

Research Article

The Influence of Euphemism and Dysphemism on Politeness in the Malay Dialect of Kampar

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Abstract. This research aimed to describe the form and function of euphemisms and dysphemisms and their influence on politeness in the Kampar community. This was qualitative research and descriptive methods were used. Participants were native Riau Malay speakers of the Kampar dialect in Kampung Panjang village. The results of this research indicated that euphemism and dysphemism in the Riau Malay Kampar dialect are spoken in the form of words, phrases, and expressions. Dysphemism is more widely used than euphemism. This is due to the low level of education and knowledge about politeness, poor social relations with speech partners, and intimacy and psychological closeness in socializing that make them tend to use such abusive language. It was found in this study that euphemisms function as a means of refining speech, avoiding taboo, and hiding the truth. The functions of dysphemism are expressions of anger, criticism, insinuation, insult and to express taboo or vulgar things.

Keywords: Eufemism And Dysphemism, Language Politeness

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Published 22 March 2022

Publishing services provided by Knowledge E

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Selection and Peer-review under the responsibility of the 2nd-ELEHIC-2021 Conference Committee.

1. INTRODUCTION

Indonesian is widely adopted from various regional languages spread throughout Indonesia. These regional languages are very varied and have their own characteristics that can distinguish one regional language from another. Therefore, as Indonesian citizens who love the diversity of languages, we should have to protect, maintain and preserve the local language. These regional languages need to be preserved and developed in the context of developing the preservation of the national language.

One of the regional languages in Indonesia, namely Riau Malay dialect Kampar, especially in Kampung Panjang Village, North Kampar District. Seeing today's developments, the Riau Malay dialect of Kampar in Kampung Panjang Village has experienced a shift. This is due to migrants who live in Kampung Panjang Village. The migrants came from the Riau Islands, West Java, East Java, North Sumatra, West Sumatra, and West Nusa Tenggara. They do not use the Riau Malay dialect of Kampar well, but they always

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mix up the local language of Kampung Panjang Village with their respective regional languages.

The interesting thing about a language, both regional and Indonesian is the meaning contained in the language. Not only literal meanings, but there are also even implied meanings in the language, such as the use of euphemisms and dysphemisms. The use of euphemisms and dysphemisms in Indonesian and various regional languages in the archipelago has a purpose and effect that has direct effect on the psychological state of the speech partner or listener. The use of euphemisms can cause the interlocutor not to feel psychologically offended because of the refinement of speech. On the other hand, the use of dysphemisms can cause the speech partner or listener to feel offended or insulted by what the speaker is talking about because of the rudeness of the speech.

In conveying criticism, some speakers of then use forms of language that are less pleasant or less polite. This is where the role of good communication skills is needed. With communication skills, politeness in language will be created so that the speech partner will not be offended when criticized. Therefore, euphemism and dysphemism are often used to convey an idea in communication.

The use of euphemisms and dysphemisms is also found in the Riau Malay dialect of Kampar, for example:

a) Euphemism

Oya inyo la mandolun awak.

(His father has preceded us)

b) Dysphemism

Bulau mato waang?

(Are you blind?)

In the example sentence (a) and (b) contain the euphemisms and dysphemisms in the Riau Malay dialect of Kampar. The word *mandolun* is an example of the use of euphemisms, while the word *bulau* is an example of the use of dysphemism in the Riau Malay dialect of Kampar.

In this day and age, we often find the use of dysphemism in everyday life to convey and express the speaker's displeasure towards someone or his interlocutor. In addition, another purpose of the use of this dysphemism is to show a feeling of hatred that has a negative connotation towards actions and events that occur. On the other hand, the use of euphemisms is rarely found in everyday life. In fact this euphemistic expression

will cause a sense of pleasure or happiness because of the disclosure of speech that has a positive connotation to the interlocutor.

Based on these descriptions, research on the effect of euphemism and dysphemism in Riau Malay dialect of Kampar needs to be done. This is because the language style of euphemism and dysphemism has a direct impact on the psychology of the speech partner or listener. The two styles of language also have an impact on the politeness of the speaker's language. In addition, considering the importance of understanding how to communicate well in achieving the intended meaning of the speaking without the impression of offending or demeaning his interlocutor.

Therefore, research on the use of euphemisms and dysphemisms in the Riau Malay dialect of Kampar and their influence on the language politeness of the Kampar community is interesting to study. In addition to preserving and introducing the Riau Malay dialect of Kampar to a wider community, this research is important research. It is evident that this research has been carried out by many previous researchers although with different objects.

Research on euphemisms and dysphemism has attracted the attention of researchers in Indonesia. Research conducted by Rubby (2008), the results of his research found seven forms of euphemisms in the *Seputar Indonesia* daily newspaper, namely figurative expressions, flipansions, circumductions, summaries, one word to replace another word, general form o specific form, and hyperbole[1].

The research objectives to be achieved are as follows : (1) to determine the form and function of euphemisms in Riau Malay dialect of Kampar; (2) to find out the form and function of Riau Malay dysphemism in the Kampar dialect; (3) to determine the effect of euphemism and dysphemism of Riau Malay dialect of Kampar on language politeness of the Kampar community.

According to Rahardi (2001), sociolinguistics is a science of language that examines the relationship between language and society, especially the language-speaking community itself. So, it is clear that sociolinguistics is related between two things, namely linguistics for the language aspect and sociology for the social aspect [2].

According to Yandianto (2004) euphemism is an expression used to communicate as a refinement of two words to sound more polite and in accordance with language ethics [3]. On the other hand, according to Chaer (2010), dysphemism is an attempt to replace a soft word or expression with a word or expression that is considered to have a rougher meaning so that the interlocutor becomes offended [4].

According to Sutan (2011), euphemisms in an utterance can at least be in the form of words, phrases and clauses [5]. Similar to the use of euphemisms, the use of forms of

dysphemism can also be used in the form of words, phrases and expressions. The function of euphemisms according to Rohmadi (2011) includes first, as a tool to refine speech. Second, as a stool to keep something secret. Third, as a tool for diplomacy. Fourth, as an educational tool, fifth, as a repellent to dange[6]r. On the other hand, Kurniawati (2011: 60) lists the function of dysphemism in communicating, namely stating taboo, obscene, and immoral things, showing dislike or disapproval of others, negative portrayal of someone, expressing anger towards someone, swearing or cursing, showing disrespect or demeaning to someone, making of, criticizing, or insulting, exaggerating something, blaspheming or criticizing and pointing out something of low value [7].

According to Rahardi (2005), research related to politeness examines language use in a particular language community [8]. The speech community in question is a society with a variety of backgrounds, different social and cultural situations. As for what is studied in language politeness research, it usually includes terms of intent, speech function, and its influence on the speech partner. Then, Fraser in Chaer (2010) argues that politeness is a property associated with speech and in this case according to the opinion of the interlocutor that the speaker does not exceed his rights or does not deny in fulfilling his obligations [4].

According to Brown and Levinson in Rahardi (2005), there are three scales that determine the level of politeness in an utterance [8]. The three scales are determined contextually, socially, and culturally which include the following scales:

- a) The social distance rating scale between speaker and speech partners is largely determined by the parameters of difference in age, gender, position or occupation, and sociocultural background.
- b) The social status ranking scale between the speaker and the speech partner or often referred to as the power rating is based on the asymmetric position between the speaker and the speech partner.
- c) The speech act rating scale or often also called rank rating or in full is based on the relative position of one speech act with another speech act.

According to Effendy (2015), Malay elders said that “to understand the expression, it is necessary to understand the clothes on the body” [9]. That is, to understand and explore and interpret Malay expressions, one must first have adequate ability or knowledge about “clothes on the body” namely the culture that is the “clothing” of the Malays. They also warn that if they are not careful in understanding or interpreting an expression, they can conclude that the result is not good. In the expression, it is said, “if it is not in

accordance with the meaning of the content, the address is that many are persecuted” or “if you give the wrong interpretation, good work will be wasted.”

Research that is relevant to this research is the research conducted by Anggraeni (2015) [10]. her research describes the forms and types of expression of euphemism and dysphemism describes references to the expression of euphemism and dysphemism expressions and describes the background of the use of euphemism and dysphemism expression on MN talk shows. The research conducted by this author is the effect of euphemism and dysphemism of Riau Malay dialect of Kampar on language politeness of the Kampar community. In addition to analyzing its form and function, this study also discusses its effect on language politeness.

2. METHODOLOGY

This type of research is qualitative research, while the method of this research is a descriptive method. This descriptive method was used because this research was conducted based on data and facts in the field. The object of this research is the native speakers of the Riau Malay dialect of Kampar in Kampung Panjang Village, North Kampar District, Kampar Regency, Riau Province.

The data of this research are oral data, in the form of euphemism and dysphemis of Riau Malay language with Kampar dialect used by the people in Kp. Panjang Village, North Kampar District, Kampar Regency, Riau Province. In addition, the researcher also conducted interviews about the influence of euphemism and dysphemism on the language politeness of the Kampar community. The source of data in this study is the Kampar community in Kampung Panjang Village, North Kampar District, Kampar Regency, Riau Province, which was selected according to the criteria.

In descriptive qualitative research, the instrument used is the researcher themselves. As an instrument, researcher must have broad theory and insight about the object being studied so that they are able to ask questions, analyze, photograph, and construct social situations that occur at that time. How to collect data in a study depends on the type of data used in a study. According to Sugiyono (2016), in qualitative research the main data collection techniques are participant observation, interviews, documentation studies, and a combination of the three or triangulation [11]. Thus, in data collection, observation, interview, recording, recording and documentation techniques were used.

After the data is collected, then the validity of the data is tested. The re-testing of the research data was carried out using triangulation techniques. The checking was carried out based on theory and expert observers, in this case the willingness of Mrs.

Alvi Puspita, S. Pd, M. A. to check the validity of the data obtained. The triangulator is a lecturer in the Indonesian Literature Study Program at Lancang Kuning University, Pekanbaru, as well as a native speaker of Riau Malay dialect of Kampar. By using this triangulation technique, the certainty of data, events, or problems will be studied in a definite and systematic manner.

Data that has been collected through the techniques that have been proposed, then processed or processed using the following techniques:

- a. Data on euphemisms and dysphemism and their effects on the language politeness of the Kampar community that have been obtained, are translated into Indonesian.
- b. The data is analyzed, classified and presented according to the theory used;
- c. After going through these stages, then analysis and drawing conclusions based on the research that has been done.

3. RESULTS AND DISCUSSIONS

Based on the results of the data collection, it was found that 103 data were identified as expressions of euphemism and dysphemism, namely 38 data belonging to euphemism, while 65 data belonged to dysphemism. The data classified as euphemisms in the form of words are 8 data, euphemisms in the form of phrases are 9 data, and euphemisms in the form of expression are 21 data. Then, the data classified as dysphemism in the form of words are 37 data, dysphemism in the form of phrases are 10 data, and dysphemism in the form of expressions are 18 data.

The functions of euphemism found in this study are 30 data for refining speech, 2 data for avoiding taboos, and 6 data for hiding the truth. Then, the function of dysphemism in this study is 12 data for expressing anger, 8 data for criticizing, 23 for satire, 21 for insulting, and 1 data for stating taboo or vulgar things.

The following is the analysis of the results in this study:

Data 1

Oya Badu diistirohen kojo.

(Badu's father rested from work)

In data 1 sentence, there is a euphemism in the form of a word, namely "diistirohen" (rested). The word "diistirohen" functions as a predicate (P) and is classified as a transitive very because the verb requires an object. In Riau Malay dialect Kampar, the word had

the meaning of dismissing someone from a job. The function of using this euphemism is as a tool for hiding the truth.

Data 2

Oya Fajri du agak panjang tongan o.

(Fajri's father has long arms)

In sentence data 2, there is a euphemism in the form of a phrase, namely "agak panjang tongan o" (a bit long in the hand). The phrase "agak panjang tongan o" functions as a predicate (P) and is classified as a noun phrase because a noun phrase is a phrase that has the same distribution as a noun. In the Riau Malay dialect of Kampar, the meaning of the phrase states that people like to steal or commonly referred to as thieves. The function of using this euphemism is as a tool to refine speech.

Data 3

Onak o la masuok uma ndak badapu.

(The child has entered the house without a kitchen)

In sentence 3, there is a euphemism in the form of an expression, namely "uma ndak badapu" (a house without a kitchen). the expression "uma ndak badapu" functions as an object (O) and based on the construction that forms of it, the expression is a combination of a verb with a noun phrase. In the Riau Malay dialect of Kampar, the meaning of this expression indicates someone who is in detention or prison. The function of using this euphemism is as a tool for hiding the truth.

Data 4

Buok nau copak kau ma.

(You chew badly)

In data sentence 4, there is a dysphemism in the form of words, namely "copak" (chew). the word "copak" functions as a predicate (P) and is classified as a concrete noun, because a concrete noun is a noun that describes an object that can be captured by the five senses. In the Riau Malay dialect of Kampar, the meaning of the word states the work of chewing food thoroughly and making sounds in the mouth. The function of the use of this dysphemism is as a means to insult or ridicule.

Data 5

Andiu bonau jadi uwang ma.

(You're such a stupid person)

In sentence data 5, there is a dysphemism in the form of a phrase, namely "andiu bonau" (so stupid). the phrase "andiu bonau" functions as a predicate (P) and is classified as an adjective phrase because an adjective phrase is a phrase that has the same

distribution as an adjective. In the Riau Malay dialect of Kampar, the meaning of the phrase is someone who has difficulty understanding or understanding the science being conveyed. The function of the use of this dysphemism is as a clue to anger or irritation.

Data 6

Inyo du bakapalo batu.

(He's stone-headed)

In sentence data 6, there is a dysphemism in the form of an expression, namely "bakapalo batu" (stone-headed). the expression "bakapalo batu" functions as a predicate (P) and based on the construction that forms it, the expression is a combination of a verb with a noun. In the Riau Malay dialect of Kampar, the meaning of this expression states about the nature of a person not wanting to obey the words or advice of others. The function of the use of this dysphemism is as a means to satirize.

3.1. The Effect of Euphemism of Riau Malay Dialect of Kampar on Politeness of the Kampar Community

Data 1

Oya Badu diistirohen kojo.

(Badu's father rested from work)

In the data sentence 1, there are euphemisms that are influenced by the parameters of gender, education and work background. In this case, the speaker (Elvi Mulyati) who is female, has a bachelor's degree education, and works as a teacher at MTs Kp. Panjang has a dialogue with her fellow teacher (Nurmala Sari). The speaker conveyed information to her interlocutor that Badu's father (a student of MTs Kp. Panjang) was fired from his job. The euphemisms used by the speakers is "disistirohen" (rested). in the view of the Kampar community, speakers have been polite in their language because they soften the words "fired" (fired) to "disistirohen" (rested).

3.2. The Effect of Euphemism of Riau Malay Dialect of Kampar on Politeness of the Kampar Society

Data 2

Buok nau copak kau ma.

(You chew badly)

In data sentence 2, there is a dysphemism which is influenced by the parameters of work background and education. In this case, the speaker (Wirda Ningsih) who works as an errand boy and has elementary school education, conveys an innuendo about Yanti Murni's child chewing harshly. The dysphemism used by the speaker is "copak" (chew) in the view of the Kampar people, speakers are less polite in the language because they sharpen the words "kunyah" (chew) to "copak" (chew).

For researchers, this research is very interesting to study because it not only examines the form and function of euphemisms and dysphemisms, but also examines their influence on people's language politeness. Not only that, the aspects studied, research objects, and theories used are also different from previous researchers. The results in this study, which found 103 data forms of euphemism and dysphemism in Riau Malay dialect of Kampar. The form of euphemism found as many as 38 data, namely : (1) euphemism in the form of words, for example disitihoren, diamain, botua, codiok, pasien, diusok, dipanjiek, and pam; (2) euphemisms in the form of phrases, for example, somewhat long tongan, kuwang mangangkok, kuwang codiok, loma saketek ekonomi, kuwang baisim agak baisim ka lakang, la mondolun awak, and kuwang akal; (3) euphemisms in the form of expression, for example uma ndak badapu, anak ome, copek muncuong, bakaciok ati, intain pamato, long okal, piti palicin, copek hand, bamuluik mani, piti antauan, piti soku, piti bongku, gaji barosio, bungo kampuong, kambiu cunduong, panjang pikiu, ati tabukak, laguluong lapiok, tangan kanan, and pendek okal.

The form of dysphemism found as many as 65 data, namely: (1) dysphemism in the form of words, for example, copak, lolo, pokak, soghau, bahambui, sopak, tabunduong, mahonguok, bansaik, manai, bobal, lepak, madak, bisaila, bincik, cilako, muak, jajok, nanu, jijik, pancora, antujek, bulau, butkak, pengkau, gagok, tilu, cangkok, panduto, batuyok, pajojang, jongkek, bingak, malala, panighu, and sampilik; (2) dysphemism in the form of the phrases andiu bonau, angkuong tio, kuwang ajau, indak bautak, lantak potui, godang ongak, panbusuok ati, bungkal bagawong, indak tau dikodau, digasak towi, powik ulek, panjang tulang usuok, induok ongang, utak udang, codiok bungkuong, talingo kuali, muntuang buayo, muncuang basuok, muncuong babiso, muncuong gate, panjang lida, mato kanjang, iduong bolang, batangan gate, bamuko masam, moncik badasi, and linda daghek.

The functions of euphemisms found in this study include: (1) means of refining speech as many as 30 data, for example diistirohen, botua, pasien, pampe, agak panjang tongan, kuwang mangangkok, kuwang codiok, loma saketek ekonomi, kuwang baisi, agak baisi, ka lakang, la mandolun, kuwang okal, uma ndak badapu, anak ome, copek

muncuong, bakociok ati, intan pamato, panjang okal, ingan tongan, piti palicin, copek tongan, bamuluik mani, piti soku, piti bongku, gaji barosio, bungo kampuong, panjang pikiu, ati tabukak, lagulion lapiok, tangan kanan, and pendek okal; (2) means of avoiding taboos as much as 2 data, for example being teased and flagged; and (3) as concealment of the truth of 6 data, for example diistirohen, diaman, codiok, uma ndak badapu, piti antauan, and kambiu cunduong.

Furthermore, the functions of dysphemism found in this study include, (1) as an expression of anger as many as 12 data, for example sogahu, bahambui, mahonguok, bisaila, cilako, muak, jojok, antujek, andiu bonau, kuwang ajau, indak batuak, dan induok ongang; (2) means of criticizing as many as 9 data, for example lolo, jijik, panduto, pajojang, jongkek, bingal, malala, sampilik, dan godang ongak; (3) as a means of satire as many as 23 data, for example tabunduong, pancora, cangok, panighu, lobo, lantak potui, pambusuok ato, bungkal bagawong, ndak tau dikodau, bakapo batu, powik ulek, panjang tulang usuok, codiok bungkuok, muncuong buayo, muncuong busuok, muncuong babiso, muncuong gate, panjang lida, mato kanjang, iduong bolang, batangan gate, baoman masam, moncik badasi, and linta daghek; (4) means of insukting as many as 20 data, for example copak, pokak, sopak, bansaik, manai, bobal, lepak, madak, bincik, jojok, bulau, batukak, pengkau, gagok, longio, batuyok, angkuong tio, utak udang, and talingo kual; and (5) stating a taboo or vulgar matter as much as 1 data, for example diagasak towi.

Then, the influence of euphemism and dysphemism of Riau Malay dialect of Kampar on the politeness of the Kampar community found in this study, namely, the form of euphemism has an influence on language politeness because the speaker refines his speech so that the speech partner is not offended and feels happy. On the other hand, the form of dysphemism has an influence on language impoliteness because the speaker roughens his speech so that his interlocutor becomes offended or angry. Based on its influence on the language politeness of the Kampar community, this form of euphemism research is often used by speakers who are female, have at least a bachelor's education, have good social relations with their interlocutors, and work as teachers and village officials, and community leaders. On the other hand, the form of dysphemism is often used by speakers who have low education and work as drivers, satay sellers, and construction workers.

Research related to this research is the research conducted by Anggraeni (2015) with the title "Euphemism and Dysphemism in the Mata Najwa Talkshow on Metro TV (Sociolinguistic Studies)" [10]. the research conducted by Anggraeni has similarities with this research, the similarity is that they both examine the form and function of euphemisms

and dysphemisms. The difference is that the object of Anggraeni's research is that the speech in the Mata Najwa Talkshow on Metro TV, while the object of this research is the native people of Riau Malay language speakers in the Kampar dialect, especially in Kampung Panjang Village, North Kampar District. In addition, Anggraeni's research only examines the form, meaning and function of the euphemisms and dysphemisms used in the Mata Najwa Talkshow on Metro TV, while this study examines the forms and functions of euphemisms and dysphemisms of Riau Malay dialect of Kampar and their influence on language politeness of the Kampar community.

Thus, it can be concluded that this study is very often different from previous research. This is because to the researchers' knowledge, no one has investigated the relationship between the influence of euphemism and dysphemism of Riau Malay dialect of Kampar on language politeness of the Kampar community. In addition, this research has never been conducted in Riau Malay dialect of Kampar, especially in Kampung Panjang Village, North Kampar , District.

4. CONCLUSION AND RECOMMENDATION

The results of this study can provide theoretical conclusions by adding insight now how to examine the influence of euphemisms and dysphemisms on language politeness of the Kampar community by using sociolinguistic studies, research procedures, data collection techniques, data analysis techniques, and research reports can be studied through the results of this study. The results of this study can be studied by various groups, both students and other researchers. This study of language politeness can also be an alternative research that invites linguistic researchers to research and examine language politeness in more depth.

The results of this study can enrich information about euphemisms and dysphemisms found in the Riau Malay dialect of Kampar, especially in Kampung Panjang Village. Theoretically, this research really provides information about the language politeness of the Kampar Community through the use of soft language and harsh language from various circles. Furthermore, this research can provide guidance on communicating in everyday life using polite language, so as to maintain harmony in social life.

Specific research on the effect of euphemism and dysphemism of Riau Malay dialect of Kampar on language politeness of the Kampar community should be continued for future research. For this reason, this research can be used as a reference and comparison to achieve better research results. Then, for language speakers, especially

Riau Malay dialect for Kampar, they should maintain politeness in communicating in order to always create a harmonious, peaceful, and harmonious life in society.

ACKNOWLEDGEMENTS

In this study, researchers received a lot of help from various parties. Therefore, on this occasion, I would like to thank the Bung Hatta University campus which has given permission for this research, and the informants who have provided information on the data in this research. Furthermore, to my mother, wife, brothers, and friends who have helps and provided enthusiasm and motivation in completing this research.

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