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Euphemism patterns in karo language at traditional marriage ceremonies

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ABSTRACT

The study aims (1) to find out the patterns of euphemism in the Karo language, (2) to describe the euphemism that should be used in conversations at Karo's customary ceremonies, (3) to define the frequency of the themes of euphemism in Karo. This research approach is descriptive research with a qualitative approach. This research is based on social phenomena, i.e., descriptive data of language, analyzed in context and translated into words or sentences. The method used in this study is descriptive. This method is used to visualize the euphemism patterns of the Karo language in indigenous ceremonies. The technique used in this study is ethnography, one of the empirical and theoretical approaches that seek in-depth description and cultural analysis based on intensive field research. The results of the study were (1) a pattern of euphemism in the Karo language frequently found in the wedding ceremony in Karo, a marriage known as the "perjabun," (2) a conversation on the customary ceremony of Karo's wedding in a conversation, (3) the frequency of the theme of euphemism that exists in the language Karo that the four forms of the ceremony is the introduction of the bride there are two data, whereas the form to the two ceremonies of plain flour there are seven data with the percentages of 90%, the subsequent ceremony there are three data with 25%, and in the msk nation before-face there is one data with 25% percent.



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Introduction

Society and culture are two interrelated things (Normina, 2017). Society is the carrier of culture (Rokhmawan & Firmansyah, 2018; Nopriyadi, 2022). A culture is a form of regulation already in human life and growing together (Syakhrani & Kamil, 2022). After that, it is owned by the community and becomes the way human behavior is collectively called culture. Walk and Christopher "Two Mechanisms of Sequence Learning Differences in Syntax Acquisition and Word Learning." There are many types of sentences produced by writers. The more diverse the form of language, the better the writer's language reading skills. Connotative or language that has value. The choice of words with value is two-part, euphemisms and dysphemisms (Walk & Conway, 2014).

Etymologically, this euphemism comes from the Greek words eu, meaning good, and theme, meaning to speak (Sinambela & Mulyadi, 2020). So, euphemism means speaking soft or subtle words that make a good impression. According to Fromklin and Rodman, euphemisms are words or phrases that replace or are used

instead of taboo words. to be uncomfortable (Fromkin et al., 2011). A one-word selection, if incorrect, will be problematic because it is banned in certain situations and circumstances. When words cannot be expressed but cannot be expressed, language users replace them with others or tell them differently (Sapiun, 2017). Then the use of language replaces it, resulting in people being offended and uncomfortable using good vocabulary. This subtle language means a euphemism. Euphemisms are used to ensure security or maintain good social relations (Riswadi et al., 2021).

Language in its development involves new words. There is a new vocabulary, a combination of existing words that leads to new meanings (Syarifuddin & Hafid, 2018). In addition, existing words are used in different contexts so that a word can be used in other contexts. This can occur due to language changes or transformations. On that basis, euphemisms or euphemisms begin to appear, and language users use dysphemisms or harsh words. Using words with positive feelings can be seen when the author uses the words illiterate, vagrant, fired, etc. The purpose of using these words is to influence someone in a positive way (Erlinawati, 2016).

The purpose of using valuable words is good because they can provide respect but also cause loss of the essence to be conveyed. This activity is a form of speech manipulation used by the press to hide the facts. Not only does the use of words have positive value, but the press sometimes writes words with negative meanings and are usually used to express a story or event. Words with negative or harsh feelings can be seen in the words imprisoned, imprisoned, collapsed, killed, etc.

The Karo ethnic community has a Rakut Sitelu kinship system: Kalimbubu, Sembuyak/Kamisa, and Anak Beru. The three components of Rakut Sitelu must help, respect, or respect each other. In other words, the three groups in Rakut Sitelu must have a harmonious relationship or interaction. If this is not the case, all activities will not run smoothly. Please note that every Karo person can occupy all three groups. This means that at one time, a Karo person can be a Kalimbubu. At another time, he can be a Sembuyak / Kamisa; at another time and place, he can be a Beru Son. Therefore, there has been no influence on the wealth of rank, power, and knowledge of the three components of Rakut Sitelu, both in speech and work.

Karo is one of the Batak tribes in the highlands of North Sumatra. Other tribes are Angkola, Mandailing, Pakpak, Simalungun and Toba. Karo land covers the entire Karo region, such as Langkat, Dairi, Simalungun, South Aceh, and Deli Serdang. The area consists mostly of mountains (Sinabung and Sibayak) and plateaus. Kabanjahe is one of the pemekaran in Karo Regency, North Sumatra Province. Kabanjahe is also the capital of Tanah Karo. Another name of this district is "Tanah Karo Simalem" (Tanah Karo Indah). This traditional wedding is a bridge featuring the bride and groom from both sides of the family as people meet. One of them is the conventional Karo wedding ritual. In a normal marriage of the Karo tribe, it is known with *merga silima*, *Ujar siwaluh*, and *rakut sitelu*. The relationship of these three families played an important role in the marriage of the Karo tribe. The way to achieve this family relationship is through speech.

As for previous research conducted by Ixsir Eliya (Eliya, 2017), the focus of this study is that the author also tried to find patterns of euphemisms (glorification words) and dysphemisms (cold dishes) in Najwa's notes. Not only about word choice but also about the pattern of terms used. Euphemism and dysphemism patterns can be words, phrases, clauses, and sentences. The formula was chosen consciously according to the wishes and needs of Najwa's note writer. The method used in this study is a qualitative approach in semantic studies. The data in this study are fragments of discourse notes in the Najwa edition of *Darah Muda Daerah*. These materials go through the selection stage according to the needs of the research focus, namely. Material that is suspected to contain euphemisms and dysphemisms. The method of data collection in this study is the appearance method. The results of this study suggest that euphemisms are more important than dysphemisms. Using words with euphemistic meanings seems to weaken what the editors of *Note Najwa* want to say.

Sylvie Meiliana's next research focuses on the form of language, speech actors, and the function of the oral tradition of *Cakap Lumati* in traditional marriage ceremonies of the Karo people. The research approach used in this study is qualitative descriptive research using data analysis methods (content analysis). The source of the research material was the oral speech of *Cakap Lumat* at the Karo traditional marriage ceremony in Tongkoh Hamlet, Dolat Rakyat Village, Dolat Rakyat District, with key informant Nande Beru Tarigan. Data collection using recording and transcription techniques. Content analysis techniques with flow models are used to analyze data. The results of this study are as follows: First, Kakapu Rumat's speech was delivered by Kalimbubu, Kamisa, and Anak Vel, who deserved social status. Secondly, the verbal form of Kakapu Rumat consists of parables and similarities. Third, the Axe of Moss serves as a saying, prayer, affirmation, praise, and advice.

Furthermore, Julita Veronica Supit, in this study researchers focused on the forms and differences between euphemisms in English and Tontemboan. This study used a descriptive method, which was carried out with

the following steps: preparation, data collection, and data analysis (Julita Veronica Supit, 2019). The results of this study show that the form of euphemisms in the Tontemboan language emphasizes a word or sentence more than the form of euphemisms in English. The interest of researchers in researching the pattern of euphemisms in the Karo language in traditional ceremonies is because the language used in performing a conventional ritual must be done well and well by the culture that has been adopted, but at this time, most people, especially teenagers who have begun not to preserve the euphemism language that previous people often used. There are even some teenagers who do not know what euphemism is, so researchers are interested in raising the title.

The problem identified in this study is that, for example, Karo youth and adolescents now increasingly do not understand or master euphemisms in the language used in traditional Karo marriages. The formulation of the problem in this study is; What is the euphemism pattern in the Karo language at the conventional marriage ceremony?; Why should the euphemism be used in conversation at the traditional Karo marriage ceremony?; What is the frequency of euphemism themes in the Karo language at traditional marriage ceremonies? The objectives to be achieved of this study are; Describe the euphemism pattern of conventional marriage ceremonies of the Karo tribe, To describe the euphemism it must be used in conversation at the traditional marriage ceremony of the Karo tribe, To describe the frequency of euphemism themes in Karo language at conventional marriage ceremonies. The limiter of this problem is the Karo Gugung community or Kabanjahe Area and the surrounding environment because this area is considered an area that uses the common Karo language (Neutral).

Method

The approach to this research is descriptive with a qualitative approach. This approach is based on social phenomena, specifically descriptive data, i.e., language analyzed based on context and translated into words or sentences. The qualitative analysis focuses on meaning, description, and construction in word forms rather than numbers (Mahsun, 2007). The method in this study is descriptive. To describe Carolingian euphemisms in traditional ceremonies. The illustrative process is one technique for revealing existing linguistic facts or is an empirical phenomenon that produces data as it is (Sudaryanto, 2015). Its purpose is to describe the research systematically, factually, and appropriately about the facts studied in the euphemistic model of Carolingian indigenous ceremonies.

The method used in this study is ethnographic. Ethnography is a theoretical-empirical approach that provides in-depth descriptions and cultural analysis based on in-depth fieldwork. The purpose of ethnographic research is to provide a comprehensive picture of the subject. Ethnographic design is a quality research technique used to describe and analyze different cultural groups and explain the behaviors, beliefs, and language used by a group of people and evolving (Creswell, 2012). The study began in January-May 2022. The place is in Kabanjahe and the surrounding areas.

The study subjects were Karo traditional figures, Karo ceremonies, and 5 (five) other people. The object of this study is the euphemisms used by characters in conventional marriage ceremonies in Kabanjahe City, Kabanjahe District, Karo Regency. The main tool of this research is the researcher, who descends to the location of the effort to collect by making observations, interviews, and document studies. In this case, the researcher took a personal approach, meaning that during the research process, more contact with the community around the research location, namely the city of Kabanjahe, Karo Regency.

In line with this qualitative/naturalistic research tool, "naturalistic research has no choice but to make humans the main research tool." The reason is that everything does not yet have a definite form. In research, everything has not been developed. In this uncertain and unclear situation, the researcher must take care of the problem (Nasution, 2003). Data collection is a way to get the data and information researchers need. The procedure are: (1) Participant Observation, this technique participants use Listening and Speaking Interaction (SLC) to collect results in the study. Researchers use mobile phones to record resource persons' speakers in applying to record. (2) Interview, another data collection method is the interview technique, where questions are asked directly to the tested person. Before conducting interviews, researchers prepare detailed and structured questions to ask community leaders. (3) Documentation, Documentation is "a way of finding information relating to variable data. A document is a tool for me where the collected papers are inventoried and then analyzed (Suharsimi, 2016)

This descriptive research technique is used for data analysis. The purpose of imaging technology is to collect information about phenomena objectively and as such. Such as after data collection, to know the linguistic form of euphemism, how euphemisms are referred to, and the purpose of euphemisms. Data analysis

is carried out by classification. The information is grouped according to predetermined criteria. The criteria depend on the formulation of the problem under investigation.

Results and Discussions

Euphemism Patterns in Karo Language

In general, it can be explained that the pattern of linguistic euphemisms refers to the words used, the process of expression that occurs, the context in which the statement is placed, the elements that support each other, and each piece has its contribution and influence to penetrate existing boundaries, so that expressions become taboo in the eyes of society. This is related to the fact that speech is considered taboo when communicative activity exceeds the limits set by the ancestors. Such violations may result in "loss of face" or harm to the speaker, interlocutor, or listener. However, each tribe has its model of expression in creating language taboos. In this context, the taboo patterns of the Karo language that include achievement, indexicality, and participation are outlined below.

In the Karo language society, some items influence various factors, e.g., ethics in speech and action, Karo religion, and philosophy. These elements influence appearance and communication because they have implied rules that can be applied by the Karo language community properly and correctly. Ethics of speaking at a marriage ceremony, of course, a person gives moral values, standards, and politeness to guide people properly and correctly in associating and communicating, because if someone says *Naso Suman* or is rude to sensitive parts such as vital organs, he is considered a *Dang Maradat* person or he has no moral value.

Of course, there is a concern in Karo society that one day, these values will disappear, and society could fall into chaos because they cannot set an example, submit to and respect each other. Therefore, it must be preserved from generation to generation by socio-cultural values so as not to damage good systemic relations between close relatives and even family members and the general public. Culture is a way of life that develops and is owned by a group of people and passed on from generation to generation. Culture is formed based on many difficult structures, including religious systems, customs, language, tools, politics, clothing, art, and historical heritage. Cultural values create the state of society, usually written, oral, and moving sources. A community is a group of people who are organized in life and work together in a future target. Thus society has a mutually dominating organization in life. In the process of marriage customs of the Batak Karo tribe, for example, language plays an important role from the beginning of the traditional wedding ceremony to the completion of the wedding party. *Pedah-pedal* is a word or phrase spoken/reproduced by both parties of the bride and groom to the parents of the bride and groom in a traditional Karo marriage ceremony in which there are teachings or advice.

To carry out the traditional wedding ceremony of the Karo tribe, *Anak Beru* is essential. Here *Anak Beru* must be able to speak well according to the speech of carrying out Karo customs at the wedding. Linguistic politeness in greeting stories, courteousness in language when speaking, question and answer, politeness in language in speech asking, etiquette in the language in speech validate, courtesy in the language in praise, refinement in the language in speech.

This phenomenon of speech leads us to the conclusion that the use of euphemisms in speech is used for two specific desires, to minimize situations that are not liked and to increase the power of the word itself in the hope that it will sound more polite, more respectful to please the speech partner. If examined more deeply, it turns out that using euphemisms or pseudo-euphemisms seems to be a form of development of the derogatory style of speech. Euphemisms have a humanitarian attitude because they want to avoid hurting or offending people. A person can avoid using abusive, vulgar, and unkind language as a choice of address. Euphemisms are gestures in non-offensive or subtle expressions that replace offensive gestures. Now, euphemism jargon can be used everywhere, anywhere, and in any realm.

In everyday speech, some Bugis people still use addresses as euphemisms. In semantic science, the role of euphemisms is vital. Euphemisms are the cause of changing the meaning of words. A word about it is considered uncommon or tabooed as far as possible, avoided, and not used. Still, it replaces it with another word deemed to have the same meaning but a more distinct sense of value or courtesy. The style of speech is found in many forms. Taboo subjects are very different, such as questions about religion, culture and politics, sex, death, bodily functions, etc.

Forms of social euphemism can also be classified according to antonymy, that is, changes in meaning to be more subtle based on words with substances that are opposite the word to which they refer. From some data, the phrase *makonjakkonjak* 'ugly' and the word *Masempo* 'cheap' are forms of social euphemisms widely used by Bugis speakers. This form of colonial euphemism is used with an achievement related to belief, let alone the actual concept, because it has its risks, especially for those affected. Like when a beautiful and cute child is

called *ma.konja.k-konja.k*. *Makonjakkonjak* comes from the word *konja.k* meaning 'ugly.' The use of the word *Makonjak* as an antonym of the word 'beautiful' is used with two purposes: showing praise and obeying a taboo so as not to carry out tragedy against the object of praise. Comments that contain their true meaning and experience euphemization have a major effect on creating good human relations and solidarity with the community and the local cultural environment. It is only when the use of euphemistic words becomes so heavy, and the true meaning of the language user is obscured, or deliberately obscured, that people forget that there are other hidden meanings.

Euphemisms in Conversation at Karo Traditional Ceremonies

Euphemisms are another (alternative) expression that is unpleasant, offensive, insulting, or something unpleasant. This is a sociolinguistic study of euphemistic words and phrases in the Karo language. The method used in this study is a qualitative descriptive method that aims to provide an overview/characteristics of polite words and expressions in the Karo language.

Data were collected through interviews, documentation, and observation, then analyzed using Allan and Burridge's system that classifies euphemistic types and functions. The objectives of this study are: 1) recognize euphemistic words and expressions, 2) describe the types of euphemistic words and phrases, and 3) describe the function of euphemistic words and phrases in the Karo language. The results of this study describe the existence of words and phrases in *ketupat* euphemisms. There are various types of words and phrases in *ketupat* euphemisms, namely: 1) figurative expressions, 2) metaphors, 3) circumcision, 4) surgery, 5) omissions, 6) substitutions, 7) general to specific, 8) exaggeration, 9) incomplete statements, 10) colloquial language 11) reform 12) partial wholeness. The words and phrases in diamond euphemisms are: (1). The greeting function consists of a) The name of God. b) Name according to age, gender, social background, and social activity. c) the name of the head (the male greets his wife-in-law or the female greets his husband-in-law). d) the name *Parumaen* (small). e) data name (quack). f) the name of an invisible being. g) the name of the king. h) name of bone (uncle) i) name of the animal. 2. The tasks of taboo avoidance are a) body parts, b) genitals and their functions, c) objects produced by the body and their secretions, d) diseases and injuries to the body or soul, e) death, and f) curses and ridicule.

Euphemisms include the category of good related to politeness. For example, to express a clever person used speech, we hear that grandfathers are wise. Wise people know by example. This expression is often used in traditional weddings of the Malay community in Langkat and can also be used elsewhere. Euphemisms fall into the bad category, which are euphemisms that manipulate their true meaning and are political. Euphemisms are not necessarily to replace words that mean taboo. However, euphemisms relate more to the concept of culture embraced by a group of people. Allan and Burridge divide the euphemism into several things, they are: Body parts, Body function, Sex, Disapproval, Anger, Hate, Disease, Death, Fear, God and Lust (Battistella et al., 1993).

Euphemisms in society's main function are avoiding taboos or disrespectfulness during communication. Taboo is a form of unwritten prohibition not to use certain inappropriate words amid culture. Taboo words are usually smells of sex, which relates to body parts that must be covered, indicating something disgusting, dirty, or rude.

The bridal handover ceremony is a ceremony that is carried out before the groom's delivery family group returns to their respective homes. At the ceremony, the bride sits beside her husband on a rug or long cloth in front of the aisle. The groom's family first delivers this ceremony as words of handover. Furthermore, those representing the bride's family welcomed the expression of surrender. Words such as advice or admonition are given using rhymes.

Juxtaposed means being aligned side by side with other objects or objects. In this expression, the word paired is a form of euphemism that means to be married to someone else. The use of the expression is said to have a good taste value and sounds more subtle. Apart from that, being paired or accompanied means that the bride and groom, after marriage, are expected to try to be a faithful companion for their spouse.

The expression in the sentence of new blood, a pile of areca nut, has the same meaning as that of a new year of corn. Both expressed the meaning of young age who did not have much experience in this life. Let you look at the rice groves, beautiful good ethics, the more it contains, the more it ducks to the earth, don't get tired of being respectful to insane. The expression of those statement is intended to advise the bride and groom using subtle language. This expression uses a parable by likening an object as if it can act like a human being. The phrase illustrates that the bride and groom living in the household should also pay attention to others around them who may need their helping hand.

Meaning can be distinguished from two possibilities: lexical meaning and grammatical meaning. Linguistic meaning is the meaning of a lexicon or word that stands alone, is not in context, or is out of context. Some say that lexical meaning is the corresponding meaning in the dictionary. Linguistic meaning is the meaning that arises due to grammatical events. Other elements in grammatical units recognize the grammatical meaning. If the other team is context, the grammatical meaning is called contextual meaning. In that context, the word backward, for example, no longer means "to go backward" but can tell to go to defecate or urinate. Grammatical meaning applies not only to lexical words or elements but also to morphemes. Grammatical meaning can also be semantic relationships between elements.

A word can be used straightforwardly, and it can also be used figuratively. In other words, a word can have a straightforward and symbolic meaning. The symbolic meaning arises because there is a relationship of similarity or similarity. A person who likes to lie and deceive others is called a "snake" because his words are considered evil, and his slippery nature is good at evasion. In this explanation, linguistic markers (linguistic markers) are used as evidence or reasons why an expression is grouped in the form of a certain type of euphemism.

It is undeniable that the use of euphemisms in language exists in almost all ethnic groups in the world. Its use is increasingly expanding into various areas of life and professions in our society. Euphemisms that are part of language politeness are important to maintain relationships with friends, work partners, relatives, and superiors. The use of euphemisms in language can be identified from the use of certain words in communication. The right choice of words or diction marks the use of euphemisms in each field of profession and life activity (Pirmasari, 2019).

The Frequency of Euphemism Themes in Karo Language

Data found by researchers to measure the theme of euphemisms in the Karo language, which is often used in marriage customs, expressions containing euphemisms can be seen below based on Malay. The words that have euphemisms in traditional marriage ceremonies are as follows: "*Sentabi rikutken jari sepuluh, tetaplah kita ipasu pasu Tuhan, maka tetap iberekenNa pasu pasuna man banta*" (gone is the darkness of light. Save us from now and the future.) The euphemism of the Karo language in the ceremony is side-by-side. *Bujur dingan mejuah juah, ibas enggo menahang nahendu reh ndahi kerja kami enda. Tuhan lah siersemulih man bandi kerina* (By the favor of the father/mother/mother who has been present to facilitate the steps to fulfill the call of this convention). At the same time, the form of expression is Circumlocution.

Next, "*I alo alo kami kam kerina alu keriahen ukur, janeh tetaplah kam kerina ipasu pasu Tuhan, simpar kerina rejekindu*" (With a clear face, we greet with a pure heart we greet us waiting with open chests), in this greeting is an exaggeration. It is undeniable that the use of euphemisms in the language is found in almost every corner of the nation. Its benefits are increasingly spreading across the different aspects in which our society lives. Euphemism, one of the politeness of language, is important in maintaining relationships with friends, colleagues, relatives, and superiors. Euphemisms in speech can be recognized by using certain words in interaction. The right choice of words or diction marks the use of euphemisms in each profession and life activity field.

The study of euphemisms can describe various uses of word meanings related to the cultural tendencies of modern society in general. Changes in a community can also be known from the frequency of use of certain words in everyday life. The emergence of new meanings in language, especially those generated by print mass media, indicates a change in the value system in language that is closely related to the culture of the people who speak it. Avoiding language taboos and using euphemisms in communication is a form of language politeness.

Euphemisms are other (alternative) expressions that are unpleasant, offensive, insulting, or something unpleasant. This research is a pragmatic study of euphemistic words and phrases in the Karo language. The method used in this study is a qualitative descriptive method, which is to describe/the nature of polite words and phrases in the Karo language. Data were collected by interviewing, documentation, and observation techniques, then analyzed using Allan and Burridge's frame of mind in grouping euphemism types and functions.

Conclusions

Euphemism patterns in the Karo language are often found in marriage ceremonies in Karo. Marriages are known as "perjabun." Erjabu means marriage or marriage, and perjabun implies marriage. The tradition of ushering in the groom, euphemisms in the side-by-side ceremony, euphemisms in the expression of the door blow, and plain flour. In the euphemism of a conversation at a traditional Karo wedding in a chat, there are

several expressions contained in the form of euphemisms in the marriage ceremony, such as the activity from the bridegroom to the bride "*Senang ras mesera, ras lah kam duana*" is a class of euphemisms to use idioms to perfect speech, speech that contains euphemisms in the flour ceremony, "*Sentabi dingan mehamat, Ersumekkah kami man bandu kerina, Rikut nembah jari sepuluh, Sekula serasi, Embarindu kami,*" and so on. The frequency of euphemism themes contained in the Karo language that four forms, namely the ceremony of escorting the groom, there are two data with a percentage of 50%, the second form of plain flour ceremony there are seven data with a rate of 90%, then the side-by-side ceremony there are three data with a percentage of 25%, and in the face-to-face rice masks ceremony there is one data with a rate of 25%.

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