

## Research Article

# Acehnese Swear Word in Dewantara Sub-District Nort Aceh

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## ABSTRACT

This study examines the Acehnese language curses in Dewantara District, North Aceh. The purpose of this study is to describe the form of curses in Acehnese language in Dewantara District, North Aceh. This study is a qualitative descriptive study. The location of this research was carried out in 4 villages in Dewantara District, North Aceh, namely Bluka Teubai Village, Bangka Jaya, Geulumpang Sulu Timu, and Geulumpang Sulu Barat. The data source for this study was native Acehnese speakers in Dewantara District. The data collection technique for this study used the listening and speaking techniques. Based on the results of the study, it was found that there were 47 curses in Acehnese language in Dewantara District, North Aceh Regency. After analyzing the research data, it was found that the form of curses consisted of 9 curses in the form of words, 17 curses in the form of phrases, 14 curses in the form of clauses and 7 curses in the form of compound words. Based on the results of the data analysis, the dominant use of curses by the community in Dewantara District, North Aceh, is more dominant in the form of curses in clauses.

**Keywords:** Acehnese Language; Swearing; Dewantara

## 1. INTRODUCTION

In expressing anger, language users often rely on their first language to convey their emotions. The first language, or mother tongue, becomes the primary medium for channeling feelings and emotions. As William (in Lubna, 2020:271) states, when using a second or foreign language, the emotional component is often lost; the writer (or speaker) typically interacts with the language as a tool rather than as a medium for cultural identification. Based on this, the mother tongue (Acehnese) is frequently used to express emotions, particularly within close social circles. Similarly, swearing has evolved to express various feelings such as anger, amazement, surprise/startle reactions, and even compliments or insults. Moreover, swearing is often employed as a form of address or joking among individuals considered close.

Swear words are terms explicitly used for swearing. According to Ljung (in Prasetyo, 2021:72), swear words serve as a channel for expressing emotions and attitudes in a non-technical manner. Swearing can also be seen as a linguistic choice to communicate personal feelings or emotions, often involving harsh or offensive words (Depdikas in Armaya et al., 2020:2). In line with this perspective, Montagu (in Kusmana & Afria, 2018:176) states that swearing arises as a reaction to external triggers that cause emotional changes. Furthermore, Ridwan (Armaya et al., 2020:2) argues that swearing is a linguistic phenomenon within a community, used to express opinions, desires, or intentions. It also serves as an emotional expression of the speaker, such as joy, sadness, affection, or courage.

This emotional expression is further referred to as emotive speech, a burst of feelings that fluctuates and subsides within a short period (Jacobson in Husaini and Harun, 2020:451). From these perspectives, it can be concluded that swearing is a form of language or speech with low value and is perceived as vulgar by society. It manifests as expressions of criticism, ridicule, and curses. Swearing can be categorized based on its form and reference. According to Wijana and Rohmadi (2022:116), swear words in Indonesian can take several forms, including words, phrases, and clauses. Word-based swearing includes terms like "binatang" (animal) or "anjing" (dog). Phrase-based swearing includes expressions like "dasar anjing" (you dog). Clause-based swearing includes sentences like "memang anak setan kau!" (you truly are a child of the devil!). Furthermore, Wijana and Rohmadi (2018:116) state that the references for swear words in Indonesian can be categorized into various types, such as conditions, animals, objects, body parts, kinship terms, supernatural beings, professions, activities, and exclamations. Swearing is also found in Acehnese, such as in Dewantara Subdistrict, North Aceh Regency. Based on preliminary observations conducted by the researcher, several types of swearing were identified as used by the Acehnese community in this region. Examples of these swear words include the following:

*Aneuk ramjadah* 'insolent child'

The meaning of *aneuk ramjadah* is more about children who like to badmouth their own parents. The gradation of haram and *aneuk ramjadah* is higher than *aneuk ceulaka*, *aneuk hana diaja*, or *aneuk kureung aja*. If connected to the forms and references of swearing as mentioned above, it appears that swearing in the Acehnese language in Dewantara Subdistrict, North Aceh Regency, can also be analyzed based on its forms and references. Therefore, conducting further research on the

forms and types of swearing in the Acehnese language in Dewantara Subdistrict, North Aceh Regency, is an intriguing prospect.

### **This research is intriguing for several reasons:**

First, studying swear words is a unique area of research. This uniqueness lies in the fact that a single swear word can express various emotions such as anger, amazement, surprise, or even praise and insults. For instance, swear words commonly used by the community in Dewantara Subdistrict when angry include **lageé aseé kah!** ('like a dog, you!') and **kureung aja** ('insolent'). Swear words often used to express amazement include **paleéh kôp tarii** ('damn, so beautiful'). For surprise or startle reactions, phrases like **aneuk makeuh!** ('you, child of your mother!') are frequently uttered. Meanwhile, for insults, expressions like **lageé eungkong hi keuh** ('you look like a monkey') are commonly used.

As humans interact, their emotions vary depending on the situation. Language users employ various expressions to convey their feelings, whether happiness, admiration, anger, disappointment, displeasure, or even hatred toward certain events (Triadi in Husnah and Herniti, 2022:47).

Second, the researcher is interested in this topic due to the prevalence of swear words within the community, making it a phenomenon in itself. From children to youth, and even adults, swear words are used to express emotions. The swear words uttered are also highly varied, ranging from basic words to phrases and even clauses. The researcher aims to analyze further the categorization of swear words, particularly Acehnese swear words. Third, research on Acehnese swear words is necessary as a form of documentation or cataloging of Acehnese expressions, particularly swear words. This documentation can serve as an educational resource for the wider community, highlighting inappropriate usage of Acehnese language, especially for individuals from outside Aceh. Based on the background that has been explained above, the formulation of the problem of this research is what is the form of swear words in the Acehnese language in Dewantara District, North Aceh? The purpose of this study is to describe the form of swear words in the Acehnese language in Dewantara District, North Aceh.

## **2. RESEARCH METHOD**

This study uses a qualitative approach. According to Ibrahim (2018:52) a qualitative approach is a research method that emphasizes the aspect of data in-depth in order to obtain the quality of the results of a study. The type of research used is descriptive research. This study was conducted in 4 villages in Dewantara District, namely Bangka Jaya Village, Bluka Teubai, Geulumpang Sulu Barat, and Geulumpang Sulu Timu. The reason the researcher chose these 4 villages was because they were the areas where the most people used swear words, making it easier for researchers to obtain the data needed during the research process and the problems to be studied in those places. The data for this study are oral data obtained through interviews, recordings, so they are natural data. The source of data for this study are native Acehnese speakers in Dewantara District, North Aceh Regency. The data used as a source of data are native speakers of the Dewantara District community. This research was only conducted in Dewantara District, but not every village. This is because Dewantara District only has one dialect. There are several villages that the researcher has determined, such as Bangka Jaya Village, Bluka Teubai, Geulumpang Sulu Barat, and Geulumpang Sulu Timu. The informants of this study are people who know or master the Acehnese language. The data collection for this study used the listen and cakap technique. This technique is used to collect oral data. The listen technique is used to obtain data by listening to the use of language, while thecakap technique is in the form of a conversation between the researcher and the informant. This technique has a further technique, namely SLC (Simak Libat Cakap). The data analysis technique for this study was carried out based on the data analysis technique by Miles and Huberman (Sugiyono, 2018: 246-253). The techniques in question are as follows: Data Reduction, Data Display, and Conclusion Drawing/Verification.

## **3. RESULTS AND DISCUSSION**

The cursing in the Acehnese language in Dewantara District, North Aceh Regency, which was analyzed in this study focused on the form of cursing and cursing references. The results of this study contained 47 cursing. The data of this research were obtained from 4 villages, namely Bangka Jaya Village, Bluka Teubai, Geulumpang Sulu Barat, and Geulumpang Sulu Timu. After analyzing the research data, it was found that the form of swearing consisted of 9 swear words, 17 swear phrases, 14 swear clauses, and 7 swear compound words. The results of the Acehnese swear data in Dewantara District, North Aceh Regency are the results sourced from interviews and community observations of swearing in Dewantara District.

### **Forms of Swearing**

#### **3.1 Word Forms**

Wijana and Rohmadi (2022:116) stated that swearing in the form of words can be divided into two, namely monomorphemic swearing and polymorphemic swearing. Polymorphemic can also be divided into two, namely affixed swearing, repeated swearing, and compound swearing. After analyzing the data, swearing in the form of words was found to be used by the people of Dewantara District, North Aceh Regency. The swearing in question is classified as follows.

**Table 1.** Monomorphemic and Polymorphemic

No.	Monomorphemic	Polymorphemic
1.	<i>Paléh</i>	<i>Makeuh</i>
2.	<i>Èk</i>	<i>Nékkeuh</i>
3.	<i>Bui</i>	
4.	<i>Asèè</i>	
5.	<i>Pungo</i>	
6.	<i>Pa'ak</i>	
7.	<i>Jén</i>	

### a) Monomorphemic

#### 1. *Paléh* 'Cunning' (M01)

The word *paléh* means cunning, the word *paléh* is included in the swear word form because it is a basic or general noun. This can be explained that the word *paléh* is monomorphemic because it only consists of one morpheme that cannot be divided into two or more morphemes. If divided, the word *paléh* becomes meaningless, for example *pa* and *léh*.

#### 2. *Èk* 'Tai' (M02)

The word *èk* means 'tai' the word *èk* is included in the form of a swear word because the word *èk* is a basic or general noun this can be explained that the word *èk* is monomorphemic because it only consists of one morpheme that cannot be divided into two or more morphemes.

#### 3. *Bui* 'Pig' (M03)

The word *bui* means 'pig' the word *bui* is included in the form of a swear word because it is a basic or general noun this can be explained that the word *bui* is monomorphemic because it only consists of one morpheme that cannot be divided into two or more morphemes.

4. *Asèè* 'Dog' (M04) The word *asèè* means 'dog', the word *asèè* is a swear word because it is a basic or common noun. This can be explained that the word *asèè* is monomorphemic because it only consists of one morpheme which cannot be divided into two or more morphemes.

#### 5. *Pa'ak* 'Stupid' (M06)

The word *pa'ak* means 'crazy' the word *pa'ak* is included in the form of a swear word because it is a basic or general noun this can be explained that the word *pa'ak* is monomorphemic because it only consists of one morpheme that cannot be divided into two or more morphemes if divided the word *pa'ak* becomes meaningless for example *pa* and 'ak.

#### 6. *Jén* 'Devil' (M07)

The word *jén* means 'devil' the word *jén* is included in the form of a swear word because it is a basic or general noun this can be explained that the word *jén* is monomorphemic because it only consists of one morpheme that cannot be divided into two or more morphemes.

### b) Polymorphemic

1. *Makeuh* 'Mamakmu' (M08) The word *makeuh* means 'mamakmu'. The word *makeuh* is a swear word because it is a *keuh*-pattern polymorphemic. The *-keuh* pattern is a pattern that shows morpheme units, this can be known because *-keuh* is the smallest grammatical unit in a sentence that shows the pronoun belonging. *Makeuh* consists of two bound morphemes, namely *ma* and the word *keuh* is inserted which indicates the pronoun belonging. The word *keuh* in *makeuh* cannot be separated even though *keuh* has meaning.

#### 2. *Nékkeuh* 'Your Grandmother' (M09)

The word *nékkeuh* means 'your grandmother' the word *nékkeuh* is included in the form of swear words because it is a polymorphemic pattern with the *-keuh* pattern. The *-keuh* pattern is a pattern that indicates a morpheme unit. This can be known because *-keuh* is the smallest grammatical unit in a sentence that indicates a possessive pronoun. *Nékkeuh* consists of two bound morphemes, namely *nék* and the inserted word *keuh* which indicates a possessive pronoun. The word *keuh* in *nékkeuh* cannot be separated even though *keuh* has meaning.

## 3.2 Phrase-Shaped Swear Words

Phrase-shaped swear words are swear words that consist of a combination of two or more words, which do not have a

predicate element and do not have the potential to become sentences. There are two ways that can be used to form swear phrases in Indonesian, namely basic accompanied by swear words, such as basic sial, basic kampungan and accompanied by -mu such as mamakmu! (Wijana and Rohmadi, 2022). Meanwhile, in Acehnese it is more dominant accompanied by lagée.

The curses in the form of phrases found in the Acehnese language spoken by the people of Tanah Luas are as follows.

a) *Pukoi ma* 'mother's genitals' (M10).

*Pukoi ma* means mother's genitals, *pukoi ma* is a type of swear phrase. '*pukoi ma* is classified as a phrase because *pukoi ma* has two morphemes that do not contain a predicate. The pattern for forming phrases is noun + noun. *Pukoi* is a noun and *ma* is a noun. So, *pukoi ma* is included in a noun phrase because it is a type of phrase formed from combining nouns.

b) *Aneuk tèt ma* 'Mother's genitals' (M11) *Aneuk tèt ma* is included in the form of verbal abuse because it is a grammatical combination that is non-predicative. *Aneuk tèt ma* consists of three words *aneuk*, *tèt* and *ma* which when separated do not occupy the predicate function. The formation pattern of the phrase *aneuk tèt ma* is noun + noun. *Aneuk tèt* as a noun and *ma* is also a noun.

c) *Lagè bui* 'like a pig' (M12)

*Lagè bui* means like a pig, *lagè bui* is included in the form of a phrase type of curse because *lagè bui* is a combination of two words that form a non-predicative unit. This unit is classified as a phrase because there are two morphemes, namely *lagè* and *bui*. Neither of the two morphemes occupies the predicate function.

### 3.3 Clause-shaped curses

Clause-shaped curses are formed by adding a pronominal (generally) behind the referent, the placement of the pronominal behind the curse is intended to emphasize the forms of curses (Wijana & Rohmadi, 2022). Clause-shaped curses that are often used by the Tanah Luas community are as follows.

a) *Pap ma* 'Inviting your mother to make love' (M26)

*Pap ma* means 'inviting your mother to make love' *pap ma* is classified as a clause-type curse. *Pap ma* is said to be a clause because it is a grammatical unit consisting of a subject and predicate where *pap* is the predicate and *ma* is the subject, besides that *pap ma* can also fulfill a syntactic function in a sentence that has a complete meaning, can be formed into part of another sentence in the form of a sentence of a series of constructed words.

b) '*ok ma* 'menyetubui ibu' (M36)

'*ok ma* means 'menyetubui ibu', '*ok ma* is classified as a clause-type curse. '*ok ma* is said to be a clause because it is a grammatical unit consisting of a subject and predicate where '*ok* is the predicate and *ma* is the subject, besides that '*ok ma* can also fulfill a syntactic function in a sentence that has a complete meaning, can be formed into part of another sentence in the form of a sentence of a series of constructed words.

c) *Pap ku* 'inviting father to make love' (M37)

*Pap ku* means 'inviting father to make love', *pap ku* is said to be a clause because it is a grammatical unit consisting of a subject and predicate where *pap* is the predicate and *ku* is the subject, besides *pap ku* can also fulfill a syntactic function in a sentence that has a complete meaning, can be formed into part of another sentence in the form of a sentence of a series of constructed words.

d) *Hana utak* 'no brain' (M13)

*Hana utak* means 'no brain', *hana utak* is included in the phrase-shaped curse. The grammatical unit in *hana utak* is classified as a phrase because there are two morphemes, namely *hana* and *utak*. Neither of these morphemes occupies the function of the subject or predicate.

e) *Lagè asèe* 'Like a dog' (M14)

*Lagè asèe* means like a dog, *lagè asèe* is included in the phrase-type curse because *lagè asèe* is a combination of two words that form a non-predicative unit. This unit is classified as a phrase because there are two morphemes, namely *lagè* and *asèe*. Neither of these morphemes occupies the function of the predicate.

j) *Èk boh* ' (men's) genital excrement' (M15) *Èk boh* is included in the phrase type of swear word because *èk boh* has two morphemes which do not contain a predicate. The pattern for forming phrases is noun + noun. *Èk* 'tai' is a noun and *boh* 'genitals' is a noun. So, *èk boh* is included in the phrase because it contains a new swear word which is formed from combining these nouns.

f) *Boh krèhkeuh* 'your (man's) genitals' (M16) *Boh krèh keuh* means (man's) genitals, *boh krèhkeuh* is a type of curse phrase. *Boh krèh keuh* is classified as a phrase because *boh krèh keuh* has two morphemes that do not contain a predicate. The pattern for forming phrases is noun + noun. *Boh* is a noun and *krèh keuh* is a noun that is inserted with a possessive pronoun, namely *keuh*. So, *boh krèh keuh* is included in the noun phrase because the type of phrase is formed from combining nouns.

## g) Puko lumo 'cow's genitals' (M17)

Puko lumo means cow's genitals, puko lumo is included in the form of a phrase type of curse. Puko lumo is classified as a phrase because puko lumo has two morphemes that do not contain predicates. The pattern of phrase formation is noun + noun. Puko is a noun and lumo is a noun. So, puko lumo is included in the noun phrase because the type of phrase is formed from combining nouns.

## h) Jén jôk 'Satan pohon nira' (M18)

Jén jôk means a devil in a nira tree, jén jôk is included in the form of a phrase-type curse because Jén jôk has two morphemes that do not contain a predicate and When. The pattern of phrase formation is noun + noun (jin + nira tree) and produces an insulting meaning.

## i) Sigam puko 'man with female genitalia' (M19)

Sigam puko means a man with female genitalia, sigam puko is included in the form of a phrase-type curse. Sigam puko is classified as a phrase because sigam puko has two morphemes that do not contain a predicate. The pattern of phrase formation is noun + noun. Sigam 'man' is a noun and puko 'woman's genitals' is a noun. So, sigam puko is included in the noun phrase because the type of phrase formed from the combination of nouns.

## j) Ta'eun abudôk 'Very greedy' (M20)

Ta'eun abudôk means very greedy, ta'eun abudôk is included in the form of a phrase type of curse. Ta'eun abudôk is classified as a phrase because ta'eun abudôk has a grammatical unit consisting of two words, namely ta'eun and abudôk, which do not exceed the limits of clause elements, namely they do not have predicative elements. The phrase pattern of ta'eun budôk is adjective + adverb. Ta'eun as an adjective and abudôk as an adverb.

## k) Èk capôk 'vaginal dirt' (M21)

Èk capôk means vaginal dirt, èk capôk is a form of phrase. Èk capôk is classified as a phrase because it meets the requirements of a phrase, namely the combination of morphemes does not create a new meaning and is not predicative. The formation pattern is noun + noun, èk is a noun and capôk is a noun.

## l) Saboh lumböi ngon yahkeuh bangai 'as foolish as your father' (M22)

Saboh lumböi ngon yahkeuh bangai means 'as foolish as your father.' This phrase is categorized as a phrase form since it meets the characteristics of a phrase. The combination of morphemes does not create a new meaning, as both refer to an unpleasant state, which is insulting the interlocutor's parent by equating the child's foolishness with their father's. Usually, no additional words are used when this insult is applied.

## m) That basôkeuh agö 'you are stupid!' (M23)

That basôkeuh agö means 'you are stupid!' It is a phrase because, despite having three morphemes, it still conveys the meaning 'you are stupid' without forming a new meaning. Additionally, that basô keuh does not have any predicative elements.

## k) Èk cirét makeuh 'your mother's diarrhea' (M24)

Èk cirét makeuh means 'your mother's diarrhea.' This insult is categorized as a phrase because it meets the criteria of a phrase: it consists of three morphemes but conveys a single meaning, 'your mother's diarrhea,' without forming a new meaning from the word combination. Furthermore, none of the elements function as a predicate.

## l) Ie boh asèe 'dog penis fluid' (M40)

Ie boh asèe means 'dog penis fluid.' This insult is categorized as a type of phrase. The grammatical unit of ie boh asèe is classified as a phrase because it consists of three morphemes: ie 'fluid,' boh 'genital,' and asèe 'dog.' None of these morphemes function as a subject or predicate.

## m) Ie krèh janéng 'itchy tuber fluid' (M27)

Ie krèh janéng means 'itchy tuber fluid.' This insult is categorized as a type of phrase. The grammatical unit of ie krèh janéng is classified as a phrase because it consists of two morphemes: ie krèh 'male genital fluid' and janéng 'a type of itchy tuber.' Neither of these morphemes functions as a subject or predicate.

### 3.4 Swearing in the Form of Compound Words

After analyzing the data, it was found that in the Acehnese language used by the people of Tanah Luas District, there are also swearing in the form of compound words. Compound words are a syntactic concept, not a semantic concept. Subroto in Wahidah (2021:280) states that compound words are a combination of two single words or two basic morphemes producing compound words that produce new meanings. This result differs from the opinion put forward by Wijana and Rohmadi (2022), namely that the linguistic forms of Indonesian swear words can be formally divided into three types, namely swear words in the form of words, phrases (groups of words), and clauses.

a) *Thô bangai* 'So stupid' (M45)

*Thô bangai* means so stupid, *thô bangai* is included in the form of compound word swear words. *Thô bangai* is classified as

a compound word because *thô bangai* consists of two words, namely *thô* and *bangai*. Each word has a meaning, namely *thô* 'dry', and *bangai* 'stupid'. These two morphemes then become a new unit of meaning, namely a form of swear words that refer to a state of belittling or insulting someone's mentality.

b) *Aneuk haramjadah* 'insolent child' (M42)

*Aneuk haramjadah* means insolent child, *aneuk haramjadah* refers to an unpleasant situation, this lingual unit is included in the compound word group consisting of *aneuk* 'child' and *haram jadah* 'forbidden' which when combined have different meanings from the meaning of the word. The use of this word tends to be used or utilized to express curses to express annoyance because the child does not know the limits and does not know manners and a form of parental disappointment in their child.

c) *Biek PKI* 'descendant of the PKI' (M47)

*Biek PKI* means descendant of the PKI, *biek PKI* is included in the form of curses in the form of compound words. This lingual unit refers to a very unpleasant situation that is in the form of insulting the person being spoken to in relation to the cursed state of a person, namely *biek PKI* 'descendant of the PKI'. This lingual unit is included in compound words because the combination of two morphemes containing the meaning of nouns into a new meaning, namely *biek* 'one grandmother' and PKI.

d) *Lonté pageu* 'cheap prostitute' (M48)

*Lonté pageu* means cheap prostitute, *lonté pageu* is classified as a compound swear word, this is of course because this swear word is composed of two morphemes that produce a new meaning, namely *lonté* which is a lowly profession and which is forbidden by religion and *pageu* 'fence' (does not mean a prostitute who is fenced). The combination of these two morphemes contains a new meaning, namely a form of swear word uttered when angry.

e) *Aneuk bajeung* 'illegitimate child' (M46)

*Aneuk bajeung* is included in the form of compound swear words. *Aneuk bajeung* is classified as a compound word because *Aneuk bajeung* consists of two words, namely *aneuk* and *bajeung*. Each word has a meaning, namely *aneuk* 'child', and *bajeung* 'haram'. These two morphemes then become a new unit of meaning, namely a form of cursing that refers to a state of belittling or insulting someone's condition.

f) *Meuteugom bangai* 'really stupid' (M44)

*Meuteugom bangai* is included in the form of a compound word curse because it consists of two words, namely *meuteugom* and *bangai*. Each word has a meaning, namely *meuteugom* 'terlungkup', and *bangai* 'stupid'. These two morphemes then become a new unit of meaning, namely a form of cursing that refers to a state of belittling or insulting someone's mental state.

g) *Aneuk manyak kh'èp pusat* 'boy who smells of navel' (M43)

*Aneuk manyak kh'èp pusat* is included in the form of compound swear words because it consists of four words, namely *Aneuk*, *manyak kh'èp*, and *Pusat*. Each word has a meaning, namely *aneuk* 'child', *manyak* 'small', *kh'èp* 'smell', and *pusat* 'navel'. These four morphemes then become a new unit of meaning, namely a form of swearing that refers to a state of belittling or insulting someone's mental state with the intention that the degree of the interlocutor is still very low compared to him.

## 4. CONCLUSION

The form of swearing in the Acehnese language in Dewantara District, North Aceh Regency, consists of 47 swear words. After analyzing the research data, it was found that the form of swearing consisted of 9 swear words in the form of words, 17 swear words in the form of phrases, 14 swear words in the form of clauses and 7 swear words in the form of compound words.

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