The use of euphemisms in *Ancient Storybook of Indonesia Korea 1 Hanguk Indonesia Yetiyagi 1*

Adhea Tsabitah Sulistiyo[1], Yulianeta Yulianeta[1], Velayeti Nurfitriana Ansas[1]*

[1]Universitas Pendidikan Indonesia, Indonesia
*Corresponding author: E-mail address: adheatsbth@gmail.com

A B S T R A C T

Korean students and beginner-level Korean learners often use harsh language because they often learn from shows that use coarse language. Therefore, this study of euphemism aimed to describe (1) variations of euphemisms in the form of words or sentences, taboos, cultural traits, social discrimination, and negative situations (2) the functions of using euphemisms in the book *Ancient Korean Indonesian Stories 1*. This research is a qualitative descriptive research. The data were analyzed through data reduction, data display, and pulling a conclusion or verification. Data validity was obtained from data triangulation. The data were analyzed based on the theory of the form and function of euphemism by Kim Mi Hyeong. This research shows the following results. First, the euphemisms of words 86%, and sentences 14%. Forms of euphemisms based on taboo is 71%, (2) social discrimination 10%, (3) negative situations 19%, and zero data were found in the form of cultural traits. Second, the euphemism function (1) the self-protection function is 9%, (2) the purification function is 43%, which is the most dominant function contained in the data in the object of this study. Second, the euphemism function (1) the self-protection function is 9%, (2) the purification function is 43%, which is the most dominant function found in this object of study. (3) control maintenance and social order 29%, (4) protection role 5%, (5) and function change in meaning 14%, and there was no data found on the function of the need for new terminology.

Sulistiyo, A. T., Yulianeta, Y., Ansas, V. N. **The use of euphemisms in** *Ancient Storybook of Indonesia Korea 1 Hanguk Indonesia Yetiyagi 1*

| 80

1. INTRODUCTION

In linguistics, various kinds of branches of knowledge have their respective objects of research. One of the branches' science is semantics. Subroto (2011) argued that semantics is a field of study or a branch of linguistics that studies meaning. Semantics recognizes various terms of meaning types there are meaning relations, changes, until shifting meanings. Euphemism which according to semantic studies is part of shift meaning is also a language style and part of language politeness, there is a close relationship between euphemisms and the three things. Sutarman (2017) noted that euphemism is a style of language used to refine and avoid harsh expressions that can offend others.

In Korea, euphemisms are generally use for people who are older or higher in position as well as to strangers who are not known to make not arrogant. Arguelles & Kim (2000) stated that the Korean nation is a nation that upholds the principles of decency and ethics in communicating, especially towards older people. Korean society is still influenced by the Confucian social hierarchy systems which is creates vertical relationships between others.

Lim (1995) in Yun (2008) explained that semantic relationship in Korean vocabulary is related to synonyms and types of formation, namely: the first, a synonym that resulting from dialect differences. Synonyms are created when speakers have different dialects used different words for the same subject. The second is a synonym based on differences in language style. The third is a synonym in naming nouns. The fourth is a synonym for the connotation of words and the five is a euphemistic synonym (a more subtle expression as a substitute for an expression that is felt to be coarse).

Fromkin & Rodman (in Ohoiwutun, 2007 p. 96) explained that euphemisms mean words or phrases that replace one taboo word or used as an effort to avoid things that are scary or unpleasant. The definition of euphemism according to Kim (2000) is a verbal expression that expressed subtly when speaking or writing. 완곡 어법 [wangeogobob] is a euphemistic term in Korean.

This study refers to the theory of euphemisms in Korean according to Kim (2000) which divides Korean euphemisms into the following.

Euphemisms were divided into vocabulary and sentence categories. Traditionally, it referred to as euphemisms and related to the expression of the term suggestive is a lexicon term, which naturally hides the bad meaning of the original word and replaces it with another word that has a better word instead. In terms of sentences, euphemisms related to the way of conversation are sentences in sentences, which must be converted into expressions that can lighten the burden when the information to be conveyed is burdensome.

Euphemisms by Kim Mi-Hyeong were divided into vocabulary and sentences, but besides that Kim (2000) also divided euphemisms into four forms, namely: Euphemisms based on taboo forms (금기어에 의한 완곡 표현) [*geumgioe uihan wangok pyohyon*], Euphemisms based on cultural traits (문화적 요인에 의한 완곡 표현) [*munhwajok yoine uihan wangok pyohyon*], euphemism of social discrimination (사회적 차별에 대한 완곡 표현) [*sahwejok chabyore daehan wangok pyohyon*], Euphemisms for negative situations (부정적 상황에 대한 완곡 표현) [*bujongjok sanghwange daehan wangok pyohyon*].

The euphemism function used is the theory of Kim (2000) which consists of six functions, namely: Self-protection function (자기 보호의 기능) [*jagi bohoe gineung*], purification function (정화 기능) [*jeonghwa gineung*], maintain control and social order (사회 통제 및 질서 유지) [*sahwe tongje mit jilso yuji*], need for new terminology (새로운 용어 조어의 필요) [*saeroun yongo*

jooe pilryo], protection role (안전장치 역할) [*anjonjangchi yokal*], and change of meaning (의미의 변화) [*uimie byonhwa*].

Sutarman (2013) said that the various benefits of euphemisms including (1) for politeness and comfort (2) to avoid calamity (3) to disguise meaning, (4) to reduce embarrassment, euphemisms are also used to reduce the effect of shame (5) to implement religious orders, speaks softly and choose the right words will bring rewards if done sincerely.

This research made an ancient storybook of Indonesian Korea 1 *Hanguk Indonesia Yetiyagi 1* (한국 인도네시아 옛이야기 1) as the research object. In the book, there are four Korean folk tales and four Indonesian folk tales that have been translated into Korean. Folklore is defined by Brunvard in Danandjaja (2007) as a part of the cultural results of a collective that is spread and passed down from generation to any kind of collective member. 민속학 [minsokak] is the term for folklore in Korean.

In Korean folklore, Shin, et al (2020) explained that fairy tales 설화 [seolhwa] are divided into three types, namely: myth 신화 [sinhwa] is a story about god, and refers to the history of natural and social phenomena that are difficult for humans to understand or sacred. Legend 전설 [jeonseol] a story that does not consider divinity as the subject, but rather the subject is humans and their deeds, and folklore 민담 [mindam] does not have an element of holinesses like sinhwa or historical elements like jeonseol.

There are four functions of folklore according to Bascom (in Danandjaja, 2002, pp. 18-19), namely: (a) As a projection system, namely as a means of reflecting dreams of a collective, (b) As a means of validating institutions and cultural institutions, (c) as a means of children's education (d) As a means of coercion and supervision so that the norms of society will always be obeyed by their collective members.

Based on the description of euphemisms and folklore in the description above, the researchers conducted research on "using euphemisms in the ancient storybook of Indonesian Korean *1 Hanguk Indonesia Yetiyagi 1* (한국 인도네시아 옛 이야기 1)."

1. METHOD

This research is a qualitative descriptive study. Qualitative descriptive research according to Strauss and Corbin (2007, p. 1), qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation. The data source according to Bessie (2017), a data source is something or someone that provides complete data for researchers. The data used in this study is qualitative. Research data are all facts and figures that can be used as material for compiling information (Arikunto, 2006, p. 99). The data is in the form of words, phrases, clauses, sentences, or expressions and not data in the form of numbers. Words, phrases, clauses, sentences, or expressions that are considered data in this study are all words, sentences, or expressions that use euphemisms or language refinement in Old Indonesian Korean Story *1 Hanguk Indonesia Yetiyagi 1 (*한국 인도네시아 옛 이야기 1).

The process of collecting data is by looking for several sources of the theory that related to the research. The sources of data in this study, namely. The data collected is a form of data that can answer the formulation of the problem in this study, the steps are literature study, collecting literature studies, Nazir (2013 p. 93) stated that literature study by making deeper observations on various literature books, notes, and various reports that has something to do with the problem who want to be solved. Documentation, according to Sugiyono (2015, p. 329) is a method used to obtain data and information in the form of books, archives, documents, written

Sulistiyo, A. T., Yulianeta, Y., Ansas, V. N. **The use of euphemisms in** *Ancient Storybook of Indonesia Korea 1 Hanguk Indonesia Yetiyagi 1*

| 82

numbers, and images in the form of reports and information that can support the research. The final step is the note-taking technique. Sudaryanto (in Mastoyo and Kesuma, 2007) stated that note-taking technique is a technique that provides data by recording on a data card. It used in this study was to record words, phrases, or sentences containing the euphemisms that were found and then group them to make the data was easy to read related to the form.

The stages of data analysis in this study use the research stages according to Miles, Huberman, and Saldana (2014, p. 14), namely data reduction, reducing data it means summarizing, selecting main things, focusing on important things to look for themes and patterns, and then data presentation, the data obtained from data collection techniques, namely documentation analyzed and then presented in the form of data tables. In this study, the researchers used an informal presentation of data analysis to present the results of data analysis, which is according to Kesuma (2007) informal data analysis was the presentation of the results of data analysis using ordinary words. Therefore, the results of the data analysis will be explained by using words that can be easily understood by the readers.

The last stage is concluded, the conclusion was answered to the formulation of the problem and questions that have been expressed by researchers since the beginning (Sugiyono, 2007, p. 247). In this stage, the researcher draws conclusions that are supported by the evidence obtained in the data collection and verification stages. The validity of the data in this study was obtained from the triangulation of interview data with experts. The validity of data was obtained by triangulating the data. Sutopo (2002) explained that triangulation is the most common way to increase validity in qualitative research.

2. RESULTS/FINDINGS AND DISCUSSION

The result

The Forms of Euphemisms

Various forms of euphemisms were found in this study, along with the graph (ball) of the euphemisms and the forms of euphemisms which are presented in figure 1 and figure 2 below.
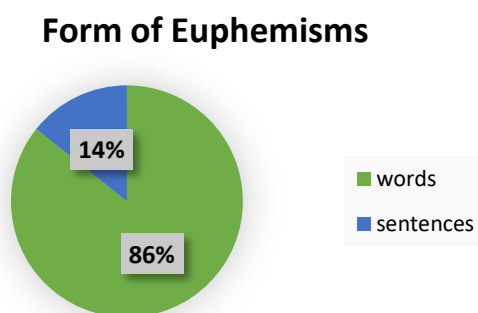

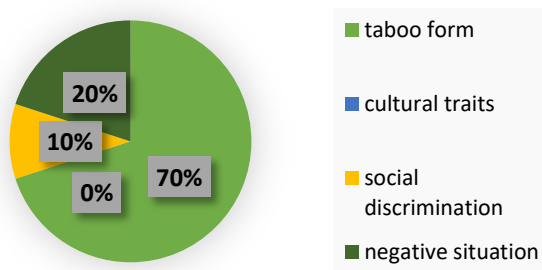Figure 1.Graphic Forms of Euphemisms for Words and Sentences

Form of Euphemisms

Figure 2. Graph of Euphemism Forms

Graphs 1 and 2 illustrated the distribution of data on euphemisms, namely euphemisms in the form of words 86%, while the form of sentences is 14%. Then there are also (1) Euphemism in the form of taboo 71% as well as being the most or dominant form of euphemism found, (2) 10% social discrimination, (3) 19% negative situation and there is no data that is included in the form of cultural trait euphemism.

The Function of Euphemisms

Furthermore, regarding the euphemism function found in this study, the figure 3 below is a graph (ball) of the discovery of the euphemism function.
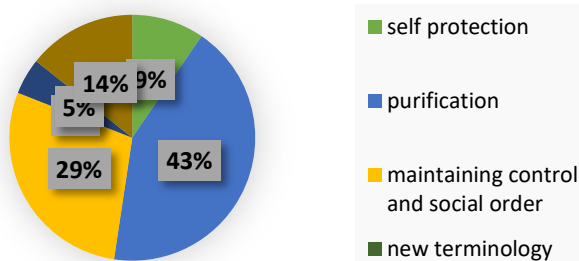
The Function of Euphemisms

Figure 3. Graph of Euphemism Functions

Graph 3 illustrated the distribution of euphemism functions, namely (1) 9% self-protection function, (2) 43% purification function which is the most dominant function contained in the data in the object of this study, (3) maintaining control and social order 29% , (4) the role of protection is 5%, (5) and the last function is a change of meaning of 14% of the total data, but there are no data that fall into the function of the need for new terminology in the data in this study.

DISCUSSION
Taboo Form
Data code: EuKT/BT/2
Data: 세상을 떠나고 말았습니다. [*sesangeul ttonago maratsseumnida*]
Meaning based on language context: **Died**
(효녀 심청 [*hyonyeo simcheong*] Shim Cheong filial son, page 6)

Sulistiyo, A. T., Yulianeta, Y., Ansas, V. N. **The use of euphemisms in** *Ancient Storybook of Indonesia Korea 1 Hanguk Indonesia Yetiyagi 1*

| 84

The taboo words most often expressed are about death and illness, for that sesangeul ttonago in this sentence is a taboo form because it means 'died' and the word death is taboo. Euphemisms in Korean are included in synonyms, and sesangeul ttonago is a euphemistic synonym for the word 죽다 [juktta] which means death.

Social Discrimination
Data code: EuKT/DS/2

Data: 모든 **맹인들**은 잔치에 [*modeun maengindeureun janchie*]

Meaning based on language context: **Blind people** at party

(효녀 심청 [*hyonyeo simcheong*] Shim Cheong filial son, page 14)

The euphemism for social discrimination refers to an expression used instead of a word expressing linguistic discrimination against a certain group of people with negative perceptions in society, and in the context of this sentence, a certain group of people was blind people who come to the party.

Negative Situation
Data code: EuKT/SN/2

Data: **눈앞이 깜깜해졌습니다.** [*nunapi kkamkkamhaejotsseumnida*]

Meaning based on the context of the language: **Becoming pitch black before the eyes.**

(콩쥐 팥쥐 [*khongjwi patjwi*] kongjwi and patjwi, page 30)

The word of nunapi kkamkkamhaejotsseumnida if it is interpreted structurally means 'to be pitch black before the eyes', but different when interpreted by the context of the story which can be interpreted as 'hopeless' or 'does not know what to do this word is included in the euphemism of the word Negative situations are to avoid negative situations and the word 깜깜하다 [kkamkkamhada] which is used in this sentence is a subtle expression of the word 캄캄하다 [khamkhamhada] even though these two utterances have the same meaning, namely dark which means not knowing what to do.

The Function of Euphemisms
Self-Protection Function
Data code: EuKL/SN/2

Data: **"혹시 참한 처녀가 있으면 소개해 주겠니?"** [*"hokssi chamhan chonyoga isseumyon sogaehae jugenni."*]

Meaning based on the context of the language: **"If there is a beautiful virgin girl, can you introduce me?"**

(나무꾼과 선녀 [*namukkungwa seonnyeo*] woodcutter and angel, page 40)

The sentence above has a self-protective function because in the context of delivering, the woodcutter gives control to the language he uses to the deer that he prefers the sentence asking for approval rather than the command sentence so that instead of experiencing rejection or the deer is offended when a command sentence is used, this question sentence is used by the woodcutter as self-protection.

Purification Function
Data code: EuKT/SN/1

Data: 콩쥐가 **마음에 들지 않았습니다.** [*kongjwiga maeume deuljji anatsseumnida*]

Meaning based on language context: **Dislikes** Kongjwi.

(콩쥐 팥쥐 [*khongjwi patjwi*] kongjwi and patjwi, page 28)

The word of maeume deuljji anatsseumnida which means 'dislike' in the above sentence is a purification function euphemism because it used a more subtle expression to avoid negative perspectives. If the word uses other expressions such as [mibda] or hates it is too harsh or it refers to expressions that hatred openly.

Maintaining Control and Social Order
Data code: EuKT / DS / 2
Data: 모든 **맹인들**은 잔치에 [modeun maengindeureun janchie]
Meaning based on language context: **Blind people** at the party
(효녀 심청 [hyonyeo simcheong] Shim Cheong's filial son, page 14)
The word of maengindeul in the data above which means 'blind people' is part of the function in maintaining control and social order because if used harsh words it will offend a certain group so that euphemisms are needed to avoid social conflict that will result if it uses the wrong language.

Protection Role
Data code: EuKL / SN / 1
Data:"**아뇨, 아버지 오시면 먹을 거예요.**"["anyo, abeoji osimyeon meog-eul geoyeyo."]
Meaning based on the context of the language: "no, I will eat later when my father comes."
(효녀 심청 [hyonyeo simcheong] Shim Cheong's filial son, page 8)
The sentence above has a function of euphemism for a protective role because this sentence was uttered by Sim Cheong when he was experiencing emotional turmoil. After all, he was waiting for his father to come home to eat. The rejection sentence was uttered by Sim Cheong as a role of self-protection to prevent the explosive emotions he was feeling, therefore the person who received the rejection sentence was uttered without feeling offended.

Change of Meaning
Data code: EuKT/BT/4
Data: 아버지의 눈 이 되었습니다. [aboji-e nuni dweotsseumnida]
Meaning based on the context of the language: **To be eyes** for his father.
(효녀 심청 [hyonyeo simcheong] Shim Cheong's filial son, page 6)
The word of nuni dweotsseumnida is included in the euphemism of the function of meaning change, because the grammatical meaning of the word is 'to be the eye for his father' while the meaning in terms of context is 'to be a guide for his father who cannot see' then the change in meaning occurs in the word becomes more subtle for do not re-imagine the original vocabulary of the referenced word, namely blindness.

3. CONCLUSION

Referring to the results of the study, it is concluded that there are various variations of euphemisms in the form of words and sentences as well as in the form of taboos, social discrimination, and negative situations. The distribution of the data is as follows: euphemisms of the word form 86%, the form of the sentence 14%. Then there are also (a) 71% taboo euphemism, as well as the dominant form of euphemism was found, (b) 10% social discrimination, (c) 19% negative situation and there is no data included the form of cultural trait euphemisms. Then the function of various forms of euphemisms was discovered. The distribution of euphemism functions, namely (a) 9% self-protection function, (b) 43% purification function which is the most dominant function, (c) maintaining control and social order 29%, (d) 5% protection role, (e) and The last function is a change of the meaning14% the

Sulistiyo, A. T., Yulianeta, Y., Ansas, V. N. **The use of euphemisms in** *Ancient Storybook of Indonesia Korea 1 Hanguk Indonesia Yetiyagi 1*

| 86

total data, but there is no data included in the function of the need for new terminology in existing data. Euphemisms in the form of cultural traits were not found in this study because they did not use dialects and euphemisms that had new terminological functions were also not found because there was no data used the latest words or terms in the storybooks which the object in this study.

4. REFERENCES

Arguelles, Alexander & Kim, J. R. (2000). *Approach to the Korean Language.* Seoul: Hollym.

Arikunto, S. (2006). *Metode Penelitian Kualitatif.* Jakarta: Bumi Aksara

Bessie, Polce Aryanto. (2017). *Metode Penelitian Linguistik Terjemahan.* Jakarta: Indeks.

Danandjaja, James. (2002). *Folklor Indonesia: Ilmu Gosip, Dongeng, dan Lain-lain.* Jakarta: Pusaka Utama Grafiti.

Danandjaja, James. (2007). *Folklore Indonesia: Ilmu gossip, dongeng, dan lain-lain.* Jakarta: Pustaka Utama Grafiti.

Kesuma, Tri Mastoyo Jati. (2007). *Pengantar (Metode) Penelitian Bahasa.* Yogyakarta: Carasvatibooks.

Mastoyo, T & Kesuma, J. (2007). *Pengantar Metode Penelitian Bahasa.* Yogyakarta: Carasvatibooks.

Miles, M.B, Huberman, A.M, dan Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook, Edition 3.* USA: Sage Publications. Terjemahan Tjetjep Rohindi Rohidi, UI-Press.

Nazir, M. (2013). *Metode Penelitian.* Bogor: Ghalia Indonesia.

Ohoiwutun, Paul. (2007). *Sosiolinguistik Memahami Bahasa dalam Konteks Masyarakat dan Kebudayaan.* Jakarta: Visipro.

Shin, Duk Young., dkk. (2020). *Pengantar Kesusastraan Korea.* Jakarta: Yayasan Pustaka Obor Indonesia.

Strauss, Anselm dan Yuliet Corbin. (2007). *Dasar-dasar Penelitian Kualitatif.* Yogyakarta: Pustaka Pelajar.

Subroto, Edi. (2011). *Pengantar Studi Semantik dan Pragmatik.* Surakarta: Cakrawala Media.

Sugiyono. (2007). *Metode Penelitian Kuantitatif Kualitatif dan R&D.* Bandung: Alfabeta.

Sugiyono (2015). *Metode Penelitian Kombinasi (Mix Methods).* Bandung: Alfabeta.

Sutarman. (2013). *Tabu Bahasa dan Eufemisme.* Surakarta: Yuma Pustaka.

Sutopo. (2002). *Metodologi Penelitian Kualitatif.* Surakarta: UNS Press.

김미형. (2000). 국어 완곡 표현의 유형과 언어 심리 연구. *한말연구.*

윤평현. (2008). 국어의미론, 도서출판 역락.