Lexical Representation of Semantic Primitive Prototype in Aceh Taboo Swearing Words

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Abstract. Variation of Aceh Taboo swearing Language lexicons needs documenting thoroughly. It can be done through mapping, explicating, and documenting. The grounded theory used Natural Semantic Metalanguage (NSM). This paper needs to know the taboo of the swearing lexicon in the Aceh language. The data was collected by giving questionnaires and in-depth interviews. A deep discussion was then applied to collect further information on lexicons. Data was then comprehensively analyzed, piloting the interactive models of Miles and Huberman. The analysis of lexicon results unpacked two prototypes of semantic primitives, of which Acehnese lexical representations, such as the substantive prototype and partonomy prototypes.

Keywords: Lexical Representation, Prototypes, Semantic Primitives.

1   Introduction

Nowadays, the shift in language and culture is a phenomenon that is becoming an exciting issue in Indonesia. In today's modern era, it is undeniable that there is a process of cultural uprooting from the people who own the culture itself, especially in Aceh urban areas. Many of the younger generations no longer understand the Acehnese language and customs, including things that are considered taboo. Swearing words is one of the taboo types that's forbidden to use because of impoliteness.

Swearing is defined as using specific, negatively charged, and often emotionally charged terms that are taboo in a particular language/culture and, therefore, have a high potential for transgression [1]; [2]. It is defined as using "potentially offensive, inappropriate, objectionable, or unacceptable words in a particular social context" [1]. However, the exact definitions and criteria can take time to establish. For example, there is debate in the literature about whether swear words can be used with literal (not figurative) meanings [3] proposes three parts of the features necessary for swear words: They

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are related to the taboo domain, have the potential to generate catharsis, and have literal and non-literal meanings.

Considering taboo speech/swearing According to Jay [4], taboo speech/swearing has long been overlooked in language research. Because it is taboo and nonstandard, it is neither a legitimate topic for research nor an essential feature of language. Jay argues that this failure 'perpetuates and strengthens the taboo within the culture.' However, almost two decades have passed since Jay's statements. This period has witnessed the 'affective turn' in the social and cognitive sciences, including linguistics, where greater attention is paid to affective/emotional aspects of language (see, for example, [5] on the 'emotional Wende' or 'emotional turn'). [1] Therefore, Much progress has been made in modeling interpersonal meanings, such as the linguistic expression of emotion, subjectivity, stance, evaluation, and appraisal.

The current study aims to describe the lexicon found in Aceh taboo swearing words by using semantic primitive. The theoretical implication of the existence of primary meaning is to explain all of any complex meaning more thoroughly because the original meaning contains regularity. Starting from the frequency of this meaning eventually develops other more complex meanings that tend to show irregularity.

Semantic primitive is a set of meanings that cannot be changed ([6]. The semantic primitive has been inherited from birth, or, in other words, the meaning of the first word of a word that does not change quickly, even though there are cultural changes (changing times). Natural meaning is a reflection and formation of thoughts that can be replicated from natural language (natural language), which is the only way of presenting meaning [7]. The meaning explication must include the meanings of intuitively related words or at least have the same field of meaning. A set of semantic primitives is a standard parameter (common measure) for examining semantic differences between languages. Understanding the original meaning is expected to explain complex meanings into simpler ones without going round and round, as stated by [7] [6] in the quotation below. It is impossible to define all words. In defining the words, we employ a definition to express the idea that we want to join in determining a word; if we tried to explain the definition, still other words would be needed, and so on to infinity. Hence, it is necessary to stop at some primitive words which are not defined.

Hence, swearing words as taboo forms is paramount to delve into. Scientifically, what the ancestors entrusted through taboos on language and behavior is still preserved by the people of Aceh, especially the younger generation, as a form of cultural defense. The fact that there is a shift in language goes hand in hand with a cultural change; thus, many people in Indonesia, especially in the Aceh province, need to remember how to speak politely and adequately without violating cultural norms. Therefore, the study must be plotted to identify taboo-swearing lexicons thoroughly.

2. Method

The research employed a qualitative research design and a phenomenological approach, as [8] suggests that qualitative research should scheme a phenomenological approach to experience hidden phenomena, which is sometimes difficult to understand. This

research is field research, so the data is taken directly from Aceh (the Aceh native speakers). In this case, the researchers chose Langsa City, Aceh province, as the exact research location. Langsa City was selected because the city consists of multi-ethnic. Ten teenagers were snatched as the respondents. The Data collection procedure used questionnaires and in-depth interviews. In identifying the prototypes of semantic primitives in Aceh swearing taboo words, the researcher used interactive models of Miles and Huberman.

3. Findings and Discussion

[10] stated that swearing draws upon such powerful and incongruous resonators as religion, sex, madness, excretion, and nationality, encompassing an extraordinary variety of attitudes, including the violent, the amusing, the shocking, the absurd, the casual, and the impossible. According to [10], the varieties of English swear words can be described as swear words related to sex, swear words related to excrement, swear words associated with the name of an animal, swear words related to personal background, swear words related to mental illness, swear words related to sex activities, swear words related to taboo or religion or oath and swear words related to racism. The use of swear words in Aceh culture, especially in Langsa city, consists of categories such as dirty words, family members, animal names, ghosts, human behavior, human sexual activity, kinds of illness, mental and physical condition, part of the human body, and part of human waste.

The lexical representation in the Aceh taboo swearing words was examined using Natural meaning in the theory of Natural Language Semantics. The theory of Natural Semantic Metalanguage (NSM) or Natural Semantic Metalanguage (MSA) is recognized as a relatively modern semantic study approach. It can produce an adequate analysis of meaning because the explication technique, the results of the analysis of meaning in a language, have approached the postulates of semantics, stating one form for one meaning and one meaning for one form. In other words, one lexicon item can convey one meaning or one meaning expressed by one lexicon item. At the same time, this will prevent us from going round and round about the meaning of one lexicon. (Sudipa, 2005:139). MSA theory is designed to replicate all lexical, illocutionary, and grammatical meanings. Based on this theory developed by [6] and followers like [[8], It can be used to analyze lexical meanings in Acehnese Taboo. However, not all taboo categories can be known by lexical meanings; sometimes, and their cultural meanings can only be them. The primitive semantic prototype of the taboo of swearing in Aceh culture can be seen below.

3.1 Substantive prototype: I, YOU, SOMEONE, SOMETHING, PEOPLE

According to[6], SOMEONE and SOMETHING are among the best-established semantic primitives. They clearly cannot be decomposed (without circularity) into more straightforward concepts, for example, 'personal entity' and 'non-personal entity.' The

primary exponents of these concepts are often described in grammar as 'interrogative pronouns.' However, more detailed descriptions clarify that using the relevant words is not restricted to questions. The substantive ever search by Mark Durie can be seen in the table below:

Table 1. Substantive in Aceh Language

English	Aceh Language
I	kèe, lon, lông, ulôn, lôntuan, ulôntuan
You	ka- (kah)
Someone	Soe,droe,
Something	peue (dialect pue).
People	Ureueng

Substantive Prototype in Aceh taboo language is the prototype of which subtypes are in the most number of representations. It consists of the second person pronouns, things, animals, ghosts, mental diseases, physical diseases, disabled conditions, family members, human behavior, human activity, and people. The following are representations of semantic primitive prototypes of substantives:

1. Animals
    Animals that show the use of swear words are Bui, ase, muruwa, pa'e, lemo

2. Ghots
    Hantu, maop, jen, Aneuk Jen, jen Apeuret, Iblih

3. Mental disease

    Pungo, bangai, Pungo, bangai, kureng simok/si angen, puntong, gaki, Kero,   Sumbeng

4. Physic disease
    Budok, Ta'eun, pungo bui, timoh-timoh

5. Disable condition
    Cacat, kero, capik,

6. Family members

The taboo on swearing with references to kinship is related to mentioning family names, such as, father, mother, and grandmother's names. In Aceh culture, it is considered taboo to make fun of family names, for example :

Mak,nek, yah

   7. Human behave
       Haramjadah, kureng aja, paleh, gereudha, lebha

   8. Human sex activity
       Paplemo,papase, papma

3.2 Partonomy and Taxonomy: PART (OF) and KIND [OF]

PART is a controversial primitive, putty (no pun intended) because many languages do not have a word with a range of uses similar to the English noun part and part because some languages do not seem to have a word for the part.

[6] Taboo in the Aceh language consists of two kinds of parts: part of the human body (Punggong, miek, aneuk kreh, aneuk tet,pek, pukoe, capok, boh kreh) and part of human waste (Ek punggong, ek pukoe, ek boh, ek capok). For example, the words Punggong as a part of the human body are taboo in Aceh culture. The use of the word 'punggong' shows impoliteness to others. For example, in the taboo expression below:
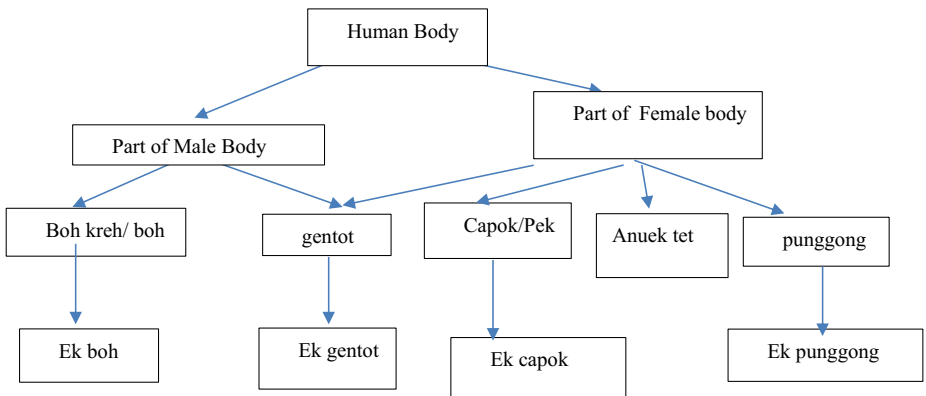

Figure 1. Partanomy Prototype

The picture above shows the partonomy prototype consists of :
   a. Male body
       Boh kreh, gentot, ek boh
   b. Female body
       Capok/pek/ pukoe, miek, punggong, aneuk tet, ek pukoe, ek capok

4. Conclusion

In a nutshell, the representation of semantic primitive prototypes in the Aceh Taboo Swearing words can be concluded as follows: [a] There are two prototypes of semantic primitives of which Acehnese representations vary and fall into a substantive prototype and Partonimy Prototype. The lexical representation can be done by explaining components of animals, family members, ghosts, Human sex activity, mental diseases, physical diseases, body parts, Human waste, disabling conditions, and Human behavior. In addition, the study results are expected to enrich future studies delving into the same research field vividly; the researchers would also suggest that the people of Aceh, especially the young generation, can preserve other Aceh societies' cultures.

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