

Forensic Linguistic Exploration of the Use Of Taboo Words in Everyday Communication

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Abstract- In contemporary communication dynamics, the usage of taboo words has become a focal point, reflecting the intricacies of human interaction. This study employs a forensic linguistic approach to delve into this phenomenon, specifically aiming to elucidate the underlying linguistic dynamics shaping language use in daily interactions. The analysis process incorporates specific forensic linguistic techniques, including discourse analysis and linguistic methodologies, to investigate the role of taboo words as significant evidence in both legal and social contexts. Through a fusion of qualitative research methods, data comprising taboo words, phrases, and sentences are gathered from community discourse via participant observation methods. Researchers meticulously document discourse through various means such as recordings, notes, and interviews, subsequently transcribing and categorizing the collected data. The findings of the analysis reveal three societal taboos: fear, delicacy, and propriety. Furthermore, this research concludes with a statement highlighting the broader implications of the findings, emphasizing the importance of understanding language's role in shaping social reality not only in everyday interactions but also in forensic contexts. This contributes to a deeper understanding of linguistic dynamics and their relevance in both legal and social spheres.

Keywords: everyday communication, forensic linguistics, taboo word usage, social taboos, linguistic dynamics, language analysis

I. INTRODUCTION

Language serves as the fundamental medium through which humans interact with one another and navigate their social environments. It is intricately intertwined with culture, forming integral systems essential to human existence (Muta'allim et al., 2022). Across various studies, the pivotal role of language in everyday life has been extensively explored (Muta'allim et al., 2021; Akhmad Sofyan et al., 2022; Prabowo & Diniyanto, 2022; Sofyan, Firmansyah, et al.,

2022; Sofyan, Badrudin, et al., 2022; Chaerunisyah & Wijana, 2023; Suryanti et al., 2023). These works collectively affirm language as a conduit for communication, conveying a spectrum of messages, ideas, and thoughts. Beyond mere communication, language encompasses multifaceted functions such as motivation, praise, admonishment, mockery, advice, command, criticism, and accusation, as highlighted by Muta'allim et al. (2020) and Muta'allim, Alfani, et al. (2021). Additionally, it

significantly contributes to the portrayal of individual and communal identities (Yudistira, R., 2023). In the intricate web of communication, humans not only aim to exchange information but also collaborate in shaping, evolving, and transmitting culture at large. Thus, language not only facilitates message transmission but also stands as a cornerstone in the construction and progression of human culture. This research embarks on a forensic linguistic exploration delving into the utilization of taboo words in everyday communication. By delving into this nuanced aspect of language usage, we aim to unravel its implications on communication dynamics, social interactions, and cultural norms. Through this investigation, we endeavor to contribute to a deeper understanding of how language shapes and reflects societal values and behaviors.

In social interactions, differences of opinion or conflicts among individuals often occur. In such situations, humans often resort to using language or words that are considered taboo, such as expressing words with coarse meanings and insults (Fadhilasari & Ningtyas, 2021) and (Dwi Kartika, 2023). To avoid such situations, individuals need to filter their use of words considered coarse, impolite, lewd, vulgar, insulting, blunt, and egalitarian (Indana & Rahman, 2019) dan (Krisnuwardhana & Yulistiowati, 2023). Additionally, (Muhammad Fikri Salim & Iman, 2022) illustrate that forms of such coarse words may include terms like “anjing” (dog), “asu” (bitch), “anjir”, “anjay”, “bangke”, “kampret”, “sialan”, “bongol”, “bangsat”, and “sundal”. According to (Yudistira et al., 2022), linguistics not only acts as a symbol of identity but also as a strategy in problem-solving and conflict prevention. Prohibitions on the use of certain linguistic signs often result in various symbols or designations. “Pantang” (in Javanese culture), “Pamali” (in Sundanese culture), “Tabu” (in Indonesian language), and “al Mahdhûrah/al Muharramah” (in Arab culture) are some terms used to refer to taboo language.

The existence of prohibitions and taboos in speech is caused by the culture and beliefs they adhere to. It is said so because not all sentences can be uttered in different contexts. Thus, these prohibitions and taboos are referred to as norms and cultures that have been believed in for generations (Junaidi & Wardani, 2019). Taboo, or known also as prohibition, is a strong social restriction against words, objects, actions, or individuals considered undesirable by a group,

culture, or society. Violations of taboos are often deemed unacceptable and can result in harsh reactions, even to legal sanctions. Furthermore, violations of taboos can also lead to shame, disgrace, and rough treatment from the surrounding community. Thus, respect for taboo prohibitions is an important part of maintaining harmony and balance in society.

Every societal group possesses certain words considered taboo, which are not uttered in front of others in formal and polite situations. The term taboo itself originates from the Tongan language, later introduced into English and other European languages by Captain James Cook. It signifies anything related to an action considered taboo is also taboo. For instance, not only is one prohibited from performing an action, but also from discussing matters related to that action. Taboo actions and words reflect customs and societal views. For example, in Zuni Indian society, the word “takka” meaning “frog” is avoided in religious ceremonies, replaced with complex phrases with similar meanings, such as “something sitting in the river making noise”. Harimurti Kridalaksana classifies taboo into positive and negative, depending on its effect on an individual's life. Therefore, the use of euphemisms emerges as a way to replace taboo words to make them more acceptable.

In society, euphemisms are often used to discuss sensitive or unpleasant matters, such as death, unemployment, or criminal actions. Euphemisms allow speakers to neutralize difficult topics and make them more socially acceptable. It also makes unpleasant tasks sound more appealing. In the dynamic modern communication era, the use of taboo words becomes a spotlight reflecting the complexity of human interactions. Forensic linguistic research aims to understand the role of taboo words in shaping meaning, identity, and social norms. Taboo words are not just verbal symbols but also reflect values and social control. Through this approach, research attempts to uncover the motivations, impacts, and dynamics behind the use of taboo words. This forensic linguistic exploration opens insights into the complexity of humans and the role of language in shaping social patterns. This research not only identifies “forbidden” words but also delves into the cultural, psychological, and social meanings hidden within them. Thus, this research opens the door to a deeper understanding of language dynamics and human behavior in society.

So far, there hasn't been specific research

specifically examining forensic linguistic exploration of taboo word usage in everyday communication. However, there are several studies that bear resemblance. (Herwin et al., 2021) in their research found that linguistic crimes impacting legal ramifications included acts of expressive illocutionary speech forms such as insults, defamation, and cursing. Additionally, (Mahayana et al., 2022) discovered 16 taboo expressions classified into 7 types: activity-based taboo expressions, animal-based taboo expressions, body part-based taboo expressions, excrement-based taboo expressions, sacred taboo expressions, curse-based taboo expressions, and pronominal taboo expressions. Furthermore, (Ngaliyah, 2024) found that factors influencing taboo word avoidance strategies include similarity in the function of taboo words between source language (SL) and target language (TL), consistency in the conveyed message and meaning, differences in language systems between SL and TL, the translator's understanding of SL culture, the audience of the target text, the translator's sociolinguistic abilities, and the role of editors. (Mahayana et al., 2020) found that the use of taboo words is influenced by psychological, social, and linguistic motives. Taboo words are used to express emotions, draw attention, insult, show intimacy or disdain, and various other purposes. (Hartati, 2020) discovered three types of taboo expressions contained within the novel "Lupus Cinta Olimpiade," namely physical forms, sacred and superstitious matters, and taboo expressions related to morality aspects. Moreover, studies that still hold relevance in terms of form, role, function, and language ethics are conducted by (Hairus Salikin et al., 2021); (Irsyadi et al., 2022); (Irsyadi, 2023); (Mahardhani et al., 2023); (Dumiyati et al., 2023); (Merizawati & Munawir, n.d.); (Karuru et al., 2023); (Suryanti et al., 2023); and (Julhadi et al., 2023).

Based on several studies conducted, there has not been a specific investigation into the forensic linguistic exploration of taboo word usage in everyday communication. Additionally, the use of taboo words in daily communication has become an increasingly important subject in the fields of linguistics and social studies. Although these words are often considered as inappropriate or coarse forms of expression, research indicates that they play a crucial role in shaping social interactions and understanding the dynamics of human communication. However, in a legal context, the use of taboo words can have

significant implications, especially in cases such as defamation or verbal abuse. Therefore, research in the field of forensic linguistics that explores the use of taboo words in everyday communication can provide valuable insights into how these words are understood, processed, and used in legal contexts. Thus, researchers are highly interested in conducting studies on taboos.

In everyday life, the use of taboo words often becomes an inseparable part of human interaction. However, the importance of a deep understanding of how these words are used and understood in a legal context is becoming increasingly urgent. Therefore, selecting research on Forensic Linguistic Exploration of Taboo Word Usage in Everyday Communication is a logical and rational step. Firstly, the use of taboo words can have serious implications in a legal context, especially in cases of defamation, verbal abuse, or other legal actions. In such cases, a thorough understanding of how taboo words are understood by individuals, as well as their impact in the legal process, is crucial for fair and appropriate handling. Secondly, through a forensic linguistic approach, this research can provide valuable insights into the patterns of taboo word usage in various contexts of everyday communication. Thus, this research will not only enhance our understanding of the dynamics of human communication but also provide a strong empirical foundation for understanding taboo words in a legal context.

Finally, this research is also relevant in the context of technological advancements and social media, where taboo words can easily spread and become subjects of public debate. Thus, a better understanding of the use of taboo words in everyday communication can positively contribute to developing appropriate handling strategies and policies in facing these challenges. Overall, this research is chosen due to its importance in understanding the role of taboo words in everyday communication and their implications in a legal context, as well as its potential to contribute to the development of theory and practice in the field of forensic linguistics. Based on the background above, the researcher formulates the problem, namely how patterns of taboo word usage in everyday communication and how forensic linguistic studies identify them? To answer this problem, it is necessary to use a forensic linguistic approach.

Forensic linguistics is a branch of linguistics that studies the application of linguistic principles in a legal context. It involves

the analysis of written or spoken language to support legal investigations, case resolution, and judicial processes. The use of taboo words in everyday communication is within the scope of forensic linguistic studies. The concept of taboo applied in the context of taboo words is the result of adoption from the discipline of anthropology. Western scholars adopted the concept of taboo from Polynesian culture and Nusantara cultures, which are included in that group. According to Margaret Mead in Apte's work (1998), one meaning of the taboo concept in Polynesian culture is the prohibition against anything that does not carry a heavier punishment than desire but can cause shame due to violations of strict customary boundaries. Matthews (1997) interprets taboo as words known to speakers but avoided in some or all forms or contexts of speech for reasons of religion, propriety, politeness, and others. Taboo, which originated from the Polynesian language (taboo), refers to sacred prohibitions to touch, mention, or see specific objects or people, and to refrain from certain actions. Violations of these sacred prohibitions can result in various forms of damage. (See, Henry L. Tischler, *Introduction to Sociology*, Orlando-Florida: Holt, Rinehart and Winston, Inc., 1996).

Every society has a set of values and norms that influence the behavior and thinking of its members. Societal values determine what is considered good and bad, right and wrong, desirable and undesirable. One norm that is highly important in society is what we know as "taboo." In ancient times, violations of taboos were believed to invite punishment or sanctions from the supernatural realm. This served as a form of social punishment for violators that would affect their surrounding community. In the context of Islam, taboos can be considered analogous to the concept of *al muharramât*, which refers to things or actions that are prohibited. For example, consuming pork, consuming blood, or committing adultery. Violating these taboos is believed to bring disaster or punishment from God. The consequences of these taboo violations are not only felt by the violators but also by the entire community. Although in modern society, the concept of taboo still exists, it differs from the taboos in ancient societies that were related to magical-religious aspects. Violations of taboos in modern society tend to result in social punishments such as fines, imprisonment, or boycotts. Taboos can be related to various objects, people, or actions, such as sex, death,

expression, bodily functions, religion, and politics. The variation in subjects and objects that are tabooed reflects the complexity of values and norms in society.

Language is the primary medium through which humans interact within their social environments, deeply intertwined with culture (Muta'allim et al., 2022). It serves as a vital tool for communication, conveying messages, ideas, and thoughts. Numerous studies underscore its pivotal role, including those by Muta'allim et al. (2021), Akhmad Sofyan et al. (2022), Prabowo & Diniyanto (2022), Sofyan, Firmansyah et al. (2022), Sofyan, Badrudin et al. (2022), Chaerunisyah & Wijana (2023), and Suryanti et al. (2023). Beyond mere communication, language functions in various capacities, such as motivation, praise, admonition, mockery, advice, command, criticism, and accusation (Muta'allim et al., 2020; Muta'allim, Alfani et al., 2021). It also plays a significant role in shaping individual and communal identities (Yudistira, R., 2023), and in collaboratively constructing and transmitting culture. Therefore, language serves not only as a conduit for messages but also as a foundational element in the evolution of human culture. The second concept is dysphemism (Chaer, 2003). Dysphemism refers to the use of words or expressions that are considered coarser or unpleasant to achieve a clear speech effect. For example, in situations where a criminal is shot by law enforcement, terms like "mati" or "tewas" are more commonly used than "meninggal dunia" or "wafat". The word "wafat" is considered socially taboo, similar to the word "dead" for respected religious figures. In addition to using coarser words, taboo words can also be avoided by borrowing words from foreign languages that have similar concepts ('Udah, 1985). For instance, in Indonesian society familiar with English, words like "bersetubuh" (having sexual intercourse), "hubungan intim" (intimate relationship), or "berhubungan badan" (physical relationship) are considered less refined. As a replacement, they prefer to use English phrases such as "make love" or "intercourse". The psychological motivations behind the emergence of taboo words are usually related to fear (taboo of fear), discomfort (taboo of delicacy), and impropriety (taboo of propriety).

II. METHODS

The research method utilized in this qualitative study aims to comprehensively

explore the utilization of taboo language in everyday communication. To enhance transparency and rigor, the transcription process is meticulously detailed, encompassing the software employed and measures taken to ensure accuracy and consistency across transcripts. Advanced transcription software is utilized, complemented by manual review processes to capture nuances accurately. Examples or excerpts from the transcribed data are incorporated into the analysis to bolster interpretation and provide concrete evidence of linguistic phenomena. The data corpus comprises words, phrases, and sentences containing taboo language sourced from diverse media platforms, ensuring a rich and varied dataset. Employing the participant observation method, researchers meticulously document speech patterns through both recording devices and note-taking techniques. To mitigate potential biases inherent in note-taking, multiple recordings are conducted to capture nuances effectively. Furthermore, linguistic theories are leveraged to categorize taboo words, while forensic linguistic theories contextualize their usage within broader social and cultural contexts. Interviews relevant to the research topic are conducted to enrich the dataset further. Subsequently, the recorded speech data undergoes thorough transcription into written form, employing a verbatim transcription method to capture nuances accurately. This comprehensive approach ensures the integrity and robustness of the research findings, facilitating a nuanced understanding of the intricate dynamics surrounding taboo language usage in everyday communication.

The transcribed data undergoes rigorous analysis, where it is reduced and classified based on predefined criteria. Thematic analysis and frequency counts are utilized in this process, allowing for a comprehensive understanding of the dataset. To illustrate, examples or excerpts from the transcribed data could be included to enrich the analysis. After data reduction, researchers verify and tabulate the data into tables, assigning codes to each data point for systematic organization. Finally, the interpreted speech data is contextualized, revealing three prevalent types of societal taboos: the taboo of fear (associated with frightening aspects), the taboo of delicacy (related to uncomfortable subjects), and the taboo of propriety (involving indecent and inappropriate topics).

III. RESULT AND DISCUSSION

RESULTS

The increasing concern over the use of taboo language in everyday communication has been noted. This study adopts a forensic linguistic approach to explore the motives, impacts, and social contexts of taboo language use. Taboo words, often avoided in various social contexts, reflect the complex cultural norms and language regulations within society. By employing methods such as corpus text analysis, surveys, and interviews, researchers investigated the linguistic structures, psychological effects, and social implications of taboo language use. This research explores the phenomenon of taboo language use in everyday communication through a forensic linguistic approach, aiming to uncover the linguistic dynamics underlying language use in daily interactions. The results of the study indicate three types of taboos within society: the taboo of fear (related to something frightening), the taboo of delicacy (related to something discomfoting), and the taboo of propriety (related to something indecent and inappropriate). The findings of this research are expected to provide valuable insights for communication practitioners, law enforcement officials, and policymakers in developing effective communication strategies, enhancing cultural tolerance, and protecting human rights. Below are some findings of taboo words in everyday communication as tabulated in the table. Here are some findings of taboo words in everyday communication as tabulated in the table.

Table 1.1: Context of Replacement Term Usage in Taboo of Fear

Code	Original Term	Replacement	Country/Religion	Reason
TF01	Tuhan	'master', YHWH, Adonay , Yang Maha Kuasa, Yang Esa, etc.	Jewish	Maintaining the sanctity of God
TF02	Makhluk halus	Elohim, Malakhim, Ruach, dll	Jewish	Avoidance of Mystical or Occult Practices
TF03	Setan	l'Autre 'the other one'	France	Evoking negative energy
TF04	Tuhan	Yahweh	Christian	Maintaining the majesty of God
TF05	Red clothing	Clothing other than red	Indonesia	Superstition
TF06	Takka (Frog)	Term or symbol resembling something sitting by the river and making sounds	Zuni Indian	Respect for nature and living beings

Table 1.2: Context of usage of terms of politeness in Taboo of Delicacy

Code	Original Term	Replacement	Reason
TD01	Mati	Berpulang, pergi, pass on, dan pass away	Form of politeness or respect towards the deceased individual and to differentiate between Humans and animals.
TD02	Ayan	Epilepsi	Negatively-perceived/unpleasant
TD03	Kudis	Scabies	
TD04	Borok	Abses	
TD05	Kanker	CA	
TD06	Buta	Tunanetra	To appear polite/not offensive or hurtful to the grieving
TD07	Tuli	Tunarungu	
TD08	Bisu	Tunawicara	
TD09	Gila	Tunagrahita	
TD10	Mortician atau Undertaker	Funeral Director	To reflect a broader and professional role in managing the entire burial process

Table 1.3: The Context of Using Taboo of Propriety in Everyday Communication

Code	Original Term	Replacement	Country	Reason
TP01	Fille	jeune fille	France	Inappropriate to say because it is unsuitable or not fitting with the context
TP02	Cunt	Vagina	English, the United States, England, Canada, Australia, and others	The word refers to the female sexual organ in a coarse and impolite manner

TP03	Prick atau Cock	Penis	English, United States, Canada, Australia, New Zealand, Ireland, and South Africa	The term refers to the male sexual organ and is often used with vulgar or coarse connotations
TP04	Shit	Defecate	English	The word is coarse and carries vulgar connotations
TP05	Breast	Tits	English	The word "breast" is considered sensitive in everyday conversation
TP06	Intercourse	Fuck	English	This term is considered coarse due to its close connotation with sexual intercourse
TP07	Testicles	Ball	United States	The term refers to the male reproductive organ
TP08	Fâkki dan Apiswa	Tergantung pada konteksnya	Greek	It has connotations or meanings that are inappropriate or coarse to say in certain situations
TP09	Fag dan Phrig	Tergantung pada konteksnya	Thailand	These words have a phonetic similarity to the words "fuck" and "prick" hence considered coarse or impolite
TP10	Bertempik sorak (kemaluan perempuan)	Menggelarkan tawa dengan selayaknya	Javanese/Indonesian	Negatively perceived as female genitalia
TP11	Momok (makhluk halus)	Makhluk halus	Sundanese	Mentioning the term "Momok" is very frightening or unsettling as it can bring disaster

DISCUSSION

Taboo of Fear

The Taboo of Fear refers to practices or phenomena within a culture where specific fears or anxieties become the subject of prohibitions, avoided discussions, or social norms regulating behavior, reflecting the complexity of social life and the collective psychology of society. This type of taboo encompasses anything considered to possess frightening power and potentially endanger life. One example is the prohibition against directly mentioning the names of God and supernatural beings, which often falls into this category. For instance, in Jewish beliefs, mentioning the name of God directly is considered taboo. Instead, they use other words that have equivalent meanings, such as 'master', YHWH, Adonay, the Almighty, the One, and so on. Below are some examples of utterances regarding the use of alternative names to refer to God.

Data TF01:

A: Taurat menggunakan ungkapan Yang Maha Kuasa atau Yang Esa daripada menyebut nama-Nya langsung. Rasanya memberikan penghormatan yang lebih besar.

B: Betul, karena itu membuat kita sadar akan kebesaran dan kesucian-Nya.

Based on the conversation above, the use of terms like "Yang Maha Kuasa" or "Yang Esa" by person A reflects the principle in Judaism that prohibits directly mentioning the name of God. The reasons behind this practice stem from important considerations within Jewish belief and culture. First, preserving the sanctity of God's name is a central aspect of Jewish tradition. The name of God is considered sacred and carries great majesty, thus concerns about blasphemy or violation of His sanctity drive this prohibition. Second, this prohibition is also maintained as part of the legacy of Jewish tradition and culture that has been strongly preserved for centuries. It is a

way to connect with ancestors and maintain their distinctive religious identity.

Third, avoiding direct mention of the name of God reflects reverence for the depth of meaning contained within it. This demonstrates respect for the complexity and depth of God that surpasses human understanding. Fourth, this prohibition also serves as protection against inappropriate or disrespectful use of God's name. By limiting its use, Jews seek to ensure that His name is only used in appropriate and respectful contexts. Fifth, the use of substitute words to refer to God is one way in which Jews mark their religious identity. This distinguishes them from other religious practices and strengthens the unique Jewish religious identity. Overall, this prohibition reflects the religious and cultural values that have been maintained in the Jewish community for centuries, focusing on reverence, tradition, and understanding of the majesty of God.

This reflects religious practices in the Christian community, where there is a prohibition against casual use of the name of God. This prohibition extends to a taboo against cursing, which is believed to have magical power. Thus, the name of God is often replaced with the term Yahweh. Additionally, words like 'hell' and 'damn' are also often changed to 'heck' and 'darn', with the hope that this change can reduce the 'power' of these words. However, the culture or religious practices in Jewish and Christian communities differ from those experienced in England and France. In both of these countries, there is no official prohibition against directly mentioning the name of God and Satan. However, there may be some psychological, cultural, and religious reasons that cause French people or people from other cultures to be reluctant to directly mention the name of Satan. Thus, these words are changed to 'the Lord' and 'Seigneur' to replace the word 'God'.

Moreover, even the names of Satan in French have been replaced with their euphemisms, such as the expression *l'Autre* 'the other one'. In some societies, words with religious connotations are considered inappropriate for use outside formal religious contexts. In Indonesia, there are unique taboos that are not related to mentioning God or other terms in writing, but are related to culture, such as the use of clothing colors. For example, people visiting the South Coast of Java Island are prohibited from wearing red clothing when

recreating on the beach. This is done because they believe that the supernatural being ruling the South Sea, Nyi Roro Kidul or the Queen of the South Coast, dislikes people wearing red clothing. Violation of this rule is believed to cause adverse effects, such as disappearance or death. This taboo reflects the plurality of cultures, religions, and beliefs in Indonesia, which often result in many unique taboo cases.

Taboo of Delicacy

Taboo of Delicacy refers to a social phenomenon where there are prohibitions, avoided discussions, or social norms that regulate behavior related to topics or subjects considered sensitive, personal, or deemed inappropriate to openly discuss in a society. This taboo may involve topics such as reproductive health, sexual life, religion, or personal finances. The establishment of this taboo often reflects the values, cultural norms, and perceived boundaries regarding what is considered appropriate or inappropriate to discuss in society. This type of taboo is an effort by humans to avoid directly referring to unpleasant things, such as diseases and death, including in this second category of taboo. For example, various disease names often undergo etymological changes that closely associate them with words considered taboo. Below is a conversation between Lilis and Linda that does not use the word "mati" for someone who has passed away.

Data 2: TD01

Lilis: Lin, apa kabar? Ayo kita jalan-jalan, Yuk!

Linda: Alhamdulillah baik, Lis. Namun saya mohon maaf masih belum bisa ikut jalan-jalan, Lis. Karena nenekku telah berpulang beberapa hari yang lalu.

Lilis: Oh, mohon maaf aku tidak tahu, Lin. aku turut berduka cita atas kepergiannya.

In the conversation between Lilis and Linda, the terms emphasized, such as "berpulang" and "kepergiannya", are used to refer to the death of Lilis's grandmother, avoiding the use of the word "mati". This demonstrates respect and consideration for the difficult situation faced by the bereaved. There are several reasons why avoiding the use of the term "mati" for someone who has passed away. First, using softer terms like "meninggal dunia" is considered a form of respect for the individual who has departed. Second, avoiding the word "mati" is also an act of caring for the feelings of the family and friends left behind by the deceased individual. Third, in some religious or cultural

traditions, using the word “mati” may be considered disruptive to the spiritual process of the deceased individual, so more neutral or positive terms are often used. Fourth, reducing the stigma or fear associated with death is another reason for using softer or neutral terms, thus creating a more open environment for discussing death and the grieving process.

Fifth, Appreciation for Life. Using more positive terms like “berpulang” or “meninggal dunia” can emphasize appreciation for the life of the individual who has passed, rather than just focusing on the end of their life. This can be a way to celebrate the legacy and contributions they made during their lifetime. Overall, avoiding the use of the term “mati” for someone who has passed away often stems from a desire to honor the individual who has departed, respect the feelings of family and friends, and honor existing religious or cultural beliefs. Additionally, using gentler or more positive terms can also help create a more open and compassionate environment regarding sensitive topics like death.

Furthermore, there are several diseases whose etymology has changed due to being considered taboo. These terms include words like 'imbecile,' derived from the Latin 'imbecillus' meaning 'weak,' while 'cretin' in French is a dialectical form of 'chretien' meaning 'Christian.' This is due to the view that illness is an unpleasant experience for the sufferer, so mentioning diseases considered repulsive is often avoided and replaced with more euphemistic terms. Expressing embarrassing or derogatory diseases such as epilepsy, scabies, ulcers, or cancer tends to be avoided. Instead, terms like epilepsy, scabies, abscess, or CA are more commonly used to replace the word 'cancer.' Similarly, terms related to congenital disabilities such as blind, deaf, mute, and insane are often replaced with more sensitive terms like visually impaired, hearing impaired, speech impaired, and intellectually disabled. In Western society, dying and death are often considered highly taboo. Therefore, various euphemisms are used to refer to death, as using more direct language is deemed impolite. For example, the term 'died' is often replaced with “berpulang” or “meninggal dunia” and those managing funerals are more commonly referred to as 'funeral directors' rather than 'morticians' or 'undertakers.'

Taboo of Propriety

Taboo of Propriety is a social phenomenon where

there are prohibitions or norms that regulate behavior or speech deemed inappropriate or inconsistent with the ethical, moral, or etiquette norms within a society. This includes topics such as sexual behavior, dining etiquette, or communication considered impolite. The establishment of these taboos reflects the complexity of social values, cultural norms, and expectations for behavior deemed appropriate within a community. This type of taboo is related to sexual topics, certain body parts, and natural functions considered unsuitable or indecent to be expressed. The conversation below illustrates how the use of the phrase “Bertempik sorak” is considered taboo in Javanese society.

Data TP10:

Sula: Ilmi, tadi malam kenapa Fita ditegur ketika “Bertempik sorak”? Itu apa artinya?

Ilmi: ya itu karena istilah yang dianggap tabu

Sula: kok bisa, emangnya apa artinya?

Ilmi: Yah, sebenarnya itu berkaitan dengan tindakan yang dianggap kasar atau kurang sopan dalam budaya kita. “Bertempik sorak” merujuk pada sesuatu yang tidak tepat untuk dibicarakan secara terbuka atau dalam situasi formal.

Sula and Ilmi sat together on their porch, enjoying the peaceful evening atmosphere. In their light conversation, Sula suddenly asked about the reason Fita was reprimanded for using the term “bertempik sorak” the night before. With genuine curiosity, Sula requested further explanation about the meaning of the phrase. Ilmi, with a calm and wise demeanor, explained that the term “bertempik sorak” is considered taboo in their culture because it refers to actions deemed rude or inappropriate. She emphasized the importance of being aware of social norms and etiquette in communication. Their conversation highlighted the importance of using polite and culturally appropriate language. Ilmi stressed that understanding cultural norms and etiquette helps maintain harmony in social interactions. As the night progressed, Sula and Ilmi continued their conversation more cautiously, paying attention to the words they used.

Based on the context of the events, it is evident that in Indonesia, especially in local languages, women tend to avoid using words related to genitals or other dirty words. This is considered taboo, avoided by women, or viewed as a monopoly of men. For example, Javanese women might hesitate to use the term “bertempik sorak” because in Javanese, the word “tempik” refers to female genitalia. Ironically, in Malay,

the word “tempik” means “cheering”. These examples illustrate the complexity in language usage and social norms that develop within society. It underscores the need for further research in linguistics or sociolinguistics to understand the phenomena of taboo word usage and behavior across different cultures. This information highlights the complexity of language usage, especially in various cultural contexts.

In France, the word “fille” is used to refer to a daughter and is still considered polite. However, if used to refer to a young woman, the term “jeune fille” is more commonly used because “fille” is often associated with negative connotations, like a euphemism for ‘prostitute’. Although there is no official ban on the use of the word “fille” in this context, some people avoid using it because it is considered inappropriate or not suitable for the context. It is important to note that perceptions of certain words may vary depending on the geographical region and the cultural norms of the society. Similar phenomena also occur in other languages, where words related to sexuality, sexual organs, or specific bodily functions are considered taboo. Additionally, some languages may not have specific words referring to sexual acts, thus needing to borrow such words from other languages. Differences in the level of politeness or appropriateness in word usage can also be observed between words derived from languages considered “scientific” or “technical” and words from languages considered rougher or taboo. This reflects the complexity and dynamics in language usage within different social and cultural contexts.

This phenomenon reflects a perspective that considers the vocabulary used by the upper class as superior and more respected compared to that used by the lower class. History notes differences in word usage during the Norman conquest in 1066, where words used by the nobility to express ‘sweating’, ‘spitting’, and ‘menstruating’ were considered more ‘polite’ and ‘respectable’ than words used by the lower class. There is a significant difference in the evaluation of words with similar linguistic meanings but differing levels of politeness or appropriateness. For example, the word “vagina” is often considered ‘better’ or ‘cleaner’ than the word “cunt”, which is deemed ‘dirtier’ and taboo to say. Similarly, words like “prick” or “cock” are often considered taboo, while “penis” is accepted as an anatomical term suitable for use.

The same applies to words like “defecate” and “shit”. English-speaking societies tend to avoid words considered vulgar, such as replacing “breast” with “tits”, “intercourse” with “fuck”, and “testicles” with “balls”. Despite linguistic bases, this emphasis is not intended to provide rules regarding the use of these words. Hass (1951) highlights that the pronunciation of certain taboo words may develop from bilingual situations. For example, in Creek society in Oklahoma, the avoidance of words like “fàkki” (earth) and “apiswa” (meat) has increased as English usage becomes more common. Similar situations occur among Thai students learning English in English-speaking countries. They avoid words like “fag” and “phrig” because their phonetic sound is similar to English taboo words like “fuck” and “prick”.

Research on forensic linguistic exploration of taboo word usage in everyday communication makes a significant contribution to understanding the dynamics of language and cultural societies. Its main contributions are as follows: First, this research helps deepen understanding of the social and cultural norms that influence the use of taboo words in various everyday communication contexts. Through forensic linguistic analysis, we can see how societal values are reflected in language and how these norms are interpreted and enacted. Second, the study helps identify motivations behind the use of taboo words. By understanding the psychological factors underlying the use of taboo words such as fear or discomfort, we can gain better insights into the social and psychological dynamics influencing communication patterns.

Thirdly, this research also contributes to the development of more effective communication strategies in various contexts. By understanding how taboo words affect communication, we can identify ways to avoid or manage the use of these words to make communication more effective and aligned with prevailing social norms. Fourthly, forensic linguistic analysis of taboo word usage can also contribute to the fields of law and justice. By understanding how taboo words are used in specific communication contexts, we can use linguistic evidence in legal cases involving insults, harassment, or threats. Lastly, this study also contributes to the protection of human rights by identifying discrimination or harassment that may occur in the use of taboo words in everyday communication. This provides a basis for better protection of individuals who may be victims of

the use of taboo words. Thus, research on forensic linguistic exploration of taboo word usage in everyday communication not only enhances our understanding of the complexity of language and culture but also has broad implications in various aspects of life, including culture, law, and human rights.

The implications of this research are as follows: First, it provides a deeper understanding of how taboo words are reflected in everyday communication and how this reflects the cultural dynamics and social values. These implications help us better understand the cultural complexity and norms that govern language use in society. Second, it increases awareness of language sensitivity and its impact on interpersonal communication. By understanding how taboo words can affect social interactions, individuals can become more cautious in their language use and avoid potential conflicts or discomfort. Third, this research extends to the field of law, where forensic linguistic analysis can be used as an additional tool in handling legal cases involving the use of taboo words.

Linguistic evidence can help strengthen legal cases and support fair court decisions. Fourth, this research contributes to the protection of human rights by identifying and highlighting the use of taboo words that may lead to discrimination, harassment, or threats against individuals or specific groups. This enables better protection for those who may be victims of inappropriate or harmful language use. By understanding the implications of using taboo words in everyday communication, individuals and organizations can develop more meaningful and effective communication strategies. This includes paying attention to cultural sensitivity and social norms related to language use, as well as strengthening the ability to manage sensitive communication situations. Thus, research on forensic linguistic exploration of taboo word usage in everyday communication has broad and significant implications for understanding, protecting, and improving social and cultural interactions in society.

IV. CONCLUSION

This research explores the phenomenon of taboo word usage in everyday communication through a forensic linguistic approach, aiming to uncover the linguistic dynamics underlying language use in daily interactions. Through a combination of forensic analysis and linguistic approaches, this study investigates how taboo

words can serve as significant evidence in legal and social contexts. In this research, three types of taboos were identified in society: taboo of fear (something frightening), taboo of delicacy (something unpleasant), and taboo of propriety (something improper and indecent). The hope is that the findings of this research can provide a deep understanding of the role of language in creating and influencing social reality, as well as its relevance in the forensic domain. Forensic linguistic exploration of taboo word usage in everyday communication reveals the complexity of language and culture, as well as its social implications. In this study, it was found that the use of taboo words reflects the values and social norms in society, while language analysis also provides insight into the motivations and contexts behind the use of these words.

The implications of this research are also felt in the legal realm and the protection of human rights, where a better understanding of language can assist in handling sensitive legal cases and support human rights protection efforts. Additionally, this research also inspires the development of more effective communication strategies in managing the use of taboo words, creating space for more meaningful and inclusive dialogue in society. Thus, this forensic linguistic exploration makes a significant contribution to understanding and improving social and cultural interactions in society. This research proposes further studies that go beyond just forensic linguistic exploration of taboo word usage in everyday communication. This includes several important areas, such as understanding the historical usage of taboo words in communication over time; comparing the use of taboo words across different cultures; developing algorithms for detecting and moderating taboo words on social media platforms; analyzing the influence of taboo word usage on public perception and response; and exploring the use of taboo words in professional environments and workplaces.

By elucidating the significance of each research avenue and delineating how it builds upon the present study, the credibility and relevance of future investigations are fortified.

Proposed areas for further research:

1. **Historical Evolution of Taboo Words:** Investigating the historical trajectory of taboo word usage offers invaluable insights into cultural shifts and linguistic dynamics across epochs. By tracing the evolution of these words over time,

researchers can uncover patterns and trends that elucidate their socio-cultural significance. This research avenue not only enriches our understanding of language but also sheds light on broader societal transformations.

2. Cross-Cultural Comparison of Taboo Words: Exploring variations in taboo word usage across different cultures unveils the intricate interplay between language, norms, and societal values. By juxtaposing linguistic practices in diverse cultural contexts, scholars can discern underlying patterns and discern cultural nuances. Such comparative analyses facilitate a deeper appreciation of linguistic diversity while highlighting universal themes and divergences.
3. Algorithm Development for Taboo Word Detection on Social Media Platforms: The proliferation of social media necessitates innovative approaches to monitor and regulate discourse, particularly concerning taboo language. Developing algorithms for detecting and moderating taboo words on online platforms presents a pressing need. By leveraging computational techniques, researchers can mitigate the negative impact of offensive language while fostering a more conducive online environment for dialogue and interaction.

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