DYSPHEMISMS IN SEMANTIC, SOCIOLINGUISTIC, AND DISCOURSE ANALYSIS PERSPECTIVES

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Abstract: Dysphemism is an expression with connotations that are offensive either about the denotatum or the audience. It is used to talk about one's opponents, things one wishes to show disapproval of, and things one wishes to be seen to downgrade. The topic of dysphemism is crucial to investigate because dysphemism is the infraction of the rules of politeness that deals with the matters of face and face effects. This research uses descriptive qualitative method. The approach used in this research is library research. Data taken from taking notes and observation. This article is written to explain dysphemism in the perspective of Semantics, Sociolinguistics, and Discourse Analysis.

Keywords: Dysphemism, Politeness, Semantics, Sociolinguistics, Discourse Analysis

INTRODUCTION

Language has evolved from time to time. As a cultural product created or created by humans, language develops with variety of uses. Language is used to express ideas, thoughts, feelings, and emotions. Language, in its true sense, is the realization or representation of human thought orally.

The longer the function of language is increasing, which is used not only to maintain communication between humans, but also to insult, ridicule, humiliate, or even kill enemies. Thus, it can be seen that the function of language varies depending on the person who uses the language. This is what causes Allan and Burrdige (2009) to say that language can be used as a shield and a weapon for its users, both to embrace friends and destroy enemies.

In general, language is used as a means of communication and to build good relationships with fellow humans. According to Nababan in Masrokhin (2002, p. 3-4), language has several more specific functions, namely as a tool for cultural development, maintaining cultural continuity, and discovering the characteristics of a culture.

Language has two special roles in human life. The first is based on scale or range, and the second is based on the area of use. Based on the scale or range, it can be divided into national languages and community languages. As a national language, the function of language is as national pride, unity, official means of communication, and a symbol of a country's identity. Meanwhile, language as a community language is used by small groups of people, such as ethnic groups within a country, tribes, or sub-cultural communities as a symbol of their group identity.

Based on the realm of use, there are language functions in the realm of education, culture, and individuals. The use of language in the realm of education is a unifying tool for all students who are part of a

pluralistic. Language is an instrument for obtaining material gain, getting a job, and so on. As a cultural product, language is to value and respect society. Language as a tool for expressing reasoning is the role of language in conveying or expressing ideas, thoughts, understanding, and creating concepts with simple logic.

Based on the function of language used by individuals, namely that language is used based on the wishes of the speakers. Language is used as a tool to fulfill the desires of its speakers and to share knowledge, feelings, and thoughts with fellow human beings. Aligned with Crystal (1987, p. 10), one of the functions of language is to express emotions. Language serves as a tool to express human expressions and emotions. Language is shown when humans are angry, frustrated, afraid, or love and affection. When someone expresses affection, then that person is showing positive emotions. But when someone expresses anger or frustration, then that person is showing negative emotions. These negative emotions usually involve swearing or swearing. Here, language is also called having an ideational function.

Based on the last reason, people usually use language based on their mood. Therefore, their language is heavily influenced by these emotions. The language used can be very kind and polite, usually very bad, rude, or even impolite. Usually, the language that is affected by these emotions often cannot be controlled by the speaker.

From here, language development is not only always better from time to time. Later it can be seen that the use of language tends to deny politeness rules in language. Taboo terms, swearing, cursing, vulgar, and blasphemous (religious in nature) that should have been avoided in the past have become commonplace and are commonly practiced by today's society. Some people use it to express criticism, protest, and sneer at certain communities or groups of people. They also

use taboo or vulgar language to strengthen their statements, or even show solidarity within the scope of their community.

The use of language in the form of words, phrases, clauses, or sentences that are harsh and impolite and tends to hurt or annoy the listener or audience is called dysphemism. Dysphemism according to Allan and Burridge (1991, p. 2) is the use of offensive language as a weapon to fight or subdue an opponent or offensive language spoken to express anger and frustration.

Wijana (2008, p. 250) argues that language is created to serve human communicative needs. One of them is as a means to express various feelings experienced by speakers, such as feelings of joy, fear, disappointment, upset, sadness, and so on. In this case, Wijana stated that language is said to have an expressive function (see Holmes, 1992, p. 286; Wijana, 1997, p. 28).

Forms, References, Types, Formation, and Functions of Dysphemism

Dysphemism is an expression with connotations that are hurtful to the speaker (second person), the listener (third person), or both of them, therefore, it should be replaced with a more neutral or subtle expression. Dysphemism is used to talk about opponents, goods, or actions that are opposed by the speaker so using this dysphemism will make things worse (Allan and Burridge, 1991, p. 26).

The use of harsh words or phrases and expressions that make listeners feel annoyed, uncomfortable, and hurt is called dysphemism. Dysphemism is hurtful language and is used by speakers as a weapon to attack opponents, or to express disappointment, anger, and negative emotions (frustration). To avoid political and emotional abuse, Allan and Burridge advise speakers to choose neutral alternatives. According to Allan and Burridge, there are eight types of dysphemism:

1) Taboo terms used to hurt, ridicule, nickname, or curse, examples of organs that cause lust, or used to urinate and defecate, activities that include the above organs, substances produced above organs, death, disease, food and smell, epithets or greetings (Godhead, kinship, animal).

   Anderson in Karjalainen (2002, p. 17) added, in Western culture, taboo terms are usually derived from the following things: religion, physical and mental disabilities, prostitution, narcotics, and crime.

2) Obscene cursing and swearing. In this case, obscene swearing is considered dysphemism when using terms related to blasphemy against the name of God and obscene terms. Swearing at someone or something aims to hurt and humiliate the object being harassed, also including dysphemism. Example "Fuck you!", "Fuck! I didn't steal your stuff!"

In this case, cursing and swearing also include dysphemism because it hurts the person it is intended for. Furthermore, Swedish Linguist, Ljung (2006, p. 62-75) divides swearing into the following categories:

Table 1 Cursing Motive

Cursing Motive	Example
Religious	*"Christ", "Hell", "Damn", "Go to hell!"*
Scatological	*"Shit", "Crap"," Ass", "Asshole", "Kiss my ass!"*
Genital	*"Cock", "Dick", "Cunt"," You stupid prick!"*
Sexual	*"Fuck", "Fucker", "Fucking", "I don't give a fuck!", "Screw you!"*
Sodomy	*"Up yours!", "Up your ass!"*
Mother	*"Motherfucker", "Son of a Bitch", "Bastard"*
Prostitution	*"Whore", "Pimp"*
Masturbation	*"Wanker", "Jerk"*
Animal	*"Dirty pig", "Stupid cow"*
Death	*"Eat shit and die!"*

By the results of Wijana's research (2008), harsh words in Javanese are obtained from actions or circumstances related to talking, eating, drinking, sleeping, going, and dying. In addition, the parts of the body that are used to speak harshly are the head, eyes, mouth, legs, stomach, and butt. Furthermore, it is also obtained from a comparison of the actions performed by animals, unpleasant physical conditions, and objects that are close to their environment.

Furthermore, according to Wijana and Rohmadi (2006), references to swearing in Indonesian can be obtained from physical conditions, animals, objects, body parts, kinship, spirits, activities, professions, and appeals. While the forms of swearing in Indonesian consist of words, phrases, and clauses. Furthermore, Wijana and Rohmadi (2006) explain that substances that are often targeted for abuse are stupidity, abnormality, something condemned or prohibited by religion, bad luck, something disgusting, and something that disturbs human life.

In this case, the types of swearing presented by Montagu, namely abusive swearing, blasphemy, cursing, swearing, obscenity, and expletive are included in dysphemism. Montagu explains swearing as a verbal action that expresses aggressive feelings following feelings of deep frustration or exaggeration reflected in words or utterances that contain strong emotional associations (Indrawati, 2006, p. 23-25).

3) Comparison of humans and animals that are considered to have negative behavior.

For example: calling someone a pig because it's not polite, a snake because it's cunning or you can't be trusted, a crocodile because you like to play with women, a donkey because you're stupid, a buffalo because you're lazy.

4) Dysphemistic nicknames or greetings taken from visible physical characteristics, so that speakers are considered as if they are abnormal people. Example: *Hey Fatty! Hey, Bald!*

5) Invective using terms derived from mental abnormalities. Example: *You idiot! You're autistic! Pinhead!*

6) –IST dysphemism (racist, etc.) that serves as an insult. Example: *China! Blacks! Nigger!*

7) Terms that show ridicule or disrespect that use a tone that is not insulting to the character of the person being addressed. Example: *Slut, loser.*

Even so, there are still many dysphemistic expressions that have not been written down by Allan and Burridge, for example, dysphemistic expressions in various social media, posters, and expressions that include cyberbullying.

Broadly speaking, in terms of Allan and Burridge's theory (1991, p. 14-31), the formation of dysphemism expressions is the same as the formation of euphemism expressions, namely as follows:

1) Figurative expression, among others; metaphor, example: "*Hear the dogs howling out of the key*", flippancy or reckless speech, for example: *"You were Dead from the Git-Go!"*; remodeling, example: *"Shoots!"* from *"Shit!"* or *"Darn it!"* from *"Damn it!"*; simile, example *"But she looks like hell to me"*; irony, example: *"Well maybe I'm the faggot America."*

2) Circumlocution, for example: *"Shit out of luck"* and shortening, for example: *"fags"* for *fagots*.

3) Abbreviations, examples: *"SNAFU"* stands for *Situation Normal All Fucked Up*, *"GRID"* stands for *Gay Related Immuno-Deficiency*, and the abbreviation *"SOS"* stands for *Shit on Shingle*, and *"SOB"* stands for *Son of Bitch*.

4) Omission, censorship, or omission of all or part of the word, for example: f***, d*mn.

5) Synecdoche totem pro parte (whole for a part), for example: "*person*" for penis; and synecdoche pars pro toto (part for the whole), for example: "tits" for breasts or *"He's a prick!"*, metonymy, examples: *"Dickhead", "Fuckface".*

6) Hyperbole, for example: *"He's the rottenest bastard I ever come across"*, *"You great prick!"*, and litotes *"If you could just spare me a FEW moments of your time..."* FEW here contain a sarcastic meaning.

7) 7) Use of technical terms and jargon, for example*, terrorists, communists*, and use of everyday terms such as *"Junk"* and *"crippled"*.

8) Use of terms borrowed from other languages, for example, "*skepsel creature*" for blacks or Negroes (used for racial discrimination purposes), and "*kriechend*" for Jews (used during the NAZI era).

At the social level, language has several functions. Several languages are also used to play a role in the function of social identification in society by providing linguistic indicators, which can be used to strengthen social stratification. Language features are consciously or not used by humans, so they can show the identity of speakers and hearers so that they can become markers of their social categories and stratifications and maintain their diversity. Furthermore, Hymes in Saville-Troike (1982, p. 15-16) also states that at the level of individuals and groups that interact with each other, the functions of using language as a communication tool directly depends on the goals and desires of the users of the language.

In general, speakers have two kinds of motives for using dysphemistic expressions to discuss a particular topic. First, to insult or humiliate the image of the person being addressed. Second, to maximize the hurt or pain to the person being addressed. In this case, dysphemism is also used for several purposes, namely to show anger, frustration, dislike, contempt, ridicule, or a response to something that is not wanted and expected.

Karsana (2015, p. 149) states that the function of swearing in the Kaili language is as a tool to express emotions which include anger, annoyance, surprise, contempt or demeaning others, surprise, sense of humor, and threats or warnings.

Specifically, Laili (2005) explains the function of using dysphemism can be distinguished as follows, namely: (1) hurting the target person, (2) accusing or suing (3) refusing or denying someone or something, (4) promises or oaths (5) criticizing (6) asking questions (7) cursing or cursing (8) convincing the addressee (9) expressing indifference (10) expressing defiance.

In addition, as explained by Ljung (2006, p. 60-61), swearing containing dysphemism has the following functions:

Table 2 Cursing Function or Dysphemism

Function	Example
Exclamation of surprise or annoyed	*shit! fuck!, damn!*
Curse or anathema	*goddamn you! to hell with it!*
Insulting, insulting, or ridiculing	*your mama… your momma's so fat smaller objects orbit her!*
Harassing words	*asshole! shitface! cunt! wanker! dickhead! fuckface! motherfucker! bitch! basterd! son of a bitch!*
concluded that orthopheism and dislike	*every fucking time! life's a bitch!*
Increasing the intensity of dysphemism	*its fucking incredible! she's bloody smart! it scares me shitless! i work my ass off!*
Emphasizing or strengthening the appeal	*no fucking way! fucking stupid! shut the fuck up! ala-fucking-bama!*
Emphasize or reinforce question	*what the hell do you mean? who the fuck are you?*
Curse	*don't fuck with him! he's a fuckup! move your ass! it takes a lot of balls to do that!*
Swear	*i'll be damn! screw me if… burn in hell!*

It can be concluded that some functions of the use of dysphemism are rude, impolite, and insulting the listener, both the intended person and third parties as people who hear and are involved in the communication. However, what needs to be underlined again, the use of dysphemism depends on context, time, and where the communication process takes place.

The relationship between euphemism, dysphemism, and orthophemism

There is a connection between the use of certain expressions based on the choice of words used by speakers, namely euphemisms, dysphemisms, and orthophemisms. Euphemisms are sweet, very subtle, or expressions that are more deserving of expression to maintain good communication and protect the face of the speakers, interlocutors, and listeners. Orthophemism is a more neutral expression without meaning to sweeten or to be overly polite like euphemisms, but also not to be harsh and hurtful to speakers, interlocutors, and listeners. So, euphemism and orthophemism have positive connotations for speakers, interlocutors, and third parties who become listeners (Allan and Burridge, 2006).

Orthophemisms and euphemisms are words or phrases that are used as alternatives to avoid inappropriate expressions. Both are used to avoid losing face in good manners and take care of the faces of communication, whether between speakers, interlocutors, or people who are listeners. Can be concluded that orthophemism and euphemism are strategies for expressing politeness.

Allan dan Burridge (2006, p. 33) concludes that orthophemism and euphemism arise both from the conscious and unconscious sensory self. Both are used by the speaker to avoid embarrassing or hurting the speaker and a third person who becomes the listener, as an effort by the speaker to maintain politeness. The difference between the two terms is as follows: Orthophemism is more formal, direct, straightforward, and explicit than euphemism. Meanwhile, euphemisms are more implicit, indirect, or metaphorical and contain figurative meanings.

Allan dan Burridge (1991, p. 5) also confirms that impoliteness is easier to see than politeness. Because impolite behavior tends to be hurtful, it is called dysphemistic. Meanwhile, dysphemism is the opposite of euphemism. Dysphemism does not protect the face, but instead damages the face of the speaker, interlocutor, and the third person who listens.

Allan dan Burridge (2006, p. 33-34) suggests the technical term for orthophemism, euphemism and dysphemism as X-femism, and is illustrated in the following illustration:
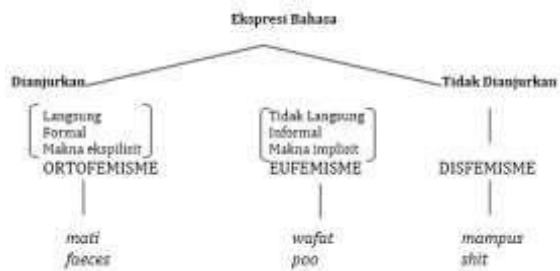
Picture 1 The relationship between euphemism, dysphemism, and orthophemism

The use of X-femism depends on context, place, and time. For example, the term dead can be painful for most speakers and listeners. However, if this term is used in certain communities, for example, bars, construction workers, and laborers, then the term is not dysphemistic because it is used to joke and show intimacy. In an atmosphere of intimacy, both speakers, interlocutors, and listeners feel comfortable and are not disturbed or hurt. Therefore, it can be concluded that the use of X-femism depends on the context, namely what topic is being discussed, where the communication occurs, and when the expressions of X-femism are spoken. The resulting connotations will differ from one context to another, one community to another, and of course, from one individual to another (Allan and Burridge, 2006, p. 35).

Dysphemism in Semantics and Sociolinguistics

Goffman dalam Renkema (1993, p. 13) introduces the concept of 'face' or face which is intended for the image or image of a person in establishing social relations with fellow human beings. In Goffman's view, every actor in social relations certainly requires appreciation or respect from others. They also need freedom and not be disturbed. Goffman calls the need to be appreciated a 'positive face' or a positive face. Meanwhile, the need not to be disturbed is called a negative face.

Brown and Levinson (1987) say that the theory of politeness strategies was developed to protect the listener's face. Keeping face is meant to respect good

speakers, interlocutors, and listeners, and maintain self-respect in public conversation situations. In this case, speakers are expected to avoid treatment that embarrasses other people (especially speakers), as well as makes other people (speakers and listeners)

feel uncomfortable. Face Threatening Acts (FTAs) or acts of caring for faces are actions that aim to protect the image of both speakers and listeners and especially aim to respect the interlocutor and listeners around the speech event. Politeness strategies are primarily developed for FTAs or face-keeping purposes.

Goffman in Wardaugh (2002, p. 275) states that politeness is the behavior of maintaining social interaction by playing a mini-drama to protect the faces of both the speaker and the addressee. In this case, humans play the role of beings who have a role in social life. It can be concluded that Goffman introduced a theory about respecting others in terms of beliefs, opinions, and so on, based on human rights without violating rules and social norms regarding behavior.

Grundy (2000, p. 146) states that the phenomenon of politeness is a manifestation of the concept of ethics in a broader sense, or behavior that is proper for humans to do. From this statement, it can be said that humans have ethics or proper behavior in the sphere of social life. As we know, in a pluralistic society, there are various cultures that certainly influence the concept of politeness in each community group (ethnicity, ethnicity, subculture, or community). So, ethics according to each community group is also different. However, every human being in the world would want to be treated politely.

In this case, Allan and Burridge (2006, p. 53-54) defines politeness in non-offensive terms, and categorizes orthophemisms and euphemisms therein. Meanwhile, impoliteness and dysphemism are the opposite negative. Such indifference can also be defined as an image as

what everyone wants, or what is called the ideal public self-image.

The topic of dysphemism is a violation of the principles of politeness which are closely related to face and the effects it causes. Dysphemism also violates the principle of taboo in the sociolinguistic realm, namely forbidden expressions in society. The use of dysphemism makes taboo things in the past become commonplace and reasonable to express in the present.

Dysphemism and Discourse Analysis

According to Foucault in Eriyanto (2001, p. 65-113), discourse is not only understood as a series of words or propositions in a text but something that produces another (an idea, concept, or effect). Discourse can be detected because systematically an idea, opinion, concept, and view of life are formed in a certain context so that it influences certain ways of thinking and acting. Discourse ideologically can displace the ideas of certain people or groups by using texts as a means as well as media through which one group excels and marginalizes other groups. In this case, language has an important role in representation, namely how a person, a group, certain ideas or opinions are presented in the news.

In written language, representation is shown by the use of words, sentences or propositions, graphics, captions, and so on. Examples of discourse representation in written language are documents, interview texts, transcripts, and others. These elements are then transmitted into a representational code that includes how the object is described (character, narration, setting, dialogue, etc.). Then, all these elements are organized in social coherence and ideological codes contained in society such as individualism, liberalism, socialism, patriarchy, race, class, materialism, capitalism, and so on. (Eriyanto, 2001, p. 114-116).

From here, social beliefs are formed which are often accepted as common sense by common sense audiences

which are then often absorbed as a reality by society. In shaping this reality, the media has two very important roles. First,

the selection of facts is based on the assumptions of journalists that it is impossible to see an event without perspective. Second, how these facts are selected to be presented to the public using words, sentences, and propositions, then supplemented with photos, drawings, and other data (Eriyanto, 2001, p. 116).

In this representation, it is very possible for misrepresentation to occur, which is an incorrect depiction or misrepresentation. A person, a group, an opinion, or an idea is not presented as it should be but is poorly represented. In general, there are four possible misrepresentations in reporting (Eriyanto, 2001, p. 120-130).

1. *Excommunication*, namely how a person or group of people is removed from public discussion and is not allowed to speak and be involved in public discourse. The first characteristic is that the participants in the discourse are limited to our side. The second characteristic, the description is always in the framework of our interests.

2. *Exclusion,* namely how a person, idea, or group is excluded from public discussion but to be ostracized. The first feature is restrictions on what can and cannot be discussed, who can and cannot speak. The second feature is the classification of what is good, what is bad, what is acceptable, and what is unacceptable. The discourse produced here is that we are good (including what we talk about), while they (those who are ostracized) are bad.

3. *Marginalization*, i.e. bad portrayal of other parties/groups. Slightly different from excommunication and exclusion which position other parties as the others, marginalization does not differentiate between our side and other parties. The practice of marginalization in the media is by using the practice of using euphemism, dysphemism, labeling, and stereotype language. Full explanation is below.

4. *Delegitimization*, namely the emphasis that only our group is right, while other groups are wrong, inappropriate, and invalid. The first feature, carried out with someone's authority emphasizes that only they are worthy of speaking, feel legitimate, and have a certain intellectual authority. The second feature, discourse legitimacy does not only deal with who is valid and who is not, but also whether a statement is valid or not, by using technical terms, formal reasons, juridical, or scientific in nature, so that the arguments put forward look correct, make sense. reason, and science.

It can be concluded, the use of dysphemism is a way of misrepresentation, namely in the point of marginalization of discourse. In contrast to euphemism which is a refinement of meaning and is used to refer to actions taken by the dominant group, dysphemism which is a coarsening of meaning is generally used to refer to actions carried out by the grassroots community. Euphemism is more used to deceive, obscure, and abstract reality. Meanwhile, dysphemism is used to worsen and make the reality of the person being talked about to be rude, illegitimate, incorrect, or even wrong.

Labeling makes a group's position or activity look bad and wrong. Stereotype or equivalent of a word that shows negative or positive (but generally negative) characteristics, about a person, group, class, or action. Stereotypes describe something full of prejudice, and negative connotations and are subjective. So that in the end, stereotypes are often used by certain groups to describe other groups negatively or badly. If referring to Allan and Burridge (1991), then the negative labeling and stereotypes contained in the marginalization points above, also include dysphemism because it is offensive to the intended person, as well as the audience that becomes listeners.

CONCLUSION

It can be concluded that politeness is applied to every society even though the rules and realization are different. Every society has its verbal behavior and actions, but the concept of politeness in the minds of all humans remains the same. In other words, in essence, all human beings want to apply and be treated with courtesy. Euphemism is one way to express politeness. Conversely, dysphemism is a way to express impoliteness, because it hurts the face of the person being addressed and the listener as a third party who is also involved in the communication process.

In the realm of semantics, dysphemism is included in the scope of connotation and changes in meaning. In the realm of sociolinguistics, dysphemism is included in the scope of discussion of euphemisms and taboos. Whereas in the realm of discourse analysis, dysphemism is included in the scope of social interaction and discourse, context and meaning, and politeness as well as language in the media.

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