



A Discourse Analysis of Swearing Words in Makassar Tcg

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Abstract

Swearing is a common practice done by all the speakers of a language, to one extent or another. They have always existed in language and they are always present in our everyday conversation. Therefore, they cannot be ignored. This study is based on a discourse analysis approach. The analysis of this Makassar TCG community is based on the framework of discourse analysis which relies on data recording, data transcription, data selection, and data interpretation. The participants of this study were the Makassar TCG community of various ages. There are 8 community members as participants. The recording was done for 64 minutes. Anderson and Trudgill (2007) emphasized that swearing is an utterance of strong emotions. Findings show that community members of Makassar TCG employed various swearing words in communication.

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1. Introduction

Swearing is a frequent habit that all speakers of a language engage in to some degree. Swearwords can be harsh, unpleasant, inappropriate, or disrespectful, and they can even be deemed "poor language" at times. It is frequently claimed that it causes our language and vocabulary to decline. It isn't a matter of being correct or incorrect; the truth is that everyone uses it, and because it is a part of the language, it should be studied. It's always been a part of language, and it's always there in our daily conversations. As a result, swearing is unavoidable; swearwords are an inextricable part of our language, and they are unquestionably one of the most effective methods to relieve additional tension or anger in stressful situations. Swearwords have even been considered as a factor in stress reduction, and swearwords may be found in almost every language on the planet. (Crystal 1995:172; Ljung 1984, 11). Some languages have more swearwords than others, yet swearwords are a worldwide-phenomena. However, swearing behaviors in different languages and cultures are not homogeneous - on the contrary, they can be quite diverse.

Swearing is a linguistic activity characterized by the use of forbidden words and/or the expression of strong emotions. (Stapleton, 2010; Anderson and Trudgill 2007). Swearing isn't all the same: There have been many distinct types and kinds of swearing described. Patrick (1901) distinguished between several types of religious swearwords relating to sacred sites or holy religious subjects, which may be the origin of the term "cursing." It now separates a far wider range of swearwords based on a variety of prohibited categories. Bodily functions, body parts, sex, and religion are the most widely used taboo categories for swearing in the world (Pinker, 2007).

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However, the expression of strong emotions (swearing, but also laughing, yelling, and crying) is not equally appreciated in all cultures (Vingerhoets, 2013). This demonstrates that cursing has high expressive power, may give a sense of stress reduction, and may be used as a substitute for physical aggressiveness. Using swear words may have a big influence on listeners since it may cause a lot of strong good or negative emotions, depending on not just the scenario but also a multitude of other factors as well.

2. Purpose of the Study

The purpose of this article is to emphasize the importance of swearing as a component of the language. Swearing has both beneficial and bad consequences, depending on the situation. The purpose of this study is to emphasize the relevance of swearing words by concentrating on the Makassar TCG community's swearing phrases. The findings of this study are useful in determining the different sorts of swear words.

3. Methodology

This study is based on a discourse analysis approach. The analysis of this Makassar TCG community is based on the framework of discourse analysis which relies on data recording, data transcription, data selection, and data interpretation. McCarthy (1991, p. 6) emphasizes that discourse analysis is an integrated study of language and context. Gee (2011, p. 9) defines discourse analysis as “the study of language-in-use; the study of language at use in the world, not just to say things, but to do things. In this study, Makassar TCG community recording was transcribed into text and the texts were then interpreted into actions. The analysis of the community member expression using a discourse analysis approach is intended to find out swearing words and the types of swearing words.

The participants of this study were the Makassar TCG community of various ages. There are 8 community members. The recording was done for 64 minutes. The data were then interpreted and analyzed in the form of conversation extracts. In the extracts, relevant data were identified and discussed.

4. Discussion and Findings

Some swear phrases used by Makassar TCG community members while playing games were detected after analyzing the data from the recording. Those swearing phrases were separated into sections based on the Makassar members' facial expressions. The swear words, which comprise dysphemistic, abusive, idiomatic, emphatic, and cathartic cursing, are among the findings of this study.

4.1 Findings

4.1.1 CATHARTIC SWEARING

Extract 1

- W: A betul ini mo diganti
B: Jangan mi dipakai bang ronde satu pi itu bang
D: Kayaknya setiap tambah,
A: Betul ko, betul ko, fuck, satu setiap anu land. Anu itu? Hitam?
T: Tawwa itu tertindis
W: Keep.

Extract 1 above point out the use of cathartic swearing. W asked A, “A betul ini mo diganti”. B answered, “Jangan mi dipakai bang ronde satu pi itu bang”. D answered W, “Kayaknya setiap tambah”. Then B and D answers made A replaying by said, “Betul ko, betul ko, fuck”.

Extract 2

- A: Flying Satyr. Gain life. End phase.
W: Rest in Peace. Semua yang masuk ke graveyard di-exile
R: Aduh
A: Shit, shit, shit
R: At the end of turn exile all cards in the graveyard. Eh... semua yang masuk graveyard, exile.

Extract 2 demonstrates the use of cathartic swearing. A used his cards by saying, “Flying Satyr. Gain life. End phase. W welcomed his card and said “Rest in Peace. Semua yang masuk ke graveyard di-exile”. A responded to the situation by then said “Shit, shit, shit”.

Extract 3

- M: Nda bisa kau buka itu.
A: Iyo dih. Aduh. Salah pica Agung. Goblok.
R: Tap dulu, kerja, kasih kembali. Dua mi Arche nya, bisa kasi turun___.

In extract 3 demonstrates the use of emphatic swearing. M said “nda bisa kau buka itu”. This made A realized that he cannot continue his turn. So he swears by said “Iyo dih. Aduh. Salah pica Agung. Goblok”. Goblok is used by A to express his negative feeling.

Cathartic swearing is used when something that displeasing happens, for instance, when a person gets hurt or feels bad. Cathartic swearing is used to reveal to an audience that a person is undergoing a difficult time or is experiencing negative emotions. For instance, a person can swear by stating Aww, fuck! Damn this coffee (Pinker: 2010)

4.1.2 IDIOMATIC SWEARING

Extract 4

- R: At the end of turn exile all cards in the graveyard. Eh semua yang masuk graveyard, exile.
A: Fuck you. Fuck you.
R: Vampiric life. Kalau mati.
A: Kalau mati, tapi karena ada itu, nda bisa.

In extract 4 shows the use of idiomatic swearing. R used the card to make his rival fail by said: “At the end of turn exile all card in graveyard. Eh semua yang masuk graveyard, exile”. This made A arouse his interest with the situation so he swears by saying “Fuck you. Fuck you, Kalau mati, tapi karena ada itu, nda bisa”.

Extract 5

- R: Ayo selesaikan ini dulu.
A: Nda bisa.
W: Itu apa itu enchantment nya? Sacrifice creature, gain satu.
A: The best liar. Masih ada.
W: Eh... monggo!

In extract 5 demonstrates the use of emphatic swearing. R wants to finish the game round by saying “ayo selesaikan ini dulu”. A responded, “Nda bisa”. So he swears by said “The best liar. Masih ada”. His swears show that he arouses interest in a matter.

Extract 6

- D: Ballassi.
A: Masalahnya deck ta juga begituan baru ada begituan.
R: Memang.
A: ___ Shit! Percuma star city. Setan!
M: Seandainya spell mastery.
A: Ardio ji harapan gue.

In extract 6 points out the use of idiomatic swearing. D swears by saying “Ballassi” because he dropped the wrong card to play. A also cannot use his card so he said “Shit! Percuma star city. Setan!”. A hoped his friend helped him in the next turn.

Extract 7

- R: Tiga menit lagi, mati dia.
V: Tunggu dulu, kenapa bisa ter-exile?
W: Itu nda tau mi itu anak-anak.
A: Fuck you! Sudah, nda bisa.
W: Draw. Oke, land.

In extract 7 demonstrates the use of idiomatic swearing. R gave a sign about the other card will be an exile. V asked why the other card was exile by replying “Tunggu dulu, kenapa bisa ter-exile?”. A didn’t like the situation so he swears by said: “Fuck you! Sudah, nda bisa”. I am interested in the matter. This made W have the opportunity to make a win.

Idiomatic swearing is a type of swearing where words are used to capture a person's attention, exude coolness, or to express to peers that the person who is involved in swearing and his or her audience are in an informal setting. Examples of idiomatic swearing phrases include "fuck, man" and "hell, yeah". Idiomatic swearing is also used to arouse interest in a certain matter (Pinker, 2010).

4.1.3 EMPHATIC SWEARING

Extract 8

A: Saya dih?
R: Dadunya.
A: Iya. Fucking shitnya ini.
M: Jadi, kita sudah tau siapa yang harus diserang.
A: Bounce land.

In extract 8 indicates the use of emphatic swearing. A asked about his turn by saying, "Saya dih?". Then R answered his question, "Dadunya". A responded R by said "iya. Fucking shitnya ini". When A responded to his rival he used emphatic swearing to emphasized that he didn't like his friend's attitude.

Extract 9

M: Nassa nda ada land nya tauwa.
W: Samaji tidak ada
R: Fuck graveyard ku.
M: Mana ijonya dia?
D: Baru ada

In extract 9 points out the use of emphatic swearing. M said that R didn't have land. R lost his place. So he swears by saying "Fuck graveyard ku" to emphasize his card. The other game players, M also asked about the R card, "Mana ijonya dia?"

Emphatic swearing is used to assert emphasis about a certain issue or matter. A person can be emphatic about a point by swearing (Pinker, 2010). For instance, this food is fucking delicious and you are fucking stupid. These are two examples of emphasizing something by swearing.

4.1.4 DYSPHEMETIC SWEARING

Extract 10

W: Sudah? Sudah. Land!
T: Deck apa ini?
W: Toxic deluge.
A: Ah, shit!!! Anjing! Anjing!
W: Itu sudah turun, belum toh? Gain empat life! Exile. Sudah.

In extract 10 shows the use of dysphemistic swearing. W drops his Toxic deluge card. A didn't like that circumstance so he replied by swearing "Ah, shit!!! Anjing! Anjing!". This is a kind of dysphemistic swearing by using an animal name that metaphorically to a human.

Dysphemistic swearing is frequently employed to convey a negative message about a topic or an audience to which the swearing is aimed. By swearing you look like crap, for example, you're implying that the individual to whom the swearing words are addressed isn't particularly attractive. Dysphemistic swearing always makes the audience consider a challenging question. Dysphemistic swearing always compels a listener to think about a provocative matter or a negative matter (Pinker, 2010).

4.1.5 CURSE

Extract 11

W: Kau serang saya, hilang itu.
M: Saya bantu ko Dio.
A: **Astaghfirullah haladzim.**
D: Mana plus dua.
T: Saya bantu dengan doa.
R: Bahaya mentong.

In extract 11 features the use of curse. This is kind of swearing by using God. W gave a warning to the other game players about his card power. W said “*Kau serang saya, hilang itu*”. M replied “*saya bantu ko Dio*”. So A swears by using the curse “*Astaghfirullah haladzim*”.

Extract 12

M: *Weh, nakumpulki. Senjata Dewa. Land satu.*
W: *Itu yang kalau menyerang dapat draw satu di?*
D: *Draw satu.*
M: ***Weh, land kasian, Ya Allah. Sudah.***
T: *___Apa kau bikin di sini? Turut meramaikan.*

In extract 12 indicates the use of curse. M surprised because the other game player gathered a good card. M said “*Weh, nakumpulki. Senjata Dewa. Land satu*”. M panics and shows that his card can be used. M said “***Weh, land kasian, Ya Allah. Sudah***”.

4.1.6 ABUSIVE SWEARING

Extract 13

W: *Gara-gara kalian serang saya. Serang dia.*
N: *Susu ta dulu Bang Will.*
W: *Hah?*
R: *Susu ta Bang Will.*
W: *Oh.*
A: *Sonova bitch!*
V: *Poin satu tempat untuk peras itu susu*

In extract 13 displays the use of abusive swearing. N and R asked susu to W. Then A respond N and R by said “*sonova bitch!*”. Bitch is kind of abusive swearing to intimidate person-directed. This used sexual words. Abusive swearing is a sort of profanity meant to offend or frighten the person who is the target of the swearing. Some of the popular abusive words that are mostly used include “*fuck you*” and “*son of a bitch*” (Pinker, 2010).

5. Conclusion

In summary, community members display different types of swearing words in playing the game. The community members should be aware of the use of swearing words. Because it hasn't only literal meaning. As a result, this research needs to be expanded upon, particularly in terms of assisting community members in utilizing suitable swearing phrases in various situations. In addition, community studies must be thoroughly investigated, for example, variations in community across gender or age group, as well as other aspects. Other potential swearing words might be found and therefore the types of swearing words can be further obtained.

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