

TABOO LANGUAGE ON PHYSICAL AND MENTAL LIMITATIONS IN THE PIDIE RAYA COMMUNITY

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ABSTRACT

The purpose of this study is to describe types of taboo language with regard to physical and mental limitations in the Pidie Raya community, which includes Pidie Regency and Pidie Jaya Regency. This field research with a qualitative approach used a descriptive-analytical method. The data of this research were taboo languages in a spoken form related to physical and mental limitations in the Pidie Raya community. The data were obtained from 16 informants who settled in eight villages within the sub-districts of Muara Tiga, Padang Tiji, Trienggadeng and Meureudu, in the regency of Pidie and Pidie Jaya. The data were collected using structured interview techniques supported by inducement techniques. The data were analyzed qualitatively through several stages (a) selecting data, (b) describing the whole data, (c) grouping data based on their types, and (d) analyzing data followed by drawing conclusions. The results showed that the taboo languages related to physical limitation include a) inherited physical deficiencies/abnormalities, and (b) physical limitations due to illness. While taboo languages related to mental limitation includes (a) mental disorders, (b) weak-minded, and (c) psychological disorders. Some taboo words about one's physical and mental limitations in the Pidie Raya community can be expressed in the form of refinement or euphemism. This is intended to prevent social inequalities among the members of the community.

Keywords: *taboo languages, physical and mental limitations, Pidie Raya community*

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INTRODUCTION

Language is a primary medium of communication in human life. They use language to convey their feelings, wishes, information and ideas to others. Felicia (cited in Suyanto, 2011, p.18) said that when human communicates, one tool frequently used is language, either spoken or written. Her statement is in line with the function of the language itself, which is a tool to express oneself, to communicate, to carry out social integration and adaptation in certain environments or situations, and to carry out social control.

Regardless of the function of the language, caution is needed in speaking between the speaker and the interlocutor. In communication, certain norms need to be applied as the principle of politeness in communication. This is in line with Allan (cited in Rahardi, 2005, p. 52) who claimed that communication process will run well and smooth when the speaker and the interlocutor put forward the principle of good cooperation. Further, good cooperation can be done by applying politeness toward the interlocutor in communication.

As speakers of the Acehnese language, the people of Pidie Raya - previously known as the Pidie people before their territory was divided into two regencies; Pidie and Pidie Jaya Regencies-upheld the principle of politeness in communication. They will avoid abstinence in speaking which can cause social inequality. For example, in the Pidie Raya community, it is forbidden to mention someone's physical or mental shortcomings/limitations.

The use of appropriate diction to respect others in the Pidie Raya community is part of the politeness of the language. The nature or state of whatever deficiencies are suffered by a person must be understood to build a sense of equality in the community. Therefore, in communicating, one has to avoid words which can hurt the feelings of these people with deficiencies. For example, in the Pidie Raya community, it is unacceptable to mention someone's physical or mental limitation such as *bangai* (stupid), *ngeut* (fool), and *capiék* (limping).

Abstinence in speaking is called taboo languages. Taboo languages are prohibited to use because they are considered to be disastrous, violate the ethics of courtesy, defame, and infuriate humans and God (Sutarman, 2013, p. 14). In addition, violations of the taboo languages will cause the relationship between the offender and the surrounding community to be tenuous and the offender may be isolated.

One of the taboos related to the language of the Pidie Raya community that is interesting to study relates to nature and conditions experienced by humans, especially those regarding the physical and mental limitations. So far, taboo languages on physical and mental limitations in the Pidie Raya community has never been specifically studied. Research on taboo languages have been done in various languages in the world, such as taboos in English, Arabic (Al Dilaimy & Omar, 2018; Lesmana, 2018), Turkish (Harris, Ayçiçeği, & Gleason, 2003), Japanese (Zhang, 2017), and taboos in local languages in Indonesia (Barus, Sibarani, Saragih, & Mulyadi, 2018; Nijman & Nekaris, 2014).), and so have various languages in Aceh. Some of the previous studies on taboo in Pidie Raya and Aceh communities are as follows.

First, Yani (2019) studied taboo languages used in Gayo community. This research was conducted in Bener Meriah Regency by listening to the public's speech. This study discussed taboo on mentioning people's names, names of animals, names of limbs, name of kinds of disease, certain words, swearing and curses. Second, Mutia (2018) examined the use of taboo languages of Teunom community in West Aceh. This research found that taboo words in Teunom community include taboo regarding the names of parents, names of relatives, names of the deceased, names of people and animals, name of God, mentioning genitals, taboo words related to certain professions, and to the policies of the authorities.

Third, Junaidi (2017) examined taboo languages in Pidie community. The data obtained from 15 informants through recorded interviews. The results showed that taboo words in Pidie community include taboo of words, swearing and curse, taboo caused by a frightening situation, uncomfortable or inconvenience feeling, being impolite and inappropriate, and religious orders. Fourth, Ulfa (2017) investigated the use of taboo languages in Pidie community located in Pidie Jaya Regency. The results showed that taboo languages include taboo related to names of wild animals, sacred animals, names of God, holy Qur'an, names of parents, family members, relative, older people, deceased people, shameful or frightening diseases, hunting, selling, ghost or evil spirit, the characteristics of animal used to describe human, sexual activity, sensitive parts of body, certain body function, and female sexual organs as well as taboo languages forbidden to mention at night and to say that a person look like an animal.

None of those previous studies mentioned above focused on the aspects of physical and mental limitations in Pidie Raya community. Therefore, this research is important to obtain taboo languages, phrases or clauses used to refer to a person's physical and mental limitations.

LITERATURE REVIEW

Taboo Language

The word taboo was first used by Captain James Cook in 1777 on his third voyage around the world in Tonga, Polynesian Islands. The basic concept of the taboo until now has not changed, namely "prohibition". However, changes that occur in taboo are substance, sources, and types of sanctions (Laksana cited in Sutarman, 2013, p. 13).

This fact refers to Freud's opinion (cited in Ohoiwutun, 2007, p. 14) that in the beginning, the word taboo referred to things or sacred objects which must not be discussed or touched. When Cook came to an island in the South Pacific (Polynesia), he observed many strange social phenomena. For example, some objects could only be used by their leaders or only by God; other objects would only be used by the general public, and there were also objects which merely used for specific purposes. Local people referred to this phenomenon as taboo (taboo).

The taboo term continues to develop in line with scientific findings put forward by experts. Later, taboo was not only about avoiding the use of words concerning fear of supernatural spirits but also relating to manners and social relations. Avoiding or prohibiting mentioning words, phrases, etc. or discussing topics which can cause others to feel uncomfortable is also part of language words. Considering politeness is the core of taboo language. Words outside the corridors of politeness are forbidden to be said or used.

In general, there are two forms of taboo languages based on the realm of speech, namely taboo words and taboo of expletives. This refers to Frazer's opinion (cited in Sutarman, 2013, p. 18) who said that taboo words are all expressions that should not be spoken directly. The prohibition of these words is adjusted to the conditions of the customs adopted by a community. People who do not want to be considered "rude" will avoid using those taboo words.

Further, Montagu (cited in Laksana, 2009, p. 27) offered the definition of expletives as *"The act of verbally expressing the feeling of aggressiveness that follows upon frustration in words posing strong emotional association"*. Saying taboo words and taboo expletives in the

community are prohibited based on the context of a conversation, such as place, time, and situation.

Based on the description above it can be concluded that taboo language is a prohibition on using certain words because it is considered able to wreak havoc, infuriate humans and God, defame, and violate the ethics of courtesy which can cause inequality in society. There are two types of taboo languages based on the realm of conversation, namely the taboo of words and the taboo of expletives. One classification of taboo is taboo language with regard to physical and mental limitations. These forms of taboo are the focus of this research.

Human Physical and Mental Limitations

Human physical and mental limitations in this study refer to the conditions of a person who has physical and mental deficiencies, either due to congenital or inborn factor. These limitations are often termed with *diffable*. *Diffable* is short of *different people are* and *able* (Echols & Shadily, 2005, p. 77). It is also known with *disability*.

In 1980 WHO defined disability in three categories: impairment, disability, and handicap. Impairment is the loss or abnormality of psychological, physiological or anatomical structures or functions. Disability is a limitation or loss of ability (as a result of impairment) to carry out an activity in a way or within limits that are considered normal for a human being. Handicap is a loss for certain individuals, as a result of impairment or disability, which limits or inhibits the implementation of a normal role (Sholeh, 2005, p. 23).

The Asian Blindness Conference held in Singapore in 1981 which was organized by the International Federation of the Blind (IFB) and the World Council for the Welfare of the Blind (WCWB), introduced the term 'diffabled'. The term 'diffabled' is an acronym for 'differently abled' and the noun is 'diffability' which is an acronym for 'different ability'. This term was promoted by people who dislike the *disabled* and *disability* terms. This term sounds more friendly, more egalitarian and has a sense of partiality because *different ability* means 'has different ability'. Both people with and without disability have different abilities (Sholeh, 2005, p. 23).

Every individual has heredity and characteristics derived from environmental influences. Inborn characteristics are hereditary characteristics that are possessed from birth, either concerning biological or social-psychological factors. In the past, there was a belief that personality derived from heredity and the environment. Each of these

two factors, the innate ability of individuals and the environment, affects the personality of individuals in their own way. It can be concluded that human beings' limitations or diffability are the different abilities to carry out an activity in a way or within limits that are considered normal for a human.

RESEARCH METHODOLOGY

This is field research with a qualitative approach. According to Hasan (2002, p. 11), field research is conducted in the field where data is obtained. The data referred to are taboo languages related to physical and mental limitations in the Pidie Raya community.

The source of data was 16 informants from eight villages. There were two villages chosen from each sub-district, namely Muara Tiga sub-district and Padang Tiji sub-district representing Pidie Regency, while Trienggadeng sub-district and Meureudu sub-district representing Pidie Jaya Regency. The 16 informants mentioned above are considered adequate in number to obtain data on taboo languages related to physical and mental limitations. The informants were aged between 25-65 years old, male and female, physically and mentally healthy, and they master the Acehnese language as the first language, domiciled in Pidie Regency and Pidie Jaya Regency. The data were collected in the form of words and/or phrases in spoken form regarding physical and mental limitations in Pidie and Pidie Jaya communities.

The data were collected by using face to face open interview techniques between researchers and informants (Nazir, 2005, p. 193) which were started with the inducement technique. By using the inducement technique, the researchers gave the informants a topic of discussion such as the objective of the research in order to bring up the data while recording the conversation. This is in line with Samarin (1988, p. 162) who said that the inducement technique is carried out by researchers to obtain in-depth data in a large number of facts to support researchers in analyzing data. The data of this study were analyzed using qualitative analysis techniques through several stages (1) selecting the data, (2) describing the data, (3) grouping taboo languages into two types: physical limitations and mental limitations, and (4) analyzing data comprehensively.

RESULTS AND DISCUSSIONS

Based on the data obtained and after conducting the data analysis, it was found taboo languages related to physical limitations and mental limitations as follows.

Taboo Languages Related to Physical Limitations/Deficiencies

A person's physical limitations are often called physical disabilities. While physical-disorder is the absence of disability, but there is only a difference in the physical shape of a person from others in general. Limitations such as physical disabilities experienced by someone is a gift from God or an inherited factor. There is no human in this world who can oppose God's destiny. People can only be grateful and try to always be the best in life. There are lots of types of deficiency that can be seen and observed in this life. However, in the Pidie Raya community, such deficiencies in the form of physical disabilities should not be insulted and bullied. The following are taboo languages related to physical deficiencies/disorders in Pidie Raya community.

Tabel 1. Words Related to Physical Limitations/Deficiencies

No	Taboo Words	Translations	Examples of Utterance	Translations
1	<i>Awèk</i>	Crooked hands	<i>E hai si jaroe awèk</i>	You crooked hands
2	<i>Bibi cumeh</i>	Harelip	<i>Si cumeh bibi</i>	The harelip boy
3	<i>Bisu</i>	Mute	<i>Hana urusan lon ngon si bisu nyan</i>	I have nothing to do with the mute man
4	<i>Buta</i>	Blind	<i>Hai buta, pubuet keunan?</i>	Hey blind man, what are you doing?
5	<i>Caheueng</i>	Buck-toothed	<i>Jeh ka trok sigam caheueng</i>	There comes the buck-toothed boy
6	<i>Capiek</i>	Limping	<i>Hai capiek, pakon kajak meunan</i>	Hey limping, why are you walking that way?
7	<i>Ch'o</i>	Nasal	<i>E hai ch'o, hana tateupeue peue nyang jipeugah</i>	You nasal, I do not know what you're talking about
8	<i>Gapi/jagat</i>	Albino	<i>Hai gapi, ho meujak nyan?</i>	Hey albino, where are you going?

9	<i>Juléng</i>	Squint	<i>Alah hai juléng, keunoe kuyue eu keudeh ka kalon.</i>	My goodness you squint, I ask you to look this way but you look that way
10	<i>Klo/tuloe</i>	Deaf	<i>Bit klo kah, sapeue han deuh kadeungo.</i>	Hey you deaf! Nothing you can hear
11	<i>Kléng/sukla</i>	Dark black	<i>Kléng, keunoe dilèe!</i>	Hey dark black, come here!
12	<i>Sareu</i>	Seeing things by slightly raises head	<i>Ureueng sareu, bek that kapeudoli.</i>	Don't you care the man who see things by slightly raises his head
13	<i>Sarôk</i>	Crossed-eye	<i>Si dara nyan mameh, tapi sarok.</i>	That girl is pretty, but has crossed-eye
14	<i>Supak</i>	Vitiligo	<i>Aneukjih mandum supak</i>	All of his kids are suffering from vitiligo

Awèk (Crooked Hands)

Awèk is the Acehnese word in Pidie to refer to a defect in the form of the bending of one's hand. Crooked hands often occur due to congenital birth. In the Pidie Raya community, it is strictly forbidden to say the word *awèk* to people who have such deficiencies. These words can hurt the sufferers and their family. An example of forbidden utterance is, "*Jaroejih na, tapi awèk*" [He has hands, but they are crooked].

Bibi cumeh/sumbéng (Harelip)

The term *cumeh* or cleft in Acehnese is better known as harelip (Bakar, et al., 1985, p. 81), although *cumeh* itself means cleft. In terms of anatomy, harelip is a physical deficiency experienced by someone because of abnormal lip function. In other words, the lip of a cleft patient is not perfect like others, either because the shape is different, the position of the lips, or the presence of parts of the lips that have insufficient flesh. As a result of the imperfect shape of their lips, a harelip sufferer will make a nasal sound when talking and often difficult for others to understand. Such people sometimes become insecure in their relationships.

In socio-cultural life, there is a general agreement that everyone is prohibited from calling harelip to others. For example, it is forbidden to say, "*E hai cumeh, meung'om-ng-om-meung-om-ng'om, sapeue hana tateupeue peue nyang kapeugah*". [Hey harelip, you keep murmuring, we

don't understand whatever things that you say]. This will certainly hurt the feelings of a cleft person. It is also taboo to call harelip to a sufferer because there is a belief that if a person calls another "a harelip", that kind of physical deficiency can also happen to one of his family members.

Bisu (Mute)

Mute is the inability of a person to produce sounds with his speech organs due to the interruption of speech and/or hearing aids. Mute is caused by the disorders of speech organs such as throat, vocal cords, lungs, mouth, tongue, hearing aids, etc. Mute in general is often associated with deafness. Calling "mute" to the person experiencing it is not permitted in the Pidie Raya community. For example, someone is prohibited from saying "*Peu ka meukawen ngon jih nyan, si bisu.*" [Why do you want to marry that mute man]. It is also believed that mute can happen to a family member of the one who calls another a mute man.

Buta (Blind)

Blind is the inability to see. Blind can be caused by genetic factors, accident, or disease. In the Pidie Raya community, it is not allowed to call "blind" to the people who experience it. For example, it is forbidden to call or ask a blind person such as, "Hi blind, what are you doing?" This can cause the family of the blind person to get angry at the person who says such a thing. It is also believed that saying such thing can cause the person or his family member(s) to suffer from blindness. Other than blind, the other taboo word, "half-blind", is also known in the Pidie Raya community. It is usually caused by a certain disease or an accident which causes one's eye to suffer from blind. It is strictly prohibited in the community to call someone with "half-blind" since it is associated with the Antichrist.

Caheung (Buck-toothed)

In the Pidie Raya community, the word *caheung* (buck-toothed) is taboo to label to someone. *Caheung* is a physical abnormality in the teeth, where a tooth bent or stretched forward, past the upper lip and lower lip. This buck-toothed usually occurs because of congenital birth and is hardly found due to an accident or illness. Therefore, it is an insult if someone asks "*Pakon kah caheung?*" [Why do you have buck-toothed?]. Calling a person by the word *caheung* not only insults the

person who experienced it and his family but also humiliating God as the creator.

Capiek (Limping)

Capiek or limping is a body defect on the legs. One foot is not aligned with the position of the other foot, thus affecting one's balance when walking. In the Pidie Raya community, it is forbidden to call someone with *capiek* because it can cause the person with such disability to be offended. For example by calling "*Hai capiek, keunoe dilèe.*" [Hey limping, come here!]. This word can cause the disabled person to grieve. It is also taboo because there is a belief that the one who hurt others by saying such thing, or his family members, can also suffer from limping.

Ch'o (Nasal)

Ch'o or nasal is a body defect on the lips that can cause the uttered voice to become nasal. There are more sounds uttered through the nose (nasal sounds) and less through the lips (bilabial sounds). A person who suffers from such disability certainly will not feel confident and often become inferior when talking. In the Pidie Raya community, it is strictly prohibited to call someone who has such disability with *ch'o*. For example, it is prohibited to say, "*E hai ch'o, meutateupeue tan peue nyang jipeugah*" [Oi Nasal! we have no idea what you're talking about]. Such a call can offend and cause sadness to the person with such a disability. Like other body defects, every shortcoming suffered by a person is his/her destiny given by God and it is prohibited to mock the person. It is also feared that such limitations at any time can happen to the one who did the mock or happen to his family members.

Gapi (Albino)

Gapi or albino is an abnormality in skin color. Those affected by albino have plain white skin but not a common white skin. Albino also affects the color of the hairs. Other than the term *gapi*, the term *jagad* is also known to refer to the same thing. The word *gapi* or *jagad* is also used to refer to a buffalo with reddish-white fur. In Aceh, this kind of buffalo is called *keubeue gapi* or *keubeue jagad* or 'The albino buffalo'. The word *gapi* is considered taboo because it is commonly attached to buffalo. Therefore, calling *gapi* to others is a rude expression that can offend others. Some people will get angry if they are called *gapi* or *jagad*. That is why it is forbidden to say such as, "*Gapi, ho meujak nyan?*" [Albino, where are you going?]

Klo/tuloe (Deaf)

Deafness is a condition of a hearing loss. People who experience this disability often feel insecure. Therefore, in the Pidie Raya community, it is strictly prohibited to call *klo* or deaf to people who experience this disability. For example, someone is forbidden to say, "*Alahai klo, sapeue han deuh kadeungo.*" [O gosh you deaf! Nothing you can hear]. It is feared that such circumstances can happen to him or his family at any time. In addition, such words are impolite and prohibited because they can hurt the feelings of the sufferer and his/her family.

Juléng (Squint)

Squint is a condition that is experienced by someone where the position of his left eye and right eye is not balanced and aligned. People who experience squint will have one of his eyes will shift from the normal position. Calling *juléng* or squint to someone who has such disability is an appropriate action and can hurt the feeling of the person who suffered from squint. For example, it is forbidden to say, "*E hai juléng, keunoe kuyue eu keudeh ka kalon.*" [My goodness you squint, I ask you to look at this way but you look at that way]. In addition, calling *juléng* to others is prohibited because it is feared at any time such deficiency will happen to the person who says that taboo word or to his family.

Sareu (Seeing things by slightly raised head)

Sareu is associated with abnormalities in the eye. People who have *sareu* eyes usually cannot see straight ahead. To see things straight ahead, he must raise his head slightly and lower his eyeballs downward. As a result, the eyes of the *sareu* sufferer appear to be narrow when they see certain objects; the upper eyelids are pulled down so that they become rather wide, while the bottom is slightly pulled up. This *sareu* word is taboo to say, for example by saying, "*Keupeue lagak, matakah sareu.*" [Your beauty is useless because your eyes can only see things by slightly raising your head].

Sarôk (Crossed-eye)

In the Aceh-Indonesia Dictionary (Bakar, et al., 1985, p.848), *sarôk* means rather squint. In other words, *sarôk* is a type of squint. However, if not carefully examined, sometimes people do not realize the crossed-eye. The word *sarôk* is taboo in daily communication, especially for

certain people. For example, “*Matakah cit sarok.*” [Your eyes are indeed crossed-eyes].

***Klémg/Sukla*(Dark black)**

The dark black skin color in the Pidie Raya community is known as *sukla* or *klémg*. *Sukla* is a special word for dark black skin, while the word *klémg* is basically attached to the skin color of a certain race. That is, before the Acehnese knew the people from the race with black skin, they already knew the word *sukla*. The word *klémg* is considered more taboo because it refers to racist remarks about an ethnic. Therefore, in the Pidie Raya community, it is taboo to call or refer to black people by calling *klémg*, *sukla*, or even *negrô*, for example, “*Klémg, keunoe dilèe!*” [Hey dark black, come here!]. Such remarks are strictly prohibited because they are considered rude and can hurt the feelings of others.

***Supak* (Vitiligo)**

Supak or vitiligo means there are white stripes found on someone’s hands and feet. The person, whose hands or feet or both are white, are known as a sufferer of vitiligo disease. This is a kind of difficult-to-cure disease and it is often caused by certain skin disease. The example of taboo words in using the word *supak* is “*Ka supak jaroejih, karna tiep uroe jirhah jaroe ngon ie nyang jitet le matauroe*”. [His hands already suffered from vitiligo, because he washed his hands every day by using water which is burned by the sun]. The word *supak* is taboo to say because it can hurt the feeling of the person who suffered from *supak* or vitiligo.

Taboo Words Related to Mental Limitations/Deficiencies

Mental limitations or deficiencies are often called mental disabilities. Mental disabilities are a congenital factor. In medical science, there are many factors that cause someone to be born with a mental disability, one of which is the pattern of a pregnant mother’s lifestyle. However, it is believed that the mental disability suffered by a person is his/her fate given by God. The following are taboo words related to mental limitations/deficiencies that are prohibited from using in the Pidie Raya community.

Tabel 2. Taboo Words Related to Mental Limitations/Deficiencies

Taboo Word	Translation	Example of Utterance	Translation
<i>Idiot</i>	Idiot	<i>Jih idiot.</i>	He is an idiot.

Idiot is a deficiency or mental disability. A person who is born idiot has physical and mental disability compared to other normal people. In the Pidie Raya community, it is prohibited to call *idiot* to a person such as, “*Jih idiot*”. Calling idiots to people who have very low thinking capability is also strictly prohibited. For example, one is forbidden to say to others, “*Bit-bit idiot droekeh, hana meuphôm sapeue*” [You are truly an idiot, nothing you can understand]. Calling idiot is taboo because it is feared that the family member of the mocker will suffer from the same thing. It is also taboo because it can hurt the feeling of the person or his/her family members.

Taboo Language Regarding Weaknesses in Thinking Ability

In daily lives, the Pidie Raya community is strictly prohibited from saying words relating to the weaknesses of one’s thinking. People who experience weaknesses in thinking should not be insulted and bullied. The utterances that are prohibited in the Pidie Raya community regarding the weaknesses of one’s thinking ability are as follows.

Tabel 3. Taboo Language Regarding Weaknesses in Thinking Ability

No	Bahasa Tabu	Translation	Example of Utterance	Translation
1	<i>Bangai</i>	Stupid	<i>Bangai that kah.</i>	You are so stupid
2	<i>Beunak</i>	Having difficulty in learning	<i>Aneuk beunak, hek that tapeurunoe</i>	Oh boy, you are truly having difficulties in learning. I’m tired of teaching you
3	<i>Ngeut</i>	Fool	<i>Aneuk ngeut, han jeuet sapeue.</i>	Fool boy, nothing he can do

Bangai (Stupid)

Bangai (stupid) is a trait or state of mind deficiency. Indeed, not all humans in this world have the same ability to think. There are people who have a special thinking ability; there are people whose level of thinking is moderate, and there are also people whose thinking abilities are very low. Humans who have the lowest ability to think are associated with *bangai* (stupid).

In everyday conversation, the people of the Pidie Raya community are prohibited from saying *bangai* to others. For example, someone is forbidden to say, “*Bangai that kah.*” [You are truly stupid]. Calling or labeling someone with stupid is an act of disrespect for others. In addition to being able to hurt the person’s feeling, this word is taboo because it is feared that stupidity will happen to the speaker or his family members at any time.

Beunak (Having difficulty in learning)

Beunak means having difficulty in learning (Bakar, et al., 1985, p. 82). The word *beunak* is often associated with difficulty in understanding something or difficulty in learning. Pidie Raya people often refer to intelligent children with bright-hearted kids. The heart is considered the center of intelligence, not the brain. That is, a person is smart because s/he is very fast to understand whatever s/he is learning. Likewise, in the context of *beunak*, Pidie Raya people use the word *beunak ate*, which means that they are not smart or have a hard-heart to learn. Oftentimes, these children cause trouble in their classroom, yet, it is forbidden to call the children *beunak*.

Ngeut (Fool)

Other than the words *bangai* and *beunak*, in the Pidie Raya community, it is also forbidden to say the word *ngeut*. *Ngeut* means fool or silly. The condition of a person's lack of thinking usually happened due to genetic factors. Oftentimes, people who are *ngeut* by nature can not make a decision because of their limited ability to think. These people are often bullied by others. However, people have to understand that the nature of lacking ability in thinking is a fate given by God to that person. Therefore, it is prohibited from calling *ngeut* to others, because the call can offend the feeling of the person being bullied. For example, someone is forbidden to say “*Aneuk ngeut, han jeuet sapeue.*” [Fool boy, nothing he can do]. For the same meaning as the word *ngeut* in Pidie Raya community, the word *deut* or *deut-deut* is used.

Taboo Language Regarding Psychological Disorders

Mental disorder is a disease that attacks the nerves of the human brain. People who experience mental disorders often speak inconsequentially and act weirdly. Therefore, the Pidie Raya community is prohibited from harassing such people. The following is a taboo language relating to mental disorders.

Tabel 4. Taboo Language Regarding Psychological Disorders

No	Taboo Words	Translations	Examples of Utterance	Translations
1	<i>Jawai</i>	Senile	<i>Lawet mate lakoe, gobnyan ka jawaigeuh.</i>	Since her husband passed away, she turned senile.
2	<i>Kiree</i>	Senseless	<i>Bek that ka deungo ureueng kiree nyan.</i>	No need to listen to that senseless man.
3	<i>Pungo</i>	Crazy	<i>Pungo kah</i>	You are crazy.
4	<i>Seudee</i>	Weird	<i>Bit seudee ka jih.</i>	He really is weird
5	<i>Seudok</i>	Insane	<i>Pakon ka seudok kah?</i>	Why are you getting insane?

***Jawai* (Senile)**

One taboo word that is never spoken by the people of Pidie Raya for people suffering from psychological disorders is *jawai* or senile. The word *jawai* is often associated with elderly people who are aging and therefore often forget things. However, this word is often intended for people who speak indefinitely or are equated with the elderly. Therefore, if there are people who speak without an exact topic or often get mixed up, there will be a question about the person such as, “*Pakon jih ka jawai?*” [Why has he become senile?]

***Kiree* (Senseless)**

The word *kiree* is usually referred to half-ripped fruit, such as *pisang kiree* (half-ripped banana) or *peutek kiree* (half-ripped papaya). A person suffering from psychosis that is half-crazy is called *kiree*, which means half conscious and half not or half normal and half abnormal. Therefore,

the term *kiree* in the context of taboo language with regard to mental disorders is half-crazy. This term is almost the same as *seudee*. The example of utterance for half-crazy people is “*Inong kiree, peuleumah beunalee dalam lungkiek pha*”. [Senseless woman, showing her pubic from the gap of her thighs]. Although the word is often addressed to a prostitute, this saying, *kiree*, is still taboo to say.

Pungo (Crazy)

Pungo is an Acehnese word that means really crazy and does not know the rules and has no feelings. In a normal situation, someone will be angry if he was labeled as *ilhap* or insane by others. *Ilhap* has the same meaning as *pungo* or crazy. These words both can offend others, and even fighting or murdering can occur. For example, someone is prohibited from saying to others, “*Ilhap kah.*” or “*Pungo kah.*” [You are crazy]. Therefore, such words are prohibited from being spoken in the Pidie Raya community.

Seudee (Weird)

The word *seudee* or weird is prohibited to say in the Pidie Raya community because the word has the same meaning to odd (Bakar et al., 1985, p. 854), or in the Javanese language, it is equivalent to the word *sableng*. Someone is called *seudee* or weird if he behaves like a crazy person, but not yet a real crazy. Over time, if the person who suffers from the weird behavior is not having appropriate treatment, this *seudee* sufferer will be a real crazy person. Saying the word *seudee* to a certain person can result in a fight with him or with his family. An example of statement that contains the word *seudee* is “*Jih ka seudee lawet jipiep rukok*” [He is getting weird since he started smoking cigarettes].

Seudok (Insane)

The word *seudok* is similar to *seudee*, but *seudok* people are normal people. However, his behavior and the words he speaks are similar to crazy people. In other words, he is not crazy and not weird. These insane people are rarely turning to crazy people. This trait is considered a bad habit, not normal, so it is also included in one of the psychological disorders. Saying the word *seudok* to someone is forbidden in the Pidie Raya community. This is because the statement is considered as harassment or insulting because the person is a normal person.

Taboo Language Related to Physical Limitations Due to Disease

Taboo language relating to physical limitations due to illness suffered by a person is prohibited to say. Those people are suffering from diseases which cause them to experience physical limitations. The Pidie Raya community believes that if they say things about people who have the disease, the disease suffered by the person will be transmitted to the mocker or his/her or family. The taboo utterances are as follows.

Table 5. Taboo Language Regarding Physical Limitations Due to Disease

No	Taboo word	Translation	Example of Utterance	Translation
1	<i>Budôk</i>	Leprosy	<i>Bèk toe-toe ngon jih seubab jih budôk.</i>	Don't go closer to him. He's suffering from leprosy
2	<i>Seunak/ seusak naphah</i>	Asthma	<i>Jih nyan seunak.</i>	She's suffering from asthma
3	<i>Sawan/ pungo bui</i>	Epilepsy	<i>Aneuk nyan keunong pungo bui.</i>	That kid is suffering from epilepsy
4	<i>Tebese</i>	Tuberculosis	<i>Makjih keunong tebese</i>	His Mum is suffering from tuberculosis

***Budôk* (Leprosy)**

Budôk (leprosy) is a disease that attacks the skin of the sufferer. *Budôk* is a disgusting disease and can be transmitted to others. Therefore, it is only natural that people suffering from *budôk* disease are sometimes excluded in the community in their neighborhood. In the Pidie Raya community, it is not permissible for someone to call *budôk* to people who suffer from this disease because it can hurt the feelings of the sufferer and his family. In addition, the community believes that if someone mocking the sufferer of the disease, one day the disease will infect the mocker or his family. For example, a person is prohibited from saying to a person affected by leprosy, “*Bèk toe-toe ngon jih seubab jih budôk.*” [Don't go closer to him, he's suffering from leprosy].

To avoid directly pronouncing the name of the disease, in daily life conversation, without intending to mock the person who suffers, the Pidie Raya community tends to use polite and subtle forms of euphemism. *Peunyakét budôk* or leprosy tends to be pronounced *peunyakét barôh* or ‘south’ disease.

Seunak/Asthma

Seunak (asthma) is a respiratory disease suffered by a person which caused the person to experience shortness of breath. This disease is usually marked by the sound produced when taking a breath by pulling in and breathing out the oxygen which in Acehnese term is called *meugrè*. This kind of sound often makes sufferers realize that they are experiencing respiratory problems so they feel excluded and not confident. Therefore, one must not say *seunak* or *meugrè* to people who experience the disease. For example, someone is forbidden to say, “*Aneuk droeneuh sabe seunak.*” [Your child always has asthma]. These words can hurt the feelings of people who are experiencing respiratory illnesses and their families.

Sawan (Epilepsy)

Epilepsy in Acehnese is called *sawan* or *pungo bui* (crazy pig). This disease attacks the nervous system of the brain. People affected by epilepsy will experience seizures in certain conditions. Saying *pungo bui* or *sawan* can cause the sufferer and his family to be angry and will hurt their feelings. The Pidie Raya community commonly use the word *sawan* for poultry such as chickens or ducks which are affected by seasonal deadly diseases. Therefore, a person is forbidden to say to someone who is suffering from this disease such as, “*Aneuk nyan keunong pungo bui.*” [That kid is suffering from epilepsy].

Tebese (Tuberculosis)

Tebese or Tuberculosis (TBC) is a very taboo word to say to a person, even though that person is indeed suffering from tuberculosis. This is because tuberculosis is considered an infectious disease which is very dangerous for others. Usually, people with Tuberculosis realize that they are a threat to others. They were actually very tormented by the title of the patient with Tuberculosis. For this reason, people who say the word Tuberculosis to a sufferer or to their family are considered immoral. For example by saying, “*Awak kah cit biek tebese.*” [You are indeed the descendants of Tuberculosis sufferers].

Discussion

The Pidie Raya community is a society with very strong social interactions. Therefore, in maintaining the social interaction to continue in harmony, they try to avoid words that are considered to hurt the feelings of others. Some of the words are taboo languages that are related to one's physical and mental limitations.

Saying things that refer to the physical and mental limitations experienced by someone is believed to be karma for the mocker. Therefore, the taboo words should not be uttered at all by women who are pregnant, because there is a belief that these limitations or defects can befall on the fetus she is carrying.

The prohibition of taboo word or language relating to physical and mental limitations in the Pidie Raya community is a particular concern for parents towards their children. Parents will reprimand or remind their child who violates the rule of not saying the taboo words. Because not all words can be said in certain contexts, the words must be avoided. The prohibition and avoidance of the pronunciation of certain words in the Pidie Raya community are parts of the cultural elements that have been passed down from their ancestors for generations.

Apart from the phenomena mentioned above, there are actually several taboo words related to the physical and mental limitations of a person in the Pidie Raya community which can be replaced with other words to avoid the social inequality to happen in the community. The examples of such words as blind replaced by not able to see, stupid replaced by weak-minded, crazy replaced by not quite right and epilepsy replaced by north disease.

This phenomenon of the word refinement is called euphemism and in line with the opinion of Laksana (2009, p. 65) which states that there are at least three ways to avoid pronouncing or mentioning taboo words, namely (1) speakers can keep silent; (2) speakers can avoid saying the taboo word by whispering the word to others; and (3) speakers can avoid saying the taboo word by substituting with other words or expressions that are prevalent in that society which is called euphemism.

CONCLUSION

There are five types of taboo languages related to physical and mental limitations in the Pidie Raya community. The five types of taboo languages are related to (1) inherited physical deficiencies/disabilities,

(2) physical limitations due to illness, (3) mental disorders, (4) weaknesses of one's thinking capability, and (5) psychological disorders.

One way that can be done to minimize directly mentioning the taboo words related to physical and mental limitations is to use a form of refinement or euphemism. However, there are no any words to replace the taboo words to curse or swear others aimed at verbally attacking other people. The only way is the speaker must keep silent and restrain himself/herself from saying such taboo words.

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