

Euphemism in IBerhamsyah Barbary's Verse 1001 Gurindam

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ABSTRACT

The study on euphemism in IBerhamsyah Barbary's 1001 Gurindam explores the use of refined language in traditional Malay poem. This study highlights the importance of language in conveying messages and ideas effectively while also avoiding impoliteness or offended feelings of others. The goal of the study is to examine the many kinds of euphemisms that are employed in the 1001 Gurindam verses and determine how they enhance the language's general elegance and civility. This study examined euphemism in IBerhamsyah Barbary's Verse 1001 Gurindam using a qualitative methodology. Taylor, Bogdan & Devault (2016) claimed that the descriptive qualitative approach is a research process that generates data from people's written or spoken words and observable behavior. The findings reveal that the most common types of euphemisms used in the 1001 Gurindam are Metaphors 39,65% , Jargon 22,41% and Figurative expressions 18,9%. These types of euphemisms are used to convey complex ideas and emotions more subtly and politely, making the language more refined and beautiful to hear. The study also highlights the use of other types of euphemisms, such as one-for-one substitutions 8,6% , colloquial expressions 6,8% and hyperbole 3,4%, which contribute to the overall refinement of the language. The study demonstrates that euphemism plays a significant role in refining the language used in traditional Malay poem, such as the 1001 Gurindam. The various types of euphemisms used in the verses contributing to the overall politeness and beauty of the language, making it more effective in conveying messages and ideas.

KEYWORDS

Euphemism; IBerhamsyah Barbar; verse; Gurindam

INTRODUCTION

Language is a communication tool used by humans to interact with other humans and the surrounding community. In carrying out daily activities, humans use language to convey messages and ideas to achieve a certain goal. With language, daily activities, both in the office, at home, and in the community, can run well and smoothly. However, it is not uncommon for the language used by humans sometimes to sound rude in certain situations and conditions, giving a bad or unfriendly impression. This creates an inconvenience and an unpleasant condition to hear. However, humans literally try to avoid harsh words or language and prefer to say and hear smooth, soft, and polite language to create a better, comfortable, and conducive condition. Smooth and polite language provides beauty and comfort for humans who listen to it so that language is easy to understand and digest. Gentleness and politeness in language show a good civilization. As humans who have ethical values and norms in language, can form a good civilization. The use of language

that aims to replace unpleasant language, avoiding the offended feelings of others who hear it, into language that is pleasant to hear, does not offend others, and more subtle and polite, this is what is called The Euphemisms.

Greek words *eu*, which means "good," and *phemoo*, which means "to speak," are the sources of the word euphemism. Euphemism means to speak with kind and gentle words. Euphemism is a style of language that shows the use of smooth and soft language that aims to avoid impoliteness or offended feelings of others. Euphemisms are softer word or phrase expressions used to replace harsher ones that are deemed unpleasant or harmful. According to Allan and Burrige (1993), as a substitute for desired expression, euphemisms are used to prevent potentially losing face—that of the speaker, the audience, or a third party—by not offending anyone. This means that Euphemism is an expression that can replace something that is considered displeasing, avoid embarrassment, and avoid words that make other people offended so as to give a polite impression in communication. The use of euphemisms is often found in traditional events in various ethnicities in Indonesia. As in the Malay tribe, traditional events often use language in the form of rhymes, such as Gurindam poems. The language used is often found in the presence of euphemisms that sound very polite, soft, and pleasant to hear. Gurindam poems that are delivered in the language contain various messages, warnings, advice, and stories of events from previous people that uphold the noble values that are the foundation of the lives of the Indonesian people. The use of words and sentences in Gurindam is packaged and arranged as interestingly and beautifully as possible, chosen carefully and wisely to create a beautiful rhythm and captivate the reader and explore the meaning that the author wants to convey. It is precisely for this reason that in Gurindam poems, the use of euphemisms is often found, namely the refinement of language in conveying advice, folk messages, education, and the colors of life.

A very famous Gurindam is Gurindam 12 by Raja Ali Haji, which consists of 81 verses. However, this research will use *1001 Gurindam* by IBeramisyah Barbary as the data source, exploring the use of Euphemism in 1001 verses of Gurindam. In the following example, as the primary data in this research, namely:

(Takwa page 22, first verse)

Bilalah takwa keindahan iman
(When piety is the beauty of faith)
Sepertilah lautan menyerap kotoran
(As the ocean absorbs dirt)

This Gurindam poem explains that a servant, as a human being created by Allah, should have strong faith, which is accompanied by the value of piety in carrying out all activities of life and worship. This can guide to a better life, lead to positive things and avoid bad things and sins. Faith and piety formed by a person can clean himself of all the sins he committed in the past. In this Gurindam, there is the use of Metaphorical Euphemism, namely the sentence “Sepertilah lautan menyerap kotoran”. This poem states that faith and piety are in the form of “lautan” that can absorb dirt (the ugliness of sin). Actually, the word “menyerap kotoran” is a refinement of the language “Menghapus keburukan dosa” purposing to avoid the use of frightening or horrifying words to hear and read. The phrase “Sepertilah lautan menyerap kotoran” is more pleasant to read and beautiful in its sound. By using the metaphor of the sea absorbing dirt, the poem illustrates that piety and the beauty of faith can cleanse the soul of all ugliness and faults, just as the ocean purifies itself by absorbing dirt. It teaches that by maintaining piety and the beauty of faith, one will be able to cleanse himself of sin and achieve inner purity.

Previous Studies

Syamsul (2012) says that *Eufemisme Bahasa Minangkabau Dialek Pariaman*. Then Prasetyo (2017) defines *Euphemism in Oral Dialect Speech Ngeto – Ngete District Suralaga*. Then, Purba (2020) says that *Euphemism in Toba Batak Speech Action With Pakpak Language: Pragmatic Studies*. Yujuan (2020) in his research entitled, *Analysis of Pragmatic Functions of English Euphemism from the perspective of Pragmatic Principles*. While Usmonova and Gulamova (2022). *Linguistic and Cultural Classification of Euphemisms in Uzbek and English Languages*. Bethesda et al. (2023) in their research entitled, *Euphemism Pattern in Karo Language at Tradirionla Marriage Ceremonies*. Sofyan and Jufrizal (2023) Types and Functions of Euphemisms in Minangkabaunese Used by Adult in Ulakan Tapakis.

LITERATURE REVIEW

Euphemism is a language style that uses a more subtle expression of words, phrases, or clauses to replace expressions that are felt to be harsh, or less pleasing which can be detrimental or unpleasant. According to Allan & Kate Burridge (1993) Euphemism consists of several types, namely:

1. Figurative Expression

Figurative expression is the language that uses figurative speech to convey meanings beyond the literal interpretation of words. It adds depth and imagery to communicate, allowing for creativity and nuance in expression. It creates a soft and lovely expression to the people, examples :

- The euphemism “ go to the happy country“ replaces the word die “
- The euphemism “ the cavalry’s arrives “ replaces the expression “ I’ve got my period.

2. Metaphore

A metaphor is a figure of speech that uses non-literal language to describe an object or activity in order to clarify a point or draw a comparison. It can create more politeness and avoid taboo words, example:

The euphemism “ the amazing pitcher with a mouth that lowers to store water” replaces the word “ vagina “

3. Flippancy

Flippancy refers to a lack of seriousness or respect in speech or behavior, often characterized by making light of serious matters or being serious and overly casual in appropriate situations. It is a dismissive attitude that can come across as. Flippancy puts us in the mind of euphemism, example :

The euphemism of expression “ kick the bucket “ replaces the word “ die “

4. Remodelling

Remodeling typically results in one-for-one replacements, when the chosen term's rhyme or onset are matched with a semantically unrelated phrase, example:

The euphemism of word “ drat “ replaces the word “ damn “

5. Circumlocutions

It refers to the use of unnecessarily lengthy or indirect expressions to convey a simple idea or concept. It involves talking about a subject rather than addressing it directly. It can occur for various reasons, such as to avoid offense, to sound more formal, or to compensate for a lack of knowledge about a topic, example :

The euphemism of the expression “ little girls room “ replaces the word “ toilet”

6. Clippings

It refers to the process of shortening a word by removing one or more syllables. This shortened form is often used informally or colloquially. It is often used to create slang or informal expression, example:

The euphemism of expression “ the archaic nation “ replaces the word “ donation“

7. Acronyms

It is a term or name created by combining the first few letters of a longer name phrase, typically one or more initial letters. In common language, it is used to shorten and simplify lengthy terms in order to facilitate communication and save time, example:

The euphemism of word “ snafu “ replaces the phrase “ situation normal “

8. Abbreviations

Abbreviations are shortened forms of words or phrases. They are formed by omitting one or more letters from the word or phrase and are used to save time and space when creating academic writing, business documents, and even everyday communication. Abbreviations are used in written and spoken to convey information more efficiently, example :

The euphemism “ S.O.B” replaces the word “ Son of Bitch “

9. Omissions

Omissions refer to the act of leaving out, being absence, or excluding something and occur when a word, phrase, or a part of text is left out either intentionally or unintentionally, example :

The euphemism of expression “ I need to go “ replaces the expression “ I need to go to lavatory“

10. One for one substitutions

One-for-one substitutions in language refer to the process of replacing one element or unit of language with another while maintaining a consistent correspondence between them, example:

The euphemism of word” bottom “ replaces the word “ arse “

11. General for specific

In communication, being able to move from the general to specific helps to provide clarity and detail, while moving from the specific to the general aids in summarizing and making overlapping statements, example :

The euphemism for the expression “ go to bed “ replaces the word “ fuck “

12. A part for the whole euphemism

It refers to something that might be considered unpleased, harsh or taboo. This euphemism involves using a general or less specific term to describe a more specific or direct concept, example:

The euphemism of the expression “ spend a penny “ replaces the expression “ go to the lavatory “

13. Hyperbole

Hyperbole is a figure of speech in which exaggeration is utilized to highlight a point, provide a humorous effect, or draw attention to a certain attribute or feature.

It produces detailed and heightened descriptions, example :

The euphemism of expression “ fligh to glory “ replaces the word “ death “

14. Understatement

It's a figure of speech where a writer or speaker purposefully downplays the importance or gravity of a certain issue. It entails making something appear smaller, poorer, or less significant than it truly is, example :

The euphemism of the expression “ this guy Im seeing and even lover “ replaces the expression “ regular sexual partner “

15. Jargon

Jargon is the name for the specific vocabulary or language used by members of a certain business, profession, or interest group. It frequently uses vocabulary, expressions, and acronyms that the general public does not frequently understand, example :

The euphemism of the word “ feces “ replaces word “ shit “

16. Colloquial

Colloquial language refers to the informal, everyday language used in ordinary conversation, speaking, and writing informally among friends, family, or peers. It is often unique to a particular region or social group, example :

The euphemism of word “ period “ replaces the word “ menstruate “

RESEARCH METHODS

The features of phenomena are described in this study using a descriptive qualitative method. This method comprises in-depth investigation of the subject without imposing pre-received categories or hypotheses in an effort to create a rich and full grasp of the subject under study. Taylor et al. (2016) claimed that the descriptive qualitative approach is a research process that generates data from people's written or spoken words and observable behavior. The data in this research are verse of 1001 Gurindam. An explanation of the data collection process, which may involve close reading linguistic analysis and interpretation of the text. Details of analytical framework or theoretical lens used to identify and interpret euphemistic expression in IBerhamsyah Barbary’s 1001 Gurindam. The data are then analyzed contextually and theoretically.

RESULTS AND DISCUSSION

Table 1. Results of Type of Euphimism

No	Type of Euphimism	Number	Percentage
1.	Figurative Expressions	11	18,96%
2.	Metaphor	23	39,65%
3.	One For One Substitution	5	8,6%
4.	Hyperbole	2	3,4%
5.	Jargon	13	22,41%
6.	Colloquial	4	6,8%
Total		58	100%

1. Figurative Expression

(Mata,verse 109, p:32)

Barang siapa melepas mata dengan birahi

(Whoever take soff his eyes with lust)
Pastilah mata keranjang, tercela diri
(Must be a basked-eye self-disgraced)

This gurindam poem contains an element of advice that when walking on this earth, you should keep your eyes open and do not look with lust from lust because this will make yourself disgraceful.

In this gurindam poem, there is a euphemism style of language refinement, namely the use of “mata keranjang” which is a word that is more refined and decorated to avoid the word “mata binal” or lustful eyes, which has a more negative meaning. This poem certainly uses the figurative expression type of euphemism because there is the word “mata keranjang” which is a metaphor for someone who likes to flirt or glance at other people excessively full of lust.

2. Metaphore

(Keturunan, verse 193, p:56)

Bilalah kehidupan sudah terlihat

(When life is seen)

Semogalah tangisnya kidung Shalawat

(Let the cry be the hymn of Shalawat)

This poem describes when a newborn baby screams and cries to enter the world from the womb as a response that makes a crying sound and gives happiness to the two parents as a response that makes a crying sound and gives happiness to the two parents. This gurindam poem uses a metaphor type of euphemism language style because in the phrase “semogalah tangisnya kidung shalawat”. there is the use of the word “kidung” which replaces the meaning of “singing” which is certainly less fitting or less acceptable when combined with the word shalawat (singing shalawat), so it is replaced with “kidung shalawat” so that the language is smoother, more beautiful, and more religious sounding when spoken. This poem also uses a metaphorical language style because in this poem, “crying” is likened to “kidung shalawat” because usually “crying” has a connotation of sadness, likened to kidung shalawat which has a connotation of prayer or religious praise that can provide peace and happiness.

3. Colloquial

(Perut,verse 134, p:40)

Barang siapa menjaga perut dari loba

(Whoever keeps his stomach from loba)

Maka terpelihara dia dari dosa

(Then he is protected from sin)

The poem above illustrates that humans must avoid and stay away from greed and greediness. Greed and greediness lead us to sins that have a bad effect on ourselves. In the gurindam poem above, we can find the use of euphemism, especially in the use of the word “loba”. The word loba in the poem is actually a refinement of language as a substitute for the word “greedy”. This aims to avoid feeling offended or to create a more refined and polite language so that the poem is pleasant to read and hear. The word “loba” is a colloquial word used in everyday language for casual and informal conversations that is more subtle as a substitute for the word “greedy”.

4. Jargon

(Marah,verse 666, P:192)

Barang siapa dalam keadaan marah

(Whoever is angry)

Hendaklah jangan bertitah

(Should not say)

The above gurindam verse is an advice that reminds us that when in a state of anger, we should be able to control our emotions and words. When angry, do not speak or issue words or orders that show authoritarianism. In the gurindam poem above, there is the use of euphemism, namely the use of the word “bertitah” which is more subtle and polite to convey messages about speaking behavior when angry. In that case “bertitah” literally means giving orders or saying, but in the context of this poem, it is used to advise people not to speak when angry. The use of the word bertitah gives a more formal and polite impression, as if advising gently so that the message conveyed is more subtle and not confrontational. The word “bertitah” is actually a word or jargon that is always used among Kings who have authority or high position, formal and official in nature, which often refers to words or orders given by someone who has the authority or high position such as a king.

5. Hyperbola

(Menulis,verse 257, p:74)

Tulisan itu dahsyat marwahnya

(The writing is powerful)

Akankah bisa mengubah tatanan dunia

(Will it be able to change the world orde)

This gurindam poem explains a work of writing that has a high value, which is a concept that describes the value or a position that should be appreciated, respected and upheld by the community. The concept of writing is expected to benefit many people who are able to provide something new and better. It is able to change the world order. This gurindam poem contains euphemisms of the hyperbola type which aims to give the impression of beautiful poetry, inviting readers to have a soul and think big. However, this hyperbolic expression has an exaggerated word that states that the writing has the power to change the world or has a huge impact in changing the world as a whole. This poem uses the word “dasyat” to describe the power or impact of an exaggerated writing to emphasize how powerful the influence of the writing is.

6. One for One Substitutions

(Silaturahmi,Verse 286, P:82)

Bersikaplah sopan dan satun dengan sesama

(Be respect and well behaved with everyone)

Agar terhindar dari Syakwasangka

(So that one will safeguard from bad prejudice)

This gurindam poem explains that humans as social creatures who always interact with others, should always maintain and uphold the function of polite and courteous attitudes and behavior so as to create better interactions and conditions and avoid bad prejudice. This gurindam poem uses a euphemism style that is a type of one for one substitutions, which can be seen in the use of the word “Syakwasangka”. The word “Syakwasangka” is used in the poem to give the impression of a more subtle and polite language to replace the word “bad prejudice” which is more direct and rude and has negative connotations.

CONCLUSION

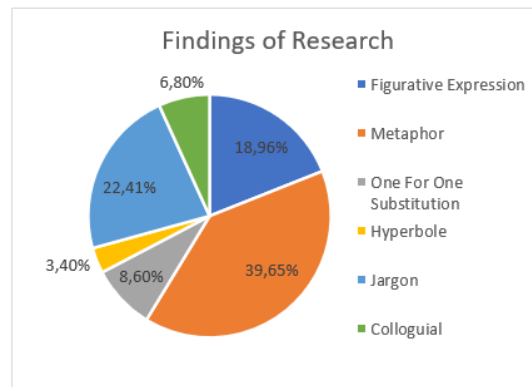


Figure 1. Finding of Research

The study on euphemism in IBERhamsyah Barbary's 1001 Gurindam explores the use of refined language in traditional Malay poem. The study's background emphasizes the significance of language in successfully communicating thoughts and messages while also avoiding being disrespectful or hurting other people's feelings. The goal of the study is to examine the many kinds of euphemisms that are employed in the 1001 Gurindam verses and determine how they enhance the language's general elegance and civility. According to the study, euphemism is crucial in improving the language used in classic Malay poetry like the 1001 Gurindam. The various types of euphemisms used in the verses contribute to the overall politeness and beauty of the language, making it more effective in conveying messages and ideas. The findings highlight the importance of understanding the different types of euphemisms and their functions in refining language, which can be applied to various forms of communication and writing. The findings of the study reveal that the most common types of euphemism used in the 1001 Gurindam are figurative expressions (18.96%), metaphors (39.65%), and jargon (22.41%). These types of euphemisms are used to convey complex ideas and emotions more subtly and politely, making the language more refined and beautiful to hear. The study also highlights the use of other types of euphemisms, such as one-for-one substitutions (8,6%), hyperbole (3,4%) and colloquial expressions (6,8 %), which contribute to the overall refinement of the language.

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