

## SURVIVAL LANGUAGE OF TEENAGERS IN COASTAL FAMILIES IN SANDI VILLAGE, WAKATOBI DISTRICT

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| Article Info  | Abstract   |
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| <b>Article History</b><br>Received: October 2023<br>Revised: November 2023<br>Published: January 2024   | <i>This research aims to describe the curses used by teenagers in the coastal area of Sandi Village, South Kaledupa District, Wakatobi Regency. The study is expected to contribute to the researcher's knowledge in the field of linguistics. The research data consists of utterances containing curses. The informants for this study were 15 individuals, comprising 8 females and 7 males aged between 12 to 18 years. This field research utilized a qualitative descriptive approach with data collection techniques including recording, listening, and note-taking. The study reveals that there are two forms of curses used by teenagers in Sandi Village, namely curses in the form of words and phrases. Curses used by teenagers in coastal families of Sandi Village can be categorized into three types: first, curses in the form of words, consisting of 14 words such as Pei (fool), Deppe (snub-nosed), kumbou (monitor lizard), Tajo (genitals), Kaffiri (infidel), Kajilo (cross-eyed), Dhobba (fat), Onitu (devil), Beka (cat), Jahannamu (damned), setani (devil), pogko (skink), Te saa (snake), and Te ibilisi (demon). Second, curses in the form of phrases, with 10 instances such as Mata kajilou (Your eyes are cross-eyed), Kapatuli pei (naughty fool), Usauri Kabeo-beo (extremely foolish), Kaleau (your genitals), Te ngarou (your mouth), Lengka nuyi ina (your mother's genitals), Teyi ama (your father), Botau (your bald head), Morusu koppe (skinny and bony), Morusu dao (ugly and skinny), Unimmiu (your vagina), sauri konduo (too crazy), teana harramu (illegitimate child), Lumbu nu ngaro (mouth hole). It is important to note that some words and phrases might have specific cultural or regional meanings that are crucial to understanding the context of this research.</i> |
| <b>Keywords</b><br>Shapes;<br>Curses;<br>Teenage Wakatobi;  |  |
| <b>How to cite:</b> Djamudi, N. L., Iye, R., & Abida, F. I. N. (2024). Survival Language of Teenagers in Coastal Families in Sandi Village, Wakatobi District, <i>JOLLT Journal of Languages and Language Teaching</i> , 12(1), pp. 136-152. DOI: <a href="https://dx.doi.org/10.33394/joltt.v12i1.9213">https://dx.doi.org/10.33394/joltt.v12i1.9213</a> |  |

### INTRODUCTION

Swearing or offensive language is often used by teenagers as a form of emotional expression, disappointment, or dissatisfaction when communicating with relatives, family, or people in their surroundings (Nurdiyanto & Resticka, 2021). Similar to other regions, in coastal families, swearing is often used as a form of tradition or cultural heritage that has been practiced in the community for many years. This is related to social and cultural conditions that differ from families in other areas. Additionally, the use of offensive language can also be influenced by factors such as education, religion, and social values prevailing in the local community (Kusmana, A., & Afria, R, 2018).

In the sociolinguistic perspective, offensive language can be interpreted as part of the language variations used by a certain group of people in specific situations. Offensive language can consist of words or sentences carrying negative meanings or insults towards an individual or a group (Iye, 2018). The term "offensive language" originates from "maki," which means uttering derogatory or abusive words as an outlet for anger or annoyance, among other emotions. Offensive language is often used when someone is angry, annoyed,

mocking, or insulting, with variations ranging from vulgar words, obscenities, to insulting animals as the target of the swearing.

Language variations arise due to social interactions conducted by diverse communities or groups, as speakers are not homogenous. This language variation is also caused by social status, where language functions vary as a tool for social interaction within society. A similar view is expressed by (Chaer, 2007), stating that language variation occurs not only due to heterogeneous speakers but also because of the diverse social interactions they engage in. Thus, each activity necessitates and leads to language diversity.

According to Montagu as cited in (Hanuri, 2011), offensive language is a situation and condition in an individual's environment that can trigger emotional changes. Sometimes, the emotions felt by a speaker are expressed verbally in an exaggerated manner, resulting in spontaneous verbal expressions. Intentional and unintentional swearing is frequently found in people's interactions (Nadhifa Indana Zulfa Rahman, 2019). Its occurrence varies widely, such as during arguments, jokes, mockery, sarcasm, expressions of admiration, and so on. Swearing exists not only in the Indonesian language but also in regional languages. In fact, swearing in regional languages often exceeds the amount of swearing in Indonesian.

Kisyani (2004) states that in daily conversations, offensive language emerges as a form of communication expression. Although often considered impolite, unethical, and immoral, offensive language is one of the elements of conversation. Swearing is a spontaneous expression uttered by an individual under pressure and tends to be disrespectful or impolite. Similarly, (Winarsih, 2010) asserts that swearing refers to foul words uttered by a speaker. Foul words encompass things that are inappropriate or impolite, disgraceful, filthy, disgusting, and violate decency. The use of offensive language can be understood as a form of linguistic adaptation that occurs within a community (Conceição Savio, 2016). Offensive language is often utilized as a means of emotional expression, disappointment, or dissatisfaction when communicating with the surrounding environment. However, the use of offensive language can also be influenced by social factors such as social status, gender, age, education, and social environment. For example, in certain communities, the use of offensive language might be seen as a sign of courage and masculinity in men, whereas in other communities, it could be viewed as a lack of civility and impoliteness.

Sociolinguistic studies can aid in understanding the use of offensive language and the influencing factors (Nurlatu et al., 2020). These studies can shed light on how the use of offensive language can affect social interactions and relationships among individuals in society. Several factors affect the use of offensive language within a community, including social factors, cultural factors, emotional factors, educational factors, and environmental factors. Firstly, social factors encompass social status, gender, age, education, and social environment (Yadnya & Bagus, 2022). In some communities, the use of offensive language might be perceived as a sign of bravery and masculinity in men, while in others, it may be seen as a lack of sophistication and politeness. Secondly, cultural factors such as traditions and long-standing customs within a community can influence the use of offensive language. For instance, in coastal families, offensive language is often used as a tradition or cultural heritage that has been practiced in the community for many years.

Thirdly, emotional factors such as disappointment, anger, or dissatisfaction can affect the use of offensive language (Sofie et al., 2022). Offensive language is often employed as a strong expression of emotions, especially among young people who have not yet learned to control their emotions effectively. Fourthly, educational factors play a role; an individual's level of education can influence the use of offensive language. Individuals with higher education levels tend to be more self-disciplined in their language use, while those with lower education levels might resort to offensive language more easily. Fifthly, environmental factors, such as the living environment, can also influence the use of offensive language. In

environments that are less safe or have high levels of violence, offensive language might be seen as a form of self-protection or retaliation against others perceived as harmful. These factors are interconnected and can influence each other in the use of offensive language within a community. Therefore, understanding the use of offensive language requires examining the social and cultural context surrounding it.

This research aims to comprehend the phenomenon of offensive language usage among teenage children in coastal families in Sandi Village, South Kaledupa District, Wakatobi Regency. The study provides insights into how offensive language is employed in interactions among teenage children in coastal families and the factors influencing its use. The results of this research are expected to offer valuable information for a deeper understanding of the culture and customs in the coastal areas of Sandi Village, South Kaledupa District. Additionally, it may provide recommendations for relevant parties in efforts to preserve the existing cultural values within the community. (Wijana & Rohman, 2006) explain that forms of swearing are linguistic tools needed by speakers to express displeasure and react to various phenomena that evoke such feelings. These linguistic forms can be formally categorized into three types: swearing in the form of words, phrases (groups of words), and clauses. These three linguistic forms will be projected into the language usage of teenagers residing in the coastal area of Sandi Village, South Kaledupa District, Wakatobi Regency. It is important for the researchers to clarify that the use of swearing in the coastal area of Sandi Village is not limited to moments of anger. In fact, swearing is often used even when not angry. The majority of teenagers living in the coastal area of Sandi Village tend to use swearing when they are emotional or angry. They often use animal names such as obu, beka, kadadi, kumbou, ndoke, and others. According to the regulations of the Indonesian Ministry of Health Number 25 of 2014, teenagers are individuals between the ages of 10-18 years old. Based on the problem formulation, the aim of this research is to describe the forms of swearing language among teenage children in coastal families in Sandi Village, South Kaledupa District, Wakatobi Regency.

## **RESEARCH METHOD**

### **Research Design**

This research adopts a qualitative descriptive methodology with the primary objective of comprehensively understanding various phenomena encountered by the research subjects, encompassing incidents, perceptions, motivations, actions, and other relevant aspects. The chosen qualitative approach involves the collection of non-numerical data, focusing on words, phrases, clauses, sentences, in the form of statements, and in-depth descriptions rather than statistical figures. Djajusudarman (1993) provides insight into the nature of qualitative methods, highlighting their capacity to generate descriptive data through written records derived from oral data acquired from qualified informants. As a field research endeavor, this study employs a sociolinguistic approach, wherein the researcher directly records or listens to the speech or writing of informants. The specific focus of this investigation centers on the swearing behavior exhibited by teenage children within families residing in the coastal area of Sandi Village, South Kaledupa District. This methodological choice aligns with the aim of capturing the sociolinguistic nuances and contextual intricacies surrounding the swearing behavior, allowing for a nuanced understanding of this linguistic phenomenon within the identified cultural and geographic context. Consequently, the qualitative descriptive method facilitates a holistic exploration of the subject matter, enabling a rich and detailed analysis of the swearing behavior of teenage children in the specified research setting.

### **Data and Data Sources**

The research data for this study encompasses oral communication samples or speech obtained from informants, specifically focusing on instances of swearing among teenage children within families residing in the coastal area of Sandi Village, South Kaledupa District. The primary data source comprises teenage children within families situated in this specific geographic region. A total of 15 informants, inclusive of both male and female teenagers, ranging in age from 10 to 18 years old, were selected in accordance with the guidelines outlined in the Indonesian Ministry of Health Number 25 of 2014. The selection criteria adhered to age regulations as stipulated by the Ministry of Health. The informants were identified and encountered within their natural social environments or frequented hangout spots within the research location. This approach was deemed essential to ensure the authenticity and contextual relevance of the data collected, providing an insight into the swearing behavior of teenage children as it manifests within their everyday social interactions. The careful adherence to Ministry of Health regulations and the deliberate selection of informants from diverse backgrounds within the coastal area of Sandi Village contribute to the robustness and representativeness of the data, thereby enhancing the validity of the study's findings.

### **Data Collection Techniques**

In the context of this research, several techniques were employed to systematically capture and analyze speech events involving swearing language or discourses containing profanities. The Recording Technique played a pivotal role in documenting instances of swearing language. This involved the use of audio recording devices to capture the verbal expressions of informants engaged in conversations within families residing in the coastal area of Sandi Village, South Kaledupa District. The recorded data served as a primary source for subsequent analysis, allowing for a nuanced examination of the swearing behavior of teenage children in their natural communicative settings. The Listening Technique complemented the recording method by actively involving the researcher in dialogues. Drawing inspiration from Mahsun, as cited in Watmawati (2017), the researcher assumed a dual role as both a speaker and a conversation partner during interactions with informants in the field.

The immersive approach facilitated a deeper understanding of the contextual nuances surrounding the use of swearing language. The technique aimed to capture not only the explicit instances of swearing but also the subtleties of tone, intonation, and situational cues that contribute to the communicative act of swearing. To further enrich the qualitative data collected, the Note-Taking Technique was employed during and after interactions. This involved the meticulous documentation of emotional speech data uttered by respondents, with a specific focus on instances of swearing language. Subsequently, these recorded instances were scrutinized and identified based on the forms and expressions of swearing language used. The utilization of these techniques collectively contributed to a comprehensive and nuanced analysis of the swearing behavior among teenage children in the specified research context, providing valuable insights into the communicative dynamics of profanity within the study's scope.

### **Data Analysis Technique**

Data analysis is conducted simultaneously with the data collection process, following these steps: Data Selection: Selecting recorded, observed, and noted data from the field study. This data includes swearing uttered by teenage children in families residing in the coastal area of Sandi Village, South Kaledupa District, Wakatobi Regency. Data Classification: Sorting the selected and identified data into categories based on the forms of swearing language used by teenage children in families residing in the coastal area of Sandi Village, South Kaledupa

District, Wakatobi Regency. Data Analysis: Analyzing the collected data by interpreting it and examining it deeply, referring to the theory of the types of swearing language used by teenage children in families residing in the coastal area of Sandi Village, South Kaledupa District, Wakatobi Regency. Conclusion: Drawing conclusions from the analyzed data of the types of swearing used by teenage children in families residing in the coastal area of Sandi Village, South Kaledupa District, Wakatobi Regency, based on the linguistic theory by Wijana and Rohman (2006:125) that swearing forms are linguistic means needed by speakers to express their displeasure and react to various phenomena causing such feelings. These linguistic forms can be formally categorized into three types: swearing in the form of words, phrases (groups of words), and clauses.

## RESEARCH FINDINGS AND DISCUSSION

### Research Findings

The swearing referred to in this research encompasses various forms of swearing, as described by (Wijana & Rohman, 2006), who explain that these forms are linguistic tools needed by speakers to express their displeasure and react to various phenomena that evoke such feelings. These linguistic forms can formally be categorized into three types: swearing in the form of words, phrases (groups of words), and clauses. The explanation for each form of swearing will be detailed based on the field findings collected by the researcher.

This research was conducted among teenage children in families residing in the coastal area of Sandi Village, South Kaledupa District, Wakatobi Regency, for one month. The informants included 15 teenage boys and girls aged between 10-18 years, in accordance with the Indonesian Ministry of Health Regulation Number 25 of 2014. The researcher met the informants in various locations, such as on the roadside, at hangout spots, and in people's homes. Below, the forms of swearing in the language of teenage children in families residing in the coastal area of Sandi Village, South Kaledupa District, in the Wakatobi dialect, will be outlined.

### Forms of Swearing

#### *Swearing in the Form of Words*

Swearing in the form of words can be categorized into two types: basic forms and derivative forms or compound words. Both basic and derivative forms of swearing were found in the Wakatobi dialect of Kaledupa, specifically used by teenage children in families residing in the coastal area of Sandi Village. Basic forms of swearing are monomorphemic, such as the words obu (dog), kadadi (bird), babi (pig), beka (cat), ndoke (monkey), and others. However, the researcher did not find compound words or polymorphemic swearing during the study. The explanation of these forms of swearing in words is presented in the table below, along with detailed explanations provided further below.

Table 1  
Swearing in the Form of Words by Teenage Children in Families Residing in the Coastal Area of Sandi Village, Wakatobi Regency, Kaledupa Dialect

| No | Data   | Swea Word                   | Situation |
|----|--|-----------------------------|-----------|
| 1. | Data 1: <i>Fa pei maiho karaka ai (fa bodoh kesini dulu).</i>  | <i>Pei (bodoh)</i>          | Joking    |
| 2. | Data 2: <i>oe fa deppe poolimo mencatat, ara u poolimo kuada tecatatau (oe da hidung pesek sudah mencatat, kalau sudah saya pinjam dulu).</i>                                  | <i>Deppe (hidung pesek)</i> | Joking    |
| 3. | Data 3: <i>tekumbou na ikoo atue sida atue maimo ha to fila dia. (biawak kamu ini benar, marimi kita jalan).</i>   | <i>kumbou (biawak)</i>      | Angry     |
| 4. | Data 4: <i>fa tajo anaeha kala pakendee namia fa atue kene mo bua kujumantungan. (fa kelamin perempuan kalu datang itu beri salam jangan begitu nanti saya jantungan itu).</i> | <i>Tajo (kemaluan)</i>      | Irritated |

| No  | Data   | Swea Word           | Situasion |
|-----|--|---------------------|-----------|
| 5.  | Data 5: fakaffiri maimo to inte karaka kua masigi fa nggalato paalimu karaka(fa kafri marimi dulu kita pergi ke mesjid, kita beralim dulu).                    | Kaffiri (kafir)     | Scoffed   |
| 6.  | Data 6: Mata kajilo he ara ufila atue nggala itae namia fa (Mata juling kalau engkau jalan itu, lihat orang kamu lihat juga orang).                            | Kajilo (juling)     | Said      |
| 7.  | Data 7: Oee dhobba he bara sauri manga fa ko tumamba naatue (oe gemuk he jangan terlalu makan nanti tambah itu).   | Dhobba (Gemuk)      | Scoffed   |
| 8.  | Data 8: Faonitu he uminamo alaa diumpa nohaa amo umai (fa setan he kamu dari mana saja kenapa baru datang).  | Onitu (setan)       | Scoffed   |
| 9.  | Data 9: La ana nu beka sida nasifatuu atue pokanamo alaa kene beka (La naknya kucing, sifatmu itu sudah sama saja dengan sifatnya kucing).                     | Beka (Kucing)       | Scoffed   |
| 10. | Data 10: La sifatu jahannamu sida (sifat jahanam betul).   | Jahannamu (Jahanam) | Angri     |
| 11. | Data 11: Settani naikomiu atue (setan kalian itu).   | setani (setan)      | Irritated |
| 12. | Data 13: Pandepa fila-fila mmiu mia fanamo alaa pongko (tukang jalan-jalan kalian, seperti mi parakang).   | pogko (parakang)    | Scoffed   |
| 13. | Data 14: Tesifatu nu yikomiu atue afanamo alaa sifatu nusaa (sifatnya kalian itu seperti sifatnya ular)  | Te saa (ular)       | Angry     |
| 14. | Data 15: Teibilisi sida naikomiu atue, masa pakanggala yiello aku nayi fila (Iblis betul kalian itu, masa kalian tidak panggil saya kalau kalian pergi jalan). | Te ibilisi (iblis)  | Annoyed   |

### Swearing in the Form of Phrases

There are two constructions used to form swearing phrases in the Wakatobi dialect of Kaledupa: compound words and phrases formed by combining basic words. Swearing in the form of phrases includes expressions like "matau kajilou" (your eyes are squinted), "pei kampungau" (naughty fool), "ngarou pabbisara" (your mouth is filthy), and others. The explanations for these forms of swearing in phrases are presented in the table below.

Table 2  
Swearing in the Form of Phrases Used by Teenage Children in Families Residing in the Coastal Area of Sandi Village, Wakatobi Regency

| No | Data   | Kata Makian                       | Situasi   |
|----|--|-----------------------------------|-----------|
| 1. | Data 15: Te mata kajilou sida paka u itae fa (mata julingmu itu benar kamu tidak lihat.)   | Mata kajilou (Mata julingmu)      | Annoyed   |
| 2. | Data 16: La kene kapatuli pei, maimo gara ai to inte dia topooli dia safali ai (La Teman nakal bodoh kemari saja, kita pergi sajka supaya selesai sekalian.)                           | Kapatuli pei (nakal bodoh)        | Annoyed   |
| 3. | Data 17: Usauri kabeo-beo sida naikoo atue bisa no selingkumo naporaue anneho alaa uhada fa (Kamu terlalu bodoh benar kamu itu, biar sudah dia selingkuh pacarmu kamu masih mau juga). | Usauri Kabeo-beo (bodoh sekali)   | Irritated |
| 4. | Data 18: Kaleau sida (kelaminmu betul)   | Kaleau(kelaminmu)                 | Joking    |
| 5. | Data 19: Te ngarou atue sauri pabbisara sida (Mulutmu itu terlalu banyak bicara betul).  | Te ngarou (Dia mulut mu)          | Irritated |
| 6. | Data 20: Lengka nuyi ina sida usauri tafi-tafi fa (kemaluan mamamu, betul terlalu sembarangan)   | Lengka nuyi ina (kelamin mama mu) | Joking    |
| 7. | Data21: Teyi ama sida (bapakmu betul)  | Teyi ama (bapakmu)                | Joking    |

| No  | Data   | Kata Makian                           | Situasi          |
|-----|--|---------------------------------------|------------------|
| 8.  | Data 22: <i>Kene kkila nu botau mia (Terlalu mengkilat botakmu ya)</i>   | <i>Botau (botakmu)</i>                | <i>Scoffed</i>   |
| 9.  | Data 23: <i>Morusu koppeu sida naikoo atue la (kurus pipih benar engkau itu ya).</i>   | <i>Morusu koppe (kurus kerempeng)</i> | <i>Scoffed</i>   |
| 10. | Data24: <i>Morusu dao u (kurus jelek mu).</i>  | <i>Morusu dao (kurus jelek).</i>      | <i>Scoffed</i>   |
| 11. | Data 25: <i>Teuni mmiu sida pakanggala yiello aku fa. (vaginanya kalian, kenapa tidak panggil saya).</i>   | <i>Unimmiu (vagina kalian)</i>        | <i>Annoyed</i>   |
| 12. | Data 26: <i>Sauri konduo sida naikomiu atue (terlalu gila benar kalian itu).</i>   | <i>sauri konduo (terlalu gila)</i>    | <i>Irritated</i> |
| 13. | Data 27: <i>Te ana harramu naikoo atue sida. (anak haram kamu itu benar).</i>  | <i>teana harramu. (anak haram)</i>    | <i>Angry</i>     |
| 14. | Data28: <i>Lombunu ngarou mmiu, gara-gara ku taongko mui, kuterlambatmo kua sikolaa (lubang mulutnya kalian, gara-gara saya tunggu kalian, saya terlambat ke sekolah).</i> | <i>Lombu nu ngaro (lubang mulut)</i>  | <i>Irritated</i> |

## Discussion

### *Swearing in the Form of Words*

Data 1: *Fa pei, maiho karaka ai* (Hey, idiot, come here for a moment)

In the above Data 1, it depicts the context or language situation, involving interaction between two individuals: the speaker and the listener. Due to the specific linguistic context between the two parties, the speaker addresses the listener using swearing language in the form of a greeting, calling them *pei* (idiot). To understand this swearing language as a social phenomenon, it can be explained as follows.

The use of the swearing word *pei* (idiot) in this conversation indicates a familiar context or friendly atmosphere. The swearing language emerges because the listener shows an attitude of disregard towards the speaker, prompting the speaker to address them as *pei* (idiot). The swearing word *pei* (idiot) implies a negative judgment, considering the other person as foolish. Consciously, this vocabulary of swearing should not be expressed or used, even among close friends. However, between them, in a close relationship, it might negatively affect both parties in future events. For instance, the listener might eventually feel undervalued.

Data 2: *Oee fa deppe, upoolimo mencatat. Ara upoolimo kuada te catatau ee* (Hey, flat-nosed, have you recorded it? If you have, can I borrow your notes?)

The above passage describes the linguistic context or situation where there is an interaction between two individuals, namely the speaker and the addressee. Due to the unique linguistic situation between the two parties, the speaker addresses the addressee using an insult in the form of the word "*deppe*" (snub-nosed) as a form of address. To understand this insult as a linguistic phenomenon, it will be explained below.

The use of the insult "*deppe*" (snub-nosed) in the conversation indicates a familiar context or atmosphere of the conversation. The use of this derogatory language emerges because the speaker is expressing familiarity towards the addressee. Therefore, the speaker feels that the insult "*deppe*" (snub-nosed) is considered something ordinary and acceptable between them. In reality, generally, the insult "*deppe*" (snub-nosed) is not a good term to use because it refers to a physical feature that the addressee lacks and should be respected. However, the mutual sentiment shared by both parties indicates an extraordinarily close personal relationship between the speaker and the addressee. The vocabulary of the insult "*deppe*" (snub-nosed) should not normally be expressed or used, even among close friends, except in specific situations. It could lead to negative consequences for both parties in future speech events, such as the addressee feeling disrespected if the speech situation is not conditioned properly.

Data 3: *Te kombou naikoo atue sida, maimo gara ayi to inte dia.*

(That lizard of yours is correct, let's go together.)

The above Data 3 describes a linguistic context or situation where there is an interaction between two individuals, namely the speaker and the addressee. The speaker addresses the addressee using an insult by referring to them as "*kombou*" (lizard). We understand that this insult is a phenomenon that indicates a very close personal relationship between the speaker and the addressee. Lexically, the word "*kombou*" (lizard) symbolizes a person with bad or filthy characteristics. Not everyone would accept being called a "*kombou*" (lizard). This can happen and be considered normal because the relationship between the speaker and the addressee is established in a familiar situation. Therefore, the insult "*kombou*" (lizard) can be accepted as a usual form of address, and no one feels harmed by it.

Data 4: *Fa ttajo anae ha ukala pakendee namia fana atu, kene mo boua kujumantunga.*

(This gender, why did you startle me like that, later I might get a heart attack).

In Data 4, the researcher discovered the use of the insulting term "*tajo nu yiina*" (your gender) in the sentence "*Fa ttajo anae ha ukala pakendee namia fana atu, kene mo boua kujumantunga*" (This gender, why did you startle me like that, later I might get a heart attack). The use of the insult "*tajo*" (gender) in this conversation is harsh as it relates to someone's gender, whether male or female. Examining the sentence above, it can be understood that there is a communication situation that is not harmonious between the speaker and the listener. The speaker feels annoyed because they were startled by the listener, making the speaker feel as if they are having a heart attack. This situation caused the speaker to express this insult to the listener very firmly. Therefore, it can also be explained that in this communication, it is evident that the speaker is angry with the listener due to the listener's behavior being disrespectful or impolite.

Data 5: *Fa kaffiri maimo tointe karaka kua masigi fa nggala topaallimu karaka.*

(You infidel, let's go to the mosque first, so we can pray together).

The use of the insult "*kaffiri*" (infidel) in Data 5 is harsh as it relates to the beliefs of a Muslim individual. In Islamic law, "*kaffir*" means someone who does not believe in Allah and His Prophet. Indeed, lexically, the meaning of the word "*kaffir*" is not good because it is demeaning to someone's beliefs. Examining the sentence above, it can be understood that there is a communication situation that is very friendly or harmonious between the speaker and the listener. The speaker feels no hesitation in using this insulting language towards the listener. Conversely, the listener accepts being called an infidel casually. This indicates that the emotional relationship between the two parties is very close or very friendly. This situation is what makes the use of the insult "*kaffir*" in this conversation acceptable and unquestioned for both parties, that is, between the speaker and the listener.

Data 6: *Mata kkajilo he ara ufila atue nggala itae namia fa.*

(Hey cross-eyed person, when you walk, please also look out for others).

The use of the insult "*mata kkajilo*" (cross-eyed) in the conversation of Data 6 is harsh as it relates to someone's weakness or imperfection, in this case, the listener. Examining the sentence above, it can be understood that there is a communication situation that is not harmonious between the speaker and the listener. The speaker feels upset because the listener stepped on the speaker's foot. This situation caused the speaker to express this insult "*mata kkajilo*" (cross-eyed) to the listener in a very angry or emotional manner. Therefore, it can also be explained that in this communication, it is evident that the speaker is angry with the listener due to the listener's behavior being disrespectful or impolite, namely stepping on the speaker's foot.

Data 7: *Lombu nu ssio miu, gara-gara ku taongko miu ku terlambat mo kua sikolaa.*  
(Your ass-holes, because I waited for you, I was late for school).

Data 7 contains the insult "*dhobba*" (fat) in its basic form in the Wakatobi language, specifically the Kaledupa dialect. An example sentence is "*Lombu nu ssio miu, gara-gara ku taongko miu ku terlambat mo kua sikolaa.*" (Your ass-holes, because I waited for you, I was late for school). The insult "*dhobba*" refers to excessive body weight. Generally, this insult is directed at a woman who is overweight. Clearly, the insult "*dhobba*" is an expression emotionally loaded with scorn or mockery towards the listener. This insult "*dhobba*" is understood as a common form of expression within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. However, in specific communication contexts, this insult "*dhobba*" is considered a playful expression with a humorous undertone, meant to lighten the mood of the conversation.

Data 8: *Faonitu he uminamo alaa diumpa nohaa amo umai.*  
(Hey devil, where have you been, why did you just arrive?).

In Data 8, the insult "*onitu*" (devil) was found in its basic form, quoted from the conversation: "*Faonitu he uminamo alaa diumpa nohaa amo umai.*" (Hey devil, where have you been, why did you just arrive?). The insult "*onitu*" (devil) refers to someone's nature or character. Generally, this insult is directed at both men and women whose behavior is bad, rude, and disrespectful to the people around them. Clearly, the insult "*onitu*" (devil) is an expression emotionally charged with annoyance or anger towards someone's character.

The insult "*onitu*" (devil) is understood as a common expression within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. However, in specific communication contexts, this insult "*onitu*" (devil) is considered a playful expression with a humorous undertone, meant to lighten the mood of the conversation. This depends on the context and the conversation situation between the speaker and the listener. The meaning of the insult "*onitu*" (devil) used by the speaker is very negative and inappropriate if used to address or greet someone. Researchers suggest that the listener could use a more polite or appropriate language to avoid causing offense.

Data 9: *La ana nu beka sida nasifatuu atue pokanamo alaa kene beka.*  
(You kitten's child, your behavior is just like a cat's).

In Data 9, the insult "*beka*" (cat) in its basic form was found, quoted from the conversation: "*La ana nu beka sida te sifatu atue pokanamo alaa kene sifatu nu beka.*" (You kitten's child, your behavior is just like a cat's). The insult "*beka*" (cat) refers to someone's nature or character that is unacceptable, rude, or bad. The insult "*beka*" (cat) is directed at both men and women whose behavior includes stealing, being rude, and disrespectful to the people around them. Clearly, the insult "*beka*" (cat) is an expression of scorn, mockery, annoyance, or anger towards someone's character that is unacceptable.

Similar to the previous case, the insult "*beka*" (cat) is understood as a common expression within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. However, in specific communication contexts, this insult "*beka*" (cat) is considered a playful expression with a humorous undertone, meant to lighten the mood of the conversation. This depends on the context and the conversation situation between the speaker and the listener. The meaning of the insult "*beka*" (cat) used by the speaker is very negative and inappropriate if used to address or greet someone. Researchers suggest that the listener could use a more polite or appropriate language to avoid causing offense.

Data 10: *La sifatu jahannamu sida.*

(Your behavior is truly evil).

In Data 10, the insult "*jahannamu*" (evil) was found in its basic form, quoted from the conversation: "*La sifatu jahannamu sida.*" (Your behavior is truly evil). The insult "*jahannamu*" (evil) refers to someone's nature or character that is unacceptable, rude, or bad, commonly known as evil. This insult is directed at both men and women whose behavior is not good or evil towards the people around them. The insult "*jahannamu*" (evil) is an expression emotionally charged with mockery, annoyance, or anger towards someone's character that is unacceptable, that is, evil.

The insult "*jahannamu*" (evil) is understood as a common expression within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. However, in specific communication contexts, this insult "*jahannamu*" (evil) is considered a playful expression with a humorous undertone, meant to lighten the mood of the conversation. This depends on the context and the conversation situation between the speaker and the listener. The meaning of the insult "*jahannamu*" (evil) used by the speaker is very negative and inappropriate if used carelessly to address or greet someone. Researchers suggest that the listener could use a more polite or appropriate language to avoid causing offense.

Data 11: *Settani naikomiu atue.*

(Your devil is there).

In Data 11, the researcher found the insult "*settani*" (devil) in its basic form in the Wakatobi language, specifically the Kaledupa dialect. The insult is quoted in the sentence "*Settani naikomiu atue*" (Your devil is there). The insult "*settani*" (devil) refers to the character of a devil. This insult is expressed by the speaker due to annoyance or anger caused by the listener's behavior, which is considered disrespectful and can be likened to devilish traits.

Similar to previous cases, the insult "*settani*" (devil) is understood as a common expression within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. In specific communication contexts, this insult "*settani*" (devil) is considered a playful expression with a humorous undertone, meant to lighten the mood of the conversation. This depends on the context and the conversation situation between the speaker and the listener. Researchers suggest that the listener could use a more polite, more acceptable, or more appropriate language to avoid causing offense.

Data 12: *Pandepa fila-fila mmiu mia fanamo alaa pongko.*

(Your wandering behavior, like a parakang).

In Data 12, the insult "*pogko*" (parakang) was found in its basic form, quoted from the conversation: "*Pandepa fila-fila mmiu mia fanamo alaa pongko.*" (Your wandering behavior, like a parakang). The insult "*pogko*" (parakang) refers to the character of a devil. This insult is expressed by the speaker due to annoyance or anger caused by the listener's behavior, which is considered disrespectful and can be likened to devilish traits.

Similar to previous cases, the insult "*pogko*" (parakang) is understood as a common expression within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. In specific communication contexts, this insult "*pogko*" (parakang) is considered a playful expression with a humorous undertone, meant to lighten the mood of the conversation. This depends on the context and the conversation situation between the speaker and the listener. Researchers suggest that the listener could use a more polite, more acceptable, or more appropriate language to avoid causing offense.

Data 13: *Tesifatu nu yikomiu atue afanamo alaa sifatu nusaa.*

(Your behavior is like that of a snake).

Data 13, the insult "*Te saa*" (snake) in its basic form was found in the Wakatobi language, specifically the Kaledupa dialect. The insult is quoted in the sentence "*Tesifatu nu yikomiu atue afanamo alaa sifatu nusaa.*" (Your behavior is like that of a snake). The insult "*Te saa*" (snake) refers to the character of an animal called a snake. This insult is expressed by the speaker due to annoyance or anger caused by the listener's behavior, which is considered disrespectful and can be likened to snake-like traits. Similar to previous cases, the insult "*Te saa*" (snake) is understood as a common expression within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. In specific communication contexts, this insult "*Te saa*" (snake) is considered a playful expression with a humorous undertone, meant to lighten the mood of the conversation. This depends on the context and the conversation situation between the speaker and the listener. Researchers suggest that the listener could use a more polite, more acceptable, or more appropriate language to avoid causing offense.

Data 14: *Teibilisi sida naikomiu atue, masa pakanggala yiello aku nayi fila.*

(You are truly devils, how come you didn't call me when you went out).

Data 14, the insult "*Te ibilisi*" (devil) in its basic form was found in the Wakatobi language, specifically the Kaledupa dialect. The insult is quoted in the sentence "*Teibilisi sida naikomiu atue, masa pakanggala yiello aku nayi fila.*" (You are truly devils, how come you didn't call me when you went out). The insult "*Te ibilisi*" (devil) refers to the character of a devil. This insult is expressed by the speaker due to annoyance or anger caused by the listener's behavior, which is considered disrespectful and can be likened to devilish traits. Similar to previous cases, the insult "*Te ibilisi*" (devil) is understood as a common expression within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. In specific communication contexts, this insult "*Te ibilisi*" (devil) is considered a playful expression with a humorous undertone, meant to lighten the mood of the conversation. This depends on the context and the conversation situation between the speaker and the listener. Researchers suggest that the listener could use a more polite, more acceptable, or more appropriate language to avoid causing offense.

### ***Insult in Phrasal Form***

Data 15: *Te mata kajilou sida paka u itae fa*

(His/her crossed eyes, you indeed don't see.)

In Data 15, the researcher found the insulting phrase "*Te mata kajilou*" (His/her crossed eyes) quoted in the sentence "*Te mata kajilou sida paka u itae fa*" (His/her crossed eyes, you indeed don't see). The insulting phrase "*Te mata kajilou*" (His/her crossed eyes) refers to the condition of the listener's eyesight. In this case, the expression of this insulting phrase touches upon the negative condition of the listener's eyes, specifically crossed eyes. Generally, addressing someone in this manner is categorized as inappropriate or unacceptable because it pertains to someone else's flaw or imperfection, especially in public settings. The intended meaning is frustration because what the speaker expects is not being realized by the listener. In this context, what the speaker desires is violated by how the listener addresses or steps on what the speaker is concerned about, leading to a feeling of annoyance. In other words, the phrase "*Te mata kajilou*" (His/her crossed eyes) is directed at a listener who is not sensitive to their surroundings.

The insulting phrase "*Te mata kajilou*" (His/her crossed eyes) is already understood and considered common as an expression used in communication within the local social and cultural environment, specifically among the coastal communities in the village of Sandi.

However, in the context of social and cultural communication within the research setting, this phrase is considered a playful expression with a humorous tone to liven up the conversation. This depends on the context and the conversation situation between the speaker and the listener. The meaning of the insulting phrase "*Te mata kajilou*" (His/her crossed eyes) used by the speaker is highly inappropriate and unacceptable if used casually to address or greet someone. The researcher suggests that the listener could use language, greetings, and expressions that are more polite or appropriate to avoid causing offense.

Data 16: *La kene kapatuli pei, maimo gara ai to inte dia topooli dia safali ai.*

(Hey, you naughty fool, come here, let's go so we can finish this.)

Data 16, the researcher found the insulting phrase "*kapatuli pei*" (naughty fool) quoted in the sentence "*La kene kapatuli pei, maimo gara ai to inte dia topooli dia safali ai*" (Hey, you naughty fool, come here, let's go so we can finish this). The insulting phrase "*kapatuli pei*" (naughty fool) refers to the behavior of the listener. In this case, the expression of this insulting phrase stems from the speaker's frustration with the listener's mischievous and foolish behavior. Generally, addressing someone in this manner is considered inappropriate or unacceptable because it pertains to someone else's flaws, in this case, the negative behavior and intelligence of the listener. The communication situation described by the sentence aims to convey the speaker's irritation towards the listener.

The insulting phrase "*kapatuli pei*" (naughty fool) is already understood and considered common as an expression used in communication within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. However, in the context of social and cultural communication within the research setting, the use of the insulting phrase "*kapatuli pei*" (naughty fool) is considered a playful expression with a humorous tone to liven up the conversation. This depends on the context and the conversation situation between the speaker and the listener. The researcher suggests that the listener could use language, greetings, and expressions that are more polite or appropriate to avoid causing offense.

Data 17: *Usauri kabeo-beo sida naikoo atue bisa no selingkumo naporaeu anneho alaa uhada fa.*

(You are incredibly stupid, it's true, even though your lover has cheated on you, you still want to continue.)

In Data 17, the researcher found the insulting phrase "*Sauri Kabeo-beo*" (extremely stupid) quoted in the sentence "*Usauri kabeo-beo sida naikoo atue bisa no selingkumo naporaeu anneho alaa uhada fa*" (You are incredibly stupid, it's true, even though your lover has cheated on you, you still want to continue). The insulting phrase "*Sauri Kabeo-beo*" (extremely stupid) refers to the intelligence of the listener. In this case, the expression of this insulting phrase arises from the speaker's frustration with the listener's stupidity. Generally, addressing someone in this manner is considered inappropriate or unacceptable because it pertains to someone else's intelligence, which leads to the listener's inappropriate behavior. The communication situation described by the sentence aims to convey the speaker's annoyance and frustration towards the listener's attitude and behavior regarding their lover.

The insulting phrase "*Sauri Kabeo-beo*" (extremely stupid) is already understood and considered common as an expression used in communication within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. However, in the context of social and cultural communication within the research setting, the use of the insulting phrase "*Sauri Kabeo-beo*" (extremely stupid) is considered a playful expression with a humorous tone to liven up the conversation. This depends on the context and the conversation situation between the speaker and the listener. The researcher suggests

that the listener could use language, greetings, and expressions that are more polite or appropriate to avoid causing offense.

Data 18: *Kalea u sida*  
(Your genitals are real.)

In Data 18, the researcher found the phrase "*Kalea u*" (your genitals) quoted in the sentence "*Kalea u sida*" (Your genitals are real). The insulting phrase "*Kalea u*" (your genitals) contains a playful tone between the speaker and the listener. In this case, the expression of this insulting phrase arises from a relaxed and familiar communication situation between the two parties, the speaker and the listener. In terms of meaning, addressing someone in this manner is generally considered inappropriate or unacceptable because it involves the listener's genitals, which are obviously not suitable topics for discussion. The communication situation in the sentence depicts an emotional exchange between the speaker and the listener, where there is slight irritation but mutual understanding eventually prevails.

The insulting phrase "*Kalea u*" (your genitals) is already understood and considered common as an expression or jest in communication within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. The phrase "*Kalea u*" (your genitals) is regarded as a playful expression with a humorous tone to liven up the conversation. This depends on the context and the conversation situation between the speaker and the listener. The researcher suggests that the listener could use language, greetings, and expressions that are more polite or appropriate to avoid causing offense.

Data 19: *Te ngaro u atue sauri pabbisara sida*  
(Your mouth talks too much, it's true.)

In Data 19, the researcher found the phrase "*Te ngaro u*" (your mouth) quoted in the sentence "*Te ngaro u atue sauri pabbisara sida*" (Your mouth talks too much, it's true). The insulting phrase "*Te ngaro u*" (your mouth) refers to the character or behavior of the listener. The expression of this insulting phrase is motivated by annoyance or frustration with the listener's behavior that does not meet the speaker's expectations. Generally, addressing someone in this manner is considered inappropriate or unacceptable because it involves the listener's negative moral character.

Data 20: *Lengka nuyi ina sida, usauri tafi-tafi fa*  
(Your mother's genitals are real, you're too careless.)

In Data 20, the researcher found the phrase "*Lengka nuyi ina*" (your mother's genitals) quoted in the sentence "*Lengka nuyi ina sida, usauri tafi-tafi fa*" (Your mother's genitals are real, you're too careless). The insulting phrase "*Lengka nuyi ina*" (your mother's genitals) refers to the female genitalia and is directed at the listener. The expression of this insulting phrase is motivated by annoyance or frustration with the listener's behavior that doesn't meet the speaker's expectations, specifically careless behavior. Generally, addressing someone in this manner is considered inappropriate or unacceptable because it involves the listener's negative moral character. The insulting phrase "*Lengka nuyi ina*" (your mother's genitals) is already understood and considered common as an expression, sometimes used in jest, in communication within the local social and cultural environment, specifically among the coastal communities in the village of Sandi. Therefore, in certain communication contexts, the use of the phrase "*Lengka nuyi ina*" (your mother's genitals) is regarded as a playful expression with a humorous tone to liven up the conversation. The researcher suggests that the listener could use language, greetings, and expressions that are more polite or appropriate to avoid causing offense.

Data 21: *Teyi ama sida*  
(Your father is true.)

In Data 21, the researcher found the phrase "*Teyi ama*" (your father) quoted in the sentence "*Teyi ama sida*" (Your father is true). The insulting phrase "*Teyi ama*" (your father) refers to the listener's father and is used in a jesting manner, indicating a family relationship as the listener's father. The expression of this insulting phrase is motivated by a sense of closeness in the context of friendship, family, and other forms of intimacy. However, this expression is not only used as an insult but also commonly used in a playful manner when the speaker is annoyed or frustrated with the listener's behavior that doesn't meet the speaker's expectations. Generally, addressing someone in this manner is considered inappropriate or unacceptable because it involves the listener's negative moral character represented by their parent (father). The researcher found that in the social, cultural, and environmental context of the research, mentioning someone's parents, especially in a negative light due to their child's behavior, is highly taboo. This is particularly relevant to the coastal communities in the village of Sandi, Kaledupa Selatan District. Therefore, the use of the expression "*Teyi ama sida*" (your father is true) depends on the context and situation of the conversation between the speaker and the listener. The researcher advises the listener to use language, greetings, and expressions that are more polite or appropriate to avoid causing offense.

Data 22: *Kene kkila nu botau mia*  
(Your bald head is too shiny, huh?)

In Data 22, there is the insulting phrase "*Bota u*" (your bald head) found in the sentence "*Kene kkila nu bota u mia*" (Your bald head is too shiny, huh?). The insulting phrase "*Bota u*" (your bald head) refers to the listener's lack of hair on their head, making their scalp shine, which the speaker finds amusing. Expressing this insult is motivated by the listener's bald and shiny head, which amuses the speaker. Generally, addressing someone in this manner is considered unique, funny, and inappropriate, as it can be perceived as demeaning the listener's personality. The insulting phrase "*Bota u*" (your bald head) is understood and common as a form of teasing, mockery, or jest used in communication within the local social and cultural environment, particularly among the coastal communities in the village of Sandi. Therefore, using the insulting phrase "*Bota u*" (your bald head) in the context of casual communication is regarded as playful banter meant to liven up the conversation. However, the appropriateness of using this phrase depends on the context and the relationship between the speaker and the listener. The researcher advises the listener to use language, greetings, and expressions that are more polite or appropriate to avoid causing offense.

Data 23: *Morusu koppeu sida naikoo atue la*  
(You're really skinny, huh?)

In Data 23, the insulting phrase "*Morusu koppe*" (skinny) is found in the sentence "*Morusu koppeu sida naikoo atue la*" (You're really skinny, huh?). The insulting phrase "*Morusu koppe*" (skinny) refers to the listener's extremely thin or emaciated physical condition. The speaker expresses this insult motivated by the listener's visibly thin body. Generally, addressing someone in this manner is considered unique, amusing, and inappropriate, as it may be perceived as demeaning or mocking the listener's physical appearance. The insulting phrase "*Morusu koppe*" (skinny) is understood and common as a form of teasing, mockery, or jest used in communication within the local social and cultural environment, particularly among the coastal communities in the village of Sandi. Using the insulting phrase "*Morusu koppe*" (skinny) in the context of casual communication is regarded as playful banter meant to liven up the conversation. However, the appropriateness of using this phrase depends on the context and the relationship between the speaker and the listener.

The researcher advises the listener to use language, greetings, and expressions that are more polite or appropriate to avoid causing offense.

Data 24: *Morusu dao u*

(You're ugly and skinny.)

Data 24, the insulting phrase "*Morusu dao*" (ugly and skinny) is found in the sentence "*Morusu dao u*" (You're ugly and skinny). The insulting phrase "*Morusu dao*" (ugly and skinny) refers to the listener's extremely thin or emaciated physical condition, combined with the implication of looking unattractive. The speaker expresses this insult motivated by the listener's visibly thin, frail, and unwell appearance. Generally, addressing someone in this manner is considered inappropriate and offensive, as it may be perceived as demeaning or mocking the listener's physical appearance and overall attractiveness. In the local social and cultural context, particularly among the coastal communities in the village of Sandi, the insulting phrase "*Morusu dao*" (ugly and skinny) is understood and common as a form of teasing, mockery, or ridicule. Using the insulting phrase "*Morusu dao*" (ugly and skinny) in the context of casual communication is regarded as playful banter meant to liven up the conversation. However, the appropriateness of using this phrase depends on the context and the relationship between the speaker and the listener. The researcher advises the listener to use language, greetings, and expressions that are more polite or appropriate to avoid causing offense.

Data 25: *Teuni mmiu sida pakanggala yiello aku fa.*

(Your vaginas, why didn't you call me?)

In Data 25, the insulting phrase "*Unimmiu*" (your vaginas) is found in the sentence "*Teuni mmiu sida pakanggala yiello aku fa.*" (Your vaginas, why didn't you call me?). The insulting phrase "*Unimmiu*" (your vaginas) refers to the genitalia of the female listener. The speaker expresses this insult motivated by the listener's behavior or attitude that has angered the speaker. Generally, addressing someone in this manner is considered highly inappropriate and offensive, as it is demeaning and disrespectful towards women. In the local social and cultural context, particularly among the coastal communities in the village of Sandi, the insulting phrase "*Unimmiu*" (your vaginas) is understood, but its usage is considered extremely disrespectful and offensive. Using such an insulting phrase is not acceptable and can cause significant offense. The researcher strongly advises against using derogatory language and emphasizes the importance of using polite and respectful language in all forms of communication. It is crucial to be mindful of the impact words can have on others and to promote respectful communication in all situations.

Data 26: *Sauri konduo sida naikomiu atue*

(You are truly crazy.)

Data 26, the insulting phrase "*sauri konduo*" (truly crazy) is found in the sentence "*Sauri konduo sida naikomiu atue*" (You are truly crazy). The insulting phrase "*sauri konduo*" (truly crazy) refers to the listener's behavior or actions that are perceived as irrational or inappropriate. The speaker expresses this insult due to the listener's behavior that has irritated the speaker. Generally, addressing someone in this manner is considered inappropriate and disrespectful because it involves scolding the listener. In the local social and cultural context, particularly among the coastal communities in the village of Sandi, the insulting phrase "*sauri konduo*" (truly crazy) is understood and is sometimes used as an expression of annoyance, frustration, or mockery. However, its usage is still considered impolite and offensive. Using such language can lead to misunderstandings and conflicts. The researcher strongly advises against using derogatory language and recommends the use of polite and respectful

communication to avoid causing offense or hurt feelings. Respectful communication is essential in maintaining positive social interactions and relationships.

Data 27: *Te ana harramu naikoo atue sida*

(That illegitimate child of yours is indeed true.)

Data 27, the insulting phrase "*te ana harramu*" (that illegitimate child) is found in the sentence "*Te ana harramu naikoo atue sida*" (That illegitimate child of yours is indeed true). The insulting phrase "*te ana harramu*" (that illegitimate child) refers to the listener's child, implying that the child is born out of wedlock and is considered illegitimate. The speaker uses this insult to express annoyance or anger towards the listener's behavior. Addressing someone's child in such a manner is highly inappropriate and disrespectful, as it undermines the listener's beliefs and family values. Labeling a child as illegitimate is a sensitive and offensive topic, making such insults highly taboo. In the local social and cultural context, particularly among the coastal communities in the village of Sandi, the insulting phrase "*te ana harramu*" (that illegitimate child) is understood, but it is considered highly offensive and disrespectful. Using such derogatory language can lead to serious conflicts and strained relationships. The researcher strongly advises against using derogatory language and emphasizes the importance of respectful and polite communication to maintain positive social interactions and relationships. Respectful communication is crucial for fostering understanding and harmony within the community.

Data 28: *Lombunu ngarou mmiu, gara-gara ku taongko miu, kuterlambatmo kua sikolaa*

(Your mouths, because I waited for you, I got late for school.)

Data 28, the insulting phrase "*Lombunu ngarou mmiu*" (your mouths) is found in the sentence "*Lombunu ngarou mmiu, gara-gara ku taongko miu, kuterlambatmo kua sikolaa*" (Your mouths, because I waited for you, I got late for school). The insulting phrase "*Lombunu ngarou mmiu*" (your mouths) refers to the listener's group, implying that their talkativeness or delay caused the speaker to be late for school. The speaker uses this insult to express annoyance or frustration towards the listener's behavior. Addressing someone's mouth in such a derogatory manner is highly disrespectful, as it attacks the listener's character and intelligence. Insults related to someone's appearance or intelligence are considered offensive and can lead to conflicts. In the local social and cultural context, particularly among the coastal communities in the village of Sandi, the insulting phrase "*Lombunu ngarou mmiu*" (your mouths) is understood but is considered highly offensive and disrespectful. Using such derogatory language can lead to serious conflicts and strained relationships.

## CONCLUSION

Based on the research results and discussion above, it can be concluded that the forms of insults used by teenage children in families in the coastal village of Desa Sandi, Kecamatan Kaledupa Selatan, can be categorized into three types. First, insults in the form of single words, totaling 14 instances, such as: Pei (stupid), Deppe (snub-nosed), kumbou (monitor lizard), Tajo (genitals), Kaffiri (infidel), Kajilo (cross-eyed), Dhobba (fat), Onitu (devil), Beka (cat), Jahannamu (damnation), setani (devil), pogko (gecko), Te saa (snake), Te ibilisi (demon). Second, insults in the form of phrases, with 10 instances found, including: Mata kajilou (your eyes are cross-eyed), Kapatuli pei (naughty fool), Usauri Kabeo-beo (extremely foolish), Kaleau (your genitals), Te ngarou (your mouth), Lengka nuyi ina (your mother's genitals), Teyi ama (your father), Botau (your bald head), Morusu koppe (skinny), Morusu dao (ugly skinny), Unimmiu (your vaginas), sauri konduo (too crazy), teana harramu (bastard child), Lombu nu ngaro (hole in the mouth).

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