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An Analysis Of Dirty Word In Karonese Language

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Abstract

This thesis entitled An Analysis of Dirty Words in Karonese at Tradisional Market Simpang Limun. The objective of the reasearch are intended to identify the types and the most dominat type of dirty words used in karonese at Tradisional Market Simpang Limun. The research was conducted by using descriptive qualitative in the analysis of the dirty words.. The researcher focused only in Karonese people who sells vegetables utterances. The source of the data were Karonese people who sells vegetables and the data from this research are dirty word karo sayings it's in the traditional market Sp. Limun to fellow Karo people. To collect data for "dirty" words to analyze using Jay's theory and Batistella theory. The data of this research were 20 utterances containing taboo words. The findings of this research indicated that the gamers used four types of taboo words and three functions of taboo words. There were found seven types of taboo words are Insult and slur , Scatology,cursing, Profanity,Taboo, Epithits, Vulgarity appeared within Tradisional Market Sp.Limun. Insult and slur 25% ,Cursing 20% Scatology15% ,Profanity10%,Taboo 10%, Epithits10 %,and Vulgarity10 %.This shows that Insult and slur are the most used in Tradisional market at Sp.Limun.

Keyword: *Dirty Word, Sociolinguistic, Karo Tribe*

Abstrak

Penelitian ini berjudul Analisis Kata Kotor dalam Bahasa Karo di Pasar Tradisional Simpang Limun. Tujuan penelitian ini adalah untuk mengidentifikasi jenis dan jenis kata kotor yang paling dominan digunakan dalam bahasa caru di Pasar Tradisional Simpang Limun. Penelitian ini dilakukan dengan menggunakan deskriptif kualitatif dalam analisis kata-kata kotor. Peneliti hanya fokus pada orang Karo yang menjual sayur mayur. Sumber datanya adalah masyarakat Karo yang berjualan sayuran dan data dari penelitian ini adalah kata kata kotor karo yang ada di pasar tradisional Sp. Limun untuk sesama orang Karo. Untuk mengumpulkan data kata-kata "kotor" yang akan dianalisis menggunakan teori Jay dan teori Batistella. Data dari penelitian ini adalah 20 ucapan yang mengandung kata-kata tabu. Temuan penelitian ini menunjukkan bahwa gamer menggunakan empat jenis kata tabu dan tiga fungsi kata tabu. Ditemukan tujuh jenis kata tabu yaitu Penghinaan dan cercaan, Scatology, Cursing, Profanity, Taboo, Epithits, Vulgarity muncul di Pasar Tradisional Sp. Limun. Penghinaan dan cercaan 25% , Kutukan 20% Skatologi 15% , Kata-kata kotor 10%, Tabu 10%, Julukan 10%, dan Vulgaritas 10%. Hal ini menunjukkan bahwa Penghinaan dan cercaan paling banyak digunakan di Pasar Tradisional Sp. Limun.

Kata Kunci: *Kata Kotor, Sociolinguistik, Suku Karo*

INTRODUCTION

Cultural themes in Indonesia are often discussed in scientific meetings or discussions. Indonesia is rich in cultural diversity because Indonesia consists of various ethnic groups, where each tribe distinguishes and unites the national language (Al Amin, 2017). Each ethnic group usually has its own customs that are different from the others So we can understand that every culture must have a container and society is a container of that culture, so that between culture and society the two cannot be separated (Ginting et al., 2022). Culture regulates that humans can understand how they should act, act, determine their attitude when they are in contact with other people. another definition indicates that culture is what people "must understand in order to act as they do, make the things they make, and interpret their experience in the exclusive way they do" (Gura Saputra, 2017).

The life of any community group, including the Batak Karo ethnic group, cannot be separated from their culture, because culture exists because of its supporting community. As we know one manifestation of culture is customs, while ceremonies are a concrete manifestation of customs that relate to all aspects of human life, be it social, cultural, economic and so on (Barus et al., 2018). In traditional societies, activating culture is manifested in the implementation of several kinds of traditional ceremonies which are a means of cultural socialization that has been strengthened through the inheritance of traditions handed down from generation to generation. Every human action as a whole is

called culture in which there are elements of culture that are found in all cultures from all ethnic groups in the world. These elements are referred to as universal cultural elements which consist of seven cultural elements. One of these elements is the religious system which contains the ceremony (Gapur & Dermawan, 2018).

"Dirty" words is an expression that indicate to the impolite language or bad language used in communication. There are some words that refer to misappropriation language and make the impolite sense in society. "Dirty" words usually used in bad conditions. It like expressed when someone felt angry or annoyed. The using of language and good words choice has the important role in daily life (Maulidah Sari, 2021). People in different country and certain area have different culture in their activity especially on how they interact with society. There are some places which upholding the decency in language and acting. Politeness or being polite in such context involves knowing how to express a range of speech functions in a culturally appropriate way (SAMOSIR et al., 2021).

For example father 'bapak' with a child 'anak' who has grown into his teens while visiting his relative's house who happens to be a rich man, suddenly his son runs to and fro, crashing into a flower pot made of crystal (Munthe et al., 2022). which is quite expensive, the pot fell and broke. at that time the father was immediately emotional and said:

Bapa : "*Enggo ndai kukataken, ula ko lalap kiam-kiam je, bengkala!!*"

"Sudah kubilang tadi, jangan berlari-lari terus di sini, monyet!"

"I told you before, don't run around here, monkey!!"

So in the context of the conversation, it can be seen that the word *Bengkala* is a dirty word. Where in Karo society monkey is a harsh, so we can conclude that the word *Bengkala* is a dirty word (Sembiring, 2017).

Another example, At one activity Romi met his uncle who was older than him and then he asked something like the dialogue below

A : "*enggo man ko ndai*"

"udah kau makan tadi ?"

A : "*have you eaten before? "*

So in the context of the conversation, it can be seen that the word *ko* is a dirty word in karo tribe . As we know in the karo tribe using the word *ko* is considered impolite when spoken to older people, instead of using the word *ko* it will be more polite to change it to the word *kam*, Those kinds of words should not be mentioned publicly.

The problem of the dirty as we know that dirty is a social prohibition against words, things, actions, or people that are considered unwanted by a group, culture, or even society.

The society uses the language to communicate or make social interaction. The use of language are affected by some factors, they are social background, relationship between people, the context and manner of the interaction. With those factors language variety makes the communication between societies is unique and interesting (Sidabutar, 2020). The language varieties are dialect, idiolect, style and bad language. However, there is language variety that can be accepted and hard to accept by society that is bad language.

These are the ten dirty word Classifying "bad language", Jay and Blasphemy propose a classification system of this term which is also known as "dirty words, the first is Cursing: the purpose of cursing is to damage other human beings by way of the use of positive words or phrases that address divine powers The second, Profanity: this type of word is based on religious beliefs. however, while someone uses this word, he/she makes use of it as an act of disrespecting God, faith, or holy things, or extra on ignorance of those topics (Veronica, 2021). The third, Blasphemy: someone uses this word to attack a certain religion or religious beliefs. The fourth, Taboo: the reason for the taboo is to suppress the speaker's behavior and save a certain social cohesion. Or in other words, it's miles used to defend sensitive things like cultural groups or supernatural reprisal. The fifth, Obscenity: obscene words are considered the most offensive words. Therefore, those words are hardly ever used in public media. The sixth is Vulgarity: vulgar words consult with coarse words which are frequently related to the language of under-knowledgeable people The seventh, Slang: slang is particular non-standard words that are often used to communicate internally among the members of a particular group of people, such as teenagers, musicians, drug users, etc. The eighth, Epithets: words or terms which are typically quick but powerful to yell and specific annoyed feelings, or humans may additionally utter certain epithets when he/she hurts him/herself (Khaghaninejad et al., 2020). The ninth, Insults and slurs: while a person utters insults and slurs, he/she expresses verbal assaults on others. the principal cases of insults and slurs are normally about ethnic or racial groups or society and can cause stereotypes or prejudice. The final one is that Scatology refers to the involvement of excrement or human waste both in product and method, in sure utterances.

The dirty word in Karo society, there are many words that actually do not contain sacred and profane meanings but can touch the sacred and profane when used in communication, for example the *bengkala* word 'monkey'. *Bengkala* is a word that literally does not contain taboo elements, but if it is said in certain situations and in a harsh tone, the word becomes dirty , because the person being addressed is likened to a *bengkala*. "Dirty" words is an expression that indicate to the impolite language or bad language used in communication (Love, 2021). There are some words that refer to misappropriation

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language and make the impolite sense in society. "Dirty" words usually used in bad conditions. It like expressed when someone felt angry or annoyed.

In today's modern age, it is undeniable that culture is being uprooted from the community that owns the culture itself. This also happens to the Karo people, so many people, especially the younger generation, no longer understand their customs properly - including those who are busy. Many of them believe that dirty words in their culture are limited to swear words that could threaten the peace of society (Suha & Sudarwati, 2021).

The reason why it is important to analyze this research is because the environment or location plays a big role in the use of Dirty words, because if someone gets along with other people and always speaks politely, they will speak well, and vice versa The same is true. Then social culture also plays an important role in language use, because if our social culture is not well socialized and we say what we want to others, we don't know whether it is a dirty language or not. For this study, the researchers focused on the types of dirty language in Batak Karo, the types of dirty words that are prevalent in the region, and people's perceptions of dirty languages (Lestari Kasih Grasella Nahampun et al., 2022).

The Batak Karo ethnicity has customary courtesy in communicating both verbally and non-verbally. From these statement we can know that Karo people really uphold polite language. We can see this from several cases in the life of karo people for example ; restrictions on communication between (*ibu mertua*) mother-in-law and (*menantu laki laki*) son-in-law or (*menantu laki laki*) son-in-law and (*ibu mertua*) daughter-in-law. In order for communication between mother-in-law and son-in-law to work properly, an intermediary must be used (Sulaiman & Syahri, 2022). Until now it is still valid, it cannot be denied that the daily life of most of the Karo people still holds adhere to their traditions and beliefs. So to keep harmonious social life among the Karo people, the role of dirty word in customs and beliefs is very large to create holiness in the verbal expressions of its people.

RESEARCH METHOD

The design of this research used qualitative research with descriptive method that appropriate for this research. This case study conducted by applied descriptive qualitative method. qualitative descriptive method can be interpreted as a procedure solving problems that aim to describe, summarize various conditions, various situations, or various phenomena of existing social reality (Nyarks, 2022).

In the community which is the object of research. The descriptive qualitative in this study was intend to understand the types of language dirty word in Karonese, and the most type of dirty words in karonese dirty in Pasar Simpang Limun. The write choose this

method because there are correlations between the title and the method that chosen, and also the reason why the researcher chose a qualitative descriptive research design because the researcher wanted to describe the conditions that would be observed in the field in a more specific, transparent and in-depth manner. Data are things that are analyzed in research, while the source is where it comes from written data can be retrieved from. The data from this research are dirty word karo sayings it's in the traditional market Sp. Limun to fellow Karo people (Sadat, 2022). The data source for this study was taken at the Sp.Limun Traditional Market.

The samples given in this sub-research are the latest dirty expressions uttered by native Karo speakers who use the karo dialect at Simpang Limun Market. For the sample, only 20 participants were taken from native Karo speakers at the Simpang Limun Market. Participants consisted of men and women aged between 26 -45 years old and over (adolescents and adults).

RESULT AND DISCUSSION

the results of the research are presented in detail on the findings and discussion section. The results answer the objectives the research that are to identify and to describe the types by using Battistella & Jay T.theory, and found the most dominant types in Sp.Limun Tradisional Market.

Data Analysis

The writer has found several data as follows:

Type of Dirty Words

a. Cursing

The purpose of cursing is to harm other people by using certain words or phrases dealing with divine power or when cursing used, the user may aim for the effect to occur in a future period.

Content : Mr. Munthe is one of the traders at the Sp.Limun Traditional market. In one case he was selling vegetables while carrying his child. This trader while selling his vegetables on the other hand his child was playing next to him while drinking warm milk that he had just bought. Without realizing it, the child poured out the warm milk. Then his mother who was shocked and worried about her child said the words below.

Utterance :

x: eii melasss kell!! Ngo dung (soo hottt!! Im so done)

y: ngo tes anak ndai!! (damn ,that son!!)

Based on data I obtained by researchers the word 'tess' has a dirty meaning that aims to swear. The word *tes* is the category of death, Karo society uses *mate/munggil/tes* 'die' to curse others. Where the word "tess" in the karo tribe is an impolite word. And also in the conversation contest it can be noted that the word "test" intends to swear. From the word "test" in the conversation above, it falls into the category of dirty words.

b. Profanity

This type of word is based on religious beliefs. However, when someone uses this word, he/she uses it as an act of disrespecting God, religion, or holy things, or more on ignorance of these matters. Based on this explanation, the data found at the Sp.Kemiri Traditional Market are as follows :

Content : Mrs. Tela Tarigan is one of the vegetable traders in the Tadisonal Sp.lemonade market. As a trader, there must be a time when our goods are sold and not sold, which is often experienced by a trader. Mrs. Tela Tarigan is experiencing a problem that makes her stressed or tired because her goods have not run out in recent days. So that she mentioned the word "ohh debata" as a form of annoyance to the creator. Then the words came out as below.

Utterance :

x: lanai terterih adi bege lalap si lakau kap (I can't afford this anymore, if this is what sells)

y: Ohhh Dibata, maka bage kel nasib ku ban mu (Ohh God, why do you make my fate like this)

c. Taboo

Jay T. stated that taboo operates to suppress or inhibit certain behavior, thoughts, or in this case, speech. Taboo contains meaning as prohibition that unacceptable among the society. It is appropriate with Jay T. stated that "Different cultures, in order to preserve social order, use taboos to control individuals within the group". Based on this explanation, the data found at the Sp.Kemiri Traditional Market are as follows :

Content : Mrs.Egi is one of the vegetable traders in the tardisonal market of Sp.Limun. Where in his daily life he is trading. In one case Mrs.Egi got the mandate to give an invitation to his Turang .When he wanted to give the letter he conveyed to the woman beside him to say that there was a party in the village and the letter was with him In this condition he told other people to ask for help intermediaries to speak between them pray.

Utterance :

x: mak egi lit titipken senina kami undagen bandu nak

y: katakaen man turangku lit pesta i kuta, undangenna nggom lit bas aku (Say to turangku (brother-in-law's wife) there is a party in the village the invitation is already with me)

d. Vulgarity

Refers to words or expressions that contain sexual anatomy and excretory function in a rough manner such as ass, dick, and pussy. Vulgarity is believed to demonstrate the raw expression of street language. Based on this explanation, the data found at the Sp.Kemiri Traditional Market are as follows :

Content : Mrs. Erda Tarigan is a vegetable trader at Sp.Limun Traditional Market. In one case, Mrs. Erda Tarigan was selling her vegetables while chatting with the trader next to her. Where their conversation was about the capital to buy goods and the quality they got, she soon realized that the tomatoes she bought to sell were very small in size so she said the words below.

e. Epithets

Epithets are a variety of slurs that are connected to gender, slurs, ethnicity, sexuality. Epithet occurred because someone who utters that word is anger or frustration or use emotional language by uttering the taboo words aimed at another person. Based on this explanation, the data found at the Sp.Kemiri Traditional Market are as follows :

Content : Mrs. Fera is one of the traders in the Sp.Limun Traditional Market who trades there. In the market as usual it is a place that emits various kinds of aroma because there is samph and also people who pass by there. In one case Mrs. Fera smelled an unpleasant aroma, yes, she suspected that the trader next to her was the one who released the unpleasant aroma. Could not stand the smell anymore then he said the sentence as below.

Utterance : *Mbau nari pe kesut mu aina palangen* (the smell of your farts is goddamn)

From data I the researcher finds the word "*Kesut*".The word kesut is also considered taboo in Karo culture. Wrinkles are substances that come out through the anal canal. The substance is very dirty because it comes out through the exhaust hole human excrement and its very unpleasant odor causes abstinence to be mentioned publicly.

f. Insults and Slur

When someone utters insults and slurs, he/she expresses verbal attacks on others. The main cases of insults and slurs are usually about ethnic or racial groups or social in nature and may lead to stereotype or prejudice. Slurs may be facial, ethnic, or social in nature and may indicate or stereotyping or prejudice of the speaker. Insult may denote the physical, mental, or psychological qualities of the target and are commonly heard on the school playground. They both function to hurt the person directly though the particular word or phrases. Some insult and slur use animal imagery.

g. Scatology

It refers to the involvement of excrement or human waste both in product and process, in certain utterances. Based on this explanation, the data found at the Sp.Kemiri Traditional Market are as follows :

Content : Mrs. Rendi Tarigan is one of the traders at the sp.Limun traditional market. She and her husband trade there. In one case when they were selling as usual. Then her husband wanted to say goodbye to the bathroom but because their buyers were busy so he talked to his wife to go to the toilet first. because he was overwhelmed and tired of serving buyers so he said the words as below

Utterance :

x: Ih lanai tertahan ei mak, ku kamar mandi la aku lebei e

Tuhu kel e lanai tertahan, kam binagaken barang ta e da

(iih I can't take it anymore mom, I'll go to the toilet, I can't stand it anymore You're the one who sold it)

y: utterance ; entai ku kamar mandiken ula kari mambur je ciah mu (Just go to the bathroom, your piss will fall here)

From data I the researcher finds the word "ciah".The word *ciah* is scatology words because Scatological terms refer to human waste products or processes.In English language *ciah* meaning that urine Such terms are among the early words that children hear and use when they are toilet trained.

Findings

Then, in order to answer the research problem number two, the writer used the following technique. Calculating the types dirty word based on each type. The formula and the sample of analysis in form of the table are follows based on Hancock et al (2009:24):

In this research, the data can be assumed in table. The table is formulated to make the reader easy getting information about the results of the study.Calculating the types dirty word based on each type. The formula and the sample of analysis in form of the table are follows based on Hancock et al (2009:24):

$$N = \frac{f(x)}{n} \times 100\%$$

Table 1. Percentage Of Dirty Word In Karones Language

No	Dirty Words	Word	Frequency	Percent
1	Cursing	<i>Tes</i>	2	20%
		<i>Mate</i>	2	
		<i>Munggil</i>	1	

2	Profanity	<i>Debata</i> <i>dibata</i>	1 1	10 %
3	Blasphemy	-	-	-
4	Taboo	<i>Turangku</i>	2	10%
5	Obscenity	-	-	-
6	Vulgarity	<i>Nenen</i> <i>patat</i>	2 2	10%
7	Slang	-	-	-
8	Epithits	<i>Kesut,</i> <i>Patat manuk.</i>	1 1	10%
9	Insluts and Slur	<u><i>biang</i></u> <u><i>kerbou</i></u> <u><i>bengkala</i></u>	3 1 3	25%
10	Scatology	<i>Ciah</i> <i>tai,</i> <i>begu</i>	1 1 1	15%
Total		20	25	100%

From the data above, researcher found that dirty word in karones language at tradisional market sp.limun were dominant use at tradisional market sp.limun. There were found seven types of taboo words are Insult and slur , Scatology,cursing, Profanity,Taboo, Epithits, Vulgarity appeared within Tradisional Market Sp.Limun. Insult and slur 25% ,Cursing 20% Scatology15% , Profanity10%,Taboo 10%, Epithits10 %,and Vulgarity10 %.This shows that Insult and slur are the most used in Tradisional market at Sp.Limun .

From there are some assumption that Insult and slur language are mostly uttered by lower class people with lower educational background, and association because of people with good educational background in some occasions, they still use indecent and offensive language in their conversation but that is not always true because sometimes there is the association influence (Lauriola et al., 2022). In general, a person's language is influenced by surroundings, because if they were friends with people who say nice language so they would not say the Insult and slur words. The last, Bataknese people generally believed that when people utter Insult and slur language whether they are educated or uneducated, there must be a reason behind it all.

Based on the table researcher found there are seven types of dirty word that have found in Tradisional market at Sp.Limun. They were presented as follows :

- a. Insult and Slur is the most dominant type of taboo language in the context from the conversation of Batak Karo. Insult is verbal attacks on other people. These words are spoken to harm other people by the word alone. Slurs may be racial, use the psychological qualities of the target. Some insults use animal imagery such as *tess* ,*mate* and *munggil* (big mouth) in Batak Karo language
- b. The second dirty language beside the Insult and slur is Scatology. Scatology refers to human waste products or processes. Scatological is common among children such as *Tai* (Shit) in Batak Karo language, Batak people feel that language comes out spontaneously when they felt upset, emotion and anger towards others especially Batak sellers. Sometimes, they felt annoyed when customers bid at very low prices, so they say *Tai* (Shit) as a dirty word but with spontaneously without thinking the impacts from the word.
- c. On the other hand, Cursing, Profanity, Taboo, Epithits, Vulgarity are some types in appropriate that used in conversations because the languages are so bad language in public so there is just some karonese people that used the languages especially in karonese language

Discussion

The Types Of Dirty Word dirty word found in Simpang Limun Traditional

Based on the research that have done by the researcher on this feelings in researcher the results of this study which analyxe the types of dirty word dirty word found in simpang limun traditional, use Batistella and Jay T. (in Krykoniuk, 2022) theory. And also the research use qualitative method support quantitave data and found that seven types of dirty word that have use in Tradisional market at Sp.Limun.

It support by the research that have done by Maulidah Sari, C. (2021). In the previous research with the tittle "Sherlock Holmes Movies: An Analysis of "Dirty" Words Types and Usage". The word "dirty" can be found in films, including Sherlock Holmes films. That research focuses on knowing the words "Dirty" used in the film Sherlock Holmes season 1 episode 1 and 2. This study uses a descriptive qualitative approach. To collect data for "dirty" words to analyze using Jay's theory or even Geoffrey's theory, capture scenes as documentation, check the validity of data using triangulation. The results of this study indicate that 15 types of the word "dirty". The data found belonged to 6 types of the word "dirty". They Cursed like Damn, Profanity like For God's sake, Nicknames like Stupid, Slang like Under Your Nose, Vulgar like Deodorant, Insults and Slurs like Bastards. And used in

several conditions such as angry, disappointed, irritated or upset, happy, sorry and to joke. That indicates that there are some "dirty" words used in the Sherlock Holmes films.

The second research that can support this research were the research have done by Sari, P. R. A. (in Popescu & Chitoran, 2022) with the tittle "Swear Words Used In Suicide Squad Movie: A Semantics Perspective" .This research analyzed This study focuses on semantic study and analyzes the properties of swear words by Jay, the reference of swear words by Jay and then the function of swear words by Andersson and Hirsch. This study uses a qualitative descriptive research method .The data were taken from the Suicide Squad film script which was selected based on the criteria needed for this research. From 62 collected curse data, the researcher categorized seven properties, such as Cursing, Profanity / Blasphemy, Obscenity, Vulgarity, Ephitet, Insult, Scatology. Then the researcher found 7 reference of swear words from 9 categories of reference of swear words by Jay, such as profane or blasphemous, scatological and disgusting objects, animal names, psychological-physical-social deviations, ancestral allusions, substandard vulgar terms, and offensive swear words.

The result of this study researcher found that dirty word in karones language at tradisional market sp.limun were dominant use at tradisional market sp.limun. There were found seven types of taboo words are Insult and slur , Scatology,cursing, Profanity,Taboo, Epithits, Vulgarity appeared within Tradisional Market Sp.Limun. Insult and slur 25% ,Cursing 20% Scatology15% , Profanity10%,Taboo 10%, Epithits10 %,and Vulgarity10 %.This shows that Insult and slur are the most used in Tradisional market at Sp.Limun .

The Most Dominat in Simpang Limun Traditional Market

Based on the research that have done by the researcher on this researcher which analyze the dirty word in karonese language , uses Batistella and Jay T theory. It also descriptive qualitative method support quantitative data and found that two strategies criitcal speech acts are direct strategies and indirect strategies (Alderete & O'Séaghdha, 2022).

The next research that can support this research were the research have done by Samosir, W. N.ect (2022) with title Prohibition Language Expression Between Seller and Buyer In Traditional Market. shows that for the reader, that the dirty word research in the comics that he through conversations with sellers and customers at Pajak Sore Padang Bulan Medan. This studies was based on Mahmoud's concept. This research was carried out with the aid of the use of descriptive qualitative technique found the most dominant ones were

Inslut and Slur 7 %. This statement is similar to what the researchers found. Based on the results of the data, the researchers found that the most dominant types were inslut and slur 25%.

The next research that can support this research were the research have done by Gapur, A., & Dermawan, R. (2019). This research discusses the Japanese dirty words which is contained in Miki Yoshikawa's Yanki-kun to Megane-chan comic. it is aimed to describe lexical form in Miki Yoshikawa's Yanki-kun to Megane-chan comic. This research utilizes descriptive qualitative method. The data research is obtained dirty words in Comic Yanki-kun to Megane-chan comic volume 1. In analyzing the data, theory of Fargo and Jay are used to describe lexical form of dirty words. The result of this research reveals that those are five categories out of ten found. There are 9,5% of obscenity, 40% of slang, 3% cursing, 27% of epithets, and 20,5% of scatology. This shows that slang and Epithets are the most used in Miki Yoshikawa's Yanki-kun to Megane-chan volume 1 comic.

Besed on the researcher found that dirty word in karonese language at tradisional market sp.limun were dominant use at tradisional market sp.limun. There were found seven types of taboo words are Insult and slur , Scatology,cursing, Profanity,Taboo, Epithits, Vulgarity appeared within Tradisional Market Sp.Limun. Insult and slur 25% ,Cursing 20% Scatology15% ,Profanity10%,Taboo 10%, Epithits10 %,and Vulgarity10 %.This shows that Insult and slur are the most used in Tradisional market at Sp.Limun.

CONCLUSION

Based on the data analysis that presented in the previous chapter, the researcher concludes that dirty word in karonese language can still be found in the traditional market at sp.Limun , dirty word language also were mostly uttered by lower class people with lower educational background because people with good educational background in some occasions still use indecent and offensive language in their conversation.

Then, the dominated types who used dirty language is Insult and slur , Scatology and cursing. Based on the data and the data analysis in chapter IV, some conclusion can be formulated as follow :

1. The first objective of this research is to describe and identify the types of dirty words at tradisional market sp.limun. There researcher found seven types of dirty words the first are Insult and slur; as explanation that insult and slur are verbal attack on other people. Insult may denote the physical, mental, or psychological qualities of the target and are commonly heard on the school playground. They both function to hurt the person directly though the

particular word or phrases , The second scatology , scatology are refer to human waste products or processes. Such terms are among the early words that children hear and use when they are toilet trained, the third cursing where When cursing is used, the user is probably aiming to have it take effect happen in the future. The next is profanity to use profanity is based on a religious distinction. Then research taboo, the purpose of the taboo is to suppress the speaker's behavior and save a certain social cohesion. Or in other words, it is used to protect sensitive things like cultural group or supernatural reprisal. Next epithits, where epithets use to brief but forceful burst of emotional language. And the last vulgarity, vulgar words refer to coarse words that are often related to the language of under-educated people. From the data table 4.1 the researcher presents that Insult and slur 25% ,Cursing 20% Scatology15% , Profanity10%,Taboo 10%, Epithits10 %,and Vulgarity10 % appeared within Tradisional Market Sp.Limun.

2. The most dominant of the types of dirty words was Insult and slur appeared 25%. Insult and slur becomes the most highest used dirty words because when someone utters insults and slurs also used in various condition. Mostly used when people felt angry and for joking or some insult may use animal imagery, social deviation or it used based on abnormal physical of person. And the lowest was obtained by Cursing which appear 4 times (20%).

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