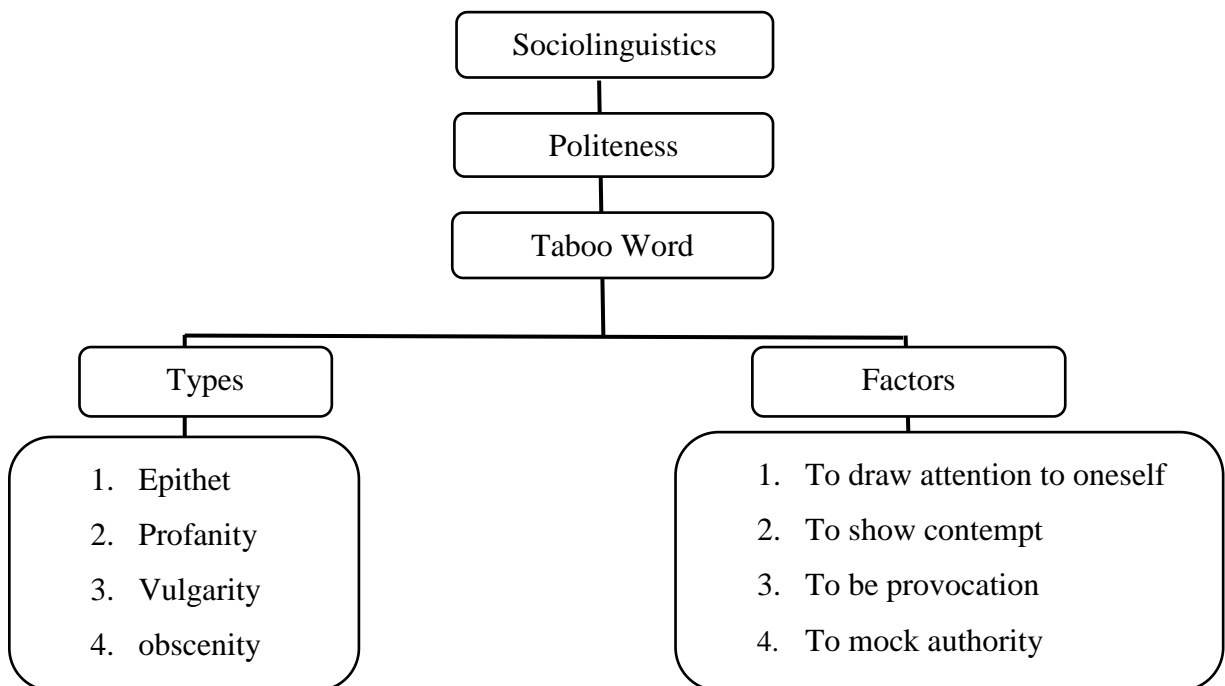


Figure 2.1 Conceptual Framework

CHAPTER III

METHOD OF RESEARCH

A. Research Design

This research was conducted by using qualitative method with natural design. It was the knowledge gained from observation or experiments based on experience. Bodgen and Taylor (in Moeleong, 1991) stated that qualitative method is the research procedure which results in descriptive data including written and oral words from the object of the study. In conducting this research, the researcher applied descriptive qualitative research design. The researcher used this method because she wants to get the description of the words and the utterances which are considered as taboo word.

B. Data and Source of Data

Research data are taboo words used by students in class interaction. It was obtained from the interaction between students in the class at level 8 students during the English language learning process.

C. Research Instrument

Research instruments have an important role in this research. Researchers used evidence of student conversations both orally and in writing, and supported by videos of the student learning process as a tool to collect the data needed in this

study. In the case study, the research instrument was carried out by the researcher himself. In other words, the researcher is the main key of this research instrument.

D. Technique of Data Collection

This research uses observation and interview techniques to collect data. Observation is a data collection method in which researcher records information as they witnessed during the study (Gulo, 2002). In this observation, the researcher uses the non-participant type, namely the researcher only observes the situation directly on the uses of taboo language during interactions in the classroom, but the researcher was not active and participates directly (Usman, 1995). Then, an interview was a conversation with a specific purpose. The conversation was carried out by two parties, namely the interviewer who asked the question and the interviewee who gave the answer to the question (Meleong, 2010). The main characteristic of the interview is face-to-face direct contact between the information seeker and the resource person. Through this interview, the researcher explores the data, information, and information framework of the research subject. The interview technique carried out was a free guided interview in writing, meaning that the questions asked are not fixed on the interview guide and can be deepened or developed according to the existing situation and conditions. The steps taken by researchers in data collection were as follows:

- 1) Researcher determine the meeting schedule to conduct the research.
- 2) Researcher observation and recorded the learning activities in the classroom by focusing on the use of taboo words.

- 3) Researchers conducted unstructured interviews in writing to students about the reasons of using taboo words.
- 4) Transcribing the recording data into the written forms
- 5) Tabulating and categorizing the data collected to be analyzed.

E. Technique of Data Analysis

After collecting the data, the data were analyzed by using the model of Miles & Hubermann (2004) that involves: (a) data reduction, (b) data display, and (c) conclusion. Each step is explained briefly as follows:

1. Data Reduction

The first of data analysis was data reduction. That was the process of reducing data that occurs repeatedly. Reducing data means summarizing, choosing the main thing, focusing on the important things, finding topic and forms. At this point, the researcher obtain data from conversation which were considered as taboo. Thus, irrelevant data was removed and the useful ones included. Otherwise, the data was reduced. The researcher interviewed 2 students as data samples, one female and one male. It was showed the differences in the used of taboo words between boys and girls.

2. Data Display

The display was the second step of data analysis. It was the process of displaying data in tabular form and using check marks to analyze the data so that it was easy to understand. Looking at the data displays helped the researcher to understand what were happening and what to do. In this study, the researcher used tables and checkmarks to display data displaying were most commonly used in qualitative research.

3. Conclusion

The last step of data analysis was making a conclusion. In this step, researchers started to see what kind of data they were, classifies them in to the same codes, and matches with the categories of data analysis. Then, she continued to provide explanations and descriptions of the research data displayed. Finally, the researcher got the research findings and led to formulating the conclusions.

F. Trustworthiness of Study

This research requires several ways to improve the validity of qualitative research data so that it was accounted for and verified. Moleong (2005) stated that in the qualitative study, there are 4 types of validity criteria, namely: (1) credibility, (2) dependability, (3) conformability, and (4) transferability.

1. Credibility

The credibility of the data was intended to cause the data collected according to the truth, there were several techniques to get credibility, including triangulation source, member checking, the extension of the researcher's presence in the field, peer discussions, and checking for the adequacy of references. Then, the researcher did member check to achieve credibility of this research. Member check was a strategy for the validity of the result. It was achieved by doing confirming and explaining the research data.

2. Dependability

This criterion is used to safeguard caution, especially if there is a possibility of errors in the collection and interpretation of data. So, the data can be accounted for scientifically. Errors are often carried out by humans themselves, especially research due to limited experience, time, and knowledge. In this study, the researcher conducted a dependency test by auditing of the entire research process. It is also carried out by an independent auditor or supervisor to audit the overall activities of researcher in conducting research.

3. Conformability

Testing conformability means testing the results of research, related to the process carried out. If the research were function of the research process carried out, then the research met the conformability standards. Therefore, the

researcher conducted the conformability test together with the dependency test by the supervisor.

4. Transferability

In this study, transferability was useful as a question relation to the transfer value that can still be applied in other situations. For researchers the transfer value was very dependent on the user, so that when research can be used in different contexts in different social situations, the transfer value can still be justified. Then, to make other people were easy to understand the results of this qualitative research, the researcher would be possible to apply the results of the research. In compiling this study, the researcher provide gave a detailed, clear, systematic, and trustworthy description. Thus, the readers become clear about the results of this study, so they can decided whether to apply the results of this study elsewhere or not.

CHAPTER IV
RESEARCH FINDING AND DISCUSSION

A. Research Finding

After collecting and analyzing the data on the used taboo words by the student in the learning interaction, the researcher arrived at the research findings as an answer to the research problem. The research problems are: 1) What were the types of taboo words used by the students' in the classroom interaction? 2) Why did students' used taboo words in the classroom interaction?

1. Type of Taboo Words

Looking at the research data found, the four types of taboo words as proposed by Batistella (2005) were not realized in the learning interactions of eighth grade students at SMP Negeri 1 Kutacane. There were only three categories realized, namely epithets, profanity, and vulgarity. Meanwhile, the last type obscenity were not used. Furthermore, the table below describe the occurrence and percentages of taboo words

Table 4. 1

The Occurrences and Percentages of Types of Taboo Words

No	Type of Taboo Words	Occurrences	Percentages
1	Vulgarity	32	62 %
2	Epithets	14	27 %
3	Profanity	6	11 %
4	Obscenity	0	0
	Total	52	100%

As displayed in the table above, there were three types of taboo words used by students when interacting among them in the class as stated by Batistella (2005). The most dominant types of taboo words was vulgarity at 32 occurrences with percentage at 62 %. Secondly was epithets type of taboo words at 14 occurrence with the percentage 27 %. Thirdly, it was followed by profanity with 6 occurrences with the percentage 11 %. Then, the last obscenity type were not found in the student learning interaction.

a. Vulgarity

Vulgarity, in the sense of vulgar speech, can refer to offensive or obscene language. The most associated word with verbal vulgar form is “condemn”. One can see that what is considered taboo or obscene revolves around several dimensions of human experience that are there is logic behind the use of profanity. One of the most common vulgar term used in the English language is “fuck”. This type of taboo word is according to the research data below:

Data 1

MA : *Amek mu* ano nakhen sok *tual* kau, de pang *mekhadu* kite maso main amek (your mother, you pretend to be a hero, if you are really brave, let's have duel, we don't have to bring mom)

SP : Main *amek* kae gat, biakh kau sebut (if I bring my mother, why really, you really are coward)

(TW.V9)

In the conversation above, it can be seen where MA says the words *amek mu, tual, and mekhadu* and SP responds with the word *amek* which are an example

of the taboo words vulgarity, the words *amek mu, tual, mekhadu* here is a sign that in the conversation there was a taboo words, the words is called taboo because the word *amek mu, tual, mekhadu* above was spoken with the intention of offending the interlocutor, the taboo word *amek mu, tual, mekhadu* from the above understanding is part of offensive because these words are used to offend the other person.

Data 2

DP : ***Padel*** *ne da kau edi pe malet kau ukhok* (you idiot, that's all you can't do)

SR : ***Tual*** *kau hano, sementang kau ukhok* (you are arrongant, you can just be arrogant)

(TW.V10)

From the conversation above it can be seen that DP said the word *padel, ukhok* when talking to SR who responded with the word *tual, ukhok*, which words are examples of taboo words of the type of vulgarity, these words become taboo because they offend the person they are talking to, from the explanation above these taboo words are offensive because provoke the emotions of the interlocutor.

b. Epithets

Epithets are characterized by the existence of several type of slur, such as *bitch* and *fag*. Other references that are included as epithet are connected to race, ethnicity, gender, sexuality, one's appearance, and disabilities such as *n*gg*r*, *m*dg*t* and *r*t*rd*, *mother**ker*, *t*t-man* (Batistella, 2005). This is done to attract attention, provoke others and make the person angry. This type of taboo word is according to the research data below:

Data 3

MYD : *Nakde bage laye da, dak wayang macem ne pekhasat* (laye (kind of sickness), what you did was really bad)

OJP : *Namunse kau hamin simejilene pekhasatmu nu* (like you've done well)

(TW.E1)

In this conversation above, it can be seen that MYD said the word *laye*, *macem* and OJP responded with the word *simejilene pekhaatmu* which is an example of taboo words from the type of epithet which is marked by the pronunciation of the word *tual*, *macem* with one's appearance or behavior, such as the word *macem* which means someone's bad attitude and *tual* means someone's arrogant attitude.

Data 4

MR : *Kobo gesekh be kau, kau gan kau kin hamin nulis* (buffalo, slide first I also want to write not only you)

NN : *biase pelin **mecekhok** maso **tual** kau hano* (it is normal when you talk, you don't have to be good at it)
(TW.E2)

The data above is classified into the epithet type of taboo word category. This is emphasized by the pronunciation of the word *kobo* which is a marker of giving nickname to the interlocutor which is the definition of the taboo word epithet type itself.

c. Profanity

Profanity or level is a language expression that is socially offensive, or demeaning to others, culturally swearing is very disrespectful, rude or offensive, swearing sometimes also refers to a sacred term, which implies something worthy of respect, but is used to remove the sanctity of the speech or cause religious blasphemy. This type of taboo word is according to the research data below:

Data 5

DA : *Pahe kin kau **anak tekhuh galuh** dak wayang petendelne jadi jeme* (It's true that children get it, tubborn can't be advised)
DSD : ***Takal utok** me kau da **anak tekhuh galuh** gat kau tuduh aku, malet **sadakh dikhi** kau no* (The head of your brain is an acquired child, thoe of you who have it even say that other people don't know yourself)
(TW.P 11)

The conversation above is an example of profanity. It can be seen in the conversation between DA and DSD that there is the pronunciation of the word *anak tekhuh galuh, takal utok, sadakh dikhi* which is a word that offends and demeans the interlocutor with the words he said before.

Data 6

NA : *Kau no go pas bage pas **bage tebe magan pecal** sangup pelin **japjapen** dak pot kop he* (Really, you're like a Christian eating pecel, you can't be quiet, you've been talking about it, yo're not tired)

FH : ***Takal me, malet tebe** bage aku de jilene khupene kau toh, de bage kau no cocok jadi **tebe*** (your head, there is no chistian as beautiful as me, but like you there must be)

(TW.P12)

The conversation above show the use of profanity taboo words which are marked by the pronunciation of the words *bage tebe magan pecal*, *japjapen*, *takal me*, *tebe*, in which these words are used to offend and humiliate the interlocutor through the pronunciation of these words.

2. Factor of Taboo Words

Taboo words are the variation of language used by people in their daily life. Though taboo words are words that should be avoided in open conversation of polite and formal context, this types of word, as with others types of words used by people to communicate, has its own functions. Taboo words are usually uttered because there is a reason behind them. According to Wardhaugh (2006), taboo words are disregarded in particular occasion because they have several functions such as to draw attention to oneself, to show contempt, to be provocation, and to mock authority. To give a clear explanation of the function of taboo words, below is a brief description of the function completed by examples in conversations.

a. To Draw Attention to Oneself

Sometimes people utter taboo words in order to get attention from the listener. Mc Edward (in Mc Guire 1973) explains that the speakers should gain the interest though the use of strong, powerful language whose connotation can stimulate an instant reaction from the audience. Therefore, people use taboo words which are believed to have power in gaining listener's attention because of its strong connotation. The explanation below is the example of taboo which function to draw attention to oneself.

Data 7

- MF : *Kae ge ken cekhok **jeme gile**, iri ye bamu makane gedi cekhok ne **padel** kau de kau ge ken **cekhok** ne* (Don't listen to what a crazy person says, he is jealous of you, if you listen to what he says it means you are stupid)
- MA : *Uye **padel** da malet taboh gedi **pecekhok** ne* (It's not that I'm stupid, his words are not good to hear)

(TW.V18)

Data 7 above show that there is a diversion of someone's attention that is carried out by NF towards MA where there is the pronunciation of the word *jeme gile, padel, cekhok* which is a sign of diverting the interlocutor's attention to what he was initially worried about.

b. To Show Contempt

The use of taboo in conversation between two people can also mean to show contempt. According to *Oxford Advance Learner's Dictionary* (1995) contempt means the impression in which a person or may be something is totally useless and cannot be regarded. In other words, when someone tries to show contempt by using taboo words, he or she will insult the addressee by uttering words that can offend their pride.

Data 8

- MW : *Padel kin kau maso khut acara di ninte khut ge kau edi me jeme sengel payah mecekhok nengneng* (you idiot, I warned you not to join the event, but it turns out that you are also really having a hard time talking to people who don't understand the language, it's hard to say)
- SW : *Malet aku khut i, manyahi dikhi amin jeme padel amin pot khut di kau toh* (I really didn't go, it would only make it difficult for me, only stupid people would come)
- (TW.V14)

Conversation data 8 clearly shows that the words that MW said were insults thrown at a SW in the form of pronouncing taboo words in the form of *padel*, *jeme sengel*, *nengneng* which was answered with the pronunciation of the word *mayahi*, *jeme padel* which was no less also angered the interlocutor.

c. To Be Provocative

When a person utters taboo words, he or she may have an intention to provoke a certain response such as offense or anger from others. Verbal obscenity can be the most efficient symbolic process offered to protest intended to

provoke a chaotic reaction. Taboo words are considered successful when the response is suitable with the speaker's expectation.

Data 9

SPA : *Go kusebut da **begu** maso ikuti iye ningku malet kau ge **sengel*** (devil, I warned you but you didn't hear you idiot)

MG : *Kau pe bage **laye** da, kau **mengasi** aku uye ge kau tolong aku* (you too, you can only get mad at me instead of you helping)
(TW.V15)

Data 9 shows the anger felt by MG for SPA's words to himself, here it is clear that SPA has succeeded in provoking emotions from the interlocutor for the insults he uttered the word *begu, sengel* which became the reason for MG's anger and he responded back angrily and said the word *laye, mengasi* for his anger over the previous conversation.

B. Discussion

Regarding the research findings, there were some point to discuss. The first finding indicated that there were there kinds of taboo words on student's speech. The second research finding arrived to the factors of used taboo words in the classroom interaction.

Based on the first finding, there were three types of taboo that realized by the students, namely: epithets, profanity, and vulgarity. Epithets is a rhetorical device used to describe a place, thing or person by giving a nickname or naming the thing described. Epithets appears when there is a thing or action that stands out

in someone that causes anger at the words that the interlocutor makes. As proposed by Jay (in Doyle 2006) defines epithet as a short but strong blast of passionate language which is triggered by frustration or anger.

Vulgarity is reference especially to words or expressions that contain sexual anatomy and excretory function in a rough manner, the used of vulgarity appears to embarrass the interlocutor and was used to express someone' emotions related to religion or certain things. As declared by Jay (in Mercury, 1995) assert that vulgarity is used to humiliate or bring down the thing or individual referred to or described.

The last type is Profanity can be categorized as religious cursing because it usually includes the foul-mouthed use of what is considered to be sacred. Being more detail, Jay in Doyle (2006) describes profanity as the expression involving the use of religious terms in a profane, secular or uncaring manner. The aim of the speaker is not vilify God or anything connected with religion but it may be used to express emotional response to certain motives.

Referring to the second finding, there were several factors in the used of taboo words by students, there were three factors that caused the used of taboo words, namely: to draw attentions to oneself, to show contempt, and to be provocative. The first factor is to draw attention to oneself, sometimes people say taboo words to get the attentions of their listeners. Mc Edward (in Mc Guice 1973) explain that speakers must gain interest through strong used. Therefore, people used taboo words which are believed to have the power to attract the attention of listeners of their strong connotations. Connotation is a vague

component of the meaning of an object (Nurhayati, 2015). It means that taboo words uttered by people to have strong power in getting the listeners' attention by saying connotations such as saying "Hey you son of bitch."

Second factors is to show contempt, the used of taboo in a conversation between two people can also mean to show contempt. This was usually done to insult someone who can offend that person's self-esteem. According to the *Oxford Advance Learner's Dictionary (1995)* *contempt* useless and cannot be considered. Worse, other person by saying words that can offend his self-esteem.

The last factor being provocation, when a person utters taboo words, he or she may have the intention to provoke a certain response such as offense or anger from the other person. This is in line with Rotwell (in Fitzgerald 2007) who says that obscene words can be the most efficient symbolic process offered to protesters which was intended to invite the anger of the interlocutor.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

The research findings of the analysis in the previous chapter enable the research to draw some conclusions as follows:

1. The three types of taboo words as proposed by Batistela (2005) were manifested by the students in the classroom interaction with the most dominant taboo vulgarity (60 %), followed by epithets (46.6 %), and the last type profanity (40 %). While another type (obscenity) was not in.
2. The factors cause students to use taboo words in the classroom it was to draw attention to oneself, where this fact can break one's concentration. To show contempt, where this factor is insulting or mocking. And to provocative which is used to provoke someone or provoke anger.

B. Suggestion

In relation to the conclusion above, the researcher offered some suggestions, as follows:

1. For English teachers, they should study in depth the factors that cause used of taboo words in the classroom so that they will be wiser in responding to this if it happens later in their class and they must convince students that the use of language in class is in the form of polite language to create a good classroom atmosphere.

2. For the students, in communication to be more careful in speak and be more careful in choosing the words to be spoken to suit the situation and conditions of the place of conversation. Besides, being polite so as not to cause trouble or make the other person feel offended, so that communication can run smoothly fluent.
3. For the readers and other researchers, this research should be used as a reference to make relevant research and hopefully this research will inspire and motivate them to conduct a deeper analysis of the use of taboo words by students in class.

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Appendix 1

The Types of Taboo Words Proposed by Batistella (2005) in Student Interaction and in the Classroom at SMP Negeri 1 Kutacane

No	Students' Initial	Students' Conversation	Types of Taboo words				Data Code
			Epithets	Profanity	Vulgarity	Obscenity	
1	MYD	<i>Nak de bage laye da, dak wayang macem ne pekhasat ne</i> (Laye(kind of sickness), what you did was really bad)	✓				TW. 1
	OJP	<i>Namunse kau no amin si mejilene pekhasat mu</i> (Like you've done well)	✓				TW. 1
2	MR	<i>Kobo gesekeh be kau, kau gan kau amin nulis kin</i> (Buffalo, slide first I also want to write not only you)	✓				TW. 1
	NN	<i>Biase pelin mecekhok maso tual kau hano</i> (It is normal when you talk, you don't have to be good at it)	✓				TW. 1
3	RS	<i>Go toh dikhene cenek tepe senakhen tual</i> (Already know that you are small but you still pretend to	✓				TW. 1

		be good)					
	SA	<i>Sibuk kau dakhipade belin tapi malet ukhok kae pe</i> (A problem for you, rather than big but stupid)	✓				TW. 1
4	AHR	Bekhong ne kau edi kase kom sitot maso pelin kawakh ulah da (Your skin is black, that's why you stay at home more often tomorrow)	✓				TW. 1
	AM	<i>Sok e kau namunse iye dak bekhong dak wayang pecekhok ne gat</i> (Don't be arrogant, your skin is black too)	✓				TW. 1
5	BK	Anak manuk ku kin kau kae nakhen kau ikut aku dape pe (You're like a chick, wherever I go you follow me)	✓				TW. 1
	CN	<i>Kau pelin anak manuku kae te kau pe nakhen kau ikut aku</i> (You are just a chick, you are the same always follow me)	✓				TW. 1

6	ID	<i>Ku gan tiang listrik kau get e dak wayang gedang ne he</i> (I thought you were a power pole because you look so tall)	✓				TW. 1
	MK	<i>Pete aku tiang listrik dakhi pade kau go bage pokis hano cut ne</i> (Let me be a power pole instead of you being small like an ant)	✓				TW. 1
7	NR	<i>Maso sok mejile kau hano igung pe pesek gat sok mejile kau</i> (Don't pretend you're beautiful, just a snub nose where is there beauty)	✓				TW. 1
	SM	<i>pesek pe aku mejile dakhi pade kau bekhong bage pantat belange</i> (Just pug I'm beautiful, than you are black like a frying pan)	✓				TW. 1
8	DS	<i>Kune kin lemes ne kau go pas bage manuk layanen e, pahe malet kene khe mangan</i> (Why are you so weak, like a			✓		TW. 3

		chicken, you just want to die, this must be because you weren't given food)					
	FS	<i>Capet mateku kau toh, de dak apeme gat gende melayah lake ne aku</i> (It's because I'm sleepy, that's why I look so powerless like this)			✓		TW. 3
9	MA	<i>Amek mu ano nakhen sok tual kau, de pang mekhadu kite maso main amek</i> (Your mother, you pretend to be a hero, if you are really brave, let's have duel, we don't have to bring mom)			✓		TW. 3
	SP	<i>Main amek kae gat, biakh kau sebut</i> (If I bring my mother, why really, you really are coward)			✓		TW. 3
10	DP	<i>Padel ne da kau edi pe malet kau ukhok</i> (You idiot, that's all you can't do)			✓		TW. 3
	SR	<i>Tual kau hano, sementang kau</i>			✓		TW. 3

		ukhok (You are arrogant, you can just be arrogant)				
11	DA	<i>Pahe kin kau anak tekhuh galuh dak wayang petendelne jadi jeme</i> (It's true that children get it, tubborn can't be advised)		✓		TW. 2
	DSD	<i>Takal utok me kau da anak tekhuh galuh gat kau tuduh aku malet sadakh dikhi kau no</i> (The head of your brain is an acquired child, thoe of you who have it even say that other people don't know yourself)		✓		TW. 2
12	NA	<i>Kau no go pas bage pas bage tebe magan pecal sangup pelin japjapen dak pot kop he</i> (Really, you're like a Christian eating pecel, you can't be quiet, you've been talking about it, yo're not tired)		✓		TW. 2
	FH	<i>Takal me, malet tebe bage</i>		✓		TW. 2

		<p><i>aku de jilene khupene kau toh, de bage kau no cocok jadi tebe</i> (Your head, there is no chistian as beautiful as me, but like you there must be)</p>				
13	SP	<p><i>Sip kau biang maso ikut campur kau ano malot toh biding pe kau</i> (Shut up you dog, don't interfere you don't know our problem)</p>		✓		TW. 2
	HM	<p><i>Kau biang kae nakhen sok telap kau hano</i> (You're just a dog, you don't have to be hero)</p>		✓		TW. 2
14	MW	<p><i>Padel kin kau maso khut acara di ninte khut ge kau edi me jeme sengel payah mecekhok kite nengneng</i> (You idiot, I warned you not to join the event, but it turns out that you are also really having a hard time talking to people who don't</p>			✓	TW. 3

		understand the language, it's hard to say)					
	SW	<i>Malet aku khut i, manyahi dikhi amin kau toh jeme padel amin pot khut di</i> (I really didn't go, it would only make it difficult for me, only stupid people would come)			✓		TW. 3
15	SPA	<i>Go kusebut da begu maso ikuti iye ningku malet kau ge sengel</i> (Devil, I warned you but you didn't hear you idiot)			✓		TW. 3
	MG	<i>Kau pe bage laye da, kau mengasi aku uye ge kau tolong aku</i> (You too, you can only get mad at me instead of you helping)			✓		TW. 3
16	RH	<i>Pekhak kau nahan ku bahan da maso tual kau hano</i> (You'll cry later, so you don't have to be hero)			✓		TW. 3
	RS	<i>Malet aku pekhak, kau pot uwe</i> (I'm not going			✓		TW. 3

		to cry, you're the one crying you crybaby)					
17	PS	<i>Takal mu kau gan amek mu pung sekolah, nate-nate ne hadi nakhen</i> (Your head, you think this is your mother's school, so you do as you please)			✓		TW. 3
	GS	<i>Uwe me da panek kau sebut</i> (Is this really my mother's school, if you're jealous, say it)			✓		TW. 3
18	MF	<i>Kae ge ken cekhok jeme gile, iri ye bamu makane gedi cekhok ne padel kau de kau ge ken cekhokh ne</i> (Don't listen to what a crazy person says, he is jealous of you, if you listen to what he syas it means you are stupid)			✓		TW. 3
	MA	<i>Uye padel da malet taboh gedi pecekhok ne</i> (It's not that I'm stupid, his words are not good to hear)			✓		TW. 3

19	IR	<i>Nak de sengel da payah kite bahan ne</i> (He's hard to talk to, so if he's advised it's hard)			✓		TW. 3
	QS	<i>Ai tuhu kin di dak kin kau pe sengel kane ge</i> (Is that righ, aren't you like that too)			✓		TW. 3
20	TR	<i>Baune kau pahe malet kau khidi kau kan?</i> (How come you smel so bad, you definitely didn't take a shower?)			✓		TW. 3
	SM	<i>Takal me malet khidi, kau da dak khidi kau sebut kalak</i> (Your head, don't shower, you just don't shower but accuse people)			✓		TW. 3
21	JD	<i>Maso sakhilale mecekhok mengas kalak nahan</i> (Don't say anything bad, you'll be scolded then you'll know)			✓		TW. 3
	SU	<i>Malet ise pe pang mengasi aku kau toh kin</i> (Is there anyone who dares to anger me, you now)			✓		TW. 3

22	ZA	<p><i>Semantang juare dak wayang gat sok ne kau</i> (It's useless you are the champion, but very arrogant)</p>			✓		TW. 3
	EP	<p><i>Apelet sok kan emang gedi ge te tekhe tule kin</i> (I'm not arrogant, I'm what I am)</p>			✓		TW. 3
23	KNH	<p><i>Aku nakde khoh tual ne ku idah da kale sengep sendah dak wayang gat tual ne</i> (How come you're getting arrogant, even though you used to be very quiet, but now you're a hero)</p>			✓		TW. 3
	PM	<p><i>Apelet kale akhi pe kin emang aku gende aku kau toh kin</i> (Where is it, I've been like this since the beginning)</p>			✓		TW. 3
24	MK	<p><i>De khut nak de ge malet kin pernah sip aku da recok amin aku senankhen de khut iye</i> (When I'm with him I'm never silent, I'm always noisy when I'm with</p>			✓		TW. 3

		him)				
	AH	<i>Kae kin kau ikuti aku me malet ku suruh kau hande tandok pe</i> (That's why you don't have to follow me, I didn't tell you to sit near me)			✓	TW. 3
25	CY	<i>Heh kau dape kas mu kin kae gat tibe-tibe hano kau kas ku eno</i> (Hai you, where are you sitting, why are you sitting here, this is my seat)			✓	TW. 3
	CNR	<i>Dage akhi pe malet isepe hande tandok tibe-tibe gat kas ne nine</i> (No one has been sitting here since earlier, why are you suddenly saying this is your seat)			✓	TW. 3
26	SA	<i>Tulislah di go ntah kae pelin melelo pelin kenin hano kene mengasi nahan sengep ale</i> (Already wroe, don't just play, later if you get angry you will cry)			✓	TW. 3
	ES	<i>Sok en kau sip pelin lah kau go</i>			✓	TW. 3

		<i>ntah kae sibuk I kalak adi (It's quiet, don't interfere)</i>					
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Appendix 2

Interview Regarding the Use of Taboo Words in the Classroom at SMP

Negeri 1 Kutacane

NO	Research Question	Students' Answer
1	Why do you use taboo words when communicating?	MYD : <i>Faktor lingkungan</i> (Environmental factor)
		FM : <i>Kebiasaan</i> (Habit)
		MR : <i>Karena kesal atau marah</i> (Because they are upset or angry)
		NM : <i>Ikut-ikut kawan</i> (Come with friends)
		AM : <i>Buat lucu-lucuan aja</i> (Like to make fun of friends)
		FS : <i>Seru aja pas ngomongnya</i> (Just reflex when talking)
		MA : <i>Karna jumpa sama kawan yang seperekuensi aja</i> (Due to the frequency of listening, friends will follow too)
		DA : <i>Ikut-ikutan aja</i> (Follow along)
		TM : <i>Karna sering dengan kawan-kawan ngomong gitu, jadinya ikutan</i> (Because I often hear from friends)
		SM : <i>Seru aja ngomong gitu</i> (Just reflex when talking)
2	Do you know that the use of taboo words is an act that is not commendable?	MYD : <i>Iya, tapi kan ngomong gitu pas sama kawan aja</i> (Yes, but use it when interacting with friend)
		FM : <i>Tidak,, karena banyak kawan-kawan yang lain kalo ngomong sering pake bahasa tabu</i> (No, because many friends also use taboo words when communicating)
		MR : <i>Iya, tapi seperti biasa aja karena sering digunakan dalam berkomunikasi</i> (Yes, but it's like become a normal thing because it's often used when

		communicating)
		NM : <i>Tidak, karena ini hal biasa yang dilakukan ketika berbicara bersama teman</i> (NO, because it's normal thing when communicating with friends)
		AM : <i>Iya, tapi jadi hal yang biasa aja karena sering dengar dari teman-teman</i> (Yes, but just take it as normal because you often hear friend too)
		FS : <i>Tidak, karena gak ada larangan tertulis yang melarang penggunaan kata tabu disekolah</i> (NO, because there is no written prohibition that prohibits the use of taboo words when communicating)
		MA : <i>Iya, karena penggunaan kata tabu dalam berkomunikasi merupakan tindakan kurang terpuji</i> (Yes, because it's not a good thing to say when communicating)
		DA : <i>Tidak, ini merupakan hal biasa bagi sebagian orang karena penggunaan kata tabu bukanlah sesuatu yang aneh</i> (No, it's become a normal thing for everyone because they feel it's not a strange thing)
		TM : <i>Iya, tapi saya merasa itu bukan menjadi suatu masalah ketika berkomunikasi</i> (Yes, but I don't think it's a big problem when communicating)
		SM : <i>Tidak, karena banyak dari teman-teman yang menggunakan kata tabu saat berkomunikasi</i> (No, because many of my friends use taboo words when communicating)
3	What taboo words do you often say?	MYD : <i>Biang, Ame mu, Laye, Cupak Amek mu, Takal mu, Padel, Begu</i> (Dog, Your mother, <i>laye</i> (part of the disease), Your head, Stupid, Ghost)
		FM : <i>Ame mu, Biang, Mate kau, Begu Laye, Bekhong</i> (Your mother, Dog, Die you, Ghost, <i>laye</i> (kind of the disease), Black)

		<p>MR : <i>Takal me, Biang, Begu, Pantat Belange</i> (Your head, Dog, Ghost, Dirty black)</p>
		<p>NM : <i>Mampuslah kau, Laye, Ame mu, Anak Manuk</i> (Kill you, <i>laye</i> (kind of the disease), Your mother, Chicks)</p>
		<p>AM : <i>Laye, Biang, Ame mu, Pantat Belange, Sengel</i> (Laye (kind of the disease), Yor mother, Dirty black, Stubborn)</p>
		<p>FS : <i>Gendut, Ame mu, Kobo, Takal me, Biang, Padel</i> (Fat, Your mother, Buffalo, Your head, Dog, Stupid)</p>
		<p>MA : <i>Takal me, Sengel, Begu, Beekhong, Ame mu</i> (Your head, Stubborn, Ghost, Black, Your mother)</p>
		<p>DA : <i>Biang, anak Manuk, Laye, Lobakh Kisam, Kobo</i> (Dog, Chicks, <i>laye</i> (kind of the disease), Crocodile, Buffalo)</p>
		<p>TM : <i>Cenek, Bekhong, Belin, Tiang Listrik, Laye, Ame mu</i> (Midge, Black, Big, Power pole, <i>laye</i> (kind of disease), Your mother)</p>
		<p>SR : <i>Biang, Laye, Cupak Ame mu, Bekhong, Begu</i> (Dog, <i>laye</i> (kind of the disease), Your mother, Black, Ghost)</p>
04	How often do you say taboo words in interaction?	<p>MYD : <i>Setiap hari</i> (Everyday)</p>
		<p>FM : <i>Tergantung situasi</i> (Depending on the situation)</p>
		<p>MR : <i>Tergantung, jika bertemu dengan teman yang seperekuensi saja</i> (Seldom, When you meet certain people)</p>
		<p>NM : <i>Tergantung, kalo kondisi mendukung saja</i> (Seldom, if the situation supports)</p>
		<p>AM : <i>Tergantung ngomong sama siapa</i> (Depending on who you're talking)</p>
		<p>FS : <i>Kada-kadang kalo lagi diganggu saja</i></p>

		(Sometimes when I'm annoyed)
		MA : <i>Kalo lagi marah aja</i> (If you're angry)
		DA : <i>Tergantung situasi</i> (Depend on the situation)
		TM : <i>Kadang-kadang kalo lagi marah saja</i> (Sometimes when you're angry)
		SM : <i>Sering buat lucu-lucuan</i> (Often make fun of friends)
5	How do you feel after saying taboo words?	MYD : <i>Puas aja</i> (Satisfied)
		FM : <i>Kadang menyesal kalo kata-kata yang diucapkan terlalu kasar</i> (Sometimes, regret when the words spoken are too much)
		MR : <i>Tidak merasa bersalah</i> (Just don't feel guilty)
		NM : <i>Senang aja kalo liat orang marah</i> (Just have fun, angry people)
		AM : <i>Kadang menyesal kalo kata-kata yang diucapkan terlalu kasar</i> (Sometimes, I feel like it when say too many words)
		FS : <i>Biasa aja karena kalo ngomong saya sering pake kata tabu</i> (It's just normal because I'm used to communicating using taboo words)
		MA : <i>Puas, merasa terwakili perasaannya</i> (Satisfied, feel like represented, just feel)
		DA : <i>Menjadi hal yang menyenangkan untuk mengganggu teman</i> (It's fun to annoy friends)
		TM : <i>Kadang kalo lagi marah atau kesal</i> (Sometimes when you're angry or upset)
		SM : <i>Tergantung ngomong sama siapa</i> (Depending on who you're talking to)
6	Whether using taboo words is a fun thing for you?	MYD : <i>Tidak, karena itu merupakan hal yang buruk</i> (No, because that's a bad thing)
		FM : <i>Tidak, karena penggunaan bahasa</i>

		<p><i>tabu dalam berkomunikasi dapat melukai perasaan lawan bicara</i> (No, because taboo words is not good, it can hurt other people's hearts)</p>
		<p>MR : <i>Terkadang tergantung situasi</i> (Sometimes it depends on the situation)</p>
		<p>NM : <i>Iya, karena seru aja liat orang kesal atau marah</i> (Yes, because it's fun to see people upset or angry)</p>
		<p>AM : <i>Pada waktu tertentu aja, kalo lagi diganggu atau marah</i> (At a certain time if you've been annoyed or angry)</p>
		<p>FS : <i>Iya, karena buat lucu-lucuan aja kalo gangguin kawan</i> (Yes , because just make fun, just call friends)</p>
		<p>MA : <i>Tidak, karena penggunaan kata tabu dalam berkomunikais dapat menyebabkan seseorang marah</i> (No, because it is often the cause of the interlocutor's anger)</p>
		<p>DA : <i>Kadang buat seru, tapi gak jarang juga buat kawan marah</i> (Sometimes make exclamations but not infrequently make friends angry)</p>
		<p>TM : <i>Tidak, karena sering bertengkar setelahnya</i> (No, for causing frequent fight after that)</p>
		<p>S : <i>Terkang kalo lagi marah atau kesal saja</i> (Sometimes when you're angry or annoyed)</p>
7	Where did you get the taboo words?	<p>MYD : <i>Lingkungan sekitar</i> (Surrounding environment)</p>
		<p>FM : <i>Tontonan</i> (Spectacle)</p>
		<p>MR : <i>Drai teman</i> (Friends)</p>
		<p>NM : <i>Sosial media</i> (Social media)</p>
		<p>AM : <i>Kawan-kawan dikampung</i> (Friends in the village)</p>
		<p>FS : <i>Dari kawan-kawan</i></p>

		(Friends)
		MA : <i>Orang-orang sekitar</i> (People around)
		DA : <i>Kawan main</i> (Playmate)
		TM : <i>Tontonan</i> (Spectacle)
		SM : <i>Dengan dari kawan-kawan</i> (Often hear from friend)




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 NPM : 1702050044
 Program Studi : Pendidikan Bahasa Inggris

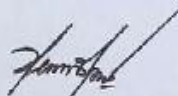
Judul	Diterima
Locally Taboo Words In The Classroom Interaction: A Case Study Of Intermediate Students	Acc  03-04-2021

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang diajukan kepada Program Studi Pendidikan Bahasa Inggris.

Medan, 03 April 2021

Disetujui oleh

Dosen Pembimbing



(Yenni Hasnah, S.Pd., M.Hum.)

Hormat Pemohon



(Lira Fibay)



MAJELIS PENDIDIKAN TINGGI
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
 Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. 061-6622400 Ext. 22, 23, 30
 Website : <http://www.fkip.umsu.ac.id> E-mail : fkip@umsu.ac.id

Form : K-1



Kepada Yth: Bapak Ketua & Sekretaris
 Program Studi Pendidikan Bahasa Inggris
 FKIP UMSU

Perihal: **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa : Lira Fibay
 NPM : 1702050044
 Prog. Studi : Pendidikan Bahasa Inggris
 Kredit Kumulatif : 136 SKS

IPK = 3.48

Persetujuan Ket/Sekret. Prog. Studi	Judul yang Diajukan	Disahkan Oleh Dekan Fakultas
	Locally Taboo Words in the Classroom Interaction: A Case of Intermediate Students	
	Structural Analysis and Language Meaning of English Cigarette Advertisement Motto	
	A Sociolinguistic Analysis of Taboo Words in "Bad Teacher" Movie	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak saya ucapkan terima kasih.

Medan, 05 April 2021
 Hormat Pemohon,


 (Lira Fibay)

Keterangan:

Dibuat rangkap 3 : - Untuk Dekan Fakultas
 - Untuk Ketua/Sekretaris Program Studi
 - Untuk Mahasiswa yang bersangkutan



MAJELIS PENDIDIKAN TINGGI
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 Website : <http://www.fkip.umsu.ac.id> E-mail : fbip@umsu.ac.id

Form : K-2

Kepada Yth: Bapak Ketua & Sekretaris
 Program Studi Pendidikan Bahasa Indonesia
 FKIP UMSU

Assalamu 'alaikum Wr. Wb

Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa : Lira Fibay
 NPM : 1702050044
 Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai terlampun di bawah ini dengan judul sebagai berikut:

"Locally Taboo Words in the Classroom Interaction: A Case Study of Intermediate Students"

Sekaligus saya mengusulkan/ menunjuk Bapak/ Ibu:

1. Yenni Hasnah, M Hum

Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/ Ibu saya ucapkan terima kasih.

Medan, 05 April 2021
 Hormat Pemohon,


 (Lira Fibay)

Keterangan

Dibuat rangkap 3

- Untuk Dekan Fakultas
- Untuk Ketua/Sekretaris Program Studi
- Untuk Mahasiswa yang bersangkutan



FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
Jln. Mukhtar Basri BA No. 3 Telp. 6622400 Medan 20217 Form : K3

Nomor : *AB* /II.3/UMSU-02/F/2021
Lamp : ---
Hal : Pengesahan Proyek Proposal
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatullahi Wabarakatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : Lira Fibay
N.P.M : 1702050044
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Locally Taboo Words in The Classroom Interaction : A Case of Intermediate Students.

Pembimbing : Yenni Hasnah, S.Pd, M.Hum

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa kadaluarsa tanggal : 9 April 2022

Wa'alaikumssalam Warahmatullahi Wabarakatuh.



Dikeluarkan pada Tanggal :
Medan, 26 Sya'ban 1442 H
09 April 2021 M



- Dibuat rangkap 4 (empat) :
1. Fakultas (Dekan)
 2. Ketua Program Studi
 3. Pembimbing
 4. Mahasiswa yang bersangkutan :
WAJIB MENGIKUTI SEMINAR



MAJELIS PENDIDIKAN TINGGI
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
 Jl. Kapten Mukhtar Basri No.3 Telp. (061)6619056 Medan 20238
 Website : <http://www.fkip.umsu.ac.id> E-mail : fkip@umsu.ac.id

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BERITA ACARA BIMBINGAN PROPOSAL

Nama : Lira Fibay
 NPM : 1702050044
 Program Studi : Pendidikan Bahasa Inggris
 Judul Skripsi : Locally Taboo Words in the Classroom Interaction: A Case Study of Intermediate Students

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
08-03-2021	Consulting research title	
03-04-2021	Approving research title	
03-05-2021	Chapter 1	
03-09-2021	Chapter 1-2	
09-09-2021	Chapter 1-3	
11-09-2021	Chapter 1-3 & references	
12-09-2021	Chapter 1-3 & references	
14-09-2021	Table of contents & references	
15-09-2021	Giving agreement to have seminar	

Medan, 15 September 2021

Diketahui Oleh:

Ketua Prodi

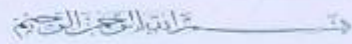
(Mandra Saragih, S.Pd., M.Hum.)

Dosen Pembimbing

(Yenni Hasnah, S.Pd., M.Hum.)



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kristen Wihalar Rusli No. 1 Telp. (061) 851955 Medan 2022
Website : <http://www.ump.unsma.ac.id> E-mail : prodi@unsma.ac.id



BERITA ACARA SEMINAR PROPOSAL

Pada hari ini, Selasa, Tanggal 28 September Tahun 2021, diselenggarakan seminar Prodi Pendidikan Bahasa Inggris, menerangkan bahwa:

Nama : Lira Fibay
N.P.M. : 1702050044
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Locally Taboo Word in the Classroom Interaction: A Case Study of Intermediate Students

NO	MASUKAN / SARAN
BAB I	Background of Study Scope and Limitation
BAB II	-
BAB III	-
LAINNYA	-
KESIMPULAN	Disetujui Dengan Adanya Perbaikan

Medan, 28 September 2021

Dosen Pembahas

Mandra Saragih, S.Pd, M.Hum

Dosen Pembimbing

Yenni Hasnah, S.Pd, M.Hum

PANITIA PELAKSANA

Ketua

Mandra Saragih, S.Pd, M.Hum

Sekretaris

Firman Ginting, S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
 Jl. Kapten Mochtar Basri No. 3 Telp. (061) 6619056 Medan 20238
 Website : <http://www.fkip.umsu.ac.id> Email: fbkg@umsu.ac.id

SURAT KETERANGAN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa:

Nama Mahasiswa : Lara Fibay
 NPM : 1702050044
 Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada:

Hari : Selasa
 Tanggal : 28 September 2021
 Dengan Judul Proposal : Locally Taboo Words in the Classroom Interaction: A Case Study of Intermediate Students

Demikianlah surat keterangan ini kami keluaran/diberikan Kepada Mahasiswa yang bersangkutan, semoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut. Atas kesediaan dan kerjasamanya yang baik kami ucapkan banyak terimakasih. Akhirnya selamat sejahteralah kita semuanya. Amin.

Dikeluarkan di: Medan
 Pada Tanggal: 28 September 2021

Wassalam
 Ketua Program Studi
 Pendidikan Bahasa Inggris

Mandra Saragih, S. Pd., M. Hum.



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mochtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara Strata – 1 bagi:

Nama Lengkap	: Lira Fibay
NPM	: 1702050044
Program Studi	: Pendidikan Bahasa Inggris
Judul Skripsi	: Locally Taboo Words in the Classroom Interaction: A Case Study of Intermediate Students

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapat diizinkan untuk melakukan riset di lapangan.

Diketahui oleh:

Diketahui/Disetujui Oleh
Ketua Program Studi

Mandra Saragih, S.Pd., M. Hum

Dosen Pembimbing

Yenni Hasnah, S. Pd., M. Hum



PEMERINTAH KABUPATEN ACEH TENGGARA
DINAS PENDIDIKAN DAN KEBUDAYAAN
SMP NEGERI 1 KUTACANE
Jalan Pelajar No. 240 Telp. (0629) 21565 Kutacane

SURAT KETERANGAN

Nomor : 421 / 525 / SK / III.2 / 2021

Yang bertanda tangan dibawah ini Kepala Sekolah Menengah Pertama (SMP) Negeri 1 Kutacane menerangkan bahwa :

Nama : LIRA FIBAY
Prodi : Pendidikan Bahasa Inggris
NIM : 1702050044
Fakultas : FKIP-UMSU
Alamat : Pasir Penjengakan , Kec. Lawe Bulan
Kab. Aceh Tenggara

Benar nama tersebut diatas telah melakukan penelitian untuk menyelesaikan bahan akhir skripsi dengan judul "*Locally Taboo Words in the Classroom Interaction: A Case Study of Intermediate Students*". Siswa Kelas VII SMP Negeri 1 Kutacane.

Demikian Surat Keterangan ini dibuat dengan sebenarnya agar dapat dipergunakan sebagaimana mestinya.

Kutacane, Oktober 2021
Kepala

NURHAYATI.S.Pd
NIP. 19730104 200604 2 004



MAJELIS PENDIDIKAN TINGGI
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
 Jl. Kapten Mukhtar Basri No.3 Telp. (061)6619056 Medan 20238
 Website: <http://www.fkip.umso.ac.id> E-mail: fkip@umso.ac.id

BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
 Fakultas : Keguruan dan Ilmu Pendidikan
 Nama Lengkap : Lira Fibay
 NPM : 1702050044
 Program Studi : Pendidikan Bahasa Inggris
 Judul Skripsi : Locally Taboo Words in the Classroom Interaction: A Case Study of Intermediate Students

Tanggal	Materi Bimbingan Skripsi	paraf	Keterangan
18-12-2022	Chapter 4, 5 and Appendix		
26-01-2022	Revision Appendix		
08-02-2022	Revision Appendix		
12-02-2022	Revision Chapter 4, 5 and Appendix		
13-02-2022	Revision Chapter 1, 2, 3, 4, 5, Abstract, Acknowledgement, and Appendix		
17-02-2022	Revision Chapter 1, 2, 3, 4, 5, Abstract, Acknowledgement, and Appendix		
18-02-2022	Ready to go to table exam		

Medan, 19 Februari 2022

Diketahui Oleh:
Ketua Prodi

(Pirman Ginting, S. Pd., M. Hum.)

Dosen Pembimbing

(Yenni Hasnah, S. Pd., M. Hum.)



MAJELIS PENDIDIKAN TINGGI
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
 Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
 Website: <http://www.fkip.umstu.ac.id> E-mail: fkip@umstu.ac.id

PERNYATAAN KEASLIAN SKRIPSI

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Saya yang bertandatangan dibawah ini :

Nama : Lira Fibay
 NPM : 1702050044
 Program Studi : Pendidikan Bahasa Inggris
 Judul Skripsi : Locally Taboo Words in the Classroom Interaction: A case Study of Intermediate Students

Dengan ini saya menyatakan bahwa skripsi saya yang berjudul Locally Taboo Words in the Classroom Interaction: A case Study of Intermediate Students adalah bersifat asli (Original), bukan hasil menyadur mutlak dari karya orang lain.

Bilamana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhammadiyah Sumatera Utara.

Demikian pernyataan ini dengan sesungguhnya dan dengan yang sebenarnya.

Medan, 17 Februari 2022
 Hormat saya
 Yang membuat pernyataan,



LIRA FIBAY



Wakil pimpinan atau pejabat yang ditunjuk
menerima dan menggantinya

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT PERPUSTAKAAN

Alamat : Jalan Kapten Mukhriz Basri No.3 Telp. 0624567-Ext. 113 Medan 20238
Website : <http://perpustakaan.umhsu.ac.id> Email : perpustakaan@umhsu.ac.id

SURAT KETERANGAN

Nomor : 153/KET/II 7-AU/UMSU-P/K/2022



Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Lira Fibay
NPM : 1702050044
Fakultas : FKIP
Jurusan : Pendidikan Bahasa Inggris

telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 16 Rajab 1443 H.
17 Februari 2022 M.

Kepala UPT Perpustakaan



Muhammad Arifin, S.Pd, M.Pd

Curriculum Vitae

1. Personal Information

Name : Lira Fibay
SIN : 1702050044
Place/Date of Birth : Kutacane/ 01st of February 2000
Sex : Female
Religion : Islam
Nationality : Indonesia
Address : Jl. Pahlawan, Desa Pasir Penjengakan, Kutacane
Departments of : English Education

2. Parents' Information

Father : Safii
Mother : Baimah
Address : Jl. Pahlawan, Desa Pasir Penjengakan, Kutacane

3. Education

2005-2011 : SD Negeri 4 Kutacane
2011-2014 : Pondok Pesantren Modern Darul Azhar
2014-2017 : MA Swasta Darul Azhar
2017-2022 : an active student of English Department,
Faculty of Teacher Training and Education,
Universitas Muhammadiyah Sumatera Utara