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Euphemism in Article Online on *Konsultasi Syariah*

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ABSTRACT

The objective of this study is to explain the reason of using euphemism in religious language especially in article on *Konsultasi Syariah*. The research methodology used in the research is qualitative research design. The data were analyzed by using interactive model of qualitative data management and analysis namely data collection, data condensation, data display and verification and conclusion. The findings of this study revealed that the reasons of writer used euphemism especially in religious language tot only to make fear but also avoid taboo words, to show respect and to avoid uncomfortable feelings. The conclusion is euphemism that used on *Konsultasi Syariah* are in Arabic language and the most dominant used for taboo words

Keywords: Euphemism, Religious Language, Article, Online

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INTRODUCTION

Euphemism is a word or an expression which is delicate and inoffensive and is used to replace or cover a term that seems to be either taboo, too harsh or simply inappropriate for a given conversational exchange and is the substitution of a more pleasant or less direct word for an unpleasant or distasteful one. By using euphemism, we can make more polite statement, so, it will not make others fell unpleasant because the language conveyed has been

smoothen. For example; we often choose the word 'restroom' for saying 'bathroom' or 'pass away' for saying 'dead'. In Indonesia euphemism, the word *buta* is euphemized as *tunanetra*.

Allan and Burridge (1991) argues that a euphemism is an expression intended by the speaker to be less offensive, disturbing, or troubling to the listener than the word or phrase it replaces. Ovidu (2008) stated that in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear. Since the bans have a social character, the use and impact of euphemisms is linked to the social level, the domination relationship with other social circles of the individual and the social group. Thus, typically, a euphemistic term at a certain social level can be vulgar in another register or social level. Also, as the language evolves alongside the society, one of the effects of using this route is the mitigation (to extinction sometimes) of the consciousness that, indirectly, a ban is violated.

Konsultasi Syariah is a form for moeslim people to ask something that they do not know, the question is answered by Ulamas based on Holy Qur'an and hadists. In *Konsultasi Syariah* presents many chategories, Example about: marriage life, Aqidah, Halal and Haram, Adzan, Firqoh and many more.

Based on theory Allan and Burridge (1991) expectation, reality and gap can be taken as a discussion. The expectation from the theory euphemism is an expression intended by the speaker to be less offensive, disturbing, or troubling to the listener than the word or phrase it replaces. The expectation is euphemism that used in religion language is a word or an expression which is delicate and inoffensive and is used to replace or cover a term that seems to be either taboo, too harsh or simply inappropriate for a given conversational exchange and is the substitution of a more pleasant or less direct word for an unpleasant or distasteful one but according to Ovidu (2008) in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear. So to realize that Ovidu's statement, the researcher add the preliminary data.

The following preliminary data found by the researcher on the website *Konsultasi Syariah*:

Data 1: The Article title: *Hukum Laki-laki Memakai Pakaian Wanita untuk Pentas Seni Drama dan Karnaval* (The Law of men wearing women's clothing to art performances of Drama and Carnival). Published on: Aug 30, 2018 by Ustadz Ammi Nur Baits.

Dalam hadis dari Ibnu Abbas Radhiyallahu 'anhuma, beliau mengatakan, (In the Hadith of Ibn Abbas Radhiyallahu 'anhuma' he said)

“Allah melaknat laki-laki yang menyerupai wanita, begitu pula wanita yang menyerupai laki-laki” (HR. Ahmad 3151 dan dishahihkan Syaib al-Arnauth) ("Allah cursed **men who imitate women, as did the women who resemble men**" (HR. Ahmad and Saheeh 3151 Shu'ayb al-Arnauth)

From the bold clause in data one is a kind of euphemism because the sentence of *laki-laki yang menyerupai wanita, begitu pula wanita yang menyerupai laki-laki* (men who imitate women, as did the women who resemble men) is less offensive than word *banci* (transsexual). The sentence above is explain the question of “can men wear a women’s clothes?”, but that clause did not make fear the readers. Therefore Ovidu (2008) stated in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear is not true.

Based on that researcher added more data to conclude euphemism words in *Konsultasi Syariah* make the readers fear or just to make taboo word less offensive and divided into some types of euphemisms. Therefore the researcher conducted the study about euphemism in article from *Konsultasi Syariah*.

According to Allan and Burrige (1991) is a euphemism is an expression intended by the speaker to be less offensive, disturbing, or troubling to the listener than the word or phrase it replaces. In real life, when people meet with some unpleasant things or behaviours, they usually choose some vague expressions to avoid making bold or hurting other’s feeling, thus they choose to use euphemism. It softens the effect of what they really wish to communicate, avoiding, as much as possible, offence and conflict.

Euphemism is classified into five types (Williams 1975; Shipley 1977; Rawson 1983; Neaman & Silver 1983; Allan & Burrige 1991) as follows: Shortening. This types are divided into five, namely: abbreviation, apocoptation, shorten or omit, backformation, diminutive, omission, and clipping. b. Circumlocution. c. Remodeling. This types are divided into three, namely: phonological distortion, blending, reduplication. d. Semantic Change. This types are divide into seven, namely: semantic shift, metaphorical transfer, widening, litotes, understatement, indirection and abstraction. e. Borrowing. This types are divided into two namely: external and internal borrowing.

METHODOLOGY

This study is conducted by using descriptive qualitative research design. This research is intended to describe euphemisms that used in article online on *Konsultasi Syariah*. The

data of this research is the words that contain of euphemism that used in article online on *Konsultasi Syariah* website.

FINDINGS AND DISCUSSION

Having analyzed the data of the research, the findings are described the types that make fear the reader based on Ovidu (2008) that stated in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear. The types of euphemism that make fear is external borrowing. So not all euphemism in religious language use for fear, only some euphemism in certain types use to fear. The data taken from article or answer and question in *Konsultasi Syariah* website.

Data 1:

*Apa hukum **penjarahan** mini market ketika suasana bencana, seperti gempa dan tsunami baru-baru ini? Apakah alasan bencana membolehkan hal itu?* (What is the law of **pillage** mini markets when disasters, such as the recent earthquake and tsunami? Does the reason for disasters allow that?)

The bold word from the data above is kind of euphemism because *penjarahan* (pillage) is less offensive than *mencuri* (thieve). *Penjarahan* (pillage) is euphemism that include in widening types in semantic change because the word *mencuri* (thieve) is vivid than the word *penjarahan* (pillage). The word *penjarahan* (pillage) is a euphemism but did not make fear the reader because if someone says *penjarahan* (pillage) the listener do not fear. Therefore Ovidu (2008) stated in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear is not true.

Data 2:

إِنَّهُ لَيْسَ بِدَوَاءٍ ، وَلَكِنَّهُ دَاءٌ

“*Khamr* itu bukan obat, namun itu penyakit.” (HR. Muslim 1948) (“*Khamr* is not a medicine, but it is a disease.” (Narrated by Muslim 1948).

In Data 2: the bold word *Khamr* is a euphemism because in Indonesia the word Alcohol is a taboo word because the majority religion in Indonesia is Moeslim, for Moeslim Alcohol is Haram, thus when we said *Khamr* is less offensive than Alcohol. Because of

Khamr is Haram therefore when we said *Khamar* it can makes the hearer fear, because *Khamr* is Haram. Therefore Ovidu (2008) stated in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear is true. *Khamr* is taken from Arabic language so *Khamr* is euphemism that include in external borrowing types.

Data 3: *Bahaya Ikhtilath*

The Hazard of *Ikhtilath*

In data 3: the bold word is euphemism because is more polite than mingled between man and woman. In Moeslim *Ikhtilath* is haram has a sin so if there are some Moeslim say *Ikhtilath*, it can make fear the reader. Therefore Ovidu (2008) stated in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear is true. *Ikhtilath* is taken from Arabic language so *Ikhtilath* is euphemism that include in external borrowing types.

Data 4

Dalam hadis dari Ibnu Abbas Radhiyallahu 'anhuma, beliau mengatakan, (In the Hadith of Ibn Abbas Radhiyallahu 'anhuma ' he said).

“Allah melaknat laki-laki yang menyerupai wanita, begitu pula wanita yang menyerupai laki-laki” (HR. Ahmad 3151 dan dishahihkan Syaib al-Arnauth) (“Allah cursed men who imitate women, as did the women who resemble men” (HR. Ahmad and Saheeh 3151 Shu'ayb al-Arnauth).

From the bold in data 4 is a kind of euphemism because the sentence of *laki-laki yang menyerupai wanita, begitu pula wanita yang menyerupai laki-laki* (men who imitate women, as did the women who resemble men) is less offensive than word *banci* (transsexual). The sentence above is explain the question of “can men wear a women’s clothes?”, but that clause did not make fear the readers. Therefore Ovidu (2008) stated in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear is not true. The types of euphemism is circumlocution, because the words *laki-laki yang menyerupai wanita, begitu pula wanita yang menyerupai laki-laki* have more letters and syllables than the offensive word *banci*.

CONCLUSION

In this research can be conclude that in Indonesia euphemism, especially for ‘*buta huruf*’ called as *tunanetra*. The use of euphemism is to express the offensive word from it takes place. Since the bans have social character, the use and impact of euphemisms is linked to the social level and circle. The use of euphemism from the perspective of religion is covered the word seems to be taboo, too harsh or simply inappropriate for a given conversation exchange. In the religion language, the use of euphemism is not necessarily due to modesty, but to fear.

In religion language for *Konsultasi Syariah*, the dominant word that use is Arabic language because the euphemism seems taboo and replace the word into inappropriate. Therefore, the use of Arabian language is better and comfort for the conversation especially in *Konsultasi Syariah*.

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