

Taboo Words (*Haba Geutham*) As A Morals In Language and Psychological Effect in Pidie Community

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Abstract

This study aims to describe taboo words (*haba geutham*) as a form of language adab and the impact of psychological influences on Pidie community activities. This type of research is field research using a qualitative approach. The method used is descriptive-analytical. The data of this research are taboo words (*haba geutham*) as a form of language adab and the impact of psychological influences on the activities of the Pidie community. The data source of this research is informants, namely the people who live in Pidie district. The data was collected using structured interview techniques which are supported by inducement techniques. The data analysis technique used is the stage analysis technique, selecting data, describing the entire data, grouping the data, and analyzing the data. The results of the research found were taboo words (*haba geutham*) as a form of language adab in Pidie community activities including, (1) taboo language of words relating to animals, (2) taboo language regarding spirits (3) taboo language -words relating to disease, (4) taboo language of words relating to farming activities, (5) taboo language of words relating to hunting activities, (6) taboo language of words relating to nighttime, (7) taboo language words relating to the tradition of marriage, (8) taboo language of words relating to body organs, (9) taboo language of words relating to femininity, (10) taboo language of words relating to the genitals and sexual organs, (11) taboo language of words relating to sexual activity, and (12) taboo language of words relating to certain words. Regarding the impact of the psychological influence of taboo words (*haba geutham*) on community activities Pidie has a negative impact because it is caused by speech, (1) taboo words (*haba geutham*) because of fear, (2) taboo words (*haba geutham*)) because they feel uncomfortable or uncomfortable, (3) taboo words (*haba geutham*) because they feel impolite and impolite, and (4) taboo words (*haba geutham*) are contrary to religion.

Keywords: *taboo words, psychologically, pidie community*

INTRODUCTION

Language is one part of the means of communication between members of society in the form of sound symbols produced by human speech tools. Language is a form of manifestation of human behavior, both oral and written so that people can hear,

understand and feel something that is meant (Suyanto, 2011: 18). Regardless of the meaning and function of the language, in spoken language, care is needed in communicating between speakers and speech partners. In this case, when communicating, between speakers and speech partners need to pay attention to certain norms which are the principle of politeness in communicating.

One community group that predominantly uses the Acehese language as their mother tongue is the Pidie people, a district located on the east coast of Aceh province, Indonesia. In his daily life, when communicating, the Pidie people uphold the principle of politeness in communicating. They avoided pronouncing certain words based on their context from the start. This is part of the culture that has been passed down from their ancestors.

The prohibition of pronouncing certain words in certain contexts in the Pidie society is influenced by the culture and mindset of the Pidie people. For example, in everyday life the Pidie people do not say the word *sira* 'salt' at night. It is feared that it will invite a bad address for the speaker. Bad addresses are meant as being stricken by disaster, bad luck, or *papa*. For example, when night falls, it is forbidden to say, "*Tulông neubi sira bacut!*" 'Please give some salt!' However, it's different when as long as the sun hasn't set saying the word *sira*, either to buy it or just ask for it is not a prohibition or a taboo.

Abstinence from speaking in certain contexts such as the example above is called language taboo. Language taboo is a prohibition to use certain words because they are considered to be able to bring disaster, get angry with God, violate ethical manners, and defame names (Sutarman, 2013: 14).

Therefore, researchers predict that there are still many taboo languages in the Pidie community that need to be studied as a form of language preservation efforts in the archipelago to be known by future generations. Therefore, this assumption is what motivates researchers to conduct research, "The Taboo Language of Words in Pidie Society." This research was conducted to answer what taboo languages are in the Pidie community and what are the forms of usage based on the context in the Pidie community.

Taboo language

Taboo is something that is prohibited and the thing that is prohibited applies in the structure of community life. The word taboo is etymologically derived from the Polynesian language, which means 'prohibited or avoided' (Wijana and Rohmadi, 2010: 110). In this connection, the Dictionary of Anthropology states that "A prohibition, which, if violated, leads to an automatic penalty inflicted by magic and religion" (Prohibition, which, if violated, brings automatic punishment due to the influence of magic and religion) (Winnick in Laksana, 2009: 17). The description of the taboo states that punishment for offenses is caused by things related to magic and religion (religion).

The term taboo is also defined as 'abstinence' or 'abstinence' which means the same as 'prohibition'. In Aceh, taboo is termed *haba geutham* or *hanaroh*. People who violate

taboos, taboos, or prohibitions will get a punishment that is supernatural. People who violate their feelings of abstinence become unsettled and overcome with anxiety or fear. This feeling arises because in his heart and feelings he still believes that people who break the taboo will definitely get calamity for what he has violated.

In connection with the definition of taboo above, it can be seen that two elements of taboo that can be taboo are taboo on words or language and also taboo on behavior. Therefore, Ningjue (2010: 5) divides taboos into two categories. The first is called the verbal category and the second is called the non-verbal category. The verbal category refers to taboo in the form of prohibition in whole or in part from using certain words, expressions and topics in social interactions. The non-verbal taboo or behavior taboo is related to the daily behavior patterns of society that cannot be done on the grounds of traditional values or social norms.

Language taboos or verbal taboos are all expressions in the form of lexemes, phrases, or sentences that may not be spoken directly, either orally or in writing. If it is violated, the prohibition is believed to be able to bring disaster, anger, enmity, or other people's hatred. People are prohibited from saying certain words related to elements believed to have "magical" powers and are associated with courtesy. For example, the people of Aceh are strictly prohibited from swearing, swearing, cursing, and saying words that have a "sacred" meaning in the culture of the community.

Regarding the definition of taboo that has been described above, which will be the focus of the study in this study is the language taboo or verbal taboo because language taboo is directly related to language. The taboo regarding actions or deeds is not the focus of study in this study. Taboo actions or deeds are not directly related to language, but are more related to matters of religion, social norms, customs, or culture.

The term of taboo continues to develop in line with the scientific findings put forward by experts. Taboo is no longer just a word about matters concerning the fear of supernatural spirits, but also relates to manners and social relationships. Avoiding or prohibiting mentioning words, phrases, etc. or discussing topics that make other people uncomfortable are also part of language taboos. Considering modesty and politeness is the subject of language taboo. Words outside the corridors of politeness are forbidden to say or use.

It should be underlined that the words that are tabbed between one society and another will of course be different. This is because taboos and language taboos originate from the culture that exists in society. This is in line with the opinion of Ohoiwutun (2011: 94) which states that what is tabbed is a reflection of the customs and culture of the local community.

Taboo of Words

Taboo of words (*haba geutham or hanaroh*) is a prohibition against pronouncing words related to a particular context. Words that are tabbed are an expression that is prohibited because of something that is "magic" or "holy" or "respected". Not all words can be spoken in a particular situation, context, domain or place. When entrusted with taboo words, they can bring disaster or unpleasant feelings.

According to Laksana (in Sutarman, 2013: 20), several forms of taboo which are included in the taboo of words are as follows, (a) taboo on parents' names, (b) taboo on

animal names (c) taboo on God's name, (d) taboo on people's names those who died / about death (e) taboo on the names of relatives, (f) taboo mentioning genitals, (g) taboo mentioning sexual activity, (h) taboo related to certain professions, (i) taboo mentioning certain bodily functions, (j) taboo related to the wisdom of the ruler, (k) taboo mentioning nature or condition, (l) taboo related to illness, (m) taboo on the names of spirits, (n) taboo on personal pronouns, and (o) taboo related to certain activities .

Based on the above description, it can be concluded that the taboo of words (*haba geutham* or *hanaroh*) is the prohibition of saying certain words. Taboo words are all expressions and words that are taboo because of the influence of respect, something that is sanctified or sanctified, politeness, and certain beliefs. There are taboo words that appear in society to protect the feelings of others. In addition, the presence of this taboo of words is a hope for someone to be kept away from things that are unpleasant or scary. Taboo of words is a belief that has been entrenched in every society. Therefore, apart from the language taboos that have been expressed by Sutarman above, there are still many other language taboos that are related to certain taboos in society in the archipelago.

Psychological Impact

Impact is an influence both positive and negative and psychological in terms of psychology. The psychological impact is a reaction to shocking experiences, such as conflicts that can cause feelings of anxiety, stress and trigger the victim to react (Coelman et al., In Nathalia, 2013: 187). A similar opinion was also expressed (Wiaswiyanti, 2008: 11) that the psychological impact is related to stimuli and responses that encourage a person to behave due to stimuli and responses.

Furthermore, Watson (in Sarwono, 2012: 97) adds that psychological impacts can be seen as the result of stimuli and responses that work on a person. Jones and Davis (in Lestari, 2014: 76) state that psychological impacts are associated with actions and effects. The action in question is the overall response (a reaction that reflects the action / behavior) and which has an impact on the environment, while the effect in question is an effect that is interpreted so that real changes are generated by the action.

Based on some of the opinions above, it can be concluded that psychological impacts are positive or negative influences that arise as a result of stimuli and responses acting on a person. This influence can have an effect either directly or indirectly. The influence in question appears in a person's behavior and attitude. In this research, the psychological impact of taboo words (*haba geutham*) is generally in the form of negative influence.

RESEARCH METHODS

This study uses a qualitative approach that aims to describe, analyze, and interpret the taboo form of words (*haba geutham*) as a form of language adab and the impact of psychological influences on Pidie community activities. This type of research is field research. According to Hasan (2010: 11), field research is research conducted in

the area or field where symptoms occur. The symptoms in question are the form of taboo words (*haba geutham*) as a form of language adab and the impact of psychological influences on the activities of the Pidie community. Thus, the appropriate method used in this research is descriptive-analytical method which aims to describe with an emphasis on analyzing taboo words based on the form of taboo words (*haba geutham*) as a form of language adab and the impact of psychological influences on Pidie community activities.

This research was conducted in Pidie district. In relation to the vast area of Pidie Regency, researchers focused their research in three villages in three sub-districts in Pidie district, namely Cot Jaja Village, Simpang Tiga District (coastal area), Lueng Mesjid Village, Peukan Baro District (lowland), and Neubok Badeuk Village, Tangse District (highlands/hills).

The data source of this research is informants. The informants that the researchers mean are the Pidie people who come from various professions, totaling 15 people who live in three districts. 15 informants were selected in each district. As for the data of this study, the taboo of words (*haba geutham*) as a form of language adab and the impact of psychological influences on Pidie community activities that have been obtained from informants.

The Data Collection Technique

This research data collection technique using interview techniques. Interviews are questions and answers face to face between researchers and informants (Nazir, 2005: 193). The interview in this study was a structured interview using a recording device. Structured interviews are interviews that are guided by questions that have been prepared and arranged systematically. In practice, the interview process to obtain research data is also supported by inducement techniques. With the fishing technique, the researcher tries to lure the informant with the topic of conversation about the object of research, in order to bring up prospective data while recording the conversation.

The Data Analysis Technique

The data analysis technique used in this study is a qualitative analysis technique with stages, (a) selecting data to select data that is truly valid, (b) describing the overall data taboo of words and the impact of psychological effects that are really valid, (c) classifying taboo data on words and the impact of psychological influences on Pidie community activities, and (d) analyzing data.

RESEARCH RESULTS AND DISCUSSION

After analyzing the data, it is known that the types of taboo words (*haba geutham*) in terms of the impact of psychological influences on the activities of the Pidie people are as follows.

(1) Taboo Words (*Haba Geutham*) Regarding Animals

The taboo of words (*haba geutham*) with respect to animals is the prohibition of pronouncing the name of a certain animal out of fear and sometimes the mention of the name of the animal that is tabbed is due to sacred influence or magic.

Table 1
 Taboo Words (*Haba Geutham*) Regarding Animals

Taboo Words	Translation	Eufemisme	Translation
<i>buya</i>	crocodile	-	-
<i>cagèe</i>	bear	<i>meutuwah</i>	kind-hearted
<i>gajah</i>	elephant	<i>po meurah/ teungku rayek</i>	the generous /
<i>keutuka</i>	<i>Ubur-ubur</i>	-	jellyfish
<i>lintah</i>	leech	-	-
<i>meuruwa</i>	monitor lizard	-	-
<i>rimueng</i>	tiger	<i>nèk</i>	-
<i>tikôh</i>	mouse	<i>nyak ti/meutuwah</i>	grandmother
<i>uleu</i>	snake	<i>ukheu kayèe</i>	kind-hearted
<i>unoe</i>	bee	-	-

If the animals above found or in the forest, in the fields, gardens, rivers, and certain places, the animals mentioned above should not be directly pronounced. This was done by the Pidie people in order to avoid the attacks of these animals. The subtle form of the call used by the Pidie people to respect the animal as a form of respect is that an elephant is called *po meurah* or *teungku rayek*, *rimueng* is called *nèk*, a snake is called *ukheu kayee*, and *cagèe* is called *meutuwah* mention. If someone is in the water, such as at a river or estuary, they should never mention the name of the *buya*, because they are afraid that the crocodile will come and attack him.

It is also forbidden to scold rats in Pidie society, let alone scold them. For example, if a farmer sees his crops being attacked by rats, he should not say *tikôh paleh* 'wretched mouse'. People who stay at home, when they see rats destroying items in the house, should not scold them. If this happens, the mouse must be encouraged by the terms *po ti*, *nyak ti*, or *meutuwah* so that he will go away and not bother him anymore.

If you are on the shoreline and between the breaking waves, no one should mention your beauty. It is feared that the evil will come and attack them. *Meuruwa* are also sacred animals by fishermen who are in the middle of the sea. Every fisherman who is in the sea looking for fish may not say *meuruwa* once in a while. Some fishermen believe that the animal's name should not be pronounced at sea, because it can reduce their fish catch.

If you are in muddy water, do not ever say leech. It was feared that the leeches would come to attack. In addition, if you see a crowd of bees living in a place, the Pidie

people should not call *unoe kleung tak* "bees struck by eagles". They fear this cry, and the silent bee will attack the person who makes such a call.

4.2 Taboo Words (*Haba Geutham*) Regarding Ghost

Humans should keep away from demons and must not come into contact with them. Certain utterances related to supernatural beings should also be avoided and everyone taboo, especially the Pidie people, the devil, to stay away from their lives and not disturb them.

Table 2
Taboo Words (*Haba Geutham*) Regarding Gost

Taboo Languages	Translation	Eufemisme	Translation
<i>hana yö keu burông/hantu</i>	not afraid of ghosts	-	-
<i>hayôh-hayôh</i>	call the dog	-	-
<i>luengbidi</i>	water ghost	-	-
<i>nyopat bungong</i>	it's a flower	-	-
<i>pat hantu?</i>	Where the gost?	-	-

The Pidie people will avoid scary words such as *hana yö keu burông*/ghost or *pat hantu*, whether they are in a haunted place or not. Such speech is feared, from time to time people who make such speech will actually meet a *burông* or a ghost. If you hear the sound of a *burông* cry, liling at night, you should not say *nyopat bungong* or call out with a signal to call a dog, *hayôh-hayôh*. It is feared that these two words will make people angry, which might disturb their lives.

In addition, if you are in the water, either in the river, estuary, or the high seas, the Pidie people are not allowed to say *luengbidi*. It is feared that these words will invite spirits who can harm them. *Luengbidi* is a type of water ghost that has been trusted from generation to generation in the Pidie community. Everyone who drowned in the water was found lifeless. It is believed that this one spirit has been taken.

4.3 Taboo Words (*Haba Geutham*) Regarding Sickness

Certain diseases that are disgusting, dangerous, and cause shame for the sufferer and their family are prohibited from being pronounced directly. The following are the names of diseases that the Pidie community should not say directly, either to the sufferer or not to the sufferer.

Table 3
Taboo Words (*Haba Geutham*) Regarding Sickness

Taboo Word	Translation	Eufemisme	Translation
<i>budôk</i>	leprosy	<i>peunyakét barôh</i>	penyakit <i>barôh</i>
<i>meugrè'/seunak/seus'ak nafah</i>	shortness of breath, asthma	-	-
<i>peunyakét kunèng</i>	hepatitis	-	-
<i>sawan</i>	epilepsy	-	-
<i>ta'eun</i>	cholera	<i>peunyakét ateuh</i>	penyakit <i>ateuh</i>
<i>timoh-timoh</i>	smallpox	<i>cut/mangat</i>	kecil/enak

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The above diseases are considered as dangerous diseases. The people of Pidie believe that if they mention the disease, they are afraid that the disease will sometimes attack him or his family. The Pidie people hope that such a disease will stay away from their lives. To avoid pronouncing the name of the dreaded disease, the Pidie people use subtle forms such as *peunyakét barôh* for *budôk*, *peunyakét ateuh* for *ta'eun*, and *cut* or *mangat* mentioned *timoh-timoh*.

(4) Taboo Words (*Haba Geutham*) Regarding Farming Activities

The Pidie community is a society that still sanctifies matters related to farming activities. For them, breaking the prohibition against saying something that should not be said in farming activities is feared to bring bad havoc to the crops they are planting.

Table 4
 Taboo Words (*Haba Geutham*) Regarding Farming Activities

Taboo Words	Translation	Eufemisme	Translation
<i>bijèh/neubi</i> <i>bijèh/neupeubloe</i> <i>bijèh</i>	seeds/request or buy seeds	<i>neukalon-kalon lôn/</i> <i>neubi keulon</i> <i>meunyona leubeh</i> <i>bu</i>	please have a look at me / if there is more (seeds) leave it for me
<i>hikayat Teungku</i> <i>Malém</i>	Hikayat Teungku Malem	-	-
<i>luhu that/ramphak</i> <i>that</i>	very fertile	-	-

The Pidie people should not say anything about the *bijèh* when they are planting rice in the fields. The words of *neubi bijèh* or *neupeubloe bijèh* when the owner of the rice fields are planting his rice is believed to be a bad word. It is feared that these words will bring a bad address. The rice seeds that are seen so much seem to shrink, even if they are no longer sufficient for the land of the owner of the rice fields. If you want to ask someone who is planting rice seeds to someone who is planting their rice fields, the beggar must whisper with the words *neukalon-kalon lon* 'please have a look at me' or *neubi keulon meunyona leubeh bu* 'if there are more (seeds) save it for me'.

In addition, if the rice is turning yellow in the fields, it is not allowed to sing the tale of *Teungku Malem*. The Pidie people are afraid that their yellow rice will be attacked by puso and pests which will result in crop failure. Seeing such a fertile plant should not say *luhu that* or *ramphak that*. It is feared that these words will also make such fertile plants barren and exposed to disease.

(5) Taboo Words (*Haba Geutham*) Regarding Hunting Activities

Hunting is an activity with no clear results. When someone is going to hunt, of course there is hope that the hunter will get a lot of prey. Therefore, it has been a

hereditary belief that there are several words that the Pidie Community taboo regarding hunting activities.

Tabel 5
Taboo Words (*Haba Geutham*) Regarding Hunting Activities

Taboo Words	Translation	Eufemisme	Translation
<i>bah icok keudéh</i>	I'll just take it	-	-
<i>hana eungkôt sang</i>	no fish	-	-
<i>hana yö sisat</i>	not afraid of being lost	-	-
<i>ho meujak?</i>	Where are you going?	-	-
<i>jai that awé</i>	lots of rattan	-	-
<i>jai that eungkôt</i>	lots of fish	-	-
<i>jéh ilée kacok</i>	it was taken	-	-
<i>jéh hai ata tanyoe</i>	it's ours	-	-
<i>kacok ureung sidroe</i>	take person one	-	-
<i>kubah dua boh</i>	leaving two	-	-
<i>meunyona rôh neupeubloe keu lân</i>	if you can, please sell it to me	-	-
<i>rô lam laôt/böh lam laôt</i>	throw it overboard	<i>khauri u laôt</i>	<i>kenduri ue laot</i>

When you see or meet people who are going to hunt, it is not permissible to ask *ho meujak?* Or say *the kubah dua boh, meunyona rôh neupeubloe keu lân*. It is feared that this statement will bring bad luck and result in nothing to the prey. For the hunter himself, every time he hunts he must be sure and must not be unsure. This will also have an impact on the results he gets. If you are not sure, it is not impossible that the hunter will also reap fruitless results. For example, the hunter may not say *hana eungkôt sang*, when he is going fishing. It could be, indeed, when he returned from fishing, he did not get a fish.

In hunting, you should not be arrogant and happy. *Takabur* and *ria* can bring bad results to what is being hunted and can even harm the hunter himself. Sayings such as *jai that awé, jai that eungkôt, jéh ilée kacok*, and *jéh hai ata tanyoe*. These words should not be uttered when you see that the prey is already so many and abundant in front of your eyes. Saying *hana yö sisat* is also a no-no when hunting in the wilderness. It is feared that the hunter will get lost and lose his way out of the wilderness.

Arrogant sayings, such as *bah icok keudéh*, are like saying, *bah icok kawé-kawé keudeh* by a person fishing or *bah ipuplueng taren-taren keudeh* by a deer hunter and the like is a taboo speech. The hunter believes that his words will bring disaster with the disappearance of his hunting tools because his prey is taken away.

In addition, every fisherman who is hunting fish in the sea. If the prey is so abundant, you must not be arrogant. For example, the fish they get when hunting cannot be accommodated in their boat anymore. It is permissible for them to release the fish back into the sea if they are almost completely dead. However, they are not justified in saying *rô lam laôt/böh lam laôt keudéh*. It is feared that such words will invite their fulfillment. Calling someone to become a sacrifice in hunting is also not allowed, calls

like rôh beule, kacok ureung sidroe, are feared to bring harm to the hunter. They can refine the utterances like khauri u laôt.

(6) Kata-kata Tabu (*Haba Geutham*) Berkenaan dengan Malam Hari

In Pidie society, there are certain words and utterances that are prohibited from pronouncing them at night. It is believed and feared that these utterances will bring a bad address to the speaker and to the person referred to in the speech..

Table 6
 Taboo Words (*Haba Geutham*) Regarding the Night

Taboo words	Translation	Eufemisme	Translation
<i>beusoe</i>	iron	-	-
<i>gapeuh</i>	cotton	-	-
<i>gapu</i>	chalk	<i>èk kuek</i>	bunty shit
<i>jarôm</i>	needle	-	-
<i>labang</i>	nail	-	-
<i>neubi meu-utang</i>	please borrow it	-	-
<i>neubi tuka barang</i>	please exchange (goods)	-	-
<i>sira</i>	salt	<i>saka masen/ peumasén kuwah</i>	salted sugar /

It is not permissible for someone to buy or ask for *beusoe*, *labang*, *jarôm*, or the like it at night. This has become a hereditary belief. The Pidie people are afraid that if they violate this prohibition, a bad address will befall them. Asking for *gapu* and *sira* is also not allowed at night. The *gapu* that is meant is not the *gapu* for the paint, but the *gapu* to complement the betel snack. Asking for *gapu* and *sira* at night is believed by the Pidie people to invite things that are not in their lives. Another belief is that the *gapu* and *sira* that are requested are easily melted. As is well known *gapu* and *sira* are objects which melt easily. To avoid saying *gapu* at night, the Pidie people use the euphemism *èk kuek*. Likewise, *sira* is pronounced in other forms such as *saka masén* or *peumasén kuwah*. Asking for *gapeuh* at night is also not allowed in Pidie society. Asking for or buying *gapeuh* at night is feared to present an some thing unkind in their life.

In addition, there are certain things that are not allowed to be done and asked by the Pidie community at night to do buying and selling. For example, it is not permissible to ask the *neubi meu-utang* or *neubi tuka barang* at night. The request, apart from being unpleasant to the merchant, asks for these two things at night when it is feared that it will bring a bad address to the merchant where the *neubi meu-utang* or *neubi tuka barang* is asked for it. That is the belief that has been passed down from the ancestors of the Pidie people, which has been passed on to their children and grandchildren and is still valid today.

(7) Taboo Words (*Haba Geutham*) Regarding the cultural of proposed (*Meminang*)

This is one of the traditions that the Pidie community still maintains in an effort to find a girl to marry a boy. In this case, the groom who is the prospective bride will visit the girl's house to carry out the process of proposing. In the process of proposing a proposal, there are certain words and utterances that must be considered by the prospective groom. The following are taboo words relating to customs in proposing which are found in the Pidie community.

Table 7
Taboo Words (*Haba Geutham*) Regarding the Cultural of *Meminang*

Taboo words	Translation	Eufemisme	Translation
<i>aneuk dara</i>	girls	<i>bungong</i>	flower
<i>ba tanda</i>	apply	<i>peupageu/pöt</i>	fence / pick
<i>dara barô</i>	girls	<i>bungong</i>	flower
<i>jeulamèe</i>	dowry	<i>peuneuwoe</i>	dowry

When the messenger of the prospective groom comes to the girl's house to propose, the person who is sent should not say *aneuk dara/dara barô* to the girl he proposed. This has become a tradition that has been running for a long time in the Pidie community. Perhaps these words seem bad and uncomfortable to hear, so the person who is sent will replace the term *aneuk dara/dara barô* with a more subtle expression such as *bungong*.

Likewise, in expressing the intention of the person who was sent to the girl's house, in conveying the intention of his arrival, he must not immediately say that he wants *ba tanda*. To protect the feelings of the gadi's parents, the sent person uses subtle expressions such as *jeut kamoe pöt* or *peupageu*. For dowry matters, it is not good for the man sent by the man to ask *jeulamèe* 'how much is the dowry' directly to the girl, but the expression *jeulamèe* must be replaced with *peuneuwoe*.

(8) Words (*Haba Geutham*) Regarding Organs

Certain organs that are tabbed are parts of the body that seem disgusting. These organs are often associated with dirty things.

Tabel 8
Taboo Words (*Haba Geutham*) Regarding Organs

Taboo words	Translation	Eufemisme	Trabslation
<i>lubô</i>	anus	-	-
<i>pukoe</i>	female genitalia	<i>meunalèe</i>	genitals
<i>punggông</i>	butt	<i>dapu</i>	kitchen

Lubô or *pukoe* is often associated with the body that produces human waste. Therefore, that part of the body is very disgusting to say to be heard. People who say and hear these words feel uncomfortable. Apart from that, reciting *punggông* carelessly is also prohibited in Pidie society. It also makes the speaker and the hearer feel disgusted and uncomfortable. The Pidie people are sometimes more comfortable using the term *dapu* to replace the *punggông* and *meunalèe* in place of *pukoe*.

(9) The Language of Taboo Words (*Haba Geutham*) Concerning Femininity

Every woman in certain situations will experience unpleasant things in her life. There are several events that make them uncomfortable in their daily lives and that is the nature of women. One of them is when they have their period or menstruation. Some women will be ashamed, if they know that other people are having their period, especially men who know it. For some of them, it is something that is not fun.

Table 9
 Taboo Words (*Haba Geutham*) Regarding Womanhood

Taboo Language	Translation	Eufemisme	Translation
<i>meuhé/meumèn</i>	menstruation / menstruation	<i>tinggai seumayang/ meuhalangan</i>	Leave praying / unavailable

Saying *meuhé* or *meumèn* to women who experience it is an unpleasant word. Apart from being disgusting to hear, these words can also offend the women who experience them.

(10) Taboo Words (*Haba Geutham*) Regarding the Genitals and Sexual Organs

Taboo words relating to the genitals and sexual organs that are taboo in Pidie society can be seen in the table below.

Tabel 10
 Taboo Words (*Haba Geutham*) Regarding the Genitals and Sexual Organs

Taboo words	Translation	Eufemisme	Translation
<i>aneuk krèh/boh krèh/krèh</i>	testicles / testicles / penis	<i>taloe nyawong ureung agam</i>	male lifeline
<i>aneuk tèt</i>	clitoris	<i>meunalèe</i>	genitals
<i>capôk/boh pôk</i>	vagina	<i>meunalèe</i>	genitals
<i>boh</i>	genitals	<i>taloe nyawong/ meunalèe</i>	lifeline /
<i>mom</i>	breast	<i>taloe nyawong ureung inong</i>	genitals

In the Pidie area, someone pronouncing the male and female genitalia directly is considered rude and impolite. For example, taboo pronounces *capôk* 'female genitalia' and pronounces *aneuk krèh / boh krèh or kreh* 'male genitalia'. In its place more refined expressions are used. To pronounce the female genitalia, the expression *meunalèe* is used. As for pronouncing the male genitalia, *taloe nyawong ureung agam* is used. In addition, saying *mom* directly to a woman's limbs is also considered rude and impolite. To replace the female expression *mom*, Pidie people use a polite form, namely *taloe nyawong ureung inong*.

(11) Taboo Words (*Haba Geutham*) Regarding Sexual Activity

Sexual activity is an intimate act which is taboo in society. Saying things related to sexual activity in society is shameful and disrespectful. Moreover, these words are labeled in the form of harsh speech.

Table 11
Taboo Words (*Haba Geutham*) Regarding Sexual Activity

Taboo Words	Translation	Eufemisme	Translation
<i>kochok boh</i>	masturbation / masturbation	-	-
<i>meuagam/meucagluk/ meu'ok/sak boh</i>	fuck	<i>meuseutubôh</i>	fuck

Saying *kochok boh* to other people is harsh words. Such disrespectful words can hurt someone else's heart. The person who received the words would react with harsh actions to the person who made the phrase. Even in ordinary conversation, saying *kochok boh* is embarrassing and tends to get dirty.

As it is known that *kochok boh* is a stimulation by a person to his intimate organs in order to obtain sexual satisfaction without the help of his partner. In contrast to the *kochok boh*, the actions of *meuagam*, *meucagluk*, *meu'ok*, and *sak boh* are intimate relationships between men or women and their partners in order to gain sexual satisfaction. Sayings related to intimate relationships between partners are also taboo in Pidie society, because they tend to be dirty and impolite.

(12) Taboo Words (*Haba Geutham*) Regarding Certain Words

In certain contexts there are several other words that were taboo in the activities of the Pidie community. these utterances are as shown in the table below.

Table 12
Taboo Words (*Haba Geutham*) Regarding Certain Words

Taboo words	Translation	Eufemisme	Translation
<i>brôk that</i>	ugly as hell	-	-
<i>hèk that</i>	So tired	-	-
<i>kupeucat</i>	I fired	<i>peupiyôh</i> <i>peuistirahat ilèe</i>	Let's take a break
<i>lonté</i>	prostitute	-	-
<i>meuc'ap</i>	sharp mouth	-	-
<i>saboh lumo/ saboh sak breuh</i>	an ox / one sack of rice	<i>sineuk aneuk</i> <i>lumo/</i> <i>saboh reugam</i> <i>breuh</i>	a calf / a handful of rice

It is not good for someone to say *brôk that* to something that belongs to someone else, because it can hurt the feelings of the owner of that thing. Someone who says *hèk that* his daily work is also not good, people who often make such remarks in Pidie society are often associated as lazy.

A person who has the authority of power, should not directly say I blushed to the subordinates he dismissed. A polite and more subtle substitute for the word is *peupiyôh* or *ilèe* Likewise, saying *meuc'ap* to someone who has a sharp mouth is also not good, because saying this can hurt the feelings of others.

In Pidie society, it is not permissible to say *lonté* carelessly to other people, especially women, because these words can hurt other people. *Lonté* is another term for a woman who likes to peddle her lust to a masher.

In welcoming a reception event, the owner of a bad desire told the general public that *Saboh Lumo* would be slaughtered on the day of the event. Such words are unkind and appear arrogant and disrespectful to the crowd. Usually, in place of such remarks to make them sound polite and humble, the owner of the house uses the terms *sineuk aneuk lumo* 'a calf' and *saboh reugam breuh* 'a handful of rice' representing all the necessities of the day.

Based on the results of the data analysis above, it shows that the impact of the psychological influence of taboo words as a form of language adab in Pidie community activities generally has a negative impact. This impact is caused by (1) taboo words (*haba geutham*) due to fear, (2) taboo words (*haba geutham*) because they feel uncomfortable or uncomfortable, (3) taboo words (*haba geutham*) because they feel impolite and impolite, and (4) taboo words (*haba geutham*) are contrary to religion.

DISCUSSION

Taboo words (*haba geutham*) are prohibitions against using certain words because they are considered to be able to wreak havoc, violate ethical manners, defame names, and get anger from humans and God. A person who has spoken taboo words (*haba geutham*) of the language will usually feel an uneasy feeling as a result of his speech. In addition, the violation of pronouncing taboo words (*haba geutham*) will cause the relationship between the offender and the surrounding community to become tenuous and the offender will be isolated.

Regarding the impact of the psychological influence caused by the use of taboo words (*haba geutham*) in Pidie community activities due to (1) taboo words (*haba geutham*) due to fear, (2) taboo words (*haba geutham*) because of feeling unpleasant or uncomfortable, (3) taboo words (*haba geutham*) because they feel impolite and impolite, and (4) taboo words (*haba geutham*) due to being contrary to religion. This is in line with the opinion of Junaidi (2020: 129) which states that, "The psychological impact of taboo language is caused by frightening factors, unpleasant or uncomfortable feeling factors, disrespectful and inappropriate factors, and religious factors.

In use, the words that are tabbed cover several contexts, such as place, covering forests, rice fields, gardens, sea, estuaries, and houses. Further situations, including night. Then the topic of conversation, such as at a traditional proposal for marriage. In Pidie community communication, there are certain words that can be used as a form of refinement (euphemism), in order to avoid taboo words (*haba geutham*). In general, the euphemism that is often used as a form of avoidance of taboo language in Pidie society

is *meutuwah* 'kind hearted'. However, there are also certain utterances that cannot be replaced in the form of euphemisms which relate to the taboo language of words, speakers are required to be silent and not to say anything.

Speaking of words (*haba geutham*) as a form of language adab and the impact of psychological influences on the activities of the Pidie people is one of the cultural components passed down by their ancestors from generation to generation. The reason for the application of taboo words (*haba geutham*) in Pidie community activities is generally part of a person's manners and ethics when communicating (Junaidi and Vera, 2020: 167).

CONCLUSION

The form of taboo words (*haba geutham*) as a form of language adab in the activities of the Pidie community includes taboo words (*haba geutham*) relating to animals, spirits, diseases, farming activities, hunting activities, at night, customary marriage, body organs, femininity, genitals and sexual organs, sexual activity, and certain words. Judging from the psychological impact of taboo words (*haba geutham*) in the activities of the Pidie people, it is caused by the utterance of taboo words (*haba geutham*) because of fear, because they feel unpleasant or uncomfortable, because they feel impolite and impolite, and feel contrary to religion. the use of taboo words greatly affects the psychology of society and they will even get angry at those who violate them.

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