

**ANALYSIS SOCIO-LINGUISTICS: SOCIAL FUNCTION ON
MANDAILING SOCIETY CONVICTION TOWARD
TABOO UTTERANCES**

SKRIPSI

*Submitted Partial Fulfillment of the
Requirements For the Degree of
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By

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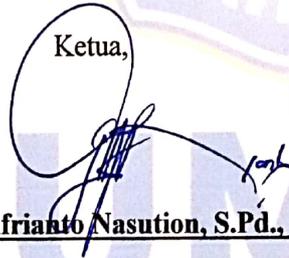
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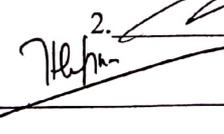
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LEMBAR PENGESAHAN SKRIPSI

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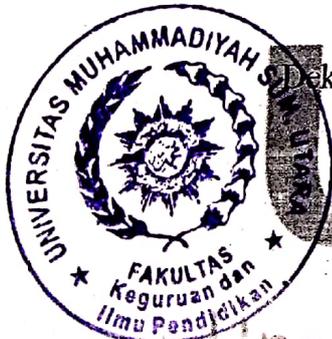
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ABSTRACT

Hasibuan, Selly Ridayansyah. NPM: 1502050174 “Analysis Sociolinguistics: Social Function on Mandailing Society Conviction Towards Taboo Utterance” Skripsi, English Department, Faculty of Teachers’ Training and Education. University of Muhammadiyah Sumatera Utara, Medan 2019

The objective of this research was to found out the taboo utterances on Mandailing society conviction and its social function. This research applied qualitative research. The data source of the research was taken from 2 Mandailing’s people in Langga Payung village. To get the data the researcher conducted some technique, they was: interview technique, recording technique, and technique analysis the result of the record. The result findings as follows. (1) found 51 taboo utterances and found 5 social function, (1) to protect themselves from danger, (1) to maintain manners, (1) for the comfort of life, (4) to carry out religious orders, and (5) to protect themselves from disease.

Keyword: Sociolinguistics, social function, taboo, mandailing, utterances.

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The writing of this *skripsi* entitled “**ANALYSIS SOCIOLINGUISTICS: SOCIAL FUNCTION ON MANDAILING SOCIETY CONVICTION TOWARDS TABOO UTTERANCES**”. This *skripsi* is written to fulfill one of the requirements to obtain the *Sarjana Pendidikan Degree* at the Departement of English Education, Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara.

The writing this *skripsi* is actually a miracle fo the since it was firstly regarded as a task would be very hard to do. However, it has now been denied since the *skripsi* has finally been written. Then, the researcher would like thanks to Allah *Subhaanaahu Wa Ta'ala* for His Blessing given to me so that the writing of this *skripsi* has been finished without any meaningful problem. The greatest supporter and beloved parents (Mr. Darmansyah Hasibuan and Mrs. Masnawati Harahap) who always give the advices, material and anything. Additionally, the researcher is grateful to the following for their supports and helps.

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The Researcher

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CHAPTER I

INTRODUCTION

A. Background of the Study

Language is a system of conventional spoken, manual or written symbols use in the social group and participants in its culture to express themselves. According to Owen (2006:1), describes the language can be defined as a socially shared those combinations of symbols and rule governed. Those combinations of symbols (language can be defined as a socially acceptable code or conventional system for delivering concepts through the use of symbols and combinations of the desired symbols are governed by the provisions).

For one nation there are several language used in each region as the identity of their own culture. For example, Indonesia people do not always use *Bahasa* Indonesia to communicate. They can use *Javanese*, *Sundanese*, *Bataknese*, and other. Even though *Bahasa* Indonesia is a national language, but local languages still have their own value in the lives of their regions.

Samovar, Porter, and Jain (1981) also stated that culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, but also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. In a word, culture is the foundation of communication.

According to Edward Burnett Tylor (1871) stated that, culture is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society. The culture that is owned in each region is very numerous and varied, and has its own uniqueness. Culture has become the pride of the region in particular, and Indonesia in general. One form of Indonesian culture in *Mandailing* is Folklore, which is spread through words from the mouth of the mouth for generations. Folklore is a traditional form of community culture which consists of oral folklore, partial oral folklore, non-verbal folklore.

This research focused on the social function of taboo utterance which is believed by the *Mandailing* society have a bad meaning or can have a negative effect. According to Wardhaugh (2000,p.234) stated that, taboo is the prohibition or avoidance in any society of behaviour believed to be harmful to its members in that it would cause them anxiety, embarrassment or shame. Taboo is a cultural or religious custom that does not allow people to do, use or talk about the particular thing as people find it offensive or embarrassing, taboo words that many people consider offensive or shocking.

The social function in taboo utterance is inherited from ancestors from generation to the next generation and is conveyed from the mouth of the mouth until it is widespread, then used as a guide in behavior, in accordance with the times with all forms of modernization, making social functions in this taboo utterance less ignored by the community and considered inappropriate according to logic gradually began to be ignored by the majority of the community.

The reason of choosing this topic because the taboo utterance in the *Mandailing* community certainly has its own function which is useful in the social setting. Social function taboo utterances occurs because of an error in social life and because there is a background. For some people, the word prohibition is a form of *Mandailing* culture that must be maintained and developed because it is a culture that is owned by the Indonesian people, because with the advancement of science and technology created by humans will change the customs of previous ancestors.

As the young generation who will uphold their culture, they should learn and understand the nature of abstinence that exists in our area, as well as the importance of the social function of abstinence. For example, “*inda tola manyapu bagas di borgin ni ari, mangayak rajoki*”. The meaning of this sentence is “do not sweep at house at night, cast out fortune”. This taboo utterance intends to forbid us to sweep at home at night, because at this time can make guests feel uncomfortable or like evicting guests from the house. Meanwhile, according to the *Mandailing* society, more people be a guest, the more fortune they get. That is why this taboo utterance is a useful social function because it teaches us to be polite and have a good manner.

Based on the explanation and problem above, the researcher tried to conduct a research entitled “analysis sociolinguistics: social function on *Mandailing* society conviction towards taboo utterances”.

B. Identification of the Problem

The problem of this research identified as follows:

1. Taboo utterances on the *Mandailing* society conviction.
2. Social function on the *Mandailing* society conviction towards taboo utterances.

C. Formulation of the Problem

Based on the explanation in the background of the study above, the problem of this study formulated as follows:

1. What was the taboo utterance on the *Mandailing* society conviction ?
2. How is the social function on the *Mandailing* society conviction towards taboo utterance ?

D. The Objective of the Study

Related to the formulation of the problem, the objectives of this study were:

1. Found the taboo utterances on the *Mandailing* society conviction.
2. Found the social function on the *Mandailing* society conviction towards taboo utterances.

E. Scope and Limitation

The scope of this research focused on sociolinguistics and limited in taboo utterances. The main objectives of this research is to found the social function of the taboo utterances. The data limited in social function of the taboo utterance on the *Mandailing* society conviction.

F. The Significances of the Study

1. Theoretically

This expected it can enrich the linguistics sociolinguistic, especially theory analysis sociolinguistic in the sociolinguistic study.

2. Practically

This research can help the people to get more information about the social function of the taboo utterance, understand the theory of sociolinguistics easier and be useful for the next researchers who excited with the same cases.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

In a reasearch the theoritical framework aimed to giving the concept applying in this research. These concept can be better analyze of given the theories because can help the researcher to limit the scope of the problem. In this section, the researcher explained all the theories used to strenght the research. So that the readers can understand and motivate them to read.

1. Linguistics

1.1 Definition of Linguistics

Linguistics is the study of language. Linguistics is concerned with human language as a universal and recognizable part of human behavior and of the human abilities. Raja T. Nasr (1984). Conversely, a linguist can know and understand the internal structure of a language without actually speaking it. A linguist, then, is not an individual who speaks more than one language, more accurately called "polyglot" or "bilingual" or "multilingual." Rather, a linguist is concerned with language as a human phenomenon. Linguists study grammar, the social and psychological aspects of language use, and the relationships among languages, both historical and present-day. The field of linguistics, like any complex field, includes several major divisions.

1.2 Branches of Linguistics

There are some branches of linguistics:

- a. Phonetics, the study of the physical properties of sounds of human language
- b. Phonology, the study of sounds as discrete, abstract elements in the speaker's mind that distinguish meaning
- c. Morphology, the study of internal structures of words and how they can be modified
- d. Syntax, the study of how words combine to form grammatical sentences
- e. Semantics, the study of the meaning of words (lexical semantics) and fixed word combinations (phraseology), and how these combine to form the meanings of sentences
- f. Pragmatics, the study of how utterances are used (literally, figuratively, or otherwise) in communicative acts
- g. Discourse analysis, the analysis of language use in texts (spoken, written, or signed)
- h. Psycholinguistics, the study of the cognitive processes and representations underlying language use.
- I. Sociolinguistics, the study of social patterns and norms of linguistic variability.

2. Language

2.1 Definition of Language

A language is system of arbitrary, vocal symbols that permit all people in a given culture, or other people who have learned the system of that culture, to communicate or to interact (Finocchioro, in Ramelan 1984). A language is a system of arbitrary vocal symbols used for human communication (Wardhaugh, in Ramelan, 1984). A language is arbitrary. system of articulated sounds made use of by a group of humans as a means of carrying on the affairs of their society (Francis, in Ramelan, 1984). A language is a set of rules. enabling speakers to translate information from the outside world into sound (Gumperz, 1972).

Based on the definitions of a language above, we say that a language a means of communication. But, if the definition of a language is used in the study of language, we must involve the other means of communication that are not categorized as a language. If we regard a language as consisting of sounds, the fact shows that the other means of communication may use sounds as its medium. In short, a means of communication known as a language must have some characteristics that do not belong to the other means of communication.

2.2 Characteristics of Language

There are some characteristics of language:

a. Language is systematic

since a language is said to be a system, it must be systematic in nature. The systematicness of a language can be seen from the fact that, take an example, if

we regard a language as being made up of sounds, we find out that only certain sounds occur in any one language that these occur in certain regular and predictable patterns. In English, for instance, when a name for a new shampoo was coined, Prell was possible but not Srell, because the cluster sr does not occur in the language.

As has been known, a sentence is a combination of some words. The sentence is not ordered at random. In this relation, we cannot say "Goes Ali school to everyday." English language has its own patterns of ordering some words to be a sentence. The patterns of ordering show that a language must be systematic.

Language is a highly organized system in which each unit plays an important part which is related to other parts (Boey, 1975 : 1). All human languages have their own certain characteristics. This is to say, for instance, that a certain language, say Bahasa Indonesia or English, has its own system. As a consequence, it has a dual structure, that is: two levels of structure of systematic relationships. In other words, each language is a system consisting of two subsystems. One is the subsystem of meaningful units. The other is the subsystem of sounds, which have no meaning in themselves but which form the meaningful units.

The idea of systematicness of language as it is found in the arrangement of words implies the idea of predictability. In an English sentence a noun is usually preceded by a determiner and so when someone hears a determiner, he can

anticipate that a noun is following it; this noun, which may function as the subject of a sentence, will be followed by a verb as the main part of the predicate; this verb will take an -s or -es ending when the preceding noun functioning as subject is third person singular actor and the sentence is in the simple present tense (Ramelan, 1984 : 45)

b. Language is said to be arbitrary.

A language is said to be arbitrary. This means that it is firstly created on the basis of social agreement. In this relation, there is no reasonable explanation, for instance, why a certain four-footed domestic animal is called dog in English, asu in Javanese, or anjing in Indonesian. Giving a name of the animal is really based on the agreement among the members of the social groups. On other words, Javanese, English and Indonesian people made an agreement to call the animal as asu, dog, and anjing respectively. In this relation, George Yule (1987 : 118-19) states that the linguistic form has no natural relationship with that four-legged barking object. Recognizing this general fact about language leads us to conclude that a property of linguistic signs is their arbitrary relationship with the objects they are used to indicate.

c. Language is a social phenomenon

we all know that a language is socially acquired, learned and then used. If this statement is related to language acquisition and/or language learning, we may have an illustration that a new-born child acquires a communicative competence with a given language in a speech community; in the next step, he learns and uses

the language in a speech community. Thus, a language is not genetically transmitted; but, it is socio-culturally acquired and/or learned.

In social context, a language is not only means for communication but also it is an important medium for establishing and maintaining social relationship. For instance, there are two persons sitting in a waiting room of bus station; they begin to introduce and talk to each other. In short, they know each other. At the time of introducing, talking and knowing each other, they establish social relationship and they will probably maintain their social relationship in future time. Establishing and maintaining social relationship must involve the use of language.

d. Language is spoken basically

A language is always spoken. This statement implies that all people the world over, regardless of their race or ethnic group, always speak a language. This means that they always have a way of communicating ideas by using sounds that are produced by their speech organs. Human language can be said to be an oral-auditory communication system. Why? Oral-auditory communication has many advantages over other possible means of communication. A speaker and a listener do not need an instrument, as writers and readers do. This is to say that the writers and readers need writing implements and written texts respectively. A speaker and a listener do not look at one another, as the deaf using hand-gestures language do. One can speak and listen while carrying out other activities, as long as they do not involve the mouth and the ear (Taylor, p. 6).

The kind of oral-auditory communication has some weaknesses. One weakness is that people cannot converse directly at distances greater than fifty feet.

Another weakness is that speech signals are gone without trace as soon as they are uttered. Nowadays, the spoken language can be recorded using tape recorder. Another means of communicating ideas, that is the use of printed or written symbols, which is more prevailing and more often used in daily life. This means that they are exposed to the written language as found in newspapers, magazines or letters so that they often confuse written language and the actual language, which is spoken. In this relation, it can be said that the spoken form of a language is primary, whereas the written form is secondary. This is to say that the written form of a language is only a representation of what is actually spoken.

e. Language is productive or creative

Another characteristic of human language is that it is productive or creative. This refers to the ability of native speakers to understand and produce any number of sentences (which they never heard before) in their native language. The first aspect of the creative use of language is that a human being can say things that have never been said before. If we think back about our talk we have just had with our friend, we may be certain that our conversation consisted of sentences that neither we nor our conversant have heard or produced before.

f. Language is complete for its native speakers

Language is a part of human culture. Beside it is used for establishing and maintaining social relationship, it is used for expressing human culture. A language is complete for its native speakers to express their own culture. If a language is regarded as a system of symbol, it can be used as constitutive,

cognitive, expressive, and evaluative symbols. A constitutive symbol refers to a symbol of human belief to God or supernatural power; for instance, human beings pray to God by using a language. A cognitive symbol refers to a symbol created by human beings to recognize and introduce human knowledge about their environment; for instance, they create some terms that represent something existing in their surroundings. People in South Kalimantan recognize some terms of water transportation means such as jukung, klotok, ketinting, etc. Javenese people recognize some terms such pari, gabah, beras, and nasi; meanwhile English people know them as rice.

An expressive symbol refers to a symbol used by human being to express their emotion. An evaluative symbol refers to a symbol used by human being to state something good or bad, honest or dishonest, and the like.

2.3 Functions of Language

There are some functions of language in some points of view.

a. Forms of sentences of a language generally serve specific function

The sentences are created, among others, on the basis of purposes. The purposes of creating sentences are (a) to inform something or someone to the audiences; the sentences created are called statements (declarative sentences), (b) to question about something or someone; the resultant forms are interrogative sentences, (c) to ask or command someone to do something; the resultant forms are imperative sentences, and (d) to show a surprise on someone or something; the resultant forms are exclamatory sentences.

b. Traditionally, there are three functions of a language

These three functions of a language are actually related from one to another. For the sake of discussion, they are discussed in separate ways. The prime function of a language has been assumed to be cognitive; a language is used to express ideas, concepts, and thought. The second function is said to be evaluative; a language has been viewed as a means of conveying attitudes and values. The third function of a language is referred to be affective; a language is used by its speakers to transmit emotions and feelings.

c. According to mary finocchiaro

there are six functions of a language are; they are as follows:

1. Personal. The personal function enables the user of a language to express his innermost thoughts; his emotions such as love, hatred, and sorrow; his needs, desires, or attitudes; and to clarify or classify ideas in his mind.
2. Interpersonal. The interpersonal function enables him to establish and maintain good social relations with individuals and groups; to express praise, sympathy, or joy at another's success; to inquire about health; to apologize; to invite.
3. Directive. The directive function enables him to control the behaviour of others through advice, warnings, requests, persuasion, suggestions, orders, or discussion.

4. Referential. The referential function enables him to talk about objects or events in the immediate setting or environment or in the culture; to discuss the present, the past, and the future.

2.4 Language and Culture

The relationship between language and culture is a complex one due largely in part to the great difficulty in understanding people's cognitive processes when they communicate. Below, Wardhaugh and Thanasoulas each define language in a somewhat different way, with the former explaining it for what it does, and the latter viewing it as it relates to culture. Wardhaugh (2002, p. 2) defines language to be: a knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences. While Wardhaugh does not mention culture per se, the speech acts we perform are inevitably connected with the environment they are performed in, and therefore he appears to define language with consideration for context. And if we are to discuss a relationship between language and culture, we must also have some understanding of what culture refers to. Goodenough (1957, p. 167, taken from Wardhaugh, 2002, p. 219) explains culture in terms of the participatory responsibilities of its members. He states that a society's culture is made up of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for any one of themselves.

Malinowski (Stern, 2009) views culture through a somewhat more interactive design, stating that it is a response to need, and believes that what constitutes a culture is its response to three sets of needs: the basic needs of the individual, the instrumental needs of the society, and the symbolic and integrative needs of both the individual and the society. For both Goodenough and Malinowski, culture is defined by benevolence and expectation. While each person holds their own individual roles and subsequent needs as part of a culture, the various needs of the culture must also be kept in balance. Consequently, in composing a definition for culture, we can see that the concept is often better understood in the context of how the members of a culture operate, both individually and as a group. It is therefore clear how important it is for members of any society to understand the actual power of their words and actions, when they interact. Above, Salzmann is quoted by Thanasoulas as saying that language is 'a key to the cultural past', but it is also a key to the cultural present in its ability to express what is (and has been) thought, believed, and understood by its members.

3. Sociolinguistics

3.1 Definition of Sociolinguistic

There are some linguists who define about sociolinguistics with the some perspective. Wardhaugh (2006:13) defines that sociolinguistics is concerned with investigating the relationships between language and society with the goal of a better understanding of the structure of language and how language functions in

communication. The similar definition is stated by Fishman (1972:7) sociolinguistics is the study the characteristics of language varieties, the characteristics of their function, and the characteristics of their speakers as these three constantly interact, change and changes one another within a speech community. Then, Spolsky (1998:3) defines a sociolinguistics is the field that studies correlation between language and society, between the uses of language and social structures in which the users of language live.

From the statement above, sociolinguistics is study of how language and social factor interact study of language speakers in connection with it as a member of society. Whereas, Trudgill cited in Jendra (2012:10) mentions that sociolinguistics is that part of linguistics which is concerned with language as a social and culture phenomenon. Chaika (1982:2) states that sociolinguistics is the study of the ways people use language in social interaction of all kinds. then, Fasold (1990:1) defines sociolinguistics is a science that combines linguistics and societal concern in varying degrees. The similar definition is stated by Hymes (1989:1) he emphasizes the definition in relationship between language and society, he states that sociolinguistics is correlation between languages and society, and between particular linguistics and social phenomena. From the statement above, sociolinguistics is one phenomenon of language dealing with the society.

Another definition is stated by Ager (1990:3) who defines that sociolinguistics is mainly concerned with systematic measurable linguistics variation and its relationship to social group. Similar with Ager's statement,

Chaklader (1990:1) defines a sociolinguistics concerntratesits study upon the society patterned variation in language usage.

Then, Lubis (1994:131) states that sociolinguistics the branch of linguistics that studies about the relationship and interplay between language and the user or speakers. The similar definition is stated by Halliday in Giyoto (2013:7) that sociolinguistics deals with language likeage with the people who use that language. The similar definition is state by Suwito (1983:2) sociolinguistics puts language position in relation to its use in society. Moreover Hudson (1996:5) states that sociolinguistics study is the study of society in relation to language. The last, Holmes, (1992:2) defines sociolinguistics is concerned with relationship between language and the context in which is used. According at those statement, it can be conclude that sociolinguistics notice the social function of the language in relation to its user.

Sociolinguistics could become a field of study for their selections in language use. The field of sociolinguistics is focused on the possibility of choices that can be made within the community regarding the use of language varieties. Every country has own original language that can be used among the people from many regions, which is called as the national language. By understanding their language, they can communicate with other people around the world. In the period of time, language has developed and changed in variations depends on its influence. In this modern area, people need mastering of the international language to communicate with other people in the world.

3.2 Kinds of Sociolinguistics

Sociolinguistics is the study of language in relation to society or culture.

There are many kinds of sociolinguistics:

1. Dialect

Dialect is a language used by a group of people so that they can understand each other. The characteristics of the language of an individual speaker are referred to as the speaker; idiolect (is a language used by individual speakers). Beyond these individual differences, the language as a group of people may show regular variations from that used by other groups of speakers of that language. When the English of speakers in different geographical regions and from different social groups show systematic differences, the groups are said to speak different dialects of the same language. The dialect of a single language may thus be defined as mutually intelligible from those that differ in systematic ways from each other.

It is not always easy to decide whether the systematic differences between two speech communities reflect two dialects or two different languages. A rule of thumb definition can be used. When a dialect becomes mutually unintelligible. When the speakers of one dialect group can't longer understand the speakers of another dialect group-these dialects become different. However, to define mutually intelligible is itself a difficult task.

2. Lingua Franca

Lingua franca is a language used by many people from different areas, country, nation, social, commercial communication.

3. Style

Style is dialects used in different situation. Many speakers have the ability to use a number of different style, ranging between the two extremes of formal and informal. Many culture have rules of social behavior that strictly govern style.

4. Slang

Slang is word of phrases in used for only a short time by particular groups of people and usually informal.

5. Jargon

Jargon is the terminology or phraseology used by a particular class or professio. E.g.: in medical (jargon=medicine, hospital)

6. Pidgin and Creole

Pidgin is a composite language developed as communication between speakers of different language resulting in a simple frication and combination of pronunciation grammar and vocabulary of two languages. When trades or missionaries or travellers need to communicate with people who speak a language unknown to them, a pidgin may develop, based on one language that is simplified lexically, phonologically, and syntactically. When a pidgin is widely used and is learned by ccildren as the first language it is creolized.

7. Taboo and Eufimism

Taboo is the words/phrases that have impolite expression. Taboo words and acts give rise to eupimism. Eupimism is use of an indirect word or phrase to express unpleasant.

8. Artificial or natural

Artificial or natural is language is made by human.

4. Taboo

4.1 Defenition of Word “ Taboo”

According to Wardhaugh (2000: 234), taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its that it would cause them anxiety, embarrassment, or shame. Consequently, so far as language is concerned , certain things are not to be said or certain objects can be referred to only in certain circumstances, for example , only by certain people, or through deliberate circumlocuiton,i.e euphemistically. Tabood subjects can very widely: sex, death, illness, excretion, bodily functions, religious matters , the supernatural. But quite often they extend to other aspects of social life.

The new oxford dictionary of english (2001), says taboo is social or religious custom prohibiting or restricting a particular practice or forbidding association with a particular person, place, or thing. Taboo is wide phenomenin across the world and it has become so sensitive that the word itself is a taboo. Words or sentences, even some topics, have at the moment become so sensitive to

talk about that they have become taboo. Some taboo words and phrase have been used for so long that they at this point have become so frequent and widespread. As a result of taboo frequency they have in the present time been seen more or less as not being taboos anymore.

Taboo has become so censured that the word itself is a taboo topic. Fairman (2009) has defined taboo as two different explanations namely that you can study taboo or say taboo. If taking a word such fuck you can, Fairman (2009) explains, either discuss the doing of taboo word-the actual physical action which is a scholarly taboo or you can say the word and its meaning which then is a cultural taboo. The researcher explains that no matter which explanation you go for a both will be seen as a taboo. He continues by clarifying that within every culture there is taboo behaviour and taboo words. Behavior is the you are not supposed to do while words are the things you are not supposed to say (Fairman,2009).

Another linguist that defines taboo words as the words which must be avoided is Mbaya (2002: 224) who states that taboo words are any kinds of words or expression in one language which are characterized by their impropriety, appalling character and lack of morality which are supposed to be avoided so that it will not harm the other member of the society. Those linguists may say that taboo words must be avoided because they contain stark and vulgar language. However, words that contain sacred functions can be tabooed if they are uttered outside the context of sacred ceremonies.

4.2 Characteristics of Linguistics Taboo

Universality, as the key phenomena of linguistics taboo, refers to the fact that linguistics taboo exist widely in every language and culture and regulates the speech act effectively. Then it must be clear that the universality is not absolute, but relative, standards are constantly, changing. The linguistics taboo, generated from one culture could be suitable in another. Yesterdays, taboo can be today's slang and then may become common words tomorrow.

Modifiability refers that linguistics taboo is relatively stable. It changes diachronically in periods and synchronically in certain circumstances. :first the occasional and later the frequent use of taboo words reduces their tabooedness. Once these words are no longer censured, their use becomes merely a matter of taste or style. "(Salzman,1993,194). Uniqueness, the linguistics taboo can be reflected by the racial culture.

The differences in historical evolution, social principle, value concept, convention and living style between the East and West because the linguistics taboo different in content and style. In English, the words concerning privacy topics, such as religion, crime, woman liberation, drug abuse are taboo. while in Chinese the address form is really complicated and sensitive, same as the topic concerning sex.

4.3 Interpersonal Function of Linguistics taboo

As one of the Metafunction, the interpersonal function enacts social relationship, embodies all users of language to express social and personal

relation, in communication, no matter what the addresser wants to express and imply, all can be illustrated by the way he chooses according to the context of situation. Actually the speakers, attitude and opinion in a speech act and the scale about polarity and modality have great concern with the topic of linguistics taboo analysis. This section is to analyse the interpersonal function of linguistics taboo according to the theory of context of situation.

a. To Strengthen and Intensity

Some words are obviously taboo in common life. Participants in certain setting use these words to strengthen power intensity. Using taboo words under such circumstances would not be evaluated negatively as when they are used elsewhere. Due to linguistic taboos' nature, the linguistic taboo has a mysterious and unimaginable power. It is used to strengthen power and intensity in communication or to vent one's pent-up feelings.

b. To Relieve Spiritual Tension

Individuals may use taboo words to vent pent-up emotions such as anger, pressure or frustration, especially when encountering unpleasant, frustrating and irritating situations. If people have stressful occupations or keep staying in stressful conditions, they tend to relieve their tensions by using taboo words more. That is also the reason why there is a high degree of taboo word use among these men working on board since such work was quite dangerous and stressful.

c. To Indicate Attitude

The linguistic taboos could be used in some formal situations to indicate the opinion or the attitude of the speaker or the writer.

d. To Reveal the Relationship

As members of social group, the participants in the communication are not isolated individually. One of language's functions is to act as a symbol of a group identity. Linguistic taboo's observance and violation can reveal the relationship between participants in communication. Therefore, the relationship is more intimate than others. In daily greeting, certain taboo words are used to show the acquaintance and intimacy. The situation in the government is rare because of the relationship concerning power and solidarity.

4.4 Significance of Linguistic Taboo

Most people who speak English know the rules of taboo and observe the rules. Breaking the rules may arouse considerable dissatisfaction. The use of a taboo word can lead to a variety of feedbacks, even physical violence or legal action.

When Shaw's use of bloody in *Pygmalion* or the use of damn in the movie *Gone with the Wind* a widespread public comment was aroused. The penalty for breaking a linguistic taboo can be severe, although perhaps not quite as much today as formerly, for obscenity is still a crime in many jurisdiction, but is hardly

likely to cost you your life, as the violation of certain non-linguistic taboos, e.g., incest taboos, might be in certain places in the world. (Wardhaugh, 2000, p.234)

Peoples of different countries do not agree totally on what taboos are. Acts of human excretion and sexual intercourse are to be avoided in polite conversation. Age and salary should be avoided in English conversation. If they must be mentioned, they should be in a euphemistic way. In China, acts of human excretion and sexual intercourse are also taboo, but Chinese are more tolerant in talking about age and salary, which are often openly said even in serious public talk or conversation. Therefore it is important for a foreign language learner to acquaint himself with such knowledge.

4.5 English Taboo of All Varieties

All varieties Taboo English, they are:

A. Bodily Excretions

In any language there are certain things which must be avoided of mentioning. It applies to the words with such connotations as well. In English, the first of these that occur to people are words dealing with excretions. In fact, except tears, all the words concerning bodily excretions are believed taboo. The earliest sayings of “move the bowels” and “pass water” are considered inelegant. And “defecate” and “urinate” seem to be the words used in hospitals. Thus some euphemisms find themselves in replacing them, such as answer the call of a nature, do one’s needs.

We ask where the “rest room” is, although we have no intention of having a rest. “Powder room” “loo”, and “john” are other ways to say “toilet”. Indeed, it is impossible to explain what a “rest room” is for without the use of roundabout ways or baby talk. It’s “where you wash your hands” or “where you pee or poo”, which are already euphemisms. Here we see a semantic change involved as the expressions used often have little to do with the referents.

B. Death and Disease

The fear of death carries into fear of words having to do with death and certain diseases. Many people believe words have great relations with what they symbolize, therefore “If anything should happen to me” means “when I die”. Instead of saying “die”, they use substitute expressions such as “pass away”, “go to his reward”, “answer the call of God”, “go home”, “to have a better place”, “depart” and “go west”. Some serious diseases are also taboo topics. Cancer is said in a roundabout way as “Big C” or “terminally ill”. So is it with the disease of mental disorder and intelligence deficiency. Their euphemistic sayings may be “He is not all there.” “She is a little eccentric / a little confused.”

C. Sex

According to Deng (1989, p.93), words having to do with anatomy and sex, and words even vaguely suggesting anatomical or sexual matters, have remarkable connotations, especially in American culture. Ladies of the nineteenth century could not bring themselves to say “breast” or “leg”, not even of chicken, so that

the terms “white meat” and “dark meat” were substituted. It was thought inelegant to speak of “going to bed”, and “to retire” was used instead.

In the United States, the sexual revolution of the 1960s began to make it a great change. English-speaking countries tend to be freer and more tolerant on this in recent years. People, particularly younger ones, feel freer than they once did to talk about sex-related subjects, masturbation, impotence, sexual activities of various kinds, and human sex organs are more likely to be talked or written about than they were 15 or 20 years ago. It is the same with China in present day. Thus to make love, to have sex with, etc., which are slightly “dressed-up” terms, are not all uncommon in writing now.

D. Four-letter Words

People are more tolerant with such words like fuck, tits, damn, the so-called “four-letter words”. For instance, on the streets in London we could see the eye-catching shop name “FCUK”, which in fact is the abbreviation of “French Connection United Kingdom”. In spite of the sexual revolution, these words are still considered improper in most conversations, even in written form. In 1963, Eric Partridge included fuck in his Dictionary of Slang and Unconventional English. Despite his use of an asterisk for the vowel “u”, the result was a storm of complaints to schools, libraries, and the police. Even today, the book is not always available on the open shelves of public libraries.

An even greater frenzy took place in 1959, when the unabridged edition of D. H. Lawrence’s *Lady Chatterley’s Lover* was published, which contained

several instances of the word. The edition was banned because of obscenity, and court cases followed. Later, the word quickly appeared in the daily press, and it has become widespread in the literary works. Despite the development of liberal attitudes, there is still a strong antagonism to the use of four-letter words in public speech; and they are still not always to be found in dictionaries.

E. Swear Words

A remarkable variety of linguistic forms can be considered as cursing and swearing. There are the complex and sophisticated expressions that may be found in religious, legal, and other formal contexts. At the same time, there are many daily examples of taboo language that express such emotions as hatred, frustration and surprise. The most common speech comprise single words or short phrases, conveying different levels of intensity and attracting different degrees of social approval. English examples range from the mild such as heck and dash, to the most harsh one, fuck.

In these social contexts swearing can become a dominant linguistic feature, with sentences often containing taboo words. Sex, excretion, and supernatural power are the main sources of swear words. Half of them relate to words referring to body parts and functions that societies considered taboo, such as merd, ball, and other four-letter words. Another half deals with the names of gods, devils, etc. like God, Dear Lord, By the holy sacrament, Heavens, Hell...

F. Privacy

One of the reasons behind taboo on questions about personal matters is that English-speaking people put a high value on privacy. The English has a saying “A man’s home is his castle”, meaning a man’s home is sacred to him; no one should come in without permission. So is it also with his life, personal affairs and private concerns. To ask questions concerning one’s age, weight, income, marital status, politics, religion etc. would be considered prying into individual’s personal life, which is another form of invading a person’s “castle”. (Deng, 1989, p.96) “It’s none of your business” may also reflect their value on privacy. Basically, you should not ask following questions to an English or an American. How old are you? What’s your income? What’s your religion? Are you married? Where are you going? How much did you pay for that?

Compared with English language, privacy does not sound familiar to Chinese people. Deng (1989, p.96) summarized two reasons. One is because of the close living arrangements of the Chinese. Villagers with scores or hundreds or more families densely packed in a small area have been typical of the Chinese countryside for centuries, which is quite different from the individual houses—often with a sizeable surrounding yard or garden for each—that have been characteristic of Western countries until comparatively recent times. Another reason may be the communal spirit or spirit of brotherhood that has long prevailed among the Chinese. Close contact and certain amount of mutual dependence and mutual concern mean that one person’s affairs are also very much the affairs of one family, one’s neighbors, and even the larger community that one belongs to.

G. Discriminatory Language.

In recent times, many people have a growing tendency to be sensitive to what is called sexist language and racist language. Sexist language in its present day means language that is prejudiced against the female. Studies of sexism in the English language began by American women concerned with the effects of language on people's attitude towards women, which prejudice against women and in favor of men. In speech and writing, for example, a person or a baby of unknown sex is referred to as he rather than she; the person (even a woman) presiding a meeting is the chairman. The history of our world is the history of mankind, not womankind. (Deng, 1989, p.98) Those words that are "unmarked" usually refer to the males. If referring to female, additional marks will be put before or after it, for example, waiter—waitress, hero—heroine, doctor—woman doctor.

There is a distinction between Mrs and Miss in both English and Chinese, which is not paralleled by a pair of titles showing whether or not a man is married. This implies unfairly that it is more important for a woman than for a man to show whether they are married, in spite of the introduction of Ms. In English, there is a tendency which involves words that are clearly restricted in one sex or the other, with female words tending to have less favorable meanings.

A class pair is master and mistress, where the male meaning is "good", and the female meaning is "bad"; specifically, a mistress is a partner for extramarital sex. (Hudson, 2000, p.102) It reflects greater tolerance towards men in the sexual liberties. Racism is the belief that some human races are inherently inferior to

others. Racist language is that which shows a bias against certain racial or ethnic groups; it is the language that degrades or belittles them. (Deng, 1989, p.100)

Though the progress in some respects in the long river of history has been considerable, English still retains sexism and racism. You are never too careful to offend others without realizing it. What is more important is to keep up with the language and develop the sensitivity to the feelings of those who suffer from the prejudice. Understanding the social injustice is a guarantee against racist and sexist behavior.

5. Folklore

5.1 Definition of Folklore

Folklore is a collection of fictional stories about animals and people, of cultural myths, jokes, songs, tales, and even quotes. It is a description of culture, which has been passed down verbally from generation to generation, though many are now in written form. Folklore is also known as “folk literature,” or “oral traditions.” Folklore depicts the way main characters manage their everyday life events, including conflicts or crises. Simply, folk literature is about individual experiences from a particular society. The study of folk tradition and knowledge is called folkloristics. Although some folklores depict universal truths, unfounded beliefs and superstitions are also basic elements of folklore tradition.

5.1 Types of Folklore

There are some types of folklore:

1. **Fables**, is short stories that teach a lesson or have a moral; often the characters are animals.
2. **Fairy Tales**, is have fanciful characters with extraordinary powers.
3. **Folk Tales**, is often includes animals that make fun of humans and their weaknesses.
4. **Legends**, based on real historical figures, often in fictional situations.
5. **Myths**, often explains the natural world
6. **Greek and Roman Myths**, describes the actions of Gods and Goddesses.
7. **Creation Myths**, explain how the Earth was formed.
8. **Tall Tales**, From America's pioneering days-filled with wild exaggerations.
9. **Trickster Tales**, foolish animals or humans are outsmarted by clever characters.

B. Relevant of The Study

There are former researcher that also analyzing about taboo utterance.

1. The research focus to find out the taboo utterances in *Baduy* society in "A sociolinguistic Analysis of Taboo Words in "expression of prohibition as representatif of taboo in baduy society". The findings of this research are:

Tabel 2.1

No	<i>Baduy utterances</i>	English Translation
1	<i>lamun gering ulah ka mantra</i>	if sick, do not seek treatment from the officer health (paramedics)
2	<i>teu meunang</i>	may not ride motorbike / car
3	<i>nyieun imah ulah make paku</i>	make a home do not use nail
4	<i>ulah sok pindah agama</i>	do not convert

C. Conceptual Framework

Conceptual framework described the relationship between the main concept of study. It is linked with the concepts, empirical research and the theories used to systemizing and establishing its credibility. This research focused to found “analysis sociolinguistics: social function on *Mandailing* society conviction towards taboo utterance”.”.

One of the perpose in sociolinguistics is to delivering the information from the taboo utterance in *Mnadailing* conviction. As we know that taboo language is the prohibition or avoidance in any society of behaviour belived to be harmful to its members in that it would cause them anxiety, embarrassment or shame. In mandailing culture there are taboo, so the researcher wants to find out of its.

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CHAPTER III

RESEARCH METHODOLOGY

A. Research Design

This research was conducted by applied descriptive qualitative research. According to Nicholas (2011:10) : “Descriptive research relies on observation as a means of collecting data. It attempts to examine situations in order to establish what is the norm, i.e. what can be predicted to happen again under the same circumstances. ‘Observation’ can take many forms. A Depending on the type of information sought, people can be interviewed, questionnaires distributed, visual records made, even sounds and smells recorded. Important is that the observations are written down or recorded in some way, in order that they can be subsequently analysed. The scale of the research is influenced by two major factors: the level of complexity of the survey and the scope or extent of the survey.”

B. Source of The Data

The data in this research is Sociolinguistics Analysis and the data was taken by interviewed with the souchers who understood in *Mandailing* language in village Langga Payung, Labuhan Batu Selatan regency. In this case the researcher took the data from two interviewers , the interviewers was the person accordance with the following: (1) the speaker community the native language on *Mandailing*

language, (2) man, (3) knows a lot of Mandailing culture especially taboo utterance.

C. The Techniques of Collecting The Data

The data was taken by interviewed with *Mandailing's* peoples. The procedure of collected the data as follows:

1. Found *Mandailing's* people as the sourchers
2. Make interviewed
3. Recorded the interviewed
4. Make a notes the information by interviewers

D. The Techniques of Analyzing Data

After collected the data, the technique of Analyzed data were:

1. Identified the taboo utterances in *Mandailing* society conviction , this process started by read the list and listened to the record.
2. Identified the social function of taboo utterances in *Mandailing* society conviction based on analysis.
3. Described the process of the used taboo utterance and social function in *Mandailing* society culture.

CHAPTER IV
DATA COLLECTION AND DATA ANALYSIS

A. Data Collection

This chapter presents the analysis of the data related to the taboo utterances on *Mandailing* society conviction. The data analysis sociolinguistics of taboo utterances on *Mandailing* society conviction and also the analysis of its social function. The data were collected from the record script which was the result of interviewed from two interviewees. The study was focused on the taboo utterances on *Mandailing* society conviction and also its social function. And how that taboo utterances related to its social function.

Table 4.1

No	Taboo utterances in <i>Mandailing</i>
1	<i>Na tola marsiul di bagasan bagas, ro anon ulok</i>
2	<i>Unang martata waktu manyuan jagung</i>
3	<i>Na tola maccukur salibon</i>
4	<i>Inda tola mangangkat pat waktu tukkap</i>
5	<i>Inda tola marena waktu mardahan di dapur</i>
6	<i>Ulang maccubit hurum ni dakdanak namenek</i>

7	<i>Inda tola manyumma ambubu ni dakdanak namenek</i>
8	<i>Inda tola jugguk di giccat ni battal</i>
9	<i>Anggo waktu mangandung, inda tola jugguk di jolo ni pittu</i>
10	<i>Inda tola manggor</i>
11	<i>Inda tola manjomu</i>
12	<i>Inda tola manjaiti di borngin ni ari</i>
13	<i>Inda tola malakkahi halak na modom</i>
14	<i>Inda tola modom di jolo ni pittu</i>
15	<i>Inda tola mangan marteba-teba</i>
16	<i>Inda tola mambuka pittu marasuk magorib</i>
17	<i>Inda tola marpayung di bagasan ni bagas</i>
18	<i>Inda tola manyuan bunga na marduri di jolo ni pittu</i>
19	<i>Inda tola mangonjapi halak na maridi</i>
20	<i>Inda tola mamukkul dohot bulu</i>
21	<i>Inda tola makan sian balanga</i>
22	<i>Inda tola jugguk di giccat ni losung</i>
23	<i>Inda tola jugguk di giccati harambir</i>
24	<i>Inda tola mambunuh sudena binatang anggo waktu da boru mangandung</i>
25	<i>Unang saruppa pittu sian jolo dohot pittu sian pudi</i>
26	<i>Na tola modom habis mangan</i>
27	<i>Na tola jugguk di ginjanggi jandela</i>

28	<i>Inda tola dakdanak mangolom tanah</i>
29	<i>Inda tola tu harangan waktu mangandung</i>
30	<i>Inda tola mamukkul dakdanak dohot sendok</i>
31	<i>Inda tola manjahit pakean waktu di pake</i>
32	<i>Inda tola mamake pakean naso marpinggir</i>
33	<i>Inda tola di holting handuk di rukkung</i>
34	<i>Inda tola lonyap indahan sian hudon</i>
35	<i>Inda tola koccing di ginjjangi api</i>
36	<i>Inda tola mangkotuk baju sian di ginjang tu toru</i>
37	<i>Inda tola mangan di pinggan na marotak</i>
38	<i>Inda tola manyuruk di tarauma ni bagas</i>
39	<i>Inda tola mangan mangabinog pinggan</i>
40	<i>Inda tola mamayakkon tangan di gijjang</i>
41	<i>Hatia di kebun, inda tola modom di giccat ni sajada</i>
42	<i>Inda tola mangan di tempat halak na maninggal</i>
43	<i>Inda tola houl saat mangandung</i>
44	<i>Inda tola durhaka tu orangtua</i>
45	<i>Inda tola mangkata-katai keburukan ni halak</i>
46	<i>Inda tola modom hatia masuk tu kuburan</i>
47	<i>Inda tola mangan mardalan-dalan</i>
48	<i>Inda tola manudu tali butongan</i>
49	<i>Inda tola lambat sunggul manyogok rajoki di tuduk manuk parjolo</i>

50	<i>Inda tola durhaka tu suami</i>
51	<i>Inda tola manyapu di borgin ni ari, mangayok rajoki</i>

B. Data Analysis

In the analysis sociolinguistics of social function about taboo utterances that used on *Mandailing* society conviction. This section presents the taboo utterances on *Mandailing* society conviction with its social function.

1. Taboo Utterances on *Mandailing* society and English Translation

After analyzed the data, the researcher summarized the result of taboo utterances on *Mandailing* society and English translation in the following table:

Table 4.2

No.	Taboo Utterances on <i>Mandailing</i>	English Translation
1	<i>Na tola marsiul di bagasan bagas, ro anon ulok</i>	Do not whistling inside the house, snake will enter
2	<i>Unang martata waktu manyuan jagung</i>	Don't laugh while planting corn
3	<i>Na tola maccukur salibon</i>	Don't kur bald eyebrow
4	<i>Inda tola mangangkat pat waktu tukkan</i>	Don't lift leg while prone
5	<i>Inda tola marena waktu mardahan di dapur</i>	Don't singing while cooking at kitchen
6	<i>Ulang maccubit hurum ni dakdanak namenek</i>	Don't pinch baby's cheek
7	<i>Inda tola manyumma ambubu ni dakdanak namenek</i>	Forbidden to kiss baby's fontanel
8	<i>Inda tola jugguk di giccat ni battal</i>	Do not sit on the pillow

9	<i>Anggo waktu mangandung, inda tola jugguk di jolo ni pittu</i>	Forbidden sit in front of the door while pregnancy.
10	<i>Inda tola manggorap sisiluon di borngin ni ari</i>	Don't cut nails at night
11	<i>Inda tola manjomur pakean suppe borngin</i>	Don't hang and dry clothes at night
12	<i>Inda tola manjaiti di borngin ni ari</i>	Don't sew at night
13	<i>Inda tola malakkahi halak na modom</i>	Don't step over to the sleeping people
14	<i>Inda tola modom di jolo ni pittu</i>	Do not sleep in front of the door
15	<i>Inda tola mangan marteba-teba</i>	Do not leave food
16	<i>Inda tola mambuka pittu marasuk magorib</i>	Don't open the door at dusk
17	<i>Inda tola marpayung di bagasan bagas</i>	Forbidden to use an umbrella inside the house
18	<i>Inda tola manyuan bunga na marduri di jolo ni bagas</i>	Forbidden to plant thorny flowers in front of the house
19	<i>Inda tola mangonjapi halak na maridi</i>	Don't peek at people who are bathing
20	<i>Inda tola mamukkul dohot bulu</i>	Do not hit with bamboo
21	<i>Inda tola mangan sian balanga</i>	Don't eat with griddle
22	<i>Inda tola jugguk di giccat ni losung</i>	Do not sit at the mortar
23	<i>Inda tola jugguk digiccati ni harambir</i>	Do not sit on the coconut
24	<i>Inda tola mambunuh sudena binatang anggo waktu da boru hamil</i>	Forbidden to kill any animal while pregnant
25	<i>Unag saruppa pittu sian jolo dohot pittu sian pudi</i>	Forbidden the front and back doors are the same direction.
26	<i>Na tola modom habis mangan</i>	Do not sleep after meal
27	<i>Na tola jugguk di ginjjangi jandela</i>	Do not sit on the windows
28	<i>Inda tola dakdanak mangolom tanah</i>	Kids do not playing ground
29	<i>Inda tola tu harangan waktu mangandung</i>	Forbidden to entering the forest while pregnancy
30	<i>Inda tola mamukkul</i>	Do not hit the kids with the spoon

	<i>dakdanak dohot sendok</i>	
31	<i>Inda tola manjahit pakean waktu dipake</i>	Do not sew clothes that are being worn
32	<i>Inda tola mamake pakean naso marpinggir</i>	Do not wear clothes that do not have seams on the edge
33	<i>Inda tola di holting handuk di rukkung</i>	Don't wrap the towel on the neck
34	<i>Inda tola koccing di ginjang ni api</i>	Forbidden to urinate on fire
35	<i>Inda tola mangkotuk baju sean di ginjang tu toru.</i>	Don't button the shirt from top to down
36	<i>Inda tola mangan di pinggan na marotak</i>	Don't eat on a cracked plate
37	<i>Inda tola manyuruk di tarauma ni bagas</i>	Do not pass under the house
38	<i>Inda tola mangan mangabinog pinggan</i>	Do not eating while lap the plate
39	<i>Inda tola mamayakkon tangan di ginjang</i>	Do not put the hands on the head
40	<i>Hatia di kebun, inda tola modom di gitcat ni sajadah</i>	At garden, do not sleep on the prayer rug
41	<i>Inda tola mangan di tempat halak na maninggal</i>	Do not eat in rigors's house people
42	<i>Inda tola houl saat mangandung</i>	Don't be stingy during pregnancy
43	<i>Inda tola durhaka tu orantua</i>	Forbidden to be perfidious to parents
44	<i>Inda tola mangkata-katai keburukan ni halak</i>	Forbidden to bad-mouth someone
45	<i>Inda tola modom hatia masuk tu kuburan</i>	Do not sleep while entering the grave
46	<i>Inda tola mangan mardalan-dalan</i>	No eating while walking
47	<i>Inda tola manudu tali butongan</i>	No pointed at the rainbow
48	<i>Inda tola lambat sunggul manyogok nason rajoki di tuduk manuk parjolo</i>	Do not wake up late in the morning, later luck can be pegged by chickens
49	<i>Inda tola hocking sambil joggong</i>	No standing urination
50	<i>Inda tola durhaka tu suami</i>	Forbidden to be perfidious to husband

51	<i>Inda tola manyapu bagas di borgin ni ari, mangayak rajoki</i>	Do not sweep inside the house at night, it can drive out fortune
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Tabel 4.3

No	Social Function Taboo Utterances on <i>Mandailing</i> Society Conviction
1	<i>Mandailing</i> society believe that , do not whistling inside the house because it can invited snake to come to house, because on <i>Mandailing</i> area, their house are near to the forest. So that it become a taboo to keep away from danger of snakes.
2	<i>Mandailing</i> society believe that , If the farmer laughing while planting the corn, it can make the corn will grow toothless. So that it become a taboo to their comfortable life.
3	<i>Mandailing</i> society believe that , If the eyebrow are kur bald, it can make people to see th ghost, because people who don't have eyebrows are the same as jinn. So that it become a taboo to keep away from to keep away from jinn disorders.
4	<i>Mandailing</i> society believe that, lifting my legs while prone means someone wants their parents to die. So that it become a taboo to keep away from these threats and to make comfortable life.
5	<i>Mandailing</i> society believe that ,Singing while cooking can make the food become not delicious, and this is considered impolite,and affect to the taste of food, it's better to dzikir or sholawat because they believe it can give fortune to that foods. it is suitable with <i>mandailing</i> society that mayority are moeslem.
6	<i>Mandailing</i> society believe that when pinching the baby's cheek can cause the baby's cheeks to become runny and become irritation, so the beauty of the baby's face disappears. So that it become a taboo to maintain baby's health.
7	<i>Mandailing</i> society believe that if kissing the babies fontanel believed according to religion that the fontanel is the place where the spirit is blown into the human, so that it can have an adverse effect on the baby if the fontanel is kissed and the head is the best part of the body, so this will greatly affect the development of the body or psychological baby. So that it become a taboo to keep babies from these threats to make comfortable life.
8	<i>Mandailing</i> society believe that sit on the pillow can inflict the liver pain and make headache. So that it become a taboo to to keep away from disease.
9	<i>Mandailing</i> society believe that if a pregnant woman sits at the front door it can be difficult for the woman to give birth. So that it become a taboo to keep away from these threats to make comfortable life.
10	<i>Mandailing</i> society believe that cutting nails at night can result in cutting of fingers, this is believed because in the past there were no lights so that when cutting nails can cause injury, but even though

	now there is electricity, they still keep it away from vices that have an impact if they deny this prohibition. So that it become a taboo to keep away from these threats to make comfortable life.
11	<i>Mandailing</i> society believe that the evil will nest in clothes that are dried in the sun until the night, besides clothes that are dried in the sun can also cold again in night. So that it become a taboo to keep away from these threats to make comfortable life.
12	<i>Mandailing</i> society believe that sewing clothes at night can make it look less beautiful because of lack of lighting and is also believed to cause harm. So that it become a taboo to keep away from these threats to make comfortable life.
13	<i>Mandailing</i> society believe that stepping over a sleeping person means stepping over a dead person, meaning assuming the sleeping person is dead. On the other hand this is a matter that is not polite and does not respect people who are sleeping. So that it become a taboo to keep manners.
14	<i>Mandailing</i> society believe that, sleep in front of the door will be passed by the devil, besides that the door is a person to pass by so that sleeping in front of the door can prevent others from passing by and also it's not good to see. So that it become a taboo to keep manners.
15	<i>Mandailing</i> society believe this because it is according to hadits prophet Muhammad SAW, that forbid leave foods because it was wasteful and God forbid it <i>"And do not waste (your wealth) wastefully. Surely the wasters are devil brothers and sisters. "(QS. Al Isro ' : 26-27)." So that it become a taboo to carry out religious orders.</i>
16	<i>Mandailing</i> society believe to not to open the door at dusk according to Hadits shohih "If the night come before, or you are in the afternoon, then hang up your children, for it is when Satan is scattered. If it has passed shortly from the night time, then release them. Shut the door and recite it to God, for indeed Satan could not open the closed door. Close the containers of your drink and food and make a remembrance of Allah, even if you simply put something on it, turn your lamps on. "(NARRATED by Al-Bukhaari (3280), Muslim (2012) " So that it become a taboo to carry out religious orders.
17	<i>Mandailing</i> society believe that Wearing an umbrella inside the house has meaning like delivering the family body at home to be buried. So that, it become a taboo to keep away from these threats to make comfortable life.
18	<i>Mandailing</i> society believe that Planting spiked flowers in front of the house can be dangerous to injure passersby, other is like feelings to repel guests or ban someone for a guest. So that it become a taboo to keep manners.
19	<i>Mandailing</i> society conviction believe that peeking at people bathing is a worst thing and it is also prohibited by every religion. So that it become a taboo to keep manners.

20	<i>Mandailing</i> society conviction believe that Hitting the child by using bamboo can injure the child, because the bamboo is very loud and also this can cause harm or evil to the child. So that, it become a taboo to keep away from these threats to make comfortable life.
21	<i>Mandailing</i> society conviction believe that eating with a griddle can be a disrespectful thing and considered greedy. So that it become a taboo to keep manners.
22	<i>Mandailing</i> society conviction believe that if a woman sits on a dimple, she will make it harder for her to give birth someday. So that, it become a taboo to keep away from these threats to make comfortable life.
23	<i>Mandailing</i> society conviction believe that sitting on the coconut is not good because the coconut is a round shape and can knock the sesperson sitting on it and harm. So that, it become a taboo to keep away from these threats to make comfortable life.
24	<i>Mandailing</i> society conviction believe that when a wife is pregnant she or her husband is forbidden to kill all kinds of animals because it is feared his child will become disabled and it can give bad to her child who was born someday. So that it become a taboo to keep away from these threats because of fear.
25	<i>Mandailing</i> society conviction believe that when the front and rear doors are in the same direction then their fortune will come and go straight away from stopping into the house. So that, it become a taboo to keep away from these threats to make comfortable life.
26	<i>Mandailing</i> society conviction believe that sleep after eat can lead to various types of diseases and also can make a person to be lazy all day. So that it become a taboo to to keep away from disease.
27	<i>Mandailing</i> society conviction believe that sitting at the window can provide bad for residents of the house. So that, it become a taboo to keep away from these threats to make comfortable life.
28	<i>Mandailing</i> society conviction believe that if children play in this ground can cause a disease of worms. So that it become a taboo to keep away from disease.
29	<i>Mandailing</i> society conviction believe that the pregnant woman is not allow to go to the forest, because there are many wilds beasts are afraid to hurted her and also for the care in the worry of giving birth suddenly in the forest. So that, it become a taboo to keep away from these threats to make comfortable life.
30	<i>Mandailing</i> society conviction believe that Hitting the child with a spoon can hurt the child and can result in harm for the child. So that, it become a taboo to keep away from these threats to make comfortable life.
31	<i>Mandailing</i> society conviction believe that if sewing clothes while wearing will get bad when the clothes are worn. So that, it become a taboo to keep away from these threats to make comfortable life.

32	<i>Mandailing</i> society conviction believe that do not wear the clotche that don't have seams on the edge. Because it is the same means wearing the clothes of corpse. The Shroud, So that, it become a taboo to keep away from these threats to make comfortable life.
33	<i>Mandailing</i> society conviction believe that towel in the neck can result in choking, and it is like committing suicide. So that, it become a taboo to keep away from these threats to make comfortable life.
34	<i>Mandailing</i> society conviction believe that urination above the fire can have a bad impact as his di*k can be swollen. So that, it become a taboo to keep away from these threats to make comfortable life.
35	<i>Mandailing</i> society conviction believe that buttoned clothes from above that could result in a fortune coming with much but depleted instantaneously. Which means no blessing. So that, it become a taboo to keep away from these threats to make comfortable life.
36	<i>Mandailing</i> society conviction believe that eating by using a cracked plate is not good, because of afraid to eat the glass flakes and injuring the mouth or hands. So that, it become a taboo to keep away from these threats to make comfortable life.
37	<i>Mandailing</i> society conviction believe that passing by from under the house is bad behavior, and is like a way to steal. So that it become a taboo to keep manners.
38	<i>Mandailing</i> society conviction believe that eating while lap the plate is not polite, because it does not respect food which means not grateful for the blessings given by God. . So that it become a taboo to keep manners.
39	<i>Mandailing</i> society conviction believe that putting your hands on your head can cause headaches. So that it become a taboo to to keep away from disease.
40	<i>Mandailing</i> society conviction believe that while in the garden, it is an activity of seeking a fortune from God, and prayer mat is the place to pray that sleep above prayer mat is not polite because it can result in a hard fortune to come. So that, it become a taboo to keep away from these threats to make comfortable life.
41	<i>Mandailing</i> society conviction believe that eating at rigor's people is adding to the burden and making it sad. Because the person who rigor is should prepared for the food because they will be the hunger for the accident that occurred. So that it become a taboo to keep manners.
42	<i>Mandailing</i> society conviction believe that if a woman is stingy in sharing, it is feared later that if her child is born it will be a stingy person. Therefore a pregnant woman must be generous so that the child born will also become a generous person. So that, it become a taboo to keep away from these threats to make comfortable life.
43	<i>Mandailing</i> society conviction believe that perfidious to parents can result in adzab from God.. Because filial piety is ordered in the Qur'an. " <i>We command humans to do good to their two mothers and</i>

	<i>fathers, to conceive their mothers with difficulty, and give birth to them with difficulty (too). Containing it to wean it is thirty months. (al-Ahqaf: 15)."</i> So that it become a taboo to carry out religious orders.
44	<i>Mandailing</i> society conviction believe that bad-mouth others is despicable and like eating the carcass of his own family so that it is forbidden in the religion of Islam. So that it become a taboo to carry out religious orders.
45	<i>Mandailing</i> society conviction believe that sleep after eating can provide disease, and also makes the body weak so lazy to work all day, then they believe that because of this fortune will stay away. So that it become a taboo to to keep away from disease.
46	<i>Mandailing</i> society conviction believe that eating while walking can result in food that is not processed in the stomach so that it will continue to feel hungry and also it is not polite when eating while walking. . So that it become a taboo to keep manners.
47	<i>Mandailing</i> society conviction believe that pointing towards the rainbow will cause the rainbow to disappear so that the beauty of the rainbow disappears in the cloud. So that, it become a taboo to keep away from these threats to make comfortable life.
48	<i>Mandailing</i> society conviction believe that if you wake up in the late morning so the fortune will be pegged chicken, that means there will be other people who take our fortune, because the sooner someone gets up early the more luck you get and also more excited. So that, it become a taboo to keep away from these threats to make comfortable life.
49	<i>Mandailing</i> society conviction believe that urinating standing is an act that is forbidden by religion, as contained in the following hadith."Anyone who tells you that the Prophet sallallaahu alayhi wa sallam urinated standing up, then do not believe." (Narrated by Ahmad and Ahlus Sunan). So that it become a taboo to carry out religious orders.
50	<i>Mandailing</i> society conviction believe that that perfidious to the husband is as grave a sin as disobedience to a parent. Where a wife must be more obedient to her husband than her parents, if he is disobedient then he will get adzab from Allah.
51	<i>Mandailing</i> society conviction believe that sweeping the house at night can eliminate fortune, because usually at night guests who are at home will feel that the owner of the house kicked them out, while according to their belief, the more people who come to visit the more fortune that can be. So that, it become a taboo to keep away from these threats to make comfortable life.

C. Discussion

Based on the data analysis of the interview from 2 person. They are classified into 22 categories of taboo utterances on *Mandailing* society conviction. And very influential in the *Mandailing* society . Of the 51 taboo expressions, it can be concluded that there are five social functions that are closely related to the taboo expressions, namely: first, social function to protect themselves from danger, second, social function to maintain manners, third, social functions for the comfort of life, fourth, social function to carry out religious orders and the last is social function to protect themselves from disease. Examples of social function to protect themselves from danger: "*Na tola marsiul di bagasan ni bagas, ro anon ulok*". Which means forbidden from whistling inside the house, afraid that snakes will enter the house.

This utterance is very obedient by the *Mandailing* society, because they believe this is a threat, so that the *Mandailing* society does not whistle inside the house to protect themselves from the threat of snake entry into the house. Next is an example of social function to maintain manners: "*Inda tola dilakkahi halak na modom*". Which means prohibited from stepping over a sleeping person, they say this is the same as stepping over a dead person. Actually it has a social function to maintain manners and respect for the sleeping person. Next, social functions for the comfort of life." *Inda tola mangan di pinggan na marotak*". Which means forbidden to eat on a cracked plate, its social function is for self-comfort because if eating on a cracked plate is worried that the glass chips will be inedible or the

hands may be injured, so this becomes a taboo for the comfortable life of the *Mandailing* people.

Fourth, social function to carry out religious orders.”*Inda tola dibuka pittu marasuk magorib*”. Which means *Mandailing* society believe this according to Hadits shohih "If the night come before, or you are in the afternoon, then hang up your children, for it is when Satan is scattered. If it has passed shortly from the night time, then release them. Shut the door and recite it to God, for indeed Satan could not open the closed door. Close the containers of your drink and food and make a remembrance of Allah, even if you simply put something on it, turn your lamps on. "(NARRATED by Al-Bukhaari (3280), Muslim (2012) ". and the last, social function to protect themselves from disease. “ *Inda tola dakdanak mangolom tanah*”. *Mandailing* society conviction believe that if children play in this ground can cause a disease of worms. So that it become a taboo to to keep away from disease.

D. Research Findings

After analyzing the data obtained in this study, it can be argued some of finding as follows:

1. In taboo utterances on *Mandailing* conviction found that there were 51 taboo utterances with 22 taboo grouped namely: taboo when planted (2), taboo at night (5), taboo on dressed (4), taboo on eating (6), taboo on baby (2), taboo on hitting (2), taboo on sleeping, (6), taboo on sitting (5), taboo during pregnancy (6), taboo at home (4), taboo on cooking (1), taboo on limbs (1), social taboo (2),

taboo of children (1), taboo on designating objects (1), taboo on urination (2), religious taboo (2).

2. For the social function from 51 taboo utterances, found 5 social function, they were: social function to protect themselves from danger (3) social function to maintain manners (10), social functions for the comfort of life (26), social function to carry out religious orders (6) and social function to protect themselves from disease (6). From the interviewers, they said that taboo utterances in *Mandailing* society conviction are very guarded and obeyed by the *Mandailing* society, because they believe that if this heritage is run well, hopefully life will feel more comfortable, safe, far Far from danger and adzab from God.

CHAPTER V

CONCLUSION AND SUGGESTION

A. CONCLUSION

Related to the research finding that based on the data analysis, it was obtained some conclusions as follow:

1. The total number of Taboo utterances on Mandailing society conviction were 51. they were 22 : taboo when planted (2), taboo at night (5), taboo when dressed (4), taboo when eating (6), taboo on infants (2), taboo of hitting (2), taboo sleep, (6), taboo of sitting (5), taboo during pregnancy (6), taboo at home (4), taboo on cooking (1), taboo on limbs (1), social taboo (2), taboo of children (1), taboo on designating objects (1), taboo on urination (2), religious taboo (2).

2. Based on data analysis of that taboo utterances, the taboo utterances discuss about taboo phenomenon on *Mandailing* society conviction and pronounced taboo utterances meaning things that are prohibited in mandailing society conviction. In the data of social functions, from 51 taboo utterances found 5 social functions, they were: social function to protect themselves from danger (3) social function to maintain manners (10), social functions for the comfort of life (26), social function to carry out religious orders (6) and social function to protect themselves from disease (6). From the interviewers, they said that taboo utterances in *Mandailing* society conviction are very guarded and obeyed by the

Mandailing society, because they believe that if this heritage is run well, hopefully life will feel more comfortable, safe, far from danger and adzab og God.

B. Suggestion

There were some constructive points suggested as the following.

1. The students who are interested with social phenomenon and want to analysis the sociolinguistics about taboo.
2. The readers, especially the one who want to research about sociolinguistics, it can be reference to help the students to find out the relation about language and culture.
3. The Mandailing native language, who want to mastery the social function about taboo utterances in Mandailing culture.

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APPENDENCES

Interview record

Researcher : jadi gini kan pung, dari daftar yang tadi oppugn kasih kan ke aku tentang tabu, ungkapan-ungkapan tabu yang ada di masyarakat mandailing yang masih dipercayai di Langga Payung ini, aku minta tolong sama oppung, bahasa Mandailing kan ini pung. Sama apa makna yang tersirat dari ini. No 1, tidak boleh bersiul di dalam rumah, nanti dating ular, itu apa bahasa mandailingnya ?

Interviewer : unang marsiul dibagasan ni bagas, ro anon ulok. Jadi artina ula ro ulok to bagas mabiar be sudena rop maduhui ma ia.

Researcher : jadi kalo memang bersiul kita di dalam rumah, betulan dating ularnya, gitu ?

Interviewer : hah, itulah peribahasa.

Researcher : memang betulnya itu ?

Interviewer : memang kadang-kadang bisa

Researcher : nomor 2, dilarang tertawa ketika menanam jagung, itu ?

Interviewer : ulang martata waktu manyuan jaung, anggo martata waktu manyuan jaung jadi lobangon, kan bisa dia belobang-lobang gitu kan ?

Researcher : jadi kalau ketawak kita, jadi ompong gigi kita, gitu ?

Interviewer : jagung itunya, kalo mau ditanam nanti jadi ompong-ompong. Kan selalu itu begitu

Researcher : kenapa begitu ?

Interviewer : ya begitulah

Researcher : memang betul itu begitu ?

Interviewer : bisa, sama dengan memegang tongkatnya itu kita menanam jagung harus diatasa jangan agak dibawah, kalo gak diabawah dia jadi panjang apanya itu, yang kosong.

Researcher : yayaya, nomor 3, tidak boleh mencukur alis sampai habis. Itu kek mana bahasa kampungnya nek ?

Interviewer : unang maccukur salibon,

Researcher : kalo di cukur ?

Interviewer : anggo di cukur gabe jorbut doi

Researcher : jadi kalo mencukur alis pada malam hari, jadi kayak jin atau bisa melihat jin ?

Interviewer : usah pala sampai ke jin, kalodi cukur salibon goarna kalo di bahasa kappung, anggo di cukkur salibon nib a gabe jorbut doi.

Researcher : maksudnya ?

Interviewer ; gabe jorbut jadi jelek

Researcher : oh jadi jelek. No 4, dilarang mengangkat kaki ketika telungkup

Interviewer: oh waktu talungkup tidur begini kan ? maksud nai dilarang mengangkat kaki waktu tidur . waktu modom hia unang diangkkat pat nia tu gijjang harana on peribahasanya on da bahasa kappung jadi panyukke

Researcher : apa panyukke ?

Interviewer : panyukke itu meminta mate orangtua niba.

Researcher: oh itu yang dipercayai, gitu ?

Interviewer : iya

Researcher: oh jadi kalo tidur mengangkat kaki berarti kita minta orangtua kita meninggal, gitu ?

Interviewer ; iya

Researcher : nomor 5, tidak boleh menyanyi ketika memasak di dapur

Interviewer : jadi ulang marende waktu mardahan di dapur, harana waktu marende waktu mardahan di dapur anno hurang ma padena dohot karejo ni.

Researcher : jadi lebih banyak main-mainnya daripada masakanya, jadi gak enak masakannya ?

Interviewer : iya

Researcher : yang ke 6, dilarang mencubit pipi bayi, betul itu nek ?

Interviewer : unang ma disibit pipi, harana mula disibit pipi bayi on bisa menjadi apa

Researcher : meler ?

Interviewer : hah meler

Researcher : apa bahasa mandailingnya meler ?

Interviewer : bahasa mandailingnya menjadiaha do goarna pete jo da. Meler jadi mambir.padua hon manjadi aha tu si kurang jegesnya

Researcher ; kurang cantiknya ?, yang ke 7, tidak boleh mencium ubun-ubu bayi.

Interviewer : tidak boleh mencium ubun-ubun bayi,ulang ma disumma ubun-ubuni dakdanak

Researcher : kenapa nek ?

Interviewer : artina harana on ambubu ni on molo dibuat tu bahasa agamadarisutulah mulanya termasuk ruh kepada bayi, jadi mola dibahasa kampungkon unang ma disumma ubun-ubuni dakadanak namenek

Researcher : memang kalo bahasa indonesianya apalah maksudnya itu nek ?

Interviewer : jangan dicium ini kan, kurangnya baiknya itu kalo untuk anak-anak., karena kepala itu adalah bagian yang terbaik

Researcher : dilarang menyapu malam hari ?

Interviewer : tarmasuk ma hon unang manyapu borgin ni ari harana mengkurangkon rasoki

Researcher : kenapa begitu nek, kenapa rupanya kalo menyapu malam-malam ?

Interviewer : inilah artina, molo manyapu borngin, kurangma jegesna jadi adongdo rajoki res

Researcher : ilang rejeki kekmana maksudnya ?

Interviewer : inda adong rajoki

Researcher : kenapa rupanya kalo menyapu malam-malam rejekinya bias hilang ?

Interviewer : itulah pribahasanya

Researcher : jadi tergangguah tamu-tamu itu kalo manyapu dimalam hari ?

Interviewer : itu lain lagi nanti kalo untuk tamu

Researcher : ohh kalo untuk tamu yang kek manaitu ?

Interviewer : ada lagi dibawahnya itu tadi ?

Researcher : itulah

Interviewer : no berapa ?

Researcher : Lewati aja dulu, selanjutnya tidak boleh duduk diatas bantal

Interviewer ; inda tola jugguk di gijjati bantal. Harana molo jugguk iba di gijjati bantal modo peribahasa menjadi haccit ni ulu.

Researcher : sakit di hatinya ?

Interviewer : poning kepala

Researcher : oh pengaruh itu rupany ?

Interviewer : itulah peribahasanya kalo mau peraktekkan coba peraktekkan

Researcher : yang kesepuluh, ketika hamil tidak boleh duduk didepan pintu

Interviewer : jadi waktu mengandung, inda tola jugguk di pittu, harana molo jugguk di pintu molo peribahasa maaf katanya mau lahir dakdanaki

Researcher : oh seketika lahir dia ?

Interviewer : susah melahirkan

Researcher : oh payah lahirnya ?, yang kesebelas, tidak boleh menggunting kuku malam hari.

Interviewer : inda tola manggotong sisilun di borngin, harana molo borgin manggunting sisilun anon mola tagguntung dagingnya

Researcher : itu karena dulu lampu taka da ?

Interviewer : taka da lampu, lampu teplok

Researcher : jadi kalo sekarang ?

Interviewer : jadi itulah menajdi peribahasanya

Researcher : kalo sekarang ini masih boleh nek ?

Interviewer : sekarang pun kalo bias jangan, sedangkan memotong kukupun sebenarnya jangan rapat-rapat kali. Bias menjadi penyakit dia.

Researcher : selanjutnya, tidak m=boleh menjemur pakean pada malam hari.

Interviewer : inda tola manjomur pakean di borngin ni ari.on non tarmasuk ma hon pakean no manjadi ngali kadua hon di songgoti setan-setan.

Researcher : oh jadi kalo menjemur sampe malam ditunggangi setan-setan itu baju kita, gitu ?

Interviewer : itulah sama dengan balek dingin pakean itu.

Researcher : no 13, dilarang manjahit pada mala hari

Interviewer : inda tola manjaiti di borgin harana hurang jeges pakean na dijaiti on

Researcher : jadi kalo menjahit malam-malam hilang cantinya ?

Interviewer : kalo alas an lain-lainnya gak ada nek ?

Researcher : kalo kita ambil alas an-alasan molo manjait pakean borngin, pertama, kurang jrgesna dan kurang kebaikan

Researcher : dilarang melangkahi orang yang sedang tidur

Interviewer : inda tola dilakkahi halak na modom molo dilakkahi halak na modom songon na malakkahi halak na mate

Researcher : berarti istilahnya kalo kita melangkahi orang berrati melangkahi orang mati lah dia itu

Interviewer : rap dohot hurang sopan

Researcher : selanjutnya tidak boleh tidur di depan pintu

Interviewer : inda tola modom di jolo ni pittu harana itu daln-dalanka. Kalo tidak akan dilangkahi setan

Researcher : oh, jadi orang mandailing percaya kalo tidur di depan pintu dilangkahi setan, gitu ?

Interviewer : rap dohot targanggu halak museng da mangolus

Researcher : oh, mengganggu orang untuk masuk ?

Interviewer : iya

Researcher : selanjutnya, dilarang makan dengan bersisa

Interviewer : on ma didokkon mola mangan ulang adong teba-teba. Harana teba-teba I hurang padena

Researcher : bahasa indonesianya kek mana itu nek ?

Interviewer : itulah sisa makanan tadi, kalo makan jangan bersisa kan ? berarti molo mangan jangan marteba-teba kan ? artina unang marteba-teba, saying makanan I , na mubazzir

Researcher : oh gitu aja, bukan karena ada halangan-halangan lain ?

Interviewer : memang diajarkan itu sama kita jangan bersisa-sisa kalo makan

Researcher : memang udah hokum agama itu ya nek ?

Interviewer : iya-iya

Researcher : selanjutnya, tidak boleh membuka pintu saat menjelang malam

Interviewer : inda tola mambuka pintu marasuk magorib. Harus ditutup do. Arti nai aso ulang masuk setan-setantu bagas in magorib. Jadi iba pe inda targanggu mola ma giot solat inda naha targanggu iba artina harana mola di parka te do nabisa toro be, nah tutup pintu.

Researcher : oh, itu pun kaya yang diajarkan di agama tadi kan ? kalo magrib itu ditutup pintu biar enggak masuk setan. Dan gitu alas an lainnya supaya gak terganggu untuk kita beribadah.

Interviewer : iya

Researcher : selanjutnya, tidak boleh berpangku tangan. Kek mana itu maksudnya nek ?

Interviewer : marpangku tangan artina malas kerja

Researcher : oh, begini maksudnya.

Interviewer : jadi arti nai, ulang sedo ma dilipai ia tangan nib a . losok karejo

Researcher : tidak boleh malas-malasan lah artinya

Interviewer : iya

Researcher : Terus selanjutnya, tidak boleh berpayung di dalam rumah

Interviewer : inda tola marpayung di bagasan sian bagas. Marpayung pe di bagasan bagas inda dong artina harana inda do hujan di bagasan bagas. Jadi mola marpayung di ba di bagasan bagas seolah-olah mau mengantarkan yang maninggal.

Researcher : oh, soram lah itu. Jadi dari ini tadi, yang sesuai dia dengan ini nek larangan agama tadi kaya tidak boleh makan bersisa, baru tidak boleh membuka pintu saat senja.

Interviewer : iya

Researcher : jadi kalo misalnya orang-orang mandailing itu adanya itu yang masih percaya hal-hal yang kek gini ? rata-rata masih percaya ?

Interviewer : semua percaya kita itu. Harus dilaksanakan, Cuma kitanya sekarang yang melanggar banyak. Memang makanan itu tadi jangan bersisa katanya, memang sebenarnya gak boleh itu . itu makanya kalo kita makan kita bersihkan itukalo ada airnya kita minum lagi. Habis kita makan sebelum cuci tangan dijilati lagi. Artinya itu meleburmakanan dalam perut.

Researcher : jadi kalo hal-hal yang lain nek, entah yang aneh-aneh gitu kalo dilarang betulan terjadi itu ?

Interviewer : bias juga

Researcher : memang begitu dari dulunya ?

Interviewer : memang itulah ajaran itu yang pertama. Supaya manusia itu bagus, tertib

Researcher : jadi menurut nenek sebenarnya, apakah manfaatnya ini ada di bahasa mandailing itu nek ? larangan-larangan ini.

Interviewer : manfaatnya ini ? kalo kita melaksanakan manfaatnya ini mudah-mudahan terhindar segala-galanya.

Researcher : berarti ini tujuannya untuk menjaga kebaikan kita ?

Interviewer : iya

Researcher : udah, itu ajalah du;u ya nek, makasih ya nek udah membantu menyelesaikan skripsi ku

Interviewer : iya mudah-mudahan dapat membantumu

CURRICULUM VITAE

PERSONAL DETAIL

Name : Selly Ridayansyah Hasibuan
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Place/Date of Birth : Rantauprapat/ 08th September 1997
Sex : Female
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Phone Number : 081263738819
E-mail address : selly_ridayansyahhasibuan@yahoo.com

Parents' Name

Father : Darmansyah Hasibuan
Mother : Masnawati Harahap

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1. Elementary School at SD Negeri 115535 Sirandorung from 2003 – 2009.
2. Junior High School at SMP Negeri 2 Rantau Utara from 2009 – 2012
3. Senior High School at SMA Negeri 1 Rantau Utara from 2012 – 2015
4. Bachelor's Teachers and Education at University of Muhammadiyah Sumatera Utara (English Department, Faculty of Teachers Training and Education) from 2015 – 2019

Selly Ridayansyah Hasibuan

SURAT PERNYATAAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Selly Ridayansyah Hasibuan
N.P.M : 1502050174
Prog. Studi : Pendidikan Bahasa Inggris
Judul Proposal : Analysis Sociolinguistics: Social Function on *Mandailing Society*
Conviction Towards Taboo Utterance

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul diatas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, September 2019
Hormat saya
Yang membuat pernyataan,



Selly Ridayansyah Hasibuan

Diketahui oleh
Sekretaris Program Studi
Pendidikan Bahasa Inggris


Pirman Ginting, S.Pd, M.Hum



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Bila menjawab surat ini agar disebutkan nomor dan tanggalnya

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Hal : Mohon Izin Riset

Medan, 21 Muharram 1441 H
21 September 2019 M

Kepada Yth. Bapak Kepala Perpustakaan
Universitas Muhammadiyah Sum. Utara
di-
Tempat

Assalamu'alaikum Warahmatullahi Wabarakaatuh

Wa ba'du. semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan-aktifitas sehari-hari. sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu Memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di Pustaka Bapak pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama : Selly Ridayansyah Hasibuan
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Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Analysis Sociolinguistics: Social Function on Mandailing Society Conviction Towards Taboe Utterance.

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak kami ucapkan terima kasih.

Wa'alaikumssalam Warahmatullahi Wabarakatuh.



** Peringgal **



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Selly Ridayansyah Hasibuan
NPM : 1502050174
Univ./Fakultas : UMSU/ Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pendidikan Bahasa Inggris/ S1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

"Analysis Sociolinguistics: Social Function on Mandailing Society Conviction Towards Taboo Utterances"

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 4 Safar 1441 H
04 Oktober 2019 M

Kepala UPT Perpustakaan,



Muhammad Arifin, S.Pd, M.Pd



MAJELIS PENDIDIKAN TINGGI
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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 : Selly Ridayansyah Hasibuan
NPM : 1502050174
Prog. Studi : Pendidikan Bahasa Inggris
Kredit Kumulatif : 149 SKS

IPK= 3,29

Persetujuan Ket./Sekret. Prog. Studi	Judul yang Diajukan	Disahkan oleh Dekan Fakultas
	Semiotic Analysis of Taboo Language in Mandailing Culture	
	The Critical "Opinion" Find in Newspaper Medanpos	
	Analysis Speaking Grammar Ability the High Achieving Extrovert and Introvert Students	

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

Medan, 09 April 2019
Hormat Pemohon,

Selly Ridayansyah Hasibuan

Keterangan:

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



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Assalamu'alaikum Wr, Wb

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa : Selly Ridayansyah Hasibuan
NPM : 1502050174
Prog. Studi : Pendidikan Bahasa Inggris

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

Semiotic Analysis of Taboo Language in Mandailing Culture

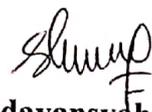
Sekaligus saya mengusulkan/menunjuk Bapak/Ibu:

1. Habib Syukri Nst, S.Pd, 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, 29 Juli 2019
Hormat Pemohon,


Selly Ridayansyah Hasibuan

Keterangan

Dibuat rangkap 3 :
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- Untuk Ketua / Sekretaris Prog. Studi
- Untuk Mahasiswa yang Bersangkutan



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LEMBAR PENGESAHAN PROPOSAL

Proposal yang diajukan oleh mahasiswa di bawah ini:

Nama : Selly Ridayansyah Hasibuan
NPM : 1502050174
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Semiotic Analysis of Taboo Language in Mandailing Culture
Sudah layak diseminarkan.

Medan, Juli 2019
Dosen Pembimbing

Habib Syukri Nst, S.Pd, M.Hum

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