

**A STUDY OF TABOO LANGUAGE IN SOCIO-LINGUISTIC OF  
MALAY SOCIETY IN KABUPATEN BATUBARA  
SUMATERA UTARA**

**SKRIPSI**

*Submitted in Partial Fulfilment of the Requirements  
For the Degree of Sarjana Pendidikan (S.P.d)  
English Education Program*

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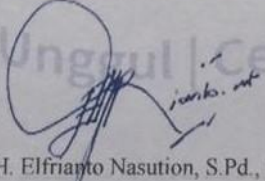
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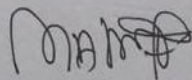
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Dengan ini menyatakan bahwa skripsi saya yang berjudul "A Study of Taboo Language in Sociolinguistic of Malay Society in Kabupaten Batubara Sumatera Utara" adalah benar bersifat asli (*original*), bukan hasil menyadur mutlak dari karya orang lain.

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

Demikian pernyataan ini dengan sesungguhnya dan dengan sebenar-benarnya.



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## ABSTRACT

**Kholidina Fiddin Wahidatun. NPM 1602050091, “A Study of Taboo Language in Sociolinguistic of Malay Society in Kabupaten Batubara Sumatera Utara”. Skripsi : English Education Program. Faculty of Teacher Training and Education. University of Muhammadiyah Sumatera Utara. Medan. 2020.**

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This research dealt with the identification of taboo language in Malay Batubara. It is a language spoken by people living in Batubara. The objective of this research was to describe the classification of the taboo words in Malay society. The research applied was descriptive qualitative approach. The data were collected through observation, recording, and field notes. Then, the data were analyzed by identifying taboo words and categorizing them into the types of taboo words. Thus, each of the taboo words were presented in some example of utterances in the language. Some words were considered taboo or not depending on the context in which they were used. In conclusion, Thus, the analysis has two objectives: first, to identify and describe the types of taboo words are used in malay society Batubara Sumatera Utara and to describe the functions of taboo words in Malay Society Batubara Sumatera Utara. Based on the results of the study concluded that taboo words in the language which were related to the utterances of sex, excretion, death, body function, religion, animals, cursing, there are 8 taboo words from sex category, 5 taboo words from death, 7 taboo words from human excretion, 3 taboo words from body function, 3 taboo words from religion, 3 taboo words from animals, 3 taboo words from cursing, a total of 31 taboo words. From the data, it can concluded the epithes 8 times, profanity 6 times, vulgarity 4 times, obscenity 13 times and to draw attention to oneself 8 times, to show contempt 16 times, to be provocative 4 times, to mock authority 3 times.

**Keywords:** *Language Taboo, Malay Batubara, Sumatera Utara*

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## CHAPTER 1

### INTRODUCTION

#### A. Background of Study

In daily life, human as social creature always communicate to people around them by using a language. Language in communication has important role in order to share the information and idea to the others by using several media. Furthermore, a language has function to show personal identity. The other people will know the character and identity of someone through their languages that they use. Therefore, every person has their own way to choose the language variation which can confirm one's identity. Some people may prefer to use language that has a strong impact when they are sad or angry. For instance, people sometimes use certain kind of words that are considered as bad language which is actually inappropriate to use.

Holmes (2001: 73) states that language variation is linguistics form which used based on social circumstances and also included vocabulary, grammar and pronunciation of dialect, and spelling in different language. So language variation is determined by social itself, their background, status, education, and degree of formality of a situation where the language is used. It means there is no language without variation. All languages in this world are involved in a great deal variation. Because of the variation, the speaker of the language speaks differently. The variation offers the speaker a choice of ways of expression in different ways. Holmes

(2001:6), says that a variety is a set of linguistics form used under specific social circumstances such as with a distinctive social distribution. It also includes different accents, different linguistic style, different dialects, and even different languages which contrast with each others for social reason. It means that all languages speakers have a variation of the language that they have.

People may have a certain ways in using language to expose their feeling in daily life. For example, people using bad language is a term that people use in their daily life when they use inappropriate language in order to communicate among them, but in linguistics study specifically in sociolinguistics field, the term of bad language as known as taboo language. According to Allan and Burridge (2006: 2-3), taboo refers to a term that denotes a person, object or act which is dangerous and therefore it must be avoided. In addition, taboo language is language variation used by people to show their feeling such as angry, disappointment and dissatisfaction. People usually produce taboo words because it is the most powerful ways to express their dissatisfaction. They sometimes emphasize people's real attention.

Related to the study of taboo words, there are two major topics that can be analyzed; types of taboo words, and the function of taboo words itself. There are many experts who have done the research about taboo words. For example, the research from Jay (1995) and Batistella (2005) who have already proposed about types of taboo words. According to Batistella, there are four types of taboo words. They are; epithets,

profanity, vulgarity, and obscenity. In addition Jay also states that there are nine types of taboo words. They are; obscenity, profanity, vulgarity, epithets, blasphemy, cursing, slang, insult and slur, and scatology.

The last function of taboo words is to provide catharsis, one of the essential functions of taboo words, in which verbal obscenity provides to its user, is to provide catharsis. The idea that the users of taboo words use the offending words in order to release their intense frustration and passion. People tend to use taboo words when they have such problems, somehow, these taboo words perform as the therapy for the speakers' 'psychology', especially when they are angry, or disappointed with someone or thing. So by acquiring taboo words, they can feel more relieved.

## **B. Identification of Problems**

To identify the problem language taboo is a prohibition on using certain words because it is considered to be able to wreak havoc, violate the ethics of courtesy, defame, get anger from God, or it is believed that some people interfere with spirits in certain places. Today's adult society, both in the village and in the city, found many taboo expressions especially those concerning sexual matters. For example, taboo certain words found in daily communication both verbally and in writing are:

- 1) Taboo mentioning genitals
- 2) Taboo mentioning sexual activity
- 3) Taboo relating to certain professions
- 4) Taboo mentioning functions of certain bodily

5) Taboo related to the policies of the authorities.

### **C. The limitation of Problems**

In line with the identification of the problems, the focus of research was on the form of language reference to the object or event it exhibits. Words or terms that refer to certain referents when spoken directly in public are sometimes considered rude and uncomfortable to hear.

### **D. Formulation of Problems**

Based on the background above, the write formulates the problem statement, as follows:

1. What types of Taboo Words are used in Malay Society Batubara Sumatera Utara?
2. What are the functions of Taboo Words in Malay Society Batubara Sumatera Utara?

### **E. The Objectives of Study**

The objectives of the research are stated as follows :

1. To identify and describe the types of Taboo Words are used in Malay Society Batubara Sumatera Utara
2. To describe the functions of Taboo Words in Malay Society Batubara Sumatera Utara

### **F. The Significance of Study**

There are two significance of the the research :

1. Theoretical significance



The research finding will give additional information to the other linguistic researchers.

2. Practical significance

- a. To the university : this research can be used as a supplementary material for teaching activities especially in sociolinguistics subject.
- b. To other researchers : this research can be used as a valuable reference in investigating the same subject
- c. To readers in common : through this research, the readers will have new knowledge about taboo words especially about the types of taboo words and the functions of taboo words in conversation. Moreover, the readers will be able to understand that taboo words are bad forms of language that cannot be spoken in any situation.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **A. Theoretical Framework**

##### **1. Sociolinguistic**

Language is the ability of humans to communicate with other humans using signs, for example, words and gestures. The scientific study of language is called linguistics. The number of languages in the world varies between 6.000 – 7000 languages. However, the precise estimate hinges on any arbitrary change between languages and dialects.

Sociology is a study about social structure, social organizations, relationship between and within groups of people, and social behaviour. In a broader sense, sociology studies about groups of people in society (family, clan, tribes, and nations), how they behave and affect each other.

Sociologists assume sociology as a single discipline which is not related at all with any other disciplines and consider that society could be constituted without language.

According to Yule (2010:254), sociolinguistics is a part of sociolinguistics study which focuses on language which is dealing with social and cultural phenomenon in one society. It usually explores the field of language, society, and things which are related to social sciences, especially psychology, anthropology, and sociology. The

idea proposed by Yule is also in line with Trudgill. He states that the study of sociolinguistics is related to cultural phenomenon so that it can affect the way people speak or talk since it is determined by the social context (Trudgill, 2000: 32).

Being more detail, Chaika (1982: 2) states that sociolinguistics is a study in which people use language in social interactions. Moreover, she also proposes the idea that language can maintain every social institution in human life. People use language for different purposes; it can be used to “carry on” love, to “carry out” hate and reveal their identity, characters, and background without realizing that they are actually doing so. In other words, since communication uses language as its main means, of course it will involve the distinctive personality, attitudes, and beliefs, and emotions of the speakers in the society. Therefore, in sociolinguistics, there are two important objects to be identified. They are the language used and the society that uses the language. Therefore, in the next section, the researcher tries to present the explanation of taboo phenomenon which includes the definition of taboo words, the concept of taboo, taboo words in Malay society, and the types of taboo words.

## **2. Taboo**

Trudgill (2000: 18) defines taboo in the following way, taboo can be characterized as being concerned with behavior which is believed to be supernaturally forbidden or regarded as immoral or improper; it deals with behavior which is prohibited or inhibited in an apparently

irrational manner. In language, taboo is associated with things which are not said, and in particular with words and expressions which are not used.

In accordance to the statement above, there is a strong relationship between taboo behavior and taboo language. Both are forbidden because they are regarded as immoral for certain circumstances. Supporting the idea, Fairman (2009: 27) states that every society has its own particular taboo act and taboo words. Taboo acts related to any activities that should be avoided, while taboo words related to any words that should not be uttered. Both are identified with one another since several taboo acts relate to taboo words while others do not. The popular case of this phenomenon is the act of incest. Incest is considered taboo because it refers to the sexual activity that is strongly forbidden in a society. In the same sense, any words which refers to incest activity such as motherfucker will also be categorized as taboo because it indicates the activity. Nonetheless, there is an alternate word that is said as taboo while the activity it indicates is certainly not. When people talk about excretion, it is often considered as taboo while the act itself is not forbidden if it is done by the appropriate person in a suitable place and time. Therefore, words that are related or linked to taboo act will automatically become taboo words (Allan and Burridge, 2006: 2).

**a. The Definition of Taboo Words**

Some people think that the word taboo is a word that can have a negative impact on the listener and can trigger fights and trouble for someone who cannot accept the speaker's words. Linguists such as Diez (via Fakuade, 2013: 119) also supported the idea that some people categorized taboo words as the words that have terrible meaning since they contain any substance that is cruel and inappropriate so that they should be avoided. In different societies, it may be hard for an individual to understand taboo words if they do not belong to a particular society which shares the same values.

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 expressions 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. For instance, in a religious context such as in church or when discussing religion.

Taboo words may have similarities among societies but they also vary from culture to culture. What is thought to be taboo words in one culture may become a norm in other cultures. Therefore, the researcher provides a brief explanation of the concept of taboo words in the next section.

## **b. Types of Taboo Words**

Batistella (2005: 72) suggests four types of taboo words, i.e. epithets, profanity, vulgarity, and obscenity.

### 1) Epithets

Epithet is characterized by the existence of several types of slurs, such as bitch and fag. Other references that are included as epithet are connected to race, ethnicity, gender, sexuality, one's appearance, and disabilities (Batistella, 2005: 72). Jay (in Doyle 2006: 2-3)

### 2) Profanity

According to Batistella (2005: 72) profanity can be categorized as religious cursing because it usually includes the foul-mouthed use of what is considered to be sacred. Being more detail, Jay in Doyle (2006: 2-3) describes profanity as the expression involving the use of religious terms in a profane, secular or uncaring manner. The aim of the speaker is not to vilify God or anything connected with religion but it may be used to express emotional response to certain motives.

### 3) Vulgarity

Vulgarity and obscenity have the same reference especially to words or expressions that contain sexual anatomy and excretory function in a rough manner. (Batistella, 2005: 72). The difference between vulgarity and obscenity is usually related to the level of prurience. In other words, vulgarity demonstrates the raw expression

of street language (Jay, in Doyle, 2009: 1). Moreover, Jay (in Mercury, 1995: 30) asserts that vulgarity is used to humiliate or bring down the thing or individual referred to or described.

#### 4) Obscenity

Obscenity refers to expressions that are prohibited from public use since they involve repulsion to the sense, abhorrent, impolite and detestable to morality (Jay, in Doyle, 2009: 1). Moreover, according to Batistella (2005: 72) profanity is defined as words or expression which involve sex differentiating anatomy or sexual and excretory function that usually uttered in rough manner.

### **c. Function of Taboo Words**

Taboo words are usually uttered because there is a reason behind them. According to Wardhaugh (2006: 239), taboo words are disregarded in particular occasion because they have several functions such as to draw attention to oneself, to show contempt, to be provocative, and to mock authority. To give a clear explanation of the functions of taboo words, below are brief descriptions of the functions completed with examples in conversations

#### a. To Draw Attention to Oneself

Sometimes people utter taboo words in order to get the attention from the listener. Mc Edward (in Mc Guire 1973: 5-6) explains that the speakers should gain the interest through the use of strong, powerful

language whose connotation can stimulate an instant reaction from the audience. Therefore, people use taboo words which are believed to have power in gaining listener's attention because of its strong connotation.

b. To Show Contempt

The use of taboo words in conversation between two people can also mean to show contempt. According to Oxford Advance Learner's Dictionary (1995: 249) contempt means the impression in which a person or may be some thing is totally useless and cannot be regarded. In other words, when someone tries to show contempt by using taboo words, he or she will insult the addressees by uttering words that can offend their pride..

c. To Be Provocative

When someone utters taboo words, he or she may have an intention to provoke a certain response such as violation or anger from others. This is in line with Rothwell (in Fitzgerald 2007: 17) who says that verbal obscenity can be the most efficient symbolic process offered to protester intended for inviting chaotic reaction. Taboo words are considered successful when the response is suitable with the speaker's expectation.

d. To Mock Authority



Sometimes people use taboo words when they are not satisfied with public images such as government and institutions. Rothwell (in Me Guire, 1973:6) asserts that verbal obscenity communicates a significant hatred for society's rule, a rebellion against power as well as impertinence for things that are considered sacred. In other words, people used taboo words because they want to express their disappointment about reality that are different from what they have expected. Therefore, some people may prefer to use certain taboo words that are directed to mock authority in order to show their disbelief about governmental stuffs.

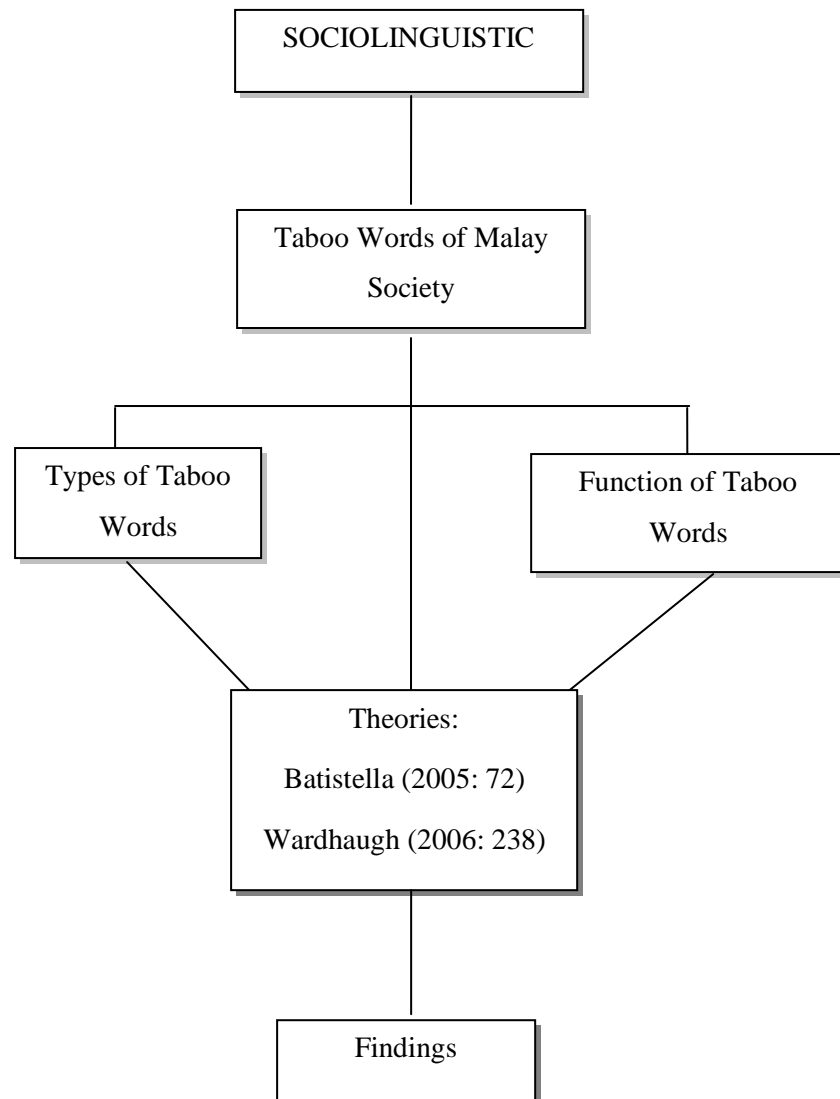
### **3. Taboo Words in Malay Society**

Taboo words have a different pattern which varies from one society to another society. Culturally pigs are among the mammals long-toothed, thick-skinned, and coarse hair. Pigs are one of the dirty ones. Pigs also have greedy, greedy, and greedy traits. In addition, pigs also live in groups. Therefore, in Malay society, what are taboo pigs to say when they are in the fields, fields and gardens believed by the community, it will invite him to come and cause havoc. This is believed by the Malay society. Milk (referring to women's breasts) is a word that is written in Malay society speaker community but this word does not refer to its true meaning. This word is a taboo subject to situation and conditions.

Bebini is either sexual activity or intercourse between married men and women. The word bebini taboo is spoken to the general public especially when the scope of narrative is children or adolescents. The word bebini when spoken to the general public or the scope of children and adolescents and give rise to a meaning of ambiguity towards the speech partner and listener. For children and adolescents can cause curiosity, this can make them will find out for themselves in an undesirable way to bring harm to the younger generation.

Although the words which are related to those terms are strongly avoided to talk about in a polite discourse, there is another way to utter those words without making other people feel offended. People can employ euphemism to avoid mentioning certain words directly. In attempt to explain this, Wardhaugh (2006: 238) states that certain things are not said, not because they cannot be said, but because people don't talk about them or if they are talked about, they are discussed in very roundabout ways. The examples of euphemism in English vary especially when it deals with the term like sex. There are series of implicit terms to replace have sex such as making love and sleeping together.

## B. Conceptual Framework



**Chat 2.1 Conceptual Framework**

## CHAPTER III

### METHOD OF RESEARCH

#### **A. Research Design**

The research was conducted by using a qualitative approach, and the method was descriptive. The data analysis was carried out based on a qualitative approach. The data were taken from the case study of taboo words in Malay Batubara language.

#### **B. Source of Data**

The source of the data were taken by the malay community, in Pagurawan village, Kecamatan Medang Deras Kabupaten Batubara was taken from 18 june 2020 to 26 september 2020. The data collection used samples with certain considerations. The number of samples (informants) were three native speakers of malay. Informants came from the selected social community and well-known for being honest, sincere, matured, and not disable in speaking (mute).

In collecting the data, the researcher used field notes, interviews, and recording techniques. The whole data taken were the oral form with interview guides and tape recorders.

#### **C. Research instrument**

The research was conducted by using a qualitative approach, and the method was descriptive. The data analysis was carried out based on a qualitative approach. In collecting the data, the researcher used field notes,

interviews, and recording techniques. The whole data taken were the oral form with interview guides and tape recorders.

#### **D. Technique of Collecting the Data**

This research employed see and record technique by listening to Malay society carefully and then she noted some words which were categorized in the types and function of taboo words. Meanwhile, the process of collecting the data consists of the following steps.

The first step is to look at the situation around Malay communities. It was necessary to do because it was important to get the background knowledge and the attitude of all the people. Moreover, it was also needed to find out whether the place contained sufficient data that might help the researcher to analyze the problems.

The second step is to note things that we think are taboo in Malay people's conversation. This step was very important because it helped the researcher to get an accurate note. Moreover, the researcher would get deeper knowledge about Malay society.

The third step is to summarize all the taboo words recorded. This step was important to be conducted because it helped the researcher to find the dialogues containing taboo words. For further analysis, the dialogues which did not contain taboo words were omitted.

The last step was classifying and transferring the selected dialogues containing taboo words into the data sheet.

### **E. Technique of Analyzing the Data**

After finishing the procedures of data collection, finally can the data were ready to be analyzed. The data of this research were analyzed and classified, by some procedures were used as follow from Milles and Huberman theories as:

1. Identifying the quotation used in the language taboo in malay society to find out the meaning.
2. Classifying the meaning of the quotations to find out the type of the language taboo.
3. Analyzing the language taboo based on the meaning of quotation.
4. Drawing conclusions

## CHAPTER IV

### DATA ANALYSIS AND FINDING

#### A. Data Collection

The data collection of this research was collected from purposive sampling was used, where the technique was to determine the samples in certain considerations. The number of samples (informants) were five native speakers of Malay Batubatu Language with the total words about 25 taboo words. The informants came from the selected social community and well-known for being honest, sincere, matured, and not disable in speaking (mute).

In collecting the data, the researcher used field notes, interviews, and recording techniques. The whole data taken were the oral form with interview guides and tape recorders.

#### B. Data Analysis

Based on the data were analyzed based on taboo language in Malay society Kabupaten Batubara Sumatera Utara :

The context of using taboo in Malay society:

##### 1. Speakers and Listeners

###### (a) Age

**“Ko ambil situh, jangan suruh suruh aku”**  
(You take it, don't tell me to)

The pronouncement of the word "ko" is taboo because a younger sibling is not allowed to call an older person a ko because it is considered disrespectful and unethical.

(b) Position

**“Dia babu dirumah ini ”**  
(She is babu in this house)

The use of the word "babu" is considered taboo because it seems very despicable to pronounce it. To replace the smooth and polite utterance in the sentence, it can be replaced with a form that tends to be more refined and polite, namely "mbak"

2. Place of Conversation

(a) At Home

**“Gaya lombu kutengok ko, asek ondak makan sajo koRjamu”**  
(Lombu style I see you, just eat your work)

The use of the word "lombu" is considered taboo because this sentence explains that a mother who sees her child is lazy as if he does not have a job where an ox is considered like a lazy animal.

(b) In the Market or Arena of Buy and Sell

**“Hambus ko daRi sini, buat naik pitam ku sajo”**  
(Get out of you from here, make my anger angry)

The use of the word "hambus" is considered impolite because it intends to drive the buyer away from coming to the seller's place.

(c) On the Road

**“KoRjamu manggangu uRang sajo, manyalak kayak anjing”**  
(Your shirt only annoys people, it turns on like a dog)



The use of the word “dog” is considered taboo in public speaking because it is considered too rude to use the word.

3. The topic or event being discussed

(a) Certain work or activities

**“emang dasar lonteh di ko”**  
(You are just lonteh)

The use of the word "lonteh" is considered very harsh for those who pronounce it because lonteh is considered a very embarrassing job or it can be called "PSK"

(b) The thing or thing that is sacred

**“DaRipada hidup bagiko, lebih eloklah ko menyingkot”**  
(If life is for you, you better turn away)

The use of the word "turn away" is considered very disrespectful because it is like swearing to death and nothing in this world.

4. The Atmosphere or Situation of the Discussion

(a) Serious / angry

**“Ia bunting diluar nikah”**  
(She is pregnant before marriage)

The word "pregnant" is pronounced by someone in a serious situation because it can hurt the feelings of listeners or the other person

(b) Joking

**“Syamsul mari sini”**  
(Syamsul, come here)

The mention of the word "syamsul" the names of parents is prohibited, because bringing up the names of parents in trivial

matters is neither good nor polite. Therefore, joking with the names of parents like that is strictly prohibited.

(c) Tensed and Scared

**“ada suara burung gagak tuh”**  
(there was the sound of a crow)

It is tabooed when someone hears the sound of a crow flying about calamity or death that will happen to our siblings.

5. Purpose of the Discussion

(a) Boast

**“Namanyo jugo orang kaya bebas ajo mo berbuat apa”**  
(His name is also a rich person who is free to do anything)

Context overlooks what is in itself. The Malay community is taboo because they are considered arrogant and have turned their backs on the almighty as the owner of everything in this universe.

(b) Complain

**“Indak sombuh sombuhlah penyakit ni”**  
(Not heal this disease)

The context of complaining at this utterance, it is very reasonable. Because, complaining excessively implies as if a human being does not believe in the greatness of God anymore. Humans are encouraged to always try and pray so that the life they live will get the grace of Allah SWT.

(c) Challenging

**“Datanglah wahai setan”**  
(Come you devil)

Tabbed for challenging something that is not good. It's challenging to meet ghosts and some kind of evil spirit.

(d) Insulting

**“Ati-ati, jangan dokat-dokat dengannya, ia punya penyakit sawan”**

(Be careful, don't get into trouble with him, he has thrush)

Taboo is taboo to insult by using every deficiency that is owned by others, because the Malay community is afraid that what happens to the insulted person will occasionally happen to him or his family members.

(e) Attack Others

**“Bangkelah samo kau”**

(Bump with you)

Swearing that is uttered in the context of attacking other people is basically taboo in Malay society. All forms of curse that are aimed at surrendering to others, such as cursing, blaspheming, and insinuating are prohibited because they can hurt others. And also can cause enmity between each other.

#### 4.2 Types of Taboo Words and Function of Taboo Words

Types of Taboo Words		Function of Taboo Words	
Epithets	maRancap, mengocok, pangkah punggong, cipok, gatal, lonte, janda, bunting.	To Draw Attention to Oneself	maRancap, mengocok, pangkah punggong, cipok, gatal, lonte, janda, bunting.
Profanity	Murtad, setan,	To Show	Murtad, setan, iblis,

	iblis, arwah, malekal maut, sakarat.	Contempt	mampus, anak haram, cokek, berak, cirit, kincit, mani, kurap, tungkek, arwah, malekal maut, sakarat, bangke
Vulgarity	Bujas, pukimak, muncong, buta	To Be Provocative	Bujas, pukimak, muncong, buta
Obscenity	Berak, cirit, kincit, mani, kurap, tungkek, babi, anjing, monyet, mampus, bangke, anak haram, cokek	To Mock Authority	Babi, anjing, monyet,

#### 4.3 Taboo Words in Kabupaten Batubara Sumatera Utara

No	Taboo words in malay	Glossary
1	MaRancap	Masturbation
2	Pangkah punggong	Sodomy
3	Sundal	Flirting Person
4	Lonte	Bitch/Slut
5	Pukimak	Fuck you!
6	Mampus	Hell you!
7	Mani	Cum/Sperms
8	Cipok	Kissing (On lips)
9	Buta	Blind/eyeless/sightless
10	Tungkek	Ear pus
11	Mangocok	Masturbating
12	Gatal	Itchy
13	Janda	Widow

14	Bunting	Pregnant
15	Muncong	Shut up!
16	Babi	Pig/Swine
17	Anjing	Dog
18	Monyet	Monkey/ape
19	Bangke	Corpse/carcass
20	beRak	Bullshit/feces/excretiom
21	ciRit	Feces
22	Kincit	Accidentally defecated in a tiny bit
23	Bujas	Pussy/Vagina
24	Murtad	Apostate
25	Setan	Setan
26	Iblis	Devil
27	Cokek	Holy shit! (rude)
28	Anak haRam	Illegitimate child/son of a bitch
29	Sakarat	Dying
30	aRwah	Ghost/spirit
31	malekalmaut	The (grim) reaper

**Table 4.4 Classification of Taboo Words in Malay Kabupaten Batubara**

**Table 4.4.1 Taboo Words Related to Sex**

No	Taboo Words in Malay	Glossary
1	maRancap	Masturbation
2	mangocok	Masturbation
3	Pangkah Punggong	Sodomy
4	Cipok	Kissing
5	Gatal	Flirting person
6	Lonte	Bitch/Slut
7	Janda	Widow
8	Bunting	Pregnant

**Consider and compare the following examples:**

1. Marancap/maRancap

Likewise, if you see a young man who looks weak, unenergized, people might mock ridiculously by saying “**maRancap saja koRjamu, apa indak lomas**” **Kata**“**maRancap dan mangocok**”. It contains the same and impolite expression such as having masturbation.

2. Mangoco

It also has the synonym of the word “**marancap**” which indicates a sexual activity done by a man as, “**mangoco saja disiten**”

3. Pangkah punggong

Another taboo word related to sex is the word “**pangkah punggong**”. This word also implies a taboo meaning for doing sodomy.

4. Cipo

Similarly, the word “**cipok**” if it is spoken to publicly, then people might think the speakers are rude, impolite because that word implies kissing one and another.

5. Gatal

This kind of word is not really taboo if the speaker uses it in any condition. The context is not actually often used by any other speakers in Indonesian language such as “**Lihat, gatal kali tanganmu sampai jatuh pot bunga ini**”.

6. Lonte

Thus, the word “**lonte**” is used for calling out a woman who acts as a bitch, a whore, or a slut. There are some different usage and in the meaning of saying the word “lonte”. “lonte” is to point the action of a woman who likes to do prostitution.

7. Janda

There is a worse perception of using this word of “**janda**”. It means as a widow bears a negative meaning by doing something flirtatious, as glancing at, and teasing other people's husbands. Therefore, this word is interpreted as taboo.

## 8. Bunting

If the word “**bunting**” is spoken to publics, it may indicate the terms of a woman who is pregnant before married.

Example :”**Bunting sajokoRjanya**”.( to say a woman who likes giving a childbirth).

### 4.4.2 Taboo Words Related to Death

No	Taboo Words in Malay	Glossary
1	Mampus	Dead/deadly/Damn!
2	Bangke	Corpse/carcass
3	Sakarat	Dying
4	aRwah	Ghost/spirit
5	malekalmaut	The (grim) reaper

1. “Mampus” is figuratively interpreted as the expression of someone's death roughly, by showing annoyance or anger. The word of “**mampus**” is extremely a taboo such as “**Mampusko di siten**”. ( Damned, you!) in a very rude expression. It means that this word remains taboo without considering or paying attention to the context.

2. Bangke (NT = The chicken carcass has been thrown away). Bangke (T = The killer carcass has been found). “**bangke**” in this case it is to point out a corpse for human body by showing the expression of hate, madness, or annoyance to curse someone such as initializing a human to an animal.

3. “sakarat” (sakaratul maut) is interpreted as the health condition of a person dying, seriously injured, or in emergency. However, we might not say “**Ia sedang dalam sakaratul maut**” instead of “he is in a critical period”.

4. “arwah” is a term of a spirit for people who passed away. **Arwah si polan nya uRang en bagatayangan.** (Polan’s ghost is wandering). Example, “sumbayangla kamu, ika malam jumaat, arwah bapakko datang”

5. Malekal maut,

Example: “jangan sampek malekal maut mangincop nyawamu”. (Do not let the grim reaper take your life away).

#### 4.4.3 Taboo Words For Human Excretion

No	Taboo Words in Malay	Glossary
1	beRak	Bullshit/feces/excretiom
2	ciRit	Feces
3	Kincit	Accidentally defecated in a tiny bit
4	Mani	Cum/sperm
5	kuRap	Ringworm/scabies/scald
6	Tungkek	Ear pus
7	Buta	Blind/eyeless/sightless

1. “**Berakla di ko**”. (Bullshit!) this expression is used to command someone in mad situation.

2. “**CiRitmulah**”. This word is used to show someone who speaks to another in annoying expression. In that case, the man does not really like everything said or done by his partner in the conversation. Simply, it means “Bullshit”.

3. “**Takincit ko kutengok**”. It indicates to humiliate someone in having excretion or accidentally defecation in a tiny bit in his underwear. It is taboo to say and seems to be dirty.



4. “**Ia diejek uRang kuRang mani**”. The utterance may refer to someone who is being humiliated by another that he has a bit of “sperm” or infertility.

5. “**Indak ada uRang yang mau dokat dengannya, kaRana ia bakuRap**”. In a conversation, this sentence could give some perspectives that nobody wants to make friends with him because he has got ringworms).

6. “**Nambusok lan tong tungkek men**”. This kind of utterance may also humiliates that his ear pus stinks bad/ infected.

7. “Bagen bosaR jalan en, kok tasipakmulah kakiku ika”. “Nam buta ja mata men kuak”. (T= blind/in tems of mad situation resentful)

#### 4.4.4 Taboo Words Representing Human Body Function and Part of Body

No	Taboo Words in Malay	Glossary
1	Bujas	Pussy/Vagina
2	Pukimak	Fuck you!
3	Muncong	Shut up!

**Bujas**, are all the terms of representing to female genitals.. Those words including the word “**pukimak**” (data 7) to curse or to abuse someone. The different with the words “**muncong**”. Both, in mad situation would sound taboo depending on the context **Example**: a. “Diam muncong men” (Shut up!!; Taboo/mad)

#### 4.4.5 Taboo Words Representing Religion/Faith

No	Taboo Words in Malay	Glossary
1	Murtad	Apostate
2	Setan	Setan
3	Iblis	Devil

#### 4.4.6 Taboo Words Representing Animals

No	Taboo Words in Malay	Glossary
1	Babi	Pig
2	Anjing	Dog
3	Monyet	Monkey

The word “pig”. However, the animal is illegitimate, forbiddenly eaten and touched based on Moslem’s belief. This kind of animal with a long mouth, thick-skinned, wire-haired is wicked and interpreted as greedy, grasping, and rapacious. Thus, in Malay in Kabupaten Batubara the animal is forbidden to eat for health and prohibitedly spoken. Similarly, words “Anjing, monyet“. Those might be both taboo or not. See these following sentences.

1. “Babi” (pig) . “Bibit kelapa itu dimakan oleh babi”. The word “babi” in the statement above is not considered as a taboo word but not in spoken form. Moreover, if it is spoken by the speaker in anger, it becomes taboo.

Consider the following sentences.

“**Pakhakanmu gaya babi kutengok**”. This means a rough word to hear where it is uttered such as “**Tingkah lakumu, sikapmu, akhlakmu seperti babi**”. It indicates for someone who acts like a pig.

2. “Anjing” (dog). It used to indicate someone as if a dog in mad situation. **Anjing ko.**

3. “Monyet”, it has the similar meaning with the example just to humiliate someone mad situation.

#### 4.4.7 Taboo Words in Cursing

No	Taboo Words in Malay	Glossary
1	Mampus	Damn/Damned you!
2	Anak haRam	Illegitimate child/son of a bitch
3	Cokek	Holy shit! (rude)

1. “**Lobih elok jako mampus daRipada hidup. Hidup pun ko indak ada gunanya**”. This utterance refers to: you would better die, there is nothing you can do to live. “**mampus**” is very taboo to hear but also in Indonesian language.

2. “**Memang dasaR anak haRam**”. “**Indak paguna**”. When someone says the sentence, it indicates curse to other. Some people do not like the way of expression this because it may hurts somebody.

3. “**Cokeklah diko**”. It means “Holy shit”

### C. Research findings

Based on the analysis of the data, there were some classifications of taboo words in the language which were related to the utterances of sex, excretion, death, body function, religion, animals, cursing, there are 8 taboo words from sex category, 5 taboo words from death, 7 taboo words from human excretion, 3 taboo words from body function, 3 taboo words from religion, 3 taboo words from animals, 3 taboo words from cursing, a total of 31 taboo words. From the data, it can concluded the epithes 8 times, profanity 6 times, vulgarity 4 times, obscenity 13 times and to draw attention to oneself 8 times, to show contempt 16 times, to be provocative 4 times, to mock authority 3 times.

Taboo words that are implied to mean taboo, abstinence, or prohibited without considering the context and taboo words in contextual meaning depending on the way of using and the situation needed.

#### **D. Discussion**

It can be assumed that both obscenity and vulgarity type mostly contain to show contempt as the function. When the speakers want to insult or show their disrespect toward others, they use obscenity and vulgarity type because they are considered to be more effective in hurting other people's pride with their severe and filthy words. However, to show contempt is not executed in profanity type because the words contained in profanity are quite mild to hurt other's people feeling, thus, when they want to show their disrespect toward others. If they use it, they are unable to show their real intention that is to make other people look worthless.

## CHAPTER V

### CONCLUSION AND SUGGESTIONS

#### A. Conclusion

After determining to identifying, classifying, and analyzing all the data the researcher concludes that the taboo words taken from the Malay community used field notes, interviews, and recording techniques. The whole data taken were the oral form with interview guides and tape recorder thus, the analysis has two objectives:

1. The types of taboo words are used in Malay society Batubara Sumatera Utara and to describe there are 8 taboo words from sex category, 5 taboo words from death, 7 taboo words from human excretion, 3 taboo words from body function, 3 taboo words from religion, 3 taboo words from animals, 3 taboo words from cursing, a total of 31 taboo words. From the data, it can concluded the epithes 8 times, profanity 6 times, vulgarity 4 times, obscenity 13 times
2. The functions of taboo words in Malay Society Batubara Sumatera Utara. Based on the results of the study concluded that taboo words in the language which were related to draw attention to oneself 8 times, to show contempt 16 times, to be provocative 4 times, to mock authority 3 times.

It can be said that the dominant is epithes and what is often spokenin context is to show contempt. It can be concluded that Malay society believe that taboo words should not be spoken publicly or openly. Most of them also perceive that certain topics should not be discussed in candid. The findings in this study have proven that taboo words is still in existence in the cultures, especially in relation to sex, body parts, bodily functions, and death.

Nonetheless, the cultural norms, rules and religion play significant roles in restricting the open use of these taboo words either behaviourially. Therefore, the use of taboo words seems to be more significant in expressing their various feeling as most society are more expressive and candid.

Nevertheless, it is also apparent that the use of taboo words can be acceptable depending on the domains and contexts (where, when and who). For that reason, a subtle way of discussing them is required without being blunt, direct, coarse and insulting. There are dimentions are at the heart of the politeness behavior. Thus, it is hoped this study will reveal whether taboo words still plays a major role in affecting the way people speak and interact with one another.

## **B. Suggestion**

Based on the result of the research, it was suggested:

1. For lecture; the result of this research could be additional information in studying language style.

2. For students; it was hoped that the result of this research helped them study about taboo words.
3. Other researchers or readers; this study be expanded to a wider scope of society in Batubara that covers rural.

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**PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan ini saya

Nama Mahasiswa : Kholidina Fiddin Wahidatum  
 NPM : 1602050091  
 Program Studi : Pendidikan Bahasa Inggris

Judul	Diterima
A Study of Taboo Language in Sociolinguistic of Malay Society in Kabupaten Batubara Sumatera Utara	

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang telah diajukan kepada Prodi Pendidikan Bahasa Inggris.

**UMSU**

Medan, 23 Maret 2020


Disetujui oleh:  
 Dosen Pembimbing

Hormat Pemohon

Dr. Tengku Winona Emelia, M.Hum

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FORM K 1



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Nama : Kholidina Fiddin Wahidatun  
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IPK Kumulatif : 135 SKS IPK = 3,38


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<i>KF</i> / <i>P</i>	A Study of Taboo Language in Sociolinguistic of Malay Society Batubara Sumatera Utara	
	Pragmatic Analysis of Variation of Language in Society	
	Analysis of The Diction Differences in Analisa and Waspada Newspaper	

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

Medan, 7 April 2020  
Hormat Pemohon,  
  
Kholidina Fiddin Wahidatun

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Program Studi Pendidikan Bahasa Inggris  
FKIP UMSU

Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Kholidina Fiddin Wahidatun  
NPM : 1602050091  
Program Studi : Pendidikan Bahasa Inggris


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

A Study of Taboo Language in Sociolinguistic of Malay Society Batubara Sumatera Utara

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Dr. T. Winona Emelia, S.Pd., M. Hum *acc Paf*  
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, 17 April 2020  
Hormat Pemohon,  
  
Kholidina Fiddin Wahidatun

Dibuat Rangkap 3 :  
- Untuk Dekan/Fakultas  
- Untuk Ketua/Sekretaris Prodi  
- Untuk Mahasiswa yang bersangkutan

FORM K 3



**MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA  
UTARA FAKULTAS KEGURUAN DAN ILMU  
PENDIDIKAN**

**Jl. Kapten Mukhtar Basri No.3 Telp.(061) 6619056 Medan 20238**  
Website : [kip.umsu.ac.id](http://kip.umsu.ac.id) E-mail: [kip@umsu.ac.id](mailto:kip@umsu.ac.id)

---

Nomor : 772/II.3/UMSU-02/F/2020  
Lamp. : ---  
Hal : Pengesahan Proposal dan  
Dosen Pembimbing

Bismillahirrahmanirrahi  
m  
Assalamu'alaikumWr.  
Wb.

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proposal skripsi dan Dosen Pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : **Kholidina Fiddin Wahidatun**  
N P M : 1602050091  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : A Study of Taboo Language in Sociolinguistic of Malay Society Batubara Sumatera Utara

Pembimbing : **Dr. T. Winona Emelia, S.Pd., M.Hum**

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

1. Penulisan berpedoman kepada ketentuan atau buku *Panduan Penulisan Skripsi* yang telah ditetapkan oleh Dekan
2. Proposal Skripsi dinyatakan **BATAL** apabila tidak selesai pada waktu yang telah ditetapkan.
3. Masa Daluarsa tanggan : **6 Mei 2021**

Medan, 13 Ramadhan 1441 H  
06 Mei 2020 M  
Wassalam  
Dekan

  
  
**Dr. H. Elfrianto, S.Pd., M.Pd.**

Dibuat Rangkap 4 :  
1. Fakultas (Dekan)  
2. Ketua Program Studi  
3. Dosen Pembimbing  
4. Mahasiswa yang bersangkutan  
**(WAJIB MENGIKUTI SEMINAR)**



MAJELIS PENDIDIKAN TINGGI  
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
 Jl. KaptenMukhtarBustri No.3 Telp.(061)6419056 Medan 20238  
 Website : <http://www.fkip.umma.ac.id> E-mail : [fkip@umma.ac.id](mailto:fkip@umma.ac.id)

**BERITA ACARA BIMBINGAN PROPOSAL**

Nama : Kholidin Fiddin Wahdani  
 NPM : 1602050091  
 Program Studi : Pendidikan Bahasa Inggris  
 JudulSkripsi : A Study of Taboo Language in Sociolinguistic of Malay Society Bataha Sumatera Utara

Tanggal	Deskripsi Hasil Bimbingan Proposal	TandaTangan
28 April 2020	Chapter I: Background of Study, Identification of Problem.	
4 Mei 2020	Chapter II: Review of Literature, Theoretical of Framework, Definition and Term	
6 Mei 2020	Chapter III, Research Design and Source of Data, Technique of Data Collection	
	References	

Medan, 12 Mei 2020

Diketahui/Dibaca  
 Ketua Prodi Pendidikan Bahasa Inggris

Dosen Pembimbing

Mandra Saragih, S.Pd., M.Hum

Dr. Tengka Winona Emilia, S.Pd., M.Hum



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

**BERITA ACARA SEMINAR PROPOSAL  
 PRODI PENDIDIKAN BAHASA INGGRIS**

Pada hari ini Senin tanggal 18 Mei 2020 telah diselenggarakan Seminar Proposal Program Studi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Mahasiswa : Kholdina Fiddin Wahdatun  
 NPM : 1602050091  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Proposal : A Study of Taboo Language in Sociolinguistic of Malay Society Batubara Sumatera Utara

No.	Uraian / Saran Perbaikan
1	Cover
2	No acknowledgment in proposal
3	Line Space
4	Revise previous study
5	Revise conceptual framework
6	Revise technique of data analysis
7	Revise references
8	It's proposal, do not use PAST form!!

Medan, 18 Mei 2020

Proposal dinyatakan sah dan memenuhi syarat untuk diajukan ke skripsi

Ketua Program Studi

Mandra Saragih, S.Pd, M.Hum

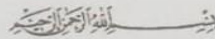
Pembahas

Dr. Hj. Dewi Kusuma Nst, M.Hum

MAJELIS PENDIDIKAN TINGGI



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



#### PENGESAHAN PROPOSAL

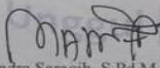
Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan  
 Universitas Muhammadiyah Sumatera Utara Strata – I bagi :

Nama : Kholidina Fiddin Wahidatun  
 NPM : 1602050091  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : A Study of Taboo Language in Sociolinguistic of Malay  
 Society in Kabupaten Batubara Sumatera Utara

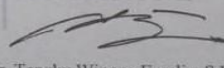
Dengan diterimanya proposal ini, maka mahasiswa tersebut dapatizinkan  
 untuk melaksanakan riset di lapangan.

Diketahui Oleh :


Diketahui/Disetujui Oleh  
 Ketua Program Studi

  
 Mandra Saragih, S.Pd,M.Hum

Pembimbing

  
 Dr. Tengku Winona Emelia, S.Pd,  
 M.Hum



 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. KaptenMukhtarBasri No.3 Telp.(061)6619056 Medan 20238  
Website <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

---

**SURAT KETERANGAN**  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Nama Mahasiswa : Kholidina Fiddin Wahidatun  
NPM : 1602050091  
ProgramStudi : Pendidikan Bahasa Inggris

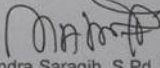
Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari : Senin  
Tanggal : 18 Mei 2020  
Dengan Judul Proposal : A Study of Taboo Language in Sociolinguistic of Malay Society Batubara Sumatera Utara

Demikianlah surat keterangan ini kami keluarkan/diberikan Kepada Mahasiswa yang bersangkutan, smoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mhasiswa tersebut. Atas kesediaan dan kerjasama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahteralah kita semuanya. Amin

Dikeluarkan di : Medan  
Pada Tanggal : 18 Mei 2020

Wassalam  
Ketua Program Studi  
Pendidikan Bahasa Inggris

  
Mandra Saragih, S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jalan Kapten Mukhtar Basri N0.3 Telp. (061)6619056 Medan 20238  
Website : <http://www.fkipumsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

SURAT PERNYATAAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Kholidina Fiddin Wahidatun  
N.P.M : 1602050091  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : A Study of Taboo Language in Sociolinguistic of Malay Society in Kabupaten BatuBara Sumatera Utara

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, Oktober 2020

Hormat saya  
Yang membuat pernyataan,




*[Signature]*  
Kholidina Fiddin Wahidatun

Diketahui oleh  
Ketua Program Studi  
Pendidikan Bahasa Inggris

*[Signature]*

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



**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jalan Kapten Mochtar Baeri No. 3 Medan 20238 Telp. (061) 8622400  
 Website: <http://kip.umsu.ac.id> E-mail: [kip@yahoo.co.id](mailto:kip@yahoo.co.id)

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Nomor	: 896/IL.3/UMSU-02/F2020	Medan, 20 Syawal 1441 H
Lamp	: -	12 Juni 2020 M
H a l	: <b>Mohon Izin Riset</b>	

Kepada Yth :  
 Bapak/Ibu \_\_\_\_\_  
 Di \_\_\_\_\_  
 Tempat \_\_\_\_\_


Assalamu'alaikum Warahmatullahi Wabarakatuh.

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 tempat yang Bapak/Ibu Pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

N a m a : **Kholidina Fiddin Wahidaton**  
 NPM : 1602050091  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Penelitian : A Study of Taboo Language in Sociolinguistic of Malay Society Batubara Sumatera Utara.


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

Akhirnya selamat sejahteralah kita semuanya, Amin.  
 Wassalamu'alikum Warahmatullahi Barakaturuh

  
 Dekan  
**Dr. H. Efrianto S.Pd., M.Pd.**  
 NIDN : 0115057302

Tembusan :  
 - Pertinggal

jika anda melakukan riset hendaknya anda memperhatikan prosedur keselamatan dimasa Pandemi Covid-19, jangan terlalu memeluk  
 (jika)utamakan keselamatan. #Bismillah

 MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
UPT PERPUSTAKAAN  
Jl. Kapt. Mukhtar Basri No. 3 Telp. 6624567 - Ext. 113 Medan 20238  
Website: <http://perpustakaan.umsu.ac.id>

---

**SURAT KETERANGAN**  
Nomor: 1477/KET/IL.10-AU/UMSU-P/M/2020

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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


Nama : Kholidina Fiddin Wahidatun  
NPM : 1602050091  
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 :

*"A Study of Taboo Language in Sociolinguistic of Malay Society in Kabupaten Batubara Sumatera Utara"*

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 27 Safar 1442 H  
15 Oktober 2020 M

  
Kepala UPT Perpustakaan,  
Muhammad Arifin, S.Pd, M.Pd


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

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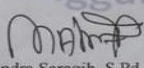
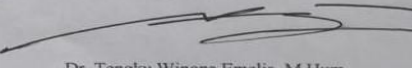
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**BERITA ACARA BIMBINGAN SKRIPSI**

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
 Fakultas : Keguruan dan Ilmu Pendidikan  
 Jurusan/Prog. Studi : Pendidikan Bahasa Inggris  
 Nama Lengkap : Kholidina Fiddin Wahidatun  
 NPM : 1602050091  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : A Study of Taboo Language in Sociolinguistic of Malay Society in Kabupaten Batubara Sumatera Utara

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
28 sept '2020	Chapter I 8. of the survey REFERENCES	
	Chapter II Chapter III	
1 sept '2020	Chapter IV DATA ANALYSIS RESEARCH FINDINGS	
2 sept '2020	Chapter V CONCLUSION	
3 sept '2020	SUPERVISOR DISKUSI/114K disidangkan	

Medan, 03 September 2020

Diketahui oleh:  
 Ketua Prodi:   
 Dosen Pembimbing: 

Mandra Saragih, S.Pd, M.Hum  
 Dr. Tengku Winona Emelia, M.Hum

**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
*Fakultas Keguruan dan Ilmu Pendidikan*

**PERMOHONAN UJIAN SKRIPSI**

Kepada Yth : Medan, Oktober 2020  
Bapak/Ibu Dekan \*)  
di  
Medan

Assalamu'alaikum Wr. Wb

Dengan hormat, saya yang bertanda tangan di bawah ini:

Nama : **KHOLIDINA FIDDIN WAHIDATUN**  
NPM : 1602050091  
Program studi : Pendidikan Bahasa Inggris  
Alamat : Jl. Desa Wisma LK. VII

Mengajukan permohonan mengikuti ujian skripsi, bersama ini saya lampirkan persyaratan:

1. Transkrip/Daftar nilai kumulatif (membawa KHS asli Sem 1 s/d terakhir dan Nilai Semester Pendek (kalau ada sp). Apabila KHS asli hilang, maka KHS Foto Copy harus dileges di Biro FKIP UMSU).
2. Foto copy STTB/Ijazah terakhir dilegalisir 3 rangkap (Boleh yang baru dan boleh yang lama)
3. Pas foto ukuran 4 x 6 cm, 15 lembar
4. Bukti lunas SPP tahap berjalan (difotocopy rangkap 3)
5. Foto copy compri 3 lembar
6. Foto copy toefl 3 lembar
7. Foto copy kompetensi kewirausahaan 3 lembar
8. Surat keterangan bebas perpustakaan
9. Surat permohonan sidang yang sudah ditanda tangani oleh pimpinan Fakultas
10. Skripsi yang telah ACC Ketua dan Sekretaris Program Studi serta sudah ditandatangani oleh dekan fakultas.

Demikianlah permohonan saya untuk pengurusan selanjutnya. Terima kasih, wassalam.

  
 Pemohon,  
**KHOLIDINA FIDDIN WAHIDATUN**

Medan, Oktober 2020  
Disetujui oleh:  
A.n. Rektor  
Wakil Rektor I

Medan, Oktober 2020  
Dekan

**Dr. MUHAMMAD ARIFIN, S.H., M.Hum**

**Dr. H. ELFRIANTO NASUTION, S.Pd, M.Si**

**CURRICULUM VITAE**

Name : Kholidina Fiddin Wahidatun

Students Number : 1602050091

Date of Birth : August, 05 1997

Email : [kholidinafiddin@gmail.com](mailto:kholidinafiddin@gmail.com)

Telp : 0813-2844-6851

Education :

2003-2009 : Program Primary School SD IMPRES NO. 013867  
Pangkalan Dodek

2009-2012 : Program Junior High School (SMPN 3) Medang  
Deras

2012-2015 : Senior High School (SMAN 1) Medang Deras

2016-2020 : English Education Department Teacher Training  
and Education Faculty Universitas  
Muhammadiyah Sumatera Utara (UMSU) Medan