



Association of International Business and Professional Management
Kahuripan No 9, Malang, East Java – Hotel Sahid Montana
Phone: +62-341-366222 / Call center: +62 896-8679-1980
<http://www.aibpm.org> Email: aibpm.publisher@gmail.com

Author Agreement

Correspondence/First Author Name: Dr. Donal Matheos Ratu., S.Pd., M. Hum
Mobile: +6281355537839 / +6282118776568
City: Manado
Province/State: North Sulawesi
Country: Indonesia

Kindly read the terms and conditions carefully. Sign the agreement form, scan and submit at aibpm.publisher@gmail.com along with your revised paper.

The author of paper with title: *The Use of Deep Swearwords in Mongondow Language (A Contribution to the Development of Regional Language in Bolaang Mongondow)* hereby grant the AIBPM

Publisher Group for these following rights: (1) Submit the paper to the **Scopus** (inserts the publication option) (2) Asking the author to do the revision and submission. (3) Author also agrees to the right for AIBPM Publisher Group to do translation/proofreading/revision with author's permission. (4) Author agrees to use AIBPM service for plagiarism check. (5) AIBPM has the right to move the paper to another suitable journal with authors' confirmation if the paper doesn't meet the first journal's expectation. (6) the author agrees and allow the AIBPM to add more author is needed. The adding author in the paper will be in author permission (7) The author also agrees to properly revise the paper and submit the paper on time. (8) Author agrees to cite at least 5 articles from our journals as a form of support to our journals and write them in your paper's references. (9) Author agrees to join one of our current conferences as participant (without submitting the papers) as a part of their support. High priority for author who joins two conferences or becomes the co-host.

The copyright of above article is transferred to journal. The copyright transfer covers the exclusive right to reproduce and distribute the contribution, including reprints, translations, photographic reproductions, microform, electronic form, or any other reproductions of similar nature. The conference fee and Publication fee is non-refundable in any case. Author's Must need to ensure that the work submitted for publication is their original contribution. Submission of work requires that the piece to be reviewed has not been previously published. The author agrees to pay the deposit in advance if asked/required and the full publication fee after the author gets the LOA or circumstance that required by the publisher. The payment should be paid max H+3. If the author withdraws their paper from the journal after this agreement. the author still takes responsibility to pay any cost that occur because of the withdraw.

AIBPM Publisher will try their level best to complete the publication process quickly. However, the publication process may take up to 9 months or more. We need your cooperation during this process. Kindly follow revisions deadlines and try to complete all provided revisions. Your immediate response is highly appreciated. Each AIBPM member is eligible to become a reviewer if they have a Ph.D. degree and get the benefit of this program. If you want to become a reviewer kindly send us your C.V at aibpm.publisher@gmail.com

The AIBPM Publisher Group helps the author to publish their paper and does not take any responsibility if the paper is cancelled by other party because of double publication or plagiarism and other issues. The publication & journal choice is fully decision of the author so the AIBPM Publisher Group does not take the responsibility if the journal that has been chosen by the author does not fit the author requirement. AIBPM publisher is not responsible for any change in the journal indexing. The AIBPM publisher is the publisher who help to publish the author article but it is not an indexing agency. We do not control indexing process. The information about the journal is obtained from the journal website and verified from the Scopus database. In any case journals indexing has been changed during the publication process conference organizers have no control over it and they are not responsible for any change in journal indexing. The AIBPM Publisher does not take any responsibility if the journal is delisted from Scopus or other existed index because it is journal partner responsibility. The inclusion of paper to Scopus database is fully publisher's responsibility. The timeline of publication is following the publisher schedule.

I hereby accept the terms of the above Author Agreement.

A handwritten signature in blue ink, enclosed in a black rectangular border. The signature is stylized and appears to be 'Donal Matheos Ratu'.

Author: - **Dr. Donal Matheos Ratu., S.Pd., M. Hum**

Date: - August, 26th, 2021

The Use of Deep Swearwords in Mongondow Language (As a Contribution of Regional Language, Bolaang Mongondow, in Education)

Donal Matheos Ratu¹, Veronika Listi Ferdini Damopolii²

Universitas Negeri Manado^{1,2}

Jl. Kampus Unima Tondano, 95618, Indonesia

Correspondence Email: veronikadamopolii@unima.ac.id

Abstract

This study discusses the use of swearwords in Mongondow language. The background of this study is that the Mongondow language which has several forms of swearwords used by speakers according to the context. The study aims to describe the use of swearwords by adolescents towards their interlocutors in the same age, older and younger, the use of swearwords by adult speakers to their interlocutors in the same age, older and younger and in situations where the swearwords used. This is very important to be discussed in order to maintain a regional language as a contribution to education. The method used in this study is descriptive method. Data analysis is conducted through data reduction, data presentation and drawing conclusions. The results showed that swearwords used by someone in the age among of 21-23 years old are swearwords related to genitals *kolait*, 'devil' *ibiliit*, *boke* 'pig', or *pompulong* 'stupid' used against someone in the same age or younger, people in the age among of 28-40 years old use swearwords of genitals to their interlocutors both older, peers and younger, Mongondow people in the age among of 46-51 years old still use the form of "genitals" swearwords towards their interlocutors in older, peer and younger age .

Keywords

Bolaang Mongondow Language; Invective; Swearwords

Introduction

Language is an important instrument of communication for the community. Language is competency skill, which is skill to complete the task of carrying out the event so that it goes well and according to plan. To be a good participant, everyone pay attention to the factors that influence the effectiveness of speaking, both linguistic and non-linguistic factors (Nindiani in Karim, et. al, 2020). By using language, speakers can express their feelings, their ideas and establish good relations with others. However, language can

cause a miscommunication and conflict. As the result of conflict or miscommunication, people use swearwords and impolite words to express their feeling.

Language is used by someone is a reflection of culture. In other words, the language used is not in a free-context. Javanese people known for their polite culture in speaking, likewise with other communities which each of them carry their ethnic identity. However, personal factors also determine the language culture. Therefore, it can be said that language can reflects person's character.

People's character and personality can be identified from the words they use in speaking. The use of soft, clear and straightforward language reflects that they have a good personality. Otherwise, Conversely, the use of sarcasm, blasphemy and swearwords reflects that they have a bad personality.

Each region has its own culture and a local language is the part of a culture. Some languages have several levels in speaking, there are polite language and impolite. The forms of language used by the speakers need to be described in the context of the inventory of local language due to the fact that local language in Indonesia is a cultural heritage which need to be maintained, fostered, and developed. Therefore, knowledge about local language needs to be improved and preserved.

In using a language, speakers often use casual or formal language. They often use some swearwords in formal language when they talk to their interlocutors. The use of these swearwords can contain negative meanings or perhaps it has commonly meaning used by the speaker. In addition, the use of these swearwords shows the level of the speakers.

One of the swearwords speakers can be found in Kotamobagu, an area in North Sulawesi, Indonesia. The common language they use is Mongondow. The use of Mongondow language cannot be separated with swear words used by speakers informal or even in formal language. The discussion of local language is very important in order to preserve the culture of the nation and as a contribution in education, in which knowledge of swearwords can increase a vocabulary. Besides, during study on swear words and how the application in the community had never been done yet, even though the researcher stated that swear words is the part of Mongondow culture which needs to be described because it is related to the character of the community.

Expressing thoughts and feelings often leads to differences of opinion with one another. As a result of this difference causes different reactions in people who experience it, feeling disappointed, annoyed, surprised and angry. In that context, people who cannot control their emotions when faced with such reality, they spontaneously speak rude words as an expression of anger, these words are called swearwords.

Focusing Problems and Implication

The problem of this study is focused on the use of Mongondow swearwords used by eighteen-year-old speaker of Mongondow (adolescents, ages 18 years - 40 years), ages 40 years - 60 years (middle adulthood), and 60 years and over (adults continued) to interlocutors who are in the same age, older and younger and in what situations these swearwords are used.

Purpose of The Analysis

The study aims to describe the use of swearwords by adolescents towards their interlocutors in the same age, older and younger, the use of swearwords by adult speakers to their interlocutors in the same age, older and younger and in situations where the swearwords used. This is very important to be discussed in order to maintain a regional language as a contribution to education and how students comprehend well the regional languages, one of them is a swearword.

It is in line with Karim, et.al that assume that the selection of civic skills as the object of this research is based on the nature of learning in which learning will be more meaningful if there is a relationship between something learned and something existing in the student's actual life (2019, p. 32).

Theoretical Framework

Swearwords

Speakers use swearwords in daily conversation as part of habits and intentions which be understood by both of speakers. The function of swearwords is to express an anger, hostility, surprise or similarly intense emotions.

Andang and Bram (2018, p. 2) observe in Indonesia, In daily conversations, if speakers use swear words in an appropriate way, it is likely that they may cause embarrassment to (non)native speakers of the target language. Cultural knowledge on the language being studied becomes inevitable, including the profanities or bad language or swearwords.

There are four criteria in using swearwords. First, curse uses taboo words. The use of taboo words in cursing is to emphasis the message which wish to be conveyed by the speakers. Second, even though these taboo words are used in cursing, these words have not much weight in meaning. Third, due to the constraint of lexical, phrasal, and syntactic, cursing is considered as a type of formulaic language. The last is cursing reflects speakers' feeling and attitude. In addition to these criteria, the author notes in this chapter that some types of swearwords have entered into societies and language which never been used by them before, as a result of an immigration. Swearword is included in sociolinguistics in which certainly related to how the language is used, including its use in abusive swearing and cursing. Swearword is a form of expression that is spontaneously thrown by people when they are in a pressure or stress and not in a good situation or condition (Kisyani, 1985, p. 26-27).

Swearwords or profanities are the forms of spontaneous reaction people would utter when they experience emotional events or seeing, watching, hearing, and listening to unusual events. Some people could hold-upswearing or barely swearing, but other people may freely swear words as their feelings' reactions (Andang and Bram, 2018, p. 2). Goddard (2015, p. 189-218) also explains how the use of swear/curse words can be affected by perceptions of familiarity, solidarity, and mutuality.

Zenner and Devriendt (2017) classify swearwords into five categories, those are "behavior", "psychology", "personality", "sexuality" and "others". The researchers prove

the meaning of swearwords in Mangandow Language is included as one of those categories. It will be proved in the result and discussion of the research given below.

Swearwords in Mangondow Language

Swearwords as one of local wisdom things that must be preserved and researched to enrich knowledge in education and social life. Sambeka and Sekeh (2019, p. 869) in Sibarani define the local wisdom is the community's wisdom or local genius deriving from the lofty value of cultural tradition in order to manage the community's social order or social life. It is also interrelated to linguistics research. Therefore, linguistic field work is about working on a language in a culturally, socially and ethically appropriate ways in a context where the language is being used (Lestari and Rahmawati, p. 739). Weichart (2014, p.61) calls 'cultural stuff' that often fills those categories of and identities with past and present persons, places and events with meanings and that makes people feel their identity, belonging and difference.

Wijana (2006, p. 125) revealed that the forms of swearwords are the language instrument needed by speakers to express displeasure and react to various phenomena which cause such a terrible feeling. Curse is a form of language used by the community to express anger (Agustina, 2007, p. 81).

Mongondow language is the Filipino family language used by the Mongondow Tribe in North Sulawesi, which was originally the Mongondow language used by the inhabitants of Bolaang Mongondow Kingdom. Olii, et al (2018, p. 850) say that Mongondow language is classified as an agglutinative language in which there is a vocabulary benefit system those functions to state Kala (Tense), Aspect, and Moda (Capital), also for Nominalization or Verbalization and determine the Role of Grammatics from the Nominal marked Absolute. It can be said that the grammar is "very Filipino". However, at present with many Mongondow speakers adopting Manado Malay, Mongondow grammar has been quite influenced by Malay grammar.

The regional language is as cultural wealth that has to be taught, as well as knowledge of meaning of swearwords. Mewengkang, et. Al (2018, p. 475) examine some schools in Bolaang Mongondow that have applied in their teaching and learning process local languages introduction, especially Mongondow Language to keep their culture which taught in Local Subjects.

The Mongondow language has several forms of swearwords which can be used by speakers according to the context. The curse used by a mother for her child will certainly different from the curse of an older sister towards her younger brother. Likewise, curses are used by older people. Curses can be determined by level of education and gender, for example, when someone is in anger situation, annoyance, offense, that person may use word *dimbulo* 'which means devil or *iyut* which means male genitals as in the sentence:

- 1) /*dimbulo* ' *iko*, *luway iko ko naa*/
'you are devil, get out of here'
- 2) /*iyut iko*/
'you are genital'
- 3) /*pongag iko*/
'you are genital'

In the first sentence, curse *dimbulo* 'devil' can be used by anyone to others when they are anger or annoyance situation. Second sentence, swearword */iyut/* can only be used to man. Third sentence, curses */ pongag /* is used to woman. It indicates clearly that the use of the Mongondow swear words depends on whom and under what circumstances it is used.

The swearwords in Mongondow language needs to be studied in more advanced way due to the fact that study on this subject had never been studied before. Based on the background above, this study is conducted and titled as the use of swearwords in Mongondow Language.

Methods

Research Methods

The method used in this study is qualitative research carried out by observing the phenomenon of a language in a certain period of time (Mahsun, 2012, p. 87). Anggito and Setiawan (2018, p.9) depicts that qualitative research does not use statistics, but through data collection, analysis, and interpretation. Usually deals with social and human issues that are interdisciplinary, focusing on multimethod, naturalistic and interpretive (in data collection, paradigms, and interpretations). This qualitative research is a research conducted on the understanding of problems in social life based on conditions or natural order that is holistic, complex, and detailed. Research that uses an induction approach that has the goal of developing theories or hypotheses through facts is research that uses a qualitative paradigm. Researchers usually use a naturalistic approach to understand a particular phenomenon. Qualitative research seeks to gain insight, understanding of a phenomenon and extrapolation to the same situation.

The writers use qualitative research to examine the data because it is very effective to research regional language as one of the fields of cultural antropology. Siyoto and Sodik (2015, p. 27) also say that qualitative research methods are often called naturalist research methods because the research is carried out in natural conditions (natural settings), also called ethnographic methods, because at first this method was used more for research in the field of cultural anthropology.

The implementation of this method has three stages, these three are the provision of data, data analysis, and the presentation or formulation of the results of the analysis:

1. Provision of Data

The data provision phase includes a description of the data which has been collected through questionnaire.

2. Data Analysis

At this stage, the researcher classifies the form of swearwords according to age 21-23 years old, 24-40 years old and 46-51 years old.

3. Formulation of research results

The formulation of the results of the study includes the data analysis interpretation which has been done previously.

This study uses a descriptive method. The data source is a person or group of people and the situation of language use that allows researchers to become a source of information, determined 3 native speakers of the Mongondow language who meet the requirements.

The data source is a person or group of people. Three native speakers of the Mongondow Language who fit to the requirement are chosen as informant. Data analysis is done through data reduction, data presentation and drawing conclusions.

Results and Discussion

The variables of this study are:

1. Early Adult Speakers: 21-23 years
 24-40 years old
2. Intermediate Adult Speakers: 46-51 years old

The separation of the age limit of 23-24 years is based on the opinion of experts such as Bigot, Palland, Hurlock in Sunarto (2008, p. 57) which states that the age limit of teenagers and adults is the age of 21 years because the available data is only in a minimum of 21 years - 51 years, the age of 21 years is used as early adulthood to age 40 years. The age classification of 45 years - 51 years is done because the age of 41 years was not captured by the data (researchers had difficulty finding informants aged 41 years).

1. Situation
2. Speech opponents: same age
 older age
 younger age

Research Time and Location

This research was carried out during November 2019 to February 2020 with data collection, classification and analysis. This research is conducted in the area of Mongondow Language speakers

Research Techniques

Data collecting method uses theory proposed by Sudaryanto (1993, p.130)

- a. Listening Techniques

This technique requires the researchers to observe and to pay attention to the conversation of the speakers in the Mongondow language, then take a note of the swearwords which appear during the conversation.

- b. Proficient Technique, Record, and Record

In applying this technique, the researchers carry out a conversation simulation to provoke the emergence of swearwords forms from the communication then the researcher records all the data which be equipped with the records so that all conversations can be played back.

Data Analysis Techniques

Data analysis techniques has three stages, they are data reduction, data presentation, and drawing conclusions.

a. Data reduction

Data reduction is one of the qualitative data analysis techniques. Data reduction is the analysis aims to improve, classify, direct, remove unnecessary data so that can be organized and be conclude the final conclusions.

b. Data Presentation

Presentation of data is one of the qualitative analysis techniques. Presentation of data is an activity when a set of information is compiled to give the possibility of drawing conclusion. The form of data presentation is in the form of narrative text (in the form of field notes), matrices, network graphs, and charts.

c. Withdrawal of Conclusions

Conclusions drawn from one of the data analysis techniques are the analysis that can be used to take an action (Miles and Huberman, 1994).

Based on the data collected, the researcher registers the forms of words and then liste them by gender, age, education and occupation.

Data Sources

Data sources are people or groups of people and situations in which language is used which enables researchers to become sources of information. People or groups of people used as data collection are called informants. According to Mahsun (2012, p.141) language informants must have the following requirements:

- a. Male or female.
- b. Aged between 25 - 65 years (not senile).
- c. The parent, wife or husband of the informant was born and raised in the village and rarely or never left his village.
- d. Having an education with maximum graduated from primary school (elementary or junior high).
- e. Middle social status (not low or not high - with expectations not too high in mobility).
- f. Their job is farming or labor.
- g. Having a pride in its isolation.
- h. Be able to speak Indonesian.
- i. Having Physical and mental health.

In the framework of the study, the researcher determines the informants' condition which refers to the theory proposed by Mahsun (2012):

- a. Male or female sex
- b. Aged between 20-60 years.
- c. Parents, wives or husbands born and raised in the Mongolian region,
- d. Having a minimum education of elementary or middle school.
- e. Middle social status.
- f. Be able to speak Mongondow.
- g. Having physical and mental health.

Data Analysis and Discussion

Data Analysis

Mongondow swearwords will be described below according to the age of the speaker (data classification) and analysis and interpretation.

1. Provision of Data

Provision of data contains a number of data which consists of basic words, invented words and phrases (+ 30 swearword forms).

Table 1
Mongondow Swearwords Forms

Gender Identity			Interlocutor					
Age	Education	Address	LLT	PLT	LLM	PLM	LS	PS
51	SMP	Mopait	BureEyaya in	BureEyaya in	BureEyaya in, Boke	Boke	Iyut iko	Timbul o iko, pogang iko
50	SMA	Motoboi	Kolait iko, boke	Kolait iko	Ibiliti, Kolait, boke	Kolait Iko	Ibilit, kolait, boke	Kolait iko
46	SMA	Kinomalingan	Iyut ikoi, Dondunui (Bogobogo)	-	Boke, BureEyaya in, Bomburungi	Bure Eyayain, Boneburugu	Boke	-
40	S2	Mopait	Kolaitnya, koladanya, simbamu	Tetetmu	-	-	Pompul ong	Pompul ong
28	SMP	Mopait	BureEyaya in	BureEyaya in	Dinbulo iko	Dinbulo iko	Kolait mu	Iyutmu
23	SMP	Mopait	Kolait	-	Kolait, ibilit, boke, ponpulong	-	Kolait, ibilit, boke, ponpulong	-
21	SMK	Kotamoling	Kolaitma	Kolaitmu	Kolaitun	Kolaitmu	Kolait mu	Kolaitan
32	S2	Mopait	Kolatmu, koladang	Parabaka	Kolaitmu, koladang	Parabae	Kolait mu, koladang dia naratak	Parabakan, dia moratak
32	SMA	Mopait	Iyut iko kolait, Butu' musak	Kolaitin	Kolait, pompulong, boke, ibilit	Boke, Pompulong, kolaitin, ibilit	Mangkubi iyut, kolait, oarabakan (tak beres)	Iyutmu
34	SMA	Mopait	Koladang mu	Buremu	Kolaitmu	Kolaitmu	Boburugo'	Pompul ong

30	S2	Mopait	Hanau nobundang	Kolait, boke, tumpok	Kolaitan	Kolait, Boke, Tumpok	Kolat iyut parabaka, mongkubi	Iyutmu
32	S1	Mopait	Iyut iko dia' mooyotung soe' kolait butu'mu	Kolait	Pompulang, kolat, boke, ibilit	Bure Eyayain, Bomburugu	Kolait Iyut, parabaka mongkubi	Iyutmu
32	SMA	Mopait	Kolait koladang	parabaka	BureEyayain Boke	Parabaka	Koladang, Kolait, dia' noratak	Parabakan, dia' noratak
21	SMK	Mopait	Kolaitmu iyut iko	Kolaitmu	Kolaitmu	Kolaitan	Kolaitan	Kolaitmu

Note:

- SMP = Junior high school
- SMA = Senior high school
- SMK = Vocational high School
- S2 = Master Degree
- LLT = Older male
- PLT = Older woman
- LLM = Younger male
- PLM = Younger woman
- LS = Male of the same age
- PS = Peer girl

2. Data Classification

Data classification contains which are captured through a questionnaire. The form of the swearwords in the Table 1 is a classification and the results are illustrated below.

- 1) Mongondow swearwords used by people aged 21-23 years

Table 2
The Form of Curses by The People Aged 21-23 Years Old

Age	Curse Form	Interlocutor						Note
		LLT	PLT	LLM	PLM	LS	PS	

21-23	Iyut iko	√						Senggama
	Kolaitmu	√	√	√	√	√	√	Alat kelamin
	Ibilit			√			√	Iblis
	Boke			√			√	Babi (binatang)
	Pompulong			√			√	Bodoh
	Ø		√		√		√	Tidak ada

Note:

Senggama = Intercourse
 Alat Kelamin = Genitals
 Iblis = Devil
 Babi (Binatang) = Pig (Animal)
 Bodoh = Stupid
 Tidak ada = None

2) The Mongondow curse forms are used by people 24-24 years old

Table 3

The Form of Invective by The Community Ranges From 24-40 Years Old

Age	Curse Form	Interlocutor						Note
		LLT	PLT	LLM	PLM	LS	PS	
21-40	BureEyayain	√	√					Tidak senang
	Dimbulo iko			√	√			Setan Kamu
	Kolait	√	√	√	√	√	√	Alat kelamin
	Iyut	√				√	√	Senggama
	Hanawa Nobundong	√	√					Sinting
	Boke		√	√	√			Babi (binatang)

3). The curse form of the Mongondow language used by people around the age of 46-51 years.

Table 4

The Curse Form Used by People Around the Age of 46-51 Years.

Age	Curse Form	Interlocutors						Note
		LLT	PLT	LLM	PLM	LS	PS	
	BureEyayain	√	√	√	√			Tidak senang

46-51	Kolait	√	√	√	√	√	√	Alat kelamin
	Boke	√		√		√		Babi
	Iyut	√				√		Senggama
	Dondunui	√						Bodoh
	Ibilit			√		√		Iblis
	Bomburugu			√	√			Bodoh
	Pompulong					√	√	Bodoh
	Tetelmu		√					Alat kelamin
	Tumpok		√		√			Setan
	Parabaka				√	√	√	Anjing
	Mankuli					√	√	Setan
	Koladang	√		√		√		Alat kelamin laki-laki
	Dia'naratak					√	√	Tidak punya otak
	Dia monotutong	√						Tidak berguna
	Soe	√						Sial
	Butu'mu	√						Alat kelamin laki-laki
	Pompulong			√	√	√	√	Bodoh
	Ibilit			√	√			Iblis
Boburogo					√		Bodoh	
Simbambu	√						Alat kelamin laki-laki	

1) Mongondow swearwords form used by people aged 21-23 years.

Based on the data in table 2, it is clear that the swearwords used by someone aged 21-23 years to older male interlocutor (LLT), the kind of the swearword is related to intercourse; *iyut iko/iko* and those related to genitals *kolaitmu/kolaitnya*. The swearwords used to female interlocutors (PLT) are usually related to genitals *kolait*. If the interlocutors are young men (LLM), the swearwords used are related to genitals, spirits such as demons. *Ibilit*, swearword related to animal *boke* 'Pigs' and the use of that swearword is related to the situation such as *pompulong* 'stupid'. To younger woman (PLM), the swearword used is related to the genitals *kolait* or don't even give curses '□'. If the interlocutors are a male in the same age (LS), the swearword used are related to genitals *kolait*, it same as if the interlocutors are female in the same age, the swearword *kolait* 'genital' is used. *Ibilit* 'devil', *boke* 'pig', or *pompulong* 'stupid' are swearwords related to one's situation.

Generally, swearwords used by a person in age 21-23 years old are swearwords related to genital *kolait*, swearword *ibilit* 'devil', *boke* 'pig', or *pompulong* 'stupid', used for someone in the same age or younger. It is clear that age can influence the use of swearwords in 21-23-year-old people.

2) Mongondow swearwords form used by people aged 24-40 year

In table 2 shows that, it is clear that the swearword used by someone in age 24-40 years old to older male interlocutor is swearword *burrE yayan* 'dislike', swearword of male genital *kolait*, *koladang*, *butu*, *simbamu* or *soe* 'unlucky', *dia monotutun* 'useless. To older women, the swearwords used is *burrE yayan* 'dislike, swearword *kolait* 'genital', or *boke* 'pig', *ibilit* 'devil' or *pompulong* 'stupid'. The swearwords used to younger female interlocutors the are *kolait* 'genital', *boke* 'pig' (animal), *ibilit* 'devil' (related to the devil) and *pompulong* 'stupid'. The swearwords used to men in the same age are *kolait*,

koladang ‘genital’, *mangkubi* ‘devil’ or *butu* ‘stupid’. For women in the same age, *kolait* ‘genital’, *iyut* ‘intercourse’, *mangkubi* ‘devil’, and *pompulong* ‘stupid’ are used to curse.

Obviously, swearword *kolait* ‘genital’ still dominates the use of invective in people aged 28-40 years. This curse is used in all level of age. Swearwords *iyut* ‘intercourse’ only used to older or older breeders. Genital swearwords such as *koladang*, *butu*, *simba* used if someone is in angry situation. Swearword *ibiliit* ‘devil’, *mangkubi* ‘devil’, *pompulong* ‘stupid’ usually used to people in the same age.

- 3) The mock form of the Mongondow language used by people around the age of 46-51 years.

It can be seen clearly that the swearword used by someone aged 46-51 to older speakers are *burE yayain* ‘dislike’, *kolait* ‘genital’, *boke* ‘pig’, *iyut* ‘intercourse’, *donduju* ‘stupid’. The swearword *burE yayain* and *kolait* also used to younger age interlocutors. For peer interlocutors, the form of swearword used is *kolait*. The swearword *boke* also used to younger or peer interlocutors. Another form of invective is *ibiliit* ‘devil’ and *bomburu/pompulong* ‘stupid’ can also be used to peer and younger interlocutors.

Mongondow people in the age of 46-51 years old still use the form of swearword *kolait* ‘genital’ to older, peer and younger interlocutors, but swearword *burE yayain* ‘dislike’ is still used. Swearword *ibiliit* ‘devil’ and *bomburugu/pompulong* ‘stupid’ used to peer and younger interlocutors.

Discussion

The study of swearword in local language is very important due to learning the forms of invective, can give a contribution to education and our culture. According to Sapir-Whorf Hypothesis, Language is a reflection of culture.

After analyzing the swearwords in Mongondow language, the swearword *kolait* ‘male genitalia’ is also commonly used to women. This can be proven by analyzing the use of invective used by community at age of 21-23 years old, 24-40 years old, and 46-51 years old. In addition to the general swearword *kolait*, there is another genital swearword such as *simbamu butu’mu*, *koladang* which is used when the speaker is in very angry situation.

In addition to the form of genital swearwords, there are swearwords related to displeasure at someone, for example *burE yaya*. Person’s condition such as stupid or *bogo-bogo* (Manado’s Malay language) can also be used as swearwords such as *pompulong*, *boburogo*, spirits *mangkubi* ‘devil’, *ibiliit* ‘devil’ and *boke* ‘pig’.

In Manado Malay language, one form of swearword can be developed into a phrase. For example, *puki* ‘genital’ into pits of *puki* ‘genital hole’, *cuki* ‘intercourse’ become *kuda cuki* ‘intercourse is fucked by a horse’. From the word *mai* ‘genital’ becomes *cuki mai* ‘genital fucked’.

The study of swearwords in local language, especially the Mongondow language, is a cross-culture study which is important to be conducted so that speakers and researchers receive a good comprehension about swearwords as a reflection of regional culture. Mongondow language speakers generally use genital swearwords in their daily conversation. It is different from swearwords used by Malay Language speakers who develop swearwords from one word into a phrase and the swearwords increasingly developed into rude and impolite words (the results of this study sourced from interviews conducted with Malay Language speakers). The development of word into phrase and

phrase into clause language has been investigated by Wijana and Rohmadi (2006) even though in this study these two researchers did not explore the meaning of the swearword.

Speaking about the forms of swearword, Wijana and Rohmadi (2006) stated that swearwords in Indonesian can be classified as: 1) swearwords for state, 2) swearwords for animals, 3) swearwords for objects, 4) swearwords for bodies, 5) swearwords for kinship, 6) swearwords of spirits, 7) swearwords of activity, 8) swearwords of profession, and 9) swearwords of appeal. There are also swearwords related to mental states such as *gila* 'insane', *sinting* 'crazy', *bodoh* 'stupid'. Circumstances related to religion such as *terkutuk* 'cursed', circumstances related to events such as *celaka* 'woe', *mati* 'death', *sial* 'bad luck' etc. It is clearly known that Indonesian has more varied swearwords than in the Mongondow language. Two languages (Indonesian and Mongondow) have a similar form of swearwords in state of mental and events, animal, body and spirits.

Swearword *iyut* 'intercourse' usually used only to older interlocutors because they considered married to speakers aged 21-23 years. Speakers aged 24-40 years and 46-51 years use this invective to older speakers. It is clear that the Mongondow community can use sexual invective, sexual intercourse, animal names, spirits names, unfavorable conditions/happiness towards their interlocutors when they are angry.

Other language societies may express forms of invective which are different from Mongondow's forms of language. For example, the Malay language of Manado combines the forms of invective animals with intercourse so that curse forms *kuda cuki* which of course different from the Mongondow language which only combines humans with intercourse to be *iyut* 'copulate' (human to human, not human to horse).

There is a synonym of swearwords in the Mongondow language. It is used depends on how angry people to another, for example in the Mongondow language if people feel angry, they no longer use *kolait* but *koladang* or *simbamu*.

Conclusion

Conclusion

1. Swearwords used by someone at age of 21-23 related to genital *kolait*, swearword *ibiliit* 'devil', *boke* 'pig', or *pompulong* 'stupid' used for someone in the same age or younger. Age also influences the use of swearwords in people aged 21-23 years.
2. People in the age among 28-40 years use swearwords in the form of invective genitals *kolait* to older, peer, and younger interlocutors. Swearwords *iyut* used to peer and older interlocutors, whereas the swearwords used to younger interlocutors are *pompulong* 'stupid', *ibiliit* 'devil', *mangkubi* 'devil'.
3. Mongondow people in the age among 46-51 years old still use genital swearwords *kolait* 'genital' to older, peer, and younger interlocutors. Apart from that swearword burE *yayain* 'dislike' is still used. Swearword *ibiliit* 'devil' and *bomburugu/pompulong* 'stupid' used to peer and younger interlocutors.

Future directions of this study are to encourage young generation to comprehend the use of regional language and its functions depend on the appropriate context. The regional language including the use of swearwords also can be used depending on the

appropriate situation and level. The young generation also can maintain and enrich their vocabulary in regional language.

References

- Andang, Kristina, Barli B. (2018). *Swear words and their implications for English language learning-teaching*. LLT Journal: Journal on Language and Language Teaching 21 (1), 43-49.
- Anggito, A., J. Setiawan. (2018) . *Metode Penelitian Kualitatif*. CV Jejak (Jejak Publisher).
- Goddard, Cliff. (2015). *Swearwords and Curse Words in Australia and America English: At the Crossroads of Pragmatics, Semantics, and Sociolinguistics*. Intercultural Pragmatics. Page 189-218.
- Karim, R., Mandang, F. H., Luntungan, G., & Rotty, V. N. J. (2019). *Improving competency hosted skills through think-pair-share cooperative learning models in class XI science students of SMA Negeri 1 Ratahan*. *Asia Pacific Journal of Management and Education*, 3(3), 32-36
- Kisyani. (1985). *Pisuhan sebagai cermin rasa dan sikap jiwa penuturnya [Unpubished Thesis]*. Surakarta: Universitas Negeri Sebelas Maret.
- Lestari, T. P., & Dwita L. R. (2018). *FIRST PERSON POSSESSIVE CONSTRUCTION IN MADURESE LANGUAGE*. The first International Conference on Local Languages. Denpasar: Udayana University.
- Mahsun. (2012). *Metode penelitian bahasa: Tahapan strategi, metode dan tekniknya*. Jakarta: Rajawali Press.
- Mewengkang, A., OES Liando, MR. Ngodu. (2019). *Android Based Application for Children Learning with Indonesia and Mangondow Language*. Repository.unima.ac.id
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis*. London: Sage Publication.
- Olii, Sanerita, T., Paula R., Paula H. (2018). *Time Markers in Mongondow Language*. 1st International Conference on Social Science (ICSS 2018)
- Sambeka F., Wieske S. (2019). *Local Wisdom in Minahasa Traditional Songs*. International Conference on Social Science (ICSS 2019).
- Siyoto, S., MA Sodik. (2015) *Dasar Metode Penelitian*. Jakarta: Andi.
- Sudaryanto. (1993). *Metode dan aneka teknik analisi bahasa: Pengantar penelitian wahana kebudayaan secara lingusitis*. Yogyakarta: Duta Wacana University Press.
- Sunarto, A. (2008). *Pemakaian prefix men-dalam cerpenn di Majalah Aneka bulan Agustus-November 2006 (Suatu tinjauan deskriptif)*. Surakarta: FKIP Universitas Muhammadiyah Surakarta.
- Weichart, Gabriele. (2014). *Minahasa Identity: A Culinary Practice*. Antropology Indonesia.
- Wijana, I. D. P., & Rohmadi, M. (2006). *Sosiolinguistik: Kajian teori dan analisis*. Jakarta: Pustaka Pelajar.
- Zenner, E., T. Ruetter., E. Devriendt. (2017). *The Borrowability of English swearwords*. *Advances in Swearing Research: New language and New Context*, 107-136.

The Use of Deep Swearwords in Mongondow Language (As a Contribution of Regional Language, Bolaang Mongondow, in Education)

Donal Matheos Ratu¹, Veronika Listi Ferdini Damopolii²

Universitas Negeri Manado^{1,2}

Jl. Kampus Unima Tondano, 95618, Indonesia

Correspondence Email: veronikadamopolii@unima.ac.id

Abstract

This study discusses the use of swearwords in Mongondow language. The background of this study is that the Mongondow language which has several forms of swearwords used by speakers according to the context. The study aims to describe the use of swearwords by adolescents towards their interlocutors in the same age, older and younger, the use of swearwords by adult speakers to their interlocutors in the same age, older and younger and in situations where the swearwords used. This is very important to be discussed in order to maintain a regional language as a contribution to education. The method used in this study is descriptive method. Data analysis is conducted through data reduction, data presentation and drawing conclusions. The results showed that swearwords used by someone in the age among of 21-23 years old are swearwords related to genitals *kolait*, 'devil' *ibiliit*, *boke* 'pig', or *pompulong* 'stupid' used against someone in the same age or younger, people in the age among of 28-40 years old use swearwords of genitals to their interlocutors both older, peers and younger, Mongondow people in the age among of 46-51 years old still use the form of "genitals" swearwords towards their interlocutors in older, peer and younger age .

Keywords

Bolaang Mongondow Language; Invective; Swearwords

Introduction

Language is an important instrument of communication for the community. Language is competency skill, which is skill to complete the task of carrying out the event so that it goes well and according to plan. To be a good participant, everyone pay attention to the factors that influence the effectiveness of speaking, both linguistic and non-linguistic factors (Nindiani in Karim, et. al, 2020). By using language, speakers can express their feelings, their ideas and establish good relations with others. However, language can

cause a miscommunication and conflict. As the result of conflict or miscommunication, people use swearwords and impolite words to express their feeling.

Language is used by someone is a reflection of culture. In other words, the language used is not in a free-context. Javanese people known for their polite culture in speaking, likewise with other communities which each of them carry their ethnic identity. However, personal factors also determine the language culture. Therefore, it can be said that language can reflect person's character.

People's character and personality can be identified from the words they use in speaking. The use of soft, clear and straightforward language reflects that they have a good personality. Otherwise, Conversely, the use of sarcasm, blasphemy and swearwords reflects that they have a bad personality.

Each region has its own culture and a local language is the part of a culture. Some languages have several levels in speaking, there are polite language and impolite. The forms of language used by the speakers need to be described in the context of the inventory of local language due to the fact that local language in Indonesia is a cultural heritage which need to be maintained, fostered, and developed. Therefore, knowledge about local language needs to be improved and preserved.

In using a language, speakers often use casual or formal language. They often use some swearwords in formal language when they talk to their interlocutors. The use of these swearwords can contain negative meanings or perhaps it has commonly meaning used by the speaker. In addition, the use of these swearwords shows the level of the speakers.

One of the swearwords speakers can be found in Kotamobagu, an area in North Sulawesi, Indonesia. The common language they use is Mongondow. The use of Mongondow language cannot be separated with swear words used by speakers informal or even in formal language. The discussion of local language is very important in order to preserve the culture of the nation and as a contribution in education, in which knowledge of swearwords can increase a vocabulary. Besides, during study on swear words and how the application in the community had never been done yet, even though the researcher stated that swear words is the part of Mongondow culture which needs to be described because it is related to the character of the community.

Expressing thoughts and feelings often leads to differences of opinion with one another. As a result of this difference causes different reactions in people who experience it, feeling disappointed, annoyed, surprised and angry. In that context, people who cannot control their emotions when faced with such reality, they spontaneously speak rude words as an expression of anger, these words are called swearwords.

Focusing Problems and Implication

The problem of this study is focused on the use of Mongondow swearwords used by eighteen-year-old speaker of Mongondow (adolescents, ages 18 years - 40 years), ages 40 years - 60 years (middle adulthood), and 60 years and over (adults continued) to interlocutors who are in the same age, older and younger and in what situations these swearwords are used.

Purpose of The Analysis

The study aims to describe the use of swearwords by adolescents towards their interlocutors in the same age, older and younger, the use of swearwords by adult speakers to their interlocutors in the same age, older and younger and in situations where the swearwords used. This is very important to be discussed in order to maintain a regional language as a contribution to education and how students comprehend well the regional languages, one of them is a swearword.

It is in line with Karim, et.al that assume that the selection of civic skills as the object of this research is based on the nature of learning in which learning will be more meaningful if there is a relationship between something learned and something existing in the student's actual life (2019, p. 32).

Theoretical Framework

Swearwords

Speakers use swearwords in daily conversation as part of habits and intentions which be understood by both of speakers. The function of swearwords is to express an anger, hostility, surprise or similarly intense emotions.

Andang and Bram (2018, p. 2) observe in Indonesia, In daily conversations, if speakers use swear words in an appropriate way, it is likely that they may cause embarrassment to (non)native speakers of the target language. Cultural knowledge on the language being studied becomes inevitable, including the profanities or bad language or swearwords.

There are four criteria in using swearwords. First, curse uses taboo words. The use of taboo words in cursing is to emphasis the message which wish to be conveyed by the speakers. Second, even though these taboo words are used in cursing, these words have not much weight in meaning. Third, due to the constraint of lexical, phrasal, and syntactic, cursing is considered as a type of formulaic language. The last is cursing reflects speakers' feeling and attitude. In addition to these criteria, the author notes in this chapter that some types of swearwords have entered into societies and language which never been used by them before, as a result of an immigration.

Swearwords or profanities are the forms of spontaneous reaction people would utter when they experience emotional events or seeing, watching, hearing, and listening to unusual events. Some people could hold-upswearing or barely swearing, but other people may freely swear words as their feelings' reactions (Andang and Bram, 2018, p. 2). Goddard (2015, p. 189-218) also explains how the use of swear/curse words can be affected by perceptions of familiarity, solidarity, and mutuality.

Zenner and Devriendt (2017) classify swearwords into five categories, those are "behavior, "psychology", "personality", "sexuality" and "others". The researchers prove the meaning of swearwords in Mangandow Language is included as on of those categories. It will be proved in the result and discussion of the research given below.

Swearwords in Mangandow Language

Swearwords as one of local wisdom things that must be preserved and researched to enrich knowledge in education and social life. Sambeka and Sekeh (2019, p. 869) in Sibarani define the local wisdom is the community's wisdom or local genius deriving from the lofty value of cultural tradition in order to manage the community's social order or social life. It is also interrelated to linguistics research. Therefore, linguistic field work is about working on a language in a culturally, socially and ethically appropriate ways in a context where the language is being used (Lestari and Rahmawati, p. 739). Weichart (2014, p.61) calls 'cultural stuff' that often fills those categories of and identities with past and present persons, places and events with meanings and that makes people feel their identity, belonging and difference.

Mongondow language is the Filipino family language used by the Mongondow Tribe in North Sulawesi, which was originally the Mongondow language used by the inhabitants of Bolaang Mongondow Kingdom. Olii, et al (2018, p. 850) say that Mongondow language is classified as an agglutinative language in which there is a vocabulary benefit system those functions to state Kala (Tense), Aspect, and Moda (Capital), also for Nominalization or Verbalization and determine the Role of Grammatics from the Nominal marked Absolute. It can be said that the grammar is "very Filipino". However, at present with many Mongondow speakers adopting Manado Malay, Mongondow grammar has been quite influenced by Malay grammar.

The regional language is as cultural wealth that has to be taught, as well as knowledge of meaning of swearwords. Mewengkang, et. Al (2018, p. 475) examine some schools in Bolaang Mongondow that have applied in their teaching and learning process local languages introduction, especially Mongondow Language to keep their culture which taught in Local Subjects.

The Mongondow language has several forms of swearwords which can be used by speakers according to the context. The curse used by a mother for her child will certainly different from the curse of an older sister towards her younger brother. Likewise, curses are used by older people. Curses can be determined by level of education and gender, for example, when someone is in anger situation, annoyance, offense, that person may use word *dimbulo* 'which means devil or *iyut* which means male genitals as in the sentence:

- 1) /*dimbulo* ' *iko*, *luway iko ko naa* /
 'you are devil, get out of here'
- 2) /*iyut* *iko* /
 'you are genital'
- 3) /*pongag* *iko* /
 'you are genital'

In the first sentence, curse *dimbulo* 'devil' can be used by anyone to others when they are anger or annoyance situation. Second sentence, swearword /*iyut*/ can only be used to man. Third sentence, curses / *pongag* / is used to woman. It indicates clearly that the use of the Mongondow swear words depends on whom and under what circumstances it is used.

The swearwords in Mongondow language needs to be studied in more advanced way due to the fact that study on this subject had never been studied before. Based on the background above, this study is conducted and titled as the use of swearwords in Mongondow Language.

Methods

Research Methods

The method used in this study is qualitative research carried out by observing the phenomenon of a language in a certain period of time. Anggito and Setiawan (2018, p.9) depicts that qualitative research does not use statistics, but through data collection, analysis, and interpretation. Usually deals with social and human issues that are interdisciplinary, focusing on multimethod, naturalistic and interpretive (in data collection, paradigms, and interpretations). This qualitative research is a research conducted on the understanding of problems in social life based on conditions or natural order that is holistic, complex, and detailed. Research that uses an induction approach that has the goal of developing theories or hypotheses through facts is research that uses a qualitative paradigm. Researchers usually use a naturalistic approach to understand a particular phenomenon. Qualitative research seeks to gain insight, understanding of a phenomenon and extrapolation to the same situation.

The writers use qualitative research to examine the data because it is very effective to research regional language as one of the fields of cultural anthropology. Siyoto and Sodik (2015, p. 27) also say that qualitative research methods are often called naturalist research methods because the research is carried out in natural conditions (natural settings), also called ethnographic methods, because at first this method was used more for research in the field of cultural anthropology.

The implementation of this method has three stages, these three are the provision of data, data analysis, and the presentation or formulation of the results of the analysis:

1. Provision of Data

The data provision phase includes a description of the data which has been collected through questionnaire.

2. Data Analysis

At this stage, the researcher classifies the form of swearwords according to age 21-23 years old, 24-40 years old and 46-51 years old.

3. Formulation of research results

The formulation of the results of the study includes the data analysis interpretation which has been done previously.

This study uses a descriptive method. The data source is a person or group of people and the situation of language use that allows researchers to become a source of information, determined 3 native speakers of the Mongondow language who meet the requirements.

The data source is a person or group of people. Three native speakers of the Mongondow Language who fit to the requirement are chosen as informant. Data analysis is done through data reduction, data presentation and drawing conclusions.

Results and Discussion

The variables of this study are:

1. Early Adult Speakers: 21-23 years
 24-40 years old
2. Intermediate Adult Speakers: 46-51 years old

The separation of the age limit of 23-24 years is based on the opinion of experts such as Bigot, Palland, Hurlock stating that the age limit of teenagers and adults is the age of 21 years because the available data is only in a minimum of 21 years - 51 years, the age of 21 years is used as early adulthood to age 40 years. The age classification of 45 years - 51 years is done because the age of 41 years was not captured by the data (researchers had difficulty finding informants aged 41 years).

1. Situation
2. Speech opponents: same age
 older age
 younger age

Research Time and Location

This research was carried out during Januari 2020 until April 2020 with data collection, classification and analysis. This research is conducted in the area of Mongondow Language speakers

Research Techniques

The data analysis suggested by Fanani, Suryadi and Tiani (2020) consist of some stages. At the data analysis stage, the researchers carry out three stages, those are:

- (1) the data transcription stage, namely transcribing the data obtained through children's speech through note-taking techniques and audio recordings. The recordings are transcribed in written form;
- (2) the identification stage, namely the researchers identify the data generated according to the content of the conversation regarding how to acquire language, stimulation in acquiring language, and acquisition in the field of phonology;
- (3) the data analysis stage, where the researchers analyze based on the results of identification using theory.

Data Analysis Techniques

Data analysis techniques has three stages, they are data reduction, data presentation, and drawing conclusions.

a. Data reduction

Data reduction is one of the qualitative data analysis techniques. Data reduction is the analysis aims to improve, classify, direct, remove unnecessary data so that can be organized and be conclude the final conclusions.

b. Data Presentation

Presentation of data is one of the qualitative analysis techniques. Presentation of data is an activity when a set of information is compiled to give the possibility of drawing conclusion. The form of data presentation is in the form of narrative text (in the form of field notes), matrices, network graphs, and charts.

c. Withdrawal of Conclusions

Conclusions drawn from one of the data analysis techniques are the analysis that can be used to take an action.

Based on the data collected, the researchers register the forms of words and then listen them by gender, age, education and occupation.

Data Sources

Data sources are people or groups of people and situations in which language is used which enables researchers to become sources of information. People or groups of people used as data collection are called informants. According to Lachmudin, M. D., et al in Mahsun (2018) that language informants must have the following requirements:

- a. Male or female.
- b. Aged between 25 - 65 years (not senile).
- c. The parent, wife or husband of the informant was born and raised in the village and rarely or never left his village.
- d. Having an education with maximum graduated from primary school (elementary or junior high).
- e. Middle social status (not low or not high - with expectations not too high in mobility).
- f. Their job is farming or labor.
- g. Having a pride in its isolation.
- h. Be able to speak Indonesian.
- i. Having Physical and mental health.

In the framework of the study, the researcher determines the informants' condition which refers to the theory proposed by Lachmudin, M. D., et al in Mahsun (2018):

- a. Male or female sex
- b. Aged between 20-60 years.
- c. Parents, wives or husbands born and raised in the Mongolian region,
- d. Having a minimum education of elementary or middle school.
- e. Middle social status.
- f. Be able to speak Mongondow.
- g. Having physical and mental health.

Data Analysis and Discussion

Data Analysis

Mongondow swearwords will be described below according to the age of the speaker (data classification) and analysis and interpretation.

1. Provision of Data

Provision of data contains a number of data which consists of basic words, invented words and phrases (+ 30 swearword forms).

Table 1

Mongondow Swearwords Forms

Gender Identity			Interlocutor					
Age	Education	Address	LLT	PLT	LLM	PLM	LS	PS
51	SMP	Mopait	BureEyaya in	BureEyaya in	BureEyaya in, Boke	Boke	Iyut iko	Timbul o iko, pogang iko
50	SMA	Motoboi	Kolait iko, boke	Kolait iko	Ibiliti, Kolait, boke	Kolai t Iko	Ibilit, kolait, boke	Kolait iko
46	SMA	Kinomali ngan	Iyut ikoi, Dondunui (Bogo- bogo)	-	Boke, BureEyaya in, Bomburun gi	Bure Eyay ain, Bone burug u	Boke	-
40	S2	Mopait	Kolaitnya, koladangy a, simbamu	Tetetmu	-	-	Pompul ong	Pompul ong
28	SMP	Mopait	BureEyaya in	BureEyaya in	Dinbulo iko	Dinb ulo iko	Kolait mu	Iyutmu
23	SMP	Mopait	Kolait	-	Kolait, ibilit, boke, ponpulong	-	Kolait, ibilit, boke, ponpul ong	-
21	SMK	Kotamoli ng	Kolaitma	Kolaitmu	Kolaitun	Kolai tmu	Kolait mu	Kolaita n
32	S2	Mopait	Kolatmu, koladang	Parabaka	Kolaitmu, koladang	Parab ae	Kolait mu, koladan g dia naratak	Paraba kan, dia morata k
32	SMA	Mopait	Iyut iko kolait, Butu' musak	Kolaitin	Kolait, pompulong , boke, ibilit	Boke, Pomp ulong , kolait in, ibiliit	Mangk ubi iyut, kolait, oarabak an (tak beres)	Iyutmu
34	SMA	Mopait	Koladang mu	Buremu	Kolaitmu	Kolai tmu	Boburu go'	Pompul ong
30	S2	Mopait	Hanau nobundang	Kolait, boke, tumpok	Kolaitan	Kolai t, Boke, Tump ok	Kolat iyut parabak a, mongk ubi	Iyutmu
32	S1	Mopait	Iyut iko dia' mooyotung soe' kolait butu'mu	Kolait	Pompulang , kolat, boke, ibilit	Bure Eyay ain, Bomb urugu	Kolait Iyut, parabak a mongk ubi	Iyutmu

32	SMA	Mopait	Kolait koladang	parabaka	BureEyaya in Boke	Parab aka	Kolada ng, Kolait, dia' noratak	Paraba kan, dia' noratak
21	SMK	Mopait	Kolaitmu iyut iko	Kolaitmu	Kolaitmu	Kolai tan	Kolaita n	Kolait mu

Note:

- SMP = Junior high school
 SMA = Senior high school
 SMK = Vocational high School
 S2 = Master Degree
 LLT = Older male
 PLT = Older woman
 LLM = Younger male
 PLM = Younger woman
 LS = Male of the same age
 PS = Peer girl

2. Data Classification

Data classification contains which are captured through a questionnaire. The form of the swearwords is in the Table 1 is a classification and the results are illustrated below.

- 1) Mongondow swearwords used by people aged 21-23 years

Table 2

The Form of Curses by The People Aged 21-23 Years Old

Age	Curse Form	Interlocutor						Note
		LLT	PLT	LLM	PLM	LS	PS	
21-23	Iyut iko	√						Senggama
	Kolaitmu	√	√	√	√	√	√	Alat kelamin
	Ibilit			√			√	Iblis
	Boke			√			√	Babi (binatang)
	Pompulong			√			√	Bodoh
	Θ		√		√		√	Tidak ada

Note:

- Senggama = Intercourse
 Alat Kelamin = Genitals

Iblis	= Devil
Babi (Binatang)	= Pig (Animal)
Bodoh	= Stupid
Tidak ada	= None

2) The Mongondow curse forms are used by people 24-24 years old

Table 3
The Form of Invective by The Community Ranges From 24-40 Years Old

Age	Curse Form	Interlocutor						Note
		LLT	PLT	LLM	PLM	LS	PS	
21-40	BureEyayain	√	√					Tidak senang
	Dimbulo iko			√	√			Setan Kamu
	Kolait	√	√	√	√	√	√	Alat kelamin
	Iyut	√				√	√	Senggama
	Hanawa Nobundong	√	√					Sinting
	Boke		√	√	√			Babi (binatang)

3). The curse form of the Mongondow language used by people around the age of 46-51 years.

Table 4
The Curse Form Used by People Around the Age of 46-51 Years.

Age	Curse Form	Interlocutors						Note
		LLT	PLT	LLM	PLM	LS	PS	
46-51	BureEyayain	√	√	√	√			Tidak senang
	Kolait	√	√	√	√	√	√	Alat kelamin
	Boke	√		√		√		Babi
	Iyut	√				√		Senggama
	Dondunui	√						Bodoh
	Ibilit			√		√		Iblis
	Bomburugu			√	√			Bodoh
	Pompulong					√	√	Bodoh
	Tetelmu		√					Alat kelamin
	Tumpok		√		√			Setan
	Parabaka				√	√	√	Anjing
	Mankuli					√	√	Setan
	Koladang	√		√		√		Alat kelamin laki-laki
	Dia'naratak					√	√	Tidak punya otak
Dia monotutong	√						Tidak berguna	

	Soe	√						Sial
	Butu'mu	√						Alat kelamin laki-laki
	Pompulong			√	√	√	√	Bodoh
	Ibiliit			√	√			Iblis
	Boburogo					√		Bodoh
	Simbambu	√						Alat kelamin laki-laki

1) Mongondow swearwords form used by people aged 21-23 years.

Based on the data in table 2, it is clear that the swearwords used by someone aged 21-23 years to older male interlocutor (LLT), the kind of the swearword is related to intercourse; *iyut iko/iko* and those related to genitals *kolaitmu/kolaitnya*. The swearwords used to female interlocutors (PLT) are usually related to genitals *kolait*. If the interlocutors are young men (LLM), the swearwords used are related to genitals, spirits such as demons. *Ibiliit*, swearword related to animal *boke* 'Pigs' and the use of that swearword is related to the situation such as *pompulong* 'stupid'. To younger woman (PLM), the swearword used is related to the genitals *kolait* or don't even give curses '□'. If the interlocutors are a male in the same age (LS), the swearword used are related to genitals *kolait*, it same as if the interlocutors are female in the same age, the swearword *kolait* 'genital' is used. *Ibiliit* 'devil', *boke* 'pig', or *pompulong* 'stupid' are swearwords related to one's situation.

Generally, swearwords used by a person in age 21-23 years old are swearwords related to genital *kolait*, swearword *ibiliit* 'devil', *boke* 'pig', or *pompulong* 'stupid', used for someone in the same age or younger. It is clear that age can influence the use of swearwords in 21-23-year-old people.

2) Mongondow swearwords form used by people aged 24-40 year

In table 2 shows that, it is clear that the swearword used by someone in age 24-40 years old to older male interlocutor is swearword *burrE yayan* 'dislike', swearword of male genital *kolait*, *koladang*, *butu*, *simbamu* or *soe* 'unlucky', *dia moŋotutuŋ* 'useless. To older women, the swearwords used is *burrE yayan* 'dislike, swearword *kolait* 'genital', or *boke* 'pig', *ibiliit* 'devil' or *pompulonŋ* 'stupid'. The swearwords used to younger female interlocutors the are *kolait* 'genital', *boke* 'pig' (animal), *ibiliit* 'devil' (related to the devil) and *pompulonŋ* 'stupid'. The swearwords used to men in the same age are *kolait*, *koladang* 'genital', *mangkubi* 'devil' or *butu* 'stupid'. For women in the same age, *kolait* 'genital', *iyut* 'intercourse', *mangkubi* 'devil', and *pompulong* 'stupid' are used to curse.

Obviously, swearword *kolait* 'genital' still dominates the use of invective in people aged 28-40 years. This curse is used in all level of age. Swearwords *iyut* 'intercourse' only used to older or older breeders. Genital swearwords such as *koladang*, *butu*, *simba* used if someone is in angry situation. Swearword *ibiliit* 'devil', *mangkubi* 'devil', *pompulong* 'stupid' usually used to people in the same age.

3) The mock form of the Mongondow language used by people around the age of 46-51 years.

It can be seen clearly that the swearword used by someone aged 46-51 to older speakers are *burE yayain* 'dislike', *kolait* 'genital', *boke* 'pig', *iyut* 'intercourse', *dondunu* 'stupid'. The swearword *burE yayain* and *kolait* also used to younger age interlocutors. For peer

interlocutors, the form of swearword used is *kolait*. The swearword *boke* also used to younger or peer interlocutors. Another form of invective is *ibiliit* 'devil' and *bomburu/pompulong* 'stupid' can also be used to peer and younger interlocutors.

Mongondow people in the age of 46-51 years old still use the form of swearword *kolait* 'genital' to older, peer and younger interlocutors, but swearword *burE yayain* 'dislike' is still used. Swearword *ibiliit* 'devil' and *bomburugu/pompulong* 'stupid' used to peer and younger interlocutors.

Discussion

The study of swearword in local language is very important due to learning the forms of invective, can give a contribution to education and our culture. According to Sapir-Whorf Hypothesis, Language is a reflection of culture.

After analyzing the swearwords in Mongondow language, the swearword *kolait* 'male genitalia' is also commonly used to women. This can be proven by analyzing the use of invective used by community at age of 21-23 years old, 24-40 years old, and 46-51 years old. In addition to the general swearword *kolait*, there is another genital swearword such as *simbamu butu'mu*, *koladang* which is used when the speaker is in very angry situation.

In addition to the form of genital swearwords, there are swearwords related to displeasure at someone, for example *burE yaya*. Person's condition such as stupid or *bogo-bogo* (Manado's Malay language) can also be used as swearwords such as *pompulong*, *boburogo*, spirits *mangkubi* 'devil', *ibiliit* 'devil' and *boke* 'pig'.

In Manado Malay language, one form of swearword can be developed into a phrase. For example, *puki* 'genital' into pits of *puki* 'genital hole', *cuki* 'intercourse' become *kuda cuki* 'intercourse is fucked by a horse'. From the word *mai* 'genital' becomes *cuki mai* 'genital fucked'.

The study of swearwords in local language, especially the Mongondow language, is a cross-culture study which is important to be conducted so that speakers and researchers receive a good comprehension about swearwords as a reflection of regional culture. Mongondow language speakers generally use genital swearwords in their daily conversation. It is different from swearwords used by Malay Language speakers who develop swearwords from one word into a phrase and the swearwords increasingly developed into rude and impolite words (the results of this study sourced from interviews conducted with Malay Language speakers). The development of word into phrase and phrase into clause language has been investigated by Wijana and Rohmadi (2006) even though in this study these two researchers did not explore the meaning of the swearword.

Speaking about the forms of swearword, Wijana and Rohmadi (2006) stated that swearwords in Indonesian can be classified as: 1) swearwords for state, 2) swearwords for animals, 3) swearwords for objects, 4) swearwords for bodies, 5) swearwords for kinship, 6) swearwords of spirits, 7) swearwords of activity, 8) swearwords of profession, and 9) swearwords of appeal. There are also swearwords related to mental states such as *gila* 'insane', *sinting* 'crazy', *bodoh* 'stupid'. Circumstances related to religion such as *terkutuk* 'cursed', circumstances related to events such as *celaka* 'woe', *mati* 'death', *sial* 'bad luck' etc. It is clearly known that Indonesian has more varied swearwords than in the Mongondow language. Two languages (Indonesian and Mongondow) have a similar form of swearwords in state of mental and events, animal, body and spirits.

Swearword *iyut* 'intercourse' usually used only to older interlocutors because they considered married to speakers aged 21-23 years. Speakers aged 24-40 years and 46-51

years use this invective to older speakers. It is clear that the Mongondow community can use sexual invective, sexual intercourse, animal names, spirits names, unfavorable conditions/happiness towards their interlocutors when they are angry.

Other language societies may express forms of invective which are different from Mongondow's forms of language. For example, the Malay language of Manado combines the forms of invective animals with intercourse so that curse forms *kuda cuki* which of course different from the Mongondow language which only combines humans with intercourse to be *iyut* 'copulate' (human to human, not human to horse).

There is a synonym of swearwords in the Mongondow language. It is used depends on how angry people to another, for example in the Mongondow language if people feel angry, they no longer use *kolait* but *koladang* or *simbamu*.

Conclusion

Conclusion

1. Swearwords used by someone at age of 21-23 related to genital *kolait*, swearword *ibiliit* 'devil', *boke* 'pig', or *pompulong* 'stupid' used for someone in the same age or younger. Age also influences the use of swearwords in people aged 21-23 years.
2. People in the age among 28-40 years use swearwords in the form of invective genitals *kolait* to older, peer, and younger interlocutors. Swearwords *iyut* used to peer and older interlocutors, whereas the swearwords used to younger interlocutors are *pompulong* 'stupid', *ibiliit* 'devil', *mangkubi* 'devil'.
3. Mongondow people in the age among 46-51 years old still use genital swearwords *kolait* 'genital' to older, peer, and younger interlocutors. Apart from that swearword *burE yayain* 'dislike' is still used. Swearword *ibiliit* 'devil' and *bomburugu/pompulong* 'stupid' used to peer and younger interlocutors.

Future directions of this study are to encourage young generation to comprehend the use of regional language and its functions depend on the appropriate context. The regional language including the use of swearwords also can be used depending on the appropriate situation and level. The young generation also can maintain and enrich their vocabulary in regional language.

References

- Andang, Kristina, Barli B. (2018). *Swear words and their implications for English language learning-teaching*. LLT Journal: Journal on Language and Language Teaching 21 (1), 43-49.
- Anggito, A., J. Setiawan. (2018) . *Metode Penelitian Kualitatif*. CV Jejak (Jejak Publisher).
- Fanani, A. N., M. Suryadi, Riris, T. (2020). *Pemerolehan Bahasa pada Anak Usia 2-5 Tahun Dalam Kehidupan Sehari-hari (Studi Kasus Nak-anak di Dusun Panjatan Desa Kedungkelor Warureja-Tegal: Kajian Psikolinguistik)*. Jurnal Universitas Diponegoro.

- Goddard, Cliff. (2015). *Swearwords and Curse Words in Australia and America English: At the Crossroads of Pragmatics, Semantics, and Sociolinguistics*. Intercultural Pragmatics. Page 189-218.
- Karim, R., Mandang, F. H., Luntungan, G., & Rotty, V. N. J. (2019). *Improving competency hosted skills through think-pair-share cooperative learning models in class XI science students of SMA Negeri 1 Ratahan*. *Asia Pacific Journal of Management and Education*, 3(3), 32-36
- Lachmudin, M.D., Sayama M., Moh. Karmin B., Dakia D. (2018). *Realization of Linguistics Politeness During Learning Process*. *International Journal of Language Education and Culture Review* Vol. 4 (1) June 2018, page 15-29.
- Lestari, T. P., & Dwita L. R. (2018). *FIRST PERSON POSSESSIVE CONSTRUCTION IN MADURESE LANGUAGE*. The first International Conference on Local Languages. Denpasar: Udayana University.
- Mewengkang, A., OES Liando, MR. Ngodu. (2019). *Android Based Application for Children Learning with Indonesia and Mangondow Language*. Repository.unima.ac.id
- Olii, Sanerita, T., Paula R., Paula H. (2018). *Time Markers in Mongondow Language*. 1st International Conference on Social Science (ICSS 2018)
- Sambeka F., Wieske S. (2019). *Local Wisdom in Minahasa Traditional Songs*. International Conference on Social Science (ICSS 2019).
- Siyoto, S., MA Sodik. (2015) *Dasar Metode Penelitian*. Jakarta: Andi.
- Zenner, E., T. Ruetter, E. Devriendt. (2017). *The Borrowability of English swearwords*. *Advances in Swearing Research: New language and New Context*, 107-136.

The Use of Deep Swearwords in Mongondow Language (As a Contribution of Regional Language, Bolaang Mongondow, in Education)

Donal Matheos Ratu¹, Veronika Listi Ferdini Damopolii²

Universitas Negeri Manado^{1,2}

Jl. Kampus Unima Tondano, 95618, Indonesia

Correspondence Email: veronikadamopolii@unima.ac.id

Abstract

This study discusses the use of swearwords in Mongondow language. The background of this study is that the Mongondow language which has several forms of swearwords used by speakers according to the context. The study aims to describe the use of swearwords by adolescents towards their interlocutors in the same age, older and younger, the use of swearwords by adult speakers to their interlocutors in the same age, older and younger and in situations where the swearwords used. This is very important to be discussed in order to maintain a regional language as a contribution to education. The method used in this study is descriptive method. Data analysis is conducted through data reduction, data presentation and drawing conclusions. The results showed that swearwords used by someone in the age among of 21-23 years old are swearwords related to genitals *kolait*, 'devil' *ibiliit*, *boke* 'pig', or *pompulong* 'stupid' used against someone in the same age or younger, people in the age among of 28-40 years old use swearwords of genitals to their interlocutors both older, peers and younger, Mongondow people in the age among of 46-51 years old still use the form of "genitals" swearwords towards their interlocutors in older, peer and younger age .

Keywords

Bolaang Mongondow Language; Invective; Swearwords

Introduction

Language is an important instrument of communication for the community. Language is competency skill, which is skill to complete the task of carrying out the event so that it goes well and according to plan. To be a good participant, everyone pay attention to the factors that influence the effectiveness of speaking, both linguistic and non-linguistic factors (Nindiani in Karim, et. al, 2020). By using language, speakers can express their feelings, their ideas and establish good relations with others. However, language can

cause a miscommunication and conflict. As the result of conflict or miscommunication, people use swearwords and impolite words to express their feeling.

Language is used by someone is a reflection of culture. In other words, the language used is not in a free-context. Javanese people known for their polite culture in speaking, likewise with other communities which each of them carry their ethnic identity. However, personal factors also determine the language culture. Therefore, it can be said that language can reflect person's character.

People's character and personality can be identified from the words they use in speaking. The use of soft, clear and straightforward language reflects that they have a good personality. Otherwise, Conversely, the use of sarcasm, blasphemy and swearwords reflects that they have a bad personality.

Each region has its own culture and a local language is the part of a culture. Some languages have several levels in speaking, there are polite language and impolite. The forms of language used by the speakers need to be described in the context of the inventory of local language due to the fact that local language in Indonesia is a cultural heritage which need to be maintained, fostered, and developed. Therefore, knowledge about local language needs to be improved and preserved.

In using a language, speakers often use casual or formal language. They often use some swearwords in formal language when they talk to their interlocutors. The use of these swearwords can contain negative meanings or perhaps it has commonly meaning used by the speaker. In addition, the use of these swearwords shows the level of the speakers.

One of the swearwords speakers can be found in Kotamobagu, an area in North Sulawesi, Indonesia. The common language they use is Mongondow. The use of Mongondow language cannot be separated with swear words used by speakers informal or even in formal language. The discussion of local language is very important in order to preserve the culture of the nation and as a contribution in education, in which knowledge of swearwords can increase a vocabulary. Besides, during study on swear words and how the application in the community had never been done yet, even though the researcher stated that swear words is the part of Mongondow culture which needs to be described because it is related to the character of the community.

Expressing thoughts and feelings often leads to differences of opinion with one another. As a result of this difference causes different reactions in people who experience it, feeling disappointed, annoyed, surprised and angry. In that context, people who cannot control their emotions when faced with such reality, they spontaneously speak rude words as an expression of anger, these words are called swearwords.

Focusing Problems and Implication

The problem of this study is focused on the use of Mongondow swearwords used by eighteen-year-old speaker of Mongondow (adolescents, ages 18 years - 40 years), ages 40 years - 60 years (middle adulthood), and 60 years and over (adults continued) to interlocutors who are in the same age, older and younger and in what situations these swearwords are used.

Purpose of The Analysis

The study aims to describe the use of swearwords by adolescents towards their interlocutors in the same age, older and younger, the use of swearwords by adult speakers to their interlocutors in the same age, older and younger and in situations where the swearwords used. This is very important to be discussed in order to maintain a regional language as a contribution to education and how students comprehend well the regional languages, one of them is a swearword.

It is in line with Karim, et.al that assume that the selection of civic skills as the object of this research is based on the nature of learning in which learning will be more meaningful if there is a relationship between something learned and something existing in the student's actual life (2019, p. 32).

Theoretical Framework

Swearwords

Speakers use swearwords in daily conversation as part of habits and intentions which be understood by both of speakers. The function of swearwords is to express an anger, hostility, surprise or similarly intense emotions.

Andang and Bram (2018, p. 2) observe in Indonesia, In daily conversations, if speakers use swear words in an appropriate way, it is likely that they may cause embarrassment to (non)native speakers of the target language. Cultural knowledge on the language being studied becomes inevitable, including the profanities or bad language or swearwords.

There are four criteria in using swearwords. First, curse uses taboo words. The use of taboo words in cursing is to emphasis the message which wish to be conveyed by the speakers. Second, even though these taboo words are used in cursing, these words have not much weight in meaning. Third, due to the constraint of lexical, phrasal, and syntactic, cursing is considered as a type of formulaic language. The last is cursing reflects speakers' feeling and attitude. In addition to these criteria, the author notes in this chapter that some types of swearwords have entered into societies and language which never been used by them before, as a result of an immigration.

Swearwords or profanities are the forms of spontaneous reaction people would utter when they experience emotional events or seeing, watching, hearing, and listening to unusual events. Some people could hold-upswearing or barely swearing, but other people may freely swear words as their feelings' reactions (Andang and Bram, 2018, p. 2). Goddard (2015, p. 189-218) also explains how the use of swear/curse words can be affected by perceptions of familiarity, solidarity, and mutuality.

Zenner and Devriendt (2017) classify swearwords into five categories, those are "behavior, "psychology", "personality", "sexuality" and "others". The researchers prove the meaning of swearwords in Mangandow Language is included as on of those categories. It will be proved in the result and discussion of the research given below.

Swearwords in Mangandow Language

Swearwords as one of local wisdom things that must be preserved and researched to enrich knowledge in education and social life. Sambeka and Sekeh (2019, p. 869) in Sibarani define the local wisdom is the community's wisdom or local genius deriving from the lofty value of cultural tradition in order to manage the community's social order or social life. It is also interrelated to linguistics research. Therefore, linguistic field work is about working on a language in a culturally, socially and ethically appropriate ways in a context where the language is being used (Lestari and Rahmawati, p. 739). Weichart (2014, p.61) calls 'cultural stuff' that often fills those categories of and identities with past and present persons, places and events with meanings and that makes people feel their identity, belonging and difference.

Mongondow language is the Filipino family language used by the Mongondow Tribe in North Sulawesi, which was originally the Mongondow language used by the inhabitants of Bolaang Mongondow Kingdom. Olii, et al (2018, p. 850) say that Mongondow language is classified as an agglutinative language in which there is a vocabulary benefit system those functions to state Kala (Tense), Aspect, and Moda (Capital), also for Nominalization or Verbalization and determine the Role of Grammatics from the Nominal marked Absolute. It can be said that the grammar is "very Filipino". However, at present with many Mongondow speakers adopting Manado Malay, Mongondow grammar has been quite influenced by Malay grammar.

The regional language is as cultural wealth that has to be taught, as well as knowledge of meaning of swearwords. Mewengkang, et. Al (2018, p. 475) examine some schools in Bolaang Mongondow that have applied in their teaching and learning process local languages introduction, especially Mongondow Language to keep their culture which taught in Local Subjects.

The Mongondow language has several forms of swearwords which can be used by speakers according to the context. The curse used by a mother for her child will certainly different from the curse of an older sister towards her younger brother. Likewise, curses are used by older people. Curses can be determined by level of education and gender, for example, when someone is in anger situation, annoyance, offense, that person may use word *dimbulo* 'which means devil or *iyut* which means male genitals as in the sentence:

- 1) /*dimbulo* ' *iko*, *luway iko ko naa* /
 'you are devil, get out of here'
- 2) /*iyut* *iko* /
 'you are genital'
- 3) /*pongag* *iko* /
 'you are genital'

In the first sentence, curse *dimbulo* 'devil' can be used by anyone to others when they are anger or annoyance situation. Second sentence, swearword /*iyut*/ can only be used to man. Third sentence, curses / *pongag* / is used to woman. It indicates clearly that the use of the Mongondow swear words depends on whom and under what circumstances it is used.

The swearwords in Mongondow language needs to be studied in more advanced way due to the fact that study on this subject had never been studied before. Based on the background above, this study is conducted and titled as the use of swearwords in Mongondow Language.

Methods

Research Methods

The method used in this study is qualitative research carried out by observing the phenomenon of a language in a certain period of time. Anggito and Setiawan (2018, p.9) depicts that qualitative research does not use statistics, but through data collection, analysis, and interpretation. Usually deals with social and human issues that are interdisciplinary, focusing on multimethod, naturalistic and interpretive (in data collection, paradigms, and interpretations). This qualitative research is a research conducted on the understanding of problems in social life based on conditions or natural order that is holistic, complex, and detailed. Research that uses an induction approach that has the goal of developing theories or hypotheses through facts is research that uses a qualitative paradigm. Researchers usually use a naturalistic approach to understand a particular phenomenon. Qualitative research seeks to gain insight, understanding of a phenomenon and extrapolation to the same situation.

The writers use qualitative research to examine the data because it is very effective to research regional language as one of the fields of cultural anthropology. Siyoto and Sodik (2015, p. 27) also say that qualitative research methods are often called naturalist research methods because the research is carried out in natural conditions (natural settings), also called ethnographic methods, because at first this method was used more for research in the field of cultural anthropology.

The implementation of this method has three stages, these three are the provision of data, data analysis, and the presentation or formulation of the results of the analysis:

1. Provision of Data

The data provision phase includes a description of the data which has been collected through questionnaire.

2. Data Analysis

At this stage, the researcher classifies the form of swearwords according to age 21-23 years old, 24-40 years old and 46-51 years old.

3. Formulation of research results

The formulation of the results of the study includes the data analysis interpretation which has been done previously.

This study uses a descriptive method. The data source is a person or group of people and the situation of language use that allows researchers to become a source of information, determined 3 native speakers of the Mongondow language who meet the requirements.

The data source is a person or group of people. Three native speakers of the Mongondow Language who fit to the requirement are chosen as informant. Data analysis is done through data reduction, data presentation and drawing conclusions.

Results and Discussion

The variables of this study are:

1. Early Adult Speakers: 21-23 years
 24-40 years old
2. Intermediate Adult Speakers: 46-51 years old

The separation of the age limit of 23-24 years is based on the opinion of experts such as Bigot, Palland, Hurlock stating that the age limit of teenagers and adults is the age of 21 years because the available data is only in a minimum of 21 years - 51 years, the age of 21 years is used as early adulthood to age 40 years. The age classification of 45 years - 51 years is done because the age of 41 years was not captured by the data (researchers had difficulty finding informants aged 41 years).

1. Situation
2. Speech opponents: same age
 older age
 younger age

Research Time and Location

This research was carried out during Januari 2020 until April 2020 with data collection, classification and analysis. This research is conducted in the area of Mongondow Language speakers

Research Techniques

The data analysis suggested by Fanani, Suryadi and Tiani (2020) consist of some stages. At the data analysis stage, the researchers carry out three stages, those are:

- (1) the data transcription stage, namely transcribing the data obtained through children's speech through note-taking techniques and audio recordings. The recordings are transcribed in written form;
- (2) the identification stage, namely the researchers identify the data generated according to the content of the conversation regarding how to acquire language, stimulation in acquiring language, and acquisition in the field of phonology;
- (3) the data analysis stage, where the researchers analyze based on the results of identification using theory.

Data Analysis Techniques

Data analysis techniques has three stages, they are data reduction, data presentation, and drawing conclusions.

a. Data reduction

Data reduction is one of the qualitative data analysis techniques. Data reduction is the analysis aims to improve, classify, direct, remove unnecessary data so that can be organized and be conclude the final conclusions.

b. Data Presentation

Presentation of data is one of the qualitative analysis techniques. Presentation of data is an activity when a set of information is compiled to give the possibility of drawing conclusion. The form of data presentation is in the form of narrative text (in the form of field notes), matrices, network graphs, and charts.

c. Withdrawal of Conclusions

Conclusions drawn from one of the data analysis techniques are the analysis that can be used to take an action.

Based on the data collected, the researchers register the forms of words and then listen them by gender, age, education and occupation.

Data Sources

Data sources are people or groups of people and situations in which language is used which enables researchers to become sources of information. People or groups of people used as data collection are called informants. According to Lachmudin, M. D., et al in Mahsun (2018) that language informants must have the following requirements:

- a. Male or female.
- b. Aged between 25 - 65 years (not senile).
- c. The parent, wife or husband of the informant was born and raised in the village and rarely or never left his village.
- d. Having an education with maximum graduated from primary school (elementary or junior high).
- e. Middle social status (not low or not high - with expectations not too high in mobility).
- f. Their job is farming or labor.
- g. Having a pride in its isolation.
- h. Be able to speak Indonesian.
- i. Having Physical and mental health.

In the framework of the study, the researcher determines the informants' condition which refers to the theory proposed by Lachmudin, M. D., et al in Mahsun (2018):

- a. Male or female sex
- b. Aged between 20-60 years.
- c. Parents, wives or husbands born and raised in the Mongolian region,
- d. Having a minimum education of elementary or middle school.
- e. Middle social status.
- f. Be able to speak Mongondow.
- g. Having physical and mental health.

Data Analysis and Discussion

Data Analysis

Mongondow swearwords will be described below according to the age of the speaker (data classification) and analysis and interpretation.

1. Provision of Data

Provision of data contains a number of data which consists of basic words, invented words and phrases (+ 30 swearword forms).

Table 1

Mongondow Swearwords Forms

Gender Identity			Interlocutor					
Age	Education	Address	LLT	PLT	LLM	PLM	LS	PS
51	SMP	Mopait	BureEyaya in	BureEyaya in	BureEyaya in, Boke	Boke	Iyut iko	Timbul o iko, pogang iko
50	SMA	Motoboi	Kolait iko, boke	Kolait iko	Ibiliti, Kolait, boke	Kolai t Iko	Ibilit, kolait, boke	Kolait iko
46	SMA	Kinomali ngan	Iyut ikoi, Dondunui (Bogo- bogo)	-	Boke, BureEyaya in, Bomburun gi	Bure Eyay ain, Bone burug u	Boke	-
40	S2	Mopait	Kolaitnya, koladangy a, simbamu	Tetetmu	-	-	Pompul ong	Pompul ong
28	SMP	Mopait	BureEyaya in	BureEyaya in	Dinbulo iko	Dinb ulo iko	Kolait mu	Iyutmu
23	SMP	Mopait	Kolait	-	Kolait, ibilit, boke, ponpulong	-	Kolait, ibilit, boke, ponpul ong	-
21	SMK	Kotamoli ng	Kolaitma	Kolaitmu	Kolaitun	Kolai tmu	Kolait mu	Kolaita n
32	S2	Mopait	Kolatmu, koladang	Parabaka	Kolaitmu, koladang	Parab ae	Kolait mu, koladan g dia naratak	Paraba kan, dia morata k
32	SMA	Mopait	Iyut iko kolait, Butu' musak	Kolaitin	Kolait, pompulong , boke, ibilit	Boke, Pomp ulong , kolait in, ibiliit	Mangk ubi iyut, kolait, oarabak an (tak beres)	Iyutmu
34	SMA	Mopait	Koladang mu	Buremu	Kolaitmu	Kolai tmu	Boburu go'	Pompul ong
30	S2	Mopait	Hanau nobundang	Kolait, boke, tumpok	Kolaitan	Kolai t, Boke, Tump ok	Kolat iyut parabak a, mongk ubi	Iyutmu
32	S1	Mopait	Iyut iko dia' mooyotung soe' kolait butu'mu	Kolait	Pompulang , kolat, boke, ibilit	Bure Eyay ain, Bomb urugu	Kolait Iyut, parabak a mongk ubi	Iyutmu

32	SMA	Mopait	Kolait koladang	parabaka	BureEyaya in Boke	Parab aka	Kolada ng, Kolait, dia' noratak	Paraba kan, dia' noratak
21	SMK	Mopait	Kolaitmu iyut iko	Kolaitmu	Kolaitmu	Kolai tan	Kolaita n	Kolait mu

Note:

- SMP = Junior high school
 SMA = Senior high school
 SMK = Vocational high School
 S2 = Master Degree
 LLT = Older male
 PLT = Older woman
 LLM = Younger male
 PLM = Younger woman
 LS = Male of the same age
 PS = Peer girl

2. Data Classification

Data classification contains which are captured through a questionnaire. The form of the swearwords is in the Table 1 is a classification and the results are illustrated below.

- 1) Mongondow swearwords used by people aged 21-23 years

Table 2

The Form of Curses by The People Aged 21-23 Years Old

Age	Curse Form	Interlocutor						Note
		LLT	PLT	LLM	PLM	LS	PS	
21-23	Iyut iko	√						Senggama
	Kolaitmu	√	√	√	√	√	√	Alat kelamin
	Ibilit			√			√	Iblis
	Boke			√			√	Babi (binatang)
	Pompulong			√			√	Bodoh
	Θ		√		√		√	Tidak ada

Note:

- Senggama = Intercourse
 Alat Kelamin = Genitals

Iblis	= Devil
Babi (Binatang)	= Pig (Animal)
Bodoh	= Stupid
Tidak ada	= None

2) The Mongondow curse forms are used by people 24-24 years old

Table 3
The Form of Invective by The Community Ranges From 24-40 Years Old

Age	Curse Form	Interlocutor						Note
		LLT	PLT	LLM	PLM	LS	PS	
21-40	BureEyayain	√	√					Tidak senang
	Dimbulo iko			√	√			Setan Kamu
	Kolait	√	√	√	√	√	√	Alat kelamin
	Iyut	√				√	√	Senggama
	Hanawa Nobundong	√	√					Sinting
	Boke		√	√	√			Babi (binatang)

3). The curse form of the Mongondow language used by people around the age of 46-51 years.

Table 4
The Curse Form Used by People Around the Age of 46-51 Years.

Age	Curse Form	Interlocutors						Note
		LLT	PLT	LLM	PLM	LS	PS	
46-51	BureEyayain	√	√	√	√			Tidak senang
	Kolait	√	√	√	√	√	√	Alat kelamin
	Boke	√		√		√		Babi
	Iyut	√				√		Senggama
	Dondunui	√						Bodoh
	Ibilit			√		√		Iblis
	Bomburugu			√	√			Bodoh
	Pompulong					√	√	Bodoh
	Tetelmu		√					Alat kelamin
	Tumpok		√		√			Setan
	Parabaka				√	√	√	Anjing
	Mankuli					√	√	Setan
	Koladang	√		√		√		Alat kelamin laki-laki
	Dia'naratak					√	√	Tidak punya otak
	Dia monotutong	√						Tidak berguna

	Soe	√						Sial
	Butu'mu	√						Alat kelamin laki-laki
	Pompulong			√	√	√	√	Bodoh
	Ibiliit			√	√			Iblis
	Boburogo					√		Bodoh
	Simbambu	√						Alat kelamin laki-laki

1) Mongondow swearwords form used by people aged 21-23 years.

Based on the data in table 2, it is clear that the swearwords used by someone aged 21-23 years to older male interlocutor (LLT), the kind of the swearword is related to intercourse; *iyut iko/iko* and those related to genitals *kolaitmu/kolaitnya*. The swearwords used to female interlocutors (PLT) are usually related to genitals *kolait*. If the interlocutors are young men (LLM), the swearwords used are related to genitals, spirits such as demons. *Ibiliit*, swearword related to animal *boke* 'Pigs' and the use of that swearword is related to the situation such as *pompulong* 'stupid'. To younger woman (PLM), the swearword used is related to the genitals *kolait* or don't even give curses '□'. If the interlocutors are a male in the same age (LS), the swearword used are related to genitals *kolait*, it same as if the interlocutors are female in the same age, the swearword *kolait* 'genital' is used. *Ibiliit* 'devil', *boke* 'pig', or *pompulong* 'stupid' are swearwords related to one's situation.

Generally, swearwords used by a person in age 21-23 years old are swearwords related to genital *kolait*, swearword *ibiliit* 'devil', *boke* 'pig', or *pompulong* 'stupid', used for someone in the same age or younger. It is clear that age can influence the use of swearwords in 21-23-year-old people.

2) Mongondow swearwords form used by people aged 24-40 year

In table 2 shows that, it is clear that the swearword used by someone in age 24-40 years old to older male interlocutor is swearword *burrE yayan* 'dislike', swearword of male genital *kolait*, *koladang*, *butu*, *simbamu* or *soe* 'unlucky', *dia moŋotutuŋ* 'useless. To older women, the swearwords used is *burrE yayan* 'dislike, swearword *kolait* 'genital', or *boke* 'pig', *ibiliit* 'devil' or *pompulonŋ* 'stupid'. The swearwords used to younger female interlocutors the are *kolait* 'genital', *boke* 'pig' (animal), *ibiliit* 'devil' (related to the devil) and *pompulonŋ* 'stupid'. The swearwords used to men in the same age are *kolait*, *koladang* 'genital', *mangkubi* 'devil' or *butu* 'stupid'. For women in the same age, *kolait* 'genital', *iyut* 'intercourse', *mangkubi* 'devil', and *pompulong* 'stupid' are used to curse.

Obviously, swearword *kolait* 'genital' still dominates the use of invective in people aged 28-40 years. This curse is used in all level of age. Swearwords *iyut* 'intercourse' only used to older or older breeders. Genital swearwords such as *koladang*, *butu*, *simba* used if someone is in angry situation. Swearword *ibiliit* 'devil', *mangkubi* 'devil', *pompulong* 'stupid' usually used to people in the same age.

3) The mock form of the Mongondow language used by people around the age of 46-51 years.

It can be seen clearly that the swearword used by someone aged 46-51 to older speakers are *burE yayain* 'dislike', *kolait* 'genital', *boke* 'pig', *iyut* 'intercourse', *dondunu* 'stupid'. The swearword *burE yayain* and *kolait* also used to younger age interlocutors. For peer

interlocutors, the form of swearword used is *kolait*. The swearword *boke* also used to younger or peer interlocutors. Another form of invective is *ibiliit* 'devil' and *bomburu/pompulong* 'stupid' can also be used to peer and younger interlocutors.

Mongondow people in the age of 46-51 years old still use the form of swearword *kolait* 'genital' to older, peer and younger interlocutors, but swearword *burE yayain* 'dislike' is still used. Swearword *ibiliit* 'devil' and *bomburugu/pompulong* 'stupid' used to peer and younger interlocutors.

Discussion

The study of swearword in local language is very important due to learning the forms of invective, can give a contribution to education and our culture. According to Sapir-Whorf Hypothesis, Language is a reflection of culture.

After analyzing the swearwords in Mongondow language, the swearword *kolait* 'male genitalia' is also commonly used to women. This can be proven by analyzing the use of invective used by community at age of 21-23 years old, 24-40 years old, and 46-51 years old. In addition to the general swearword *kolait*, there is another genital swearword such as *simbamu butu'mu*, *koladang* which is used when the speaker is in very angry situation.

In addition to the form of genital swearwords, there are swearwords related to displeasure at someone, for example *burE yaya*. Person's condition such as stupid or *bogo-bogo* (Manado's Malay language) can also be used as swearwords such as *pompulong*, *boburogo*, spirits *mangkubi* 'devil', *ibiliit* 'devil' and *boke* 'pig'.

In Manado Malay language, one form of swearword can be developed into a phrase. For example, *puki* 'genital' into pits of *puki* 'genital hole', *cuki* 'intercourse' become *kuda cuki* 'intercourse is fucked by a horse'. From the word *mai* 'genital' becomes *cuki mai* 'genital fucked'.

The study of swearwords in local language, especially the Mongondow language, is a cross-culture study which is important to be conducted so that speakers and researchers receive a good comprehension about swearwords as a reflection of regional culture. Mongondow language speakers generally use genital swearwords in their daily conversation. It is different from swearwords used by Malay Language speakers who develop swearwords from one word into a phrase and the swearwords increasingly developed into rude and impolite words (the results of this study sourced from interviews conducted with Malay Language speakers). The development of word into phrase and phrase into clause language has been investigated by Wijana and Rohmadi (2006) even though in this study these two researchers did not explore the meaning of the swearword.

Speaking about the forms of swearword, Wijana and Rohmadi (2006) stated that swearwords in Indonesian can be classified as: 1) swearwords for state, 2) swearwords for animals, 3) swearwords for objects, 4) swearwords for bodies, 5) swearwords for kinship, 6) swearwords of spirits, 7) swearwords of activity, 8) swearwords of profession, and 9) swearwords of appeal. There are also swearwords related to mental states such as *gila* 'insane', *sinting* 'crazy', *bodoh* 'stupid'. Circumstances related to religion such as *terkutuk* 'cursed', circumstances related to events such as *celaka* 'woe', *mati* 'death', *sial* 'bad luck' etc. It is clearly known that Indonesian has more varied swearwords than in the Mongondow language. Two languages (Indonesian and Mongondow) have a similar form of swearwords in state of mental and events, animal, body and spirits.

Swearword *iyut* 'intercourse' usually used only to older interlocutors because they considered married to speakers aged 21-23 years. Speakers aged 24-40 years and 46-51

years use this invective to older speakers. It is clear that the Mongondow community can use sexual invective, sexual intercourse, animal names, spirits names, unfavorable conditions/happiness towards their interlocutors when they are angry.

Other language societies may express forms of invective which are different from Mongondow's forms of language. For example, the Malay language of Manado combines the forms of invective animals with intercourse so that curse forms *kuda cuki* which of course different from the Mongondow language which only combines humans with intercourse to be *iyut* 'copulate' (human to human, not human to horse).

There is a synonym of swearwords in the Mongondow language. It is used depends on how angry people to another, for example in the Mongondow language if people feel angry, they no longer use *kolait* but *koladang* or *simbamu*.

Conclusion

Conclusion

1. Swearwords used by someone at age of 21-23 related to genital *kolait*, swearword *ibiliit* 'devil', *boke* 'pig', or *pompulong* 'stupid' used for someone in the same age or younger. Age also influences the use of swearwords in people aged 21-23 years.
2. People in the age among 28-40 years use swearwords in the form of invective genitals *kolait* to older, peer, and younger interlocutors. Swearwords *iyut* used to peer and older interlocutors, whereas the swearwords used to younger interlocutors are *pompulong* 'stupid', *ibiliit* 'devil', *mangkubi* 'devil'.
3. Mongondow people in the age among 46-51 years old still use genital swearwords *kolait* 'genital' to older, peer, and younger interlocutors. Apart from that swearword *burE yayain* 'dislike' is still used. Swearword *ibiliit* 'devil' and *bomburugu/pompulong* 'stupid' used to peer and younger interlocutors.

Future directions of this study are to encourage young generation to comprehend the use of regional language and its functions depend on the appropriate context. The regional language including the use of swearwords also can be used depending on the appropriate situation and level. The young generation also can maintain and enrich their vocabulary in regional language.

References

- Andang, Kristina, Barli B. (2018). *Swear words and their implications for English language learning-teaching*. LLT Journal: Journal on Language and Language Teaching 21 (1), 43-49.
- Anggito, A., J. Setiawan. (2018) . *Metode Penelitian Kualitatif*. CV Jejak (Jejak Publisher).
- Fanani, A. N., M. Suryadi, Riris, T. (2020). *Pemerolehan Bahasa pada Anak Usia 2-5 Tahun Dalam Kehidupan Sehari-hari (Studi Kasus Nak-anak di Dusun Panjatan Desa Kedungkelor Warureja-Tegal: Kajian Psikolinguistik)*. Jurnal Universitas Diponegoro.

- Goddard, Cliff. (2015). *Swearwords and Curse Words in Australia and America English: At the Crossroads of Pragmatics, Semantics, and Sociolinguistics*. Intercultural Pragmatics. Page 189-218.
- Karim, R., Mandang, F. H., Luntungan, G., & Rotty, V. N. J. (2019). *Improving competency hosted skills through think-pair-share cooperative learning models in class XI science students of SMA Negeri 1 Ratahan*. *Asia Pacific Journal of Management and Education*, 3(3), 32-36
- Lachmudin, M.D., Sayama M., Moh. Karmin B., Dakia D. (2018). *Realization of Linguistics Politeness During Learning Process*. *International Journal of Language Education and Culture Review* Vol. 4 (1) June 2018, page 15-29.
- Lestari, T. P., & Dwita L. R. (2018). *FIRST PERSON POSSESSIVE CONSTRUCTION IN MADURESE LANGUAGE*. The first International Conference on Local Languages. Denpasar: Udayana University.
- Mewengkang, A., OES Liando, MR. Ngodu. (2019). *Android Based Application for Children Learning with Indonesia and Mangondow Language*. Repository.unima.ac.id
- Olii, Sanerita, T., Paula R., Paula H. (2018). *Time Markers in Mongondow Language*. 1st International Conference on Social Science (ICSS 2018)
- Sambeka F., Wieske S. (2019). *Local Wisdom in Minahasa Traditional Songs*. International Conference on Social Science (ICSS 2019).
- Siyoto, S., MA Sodik. (2015) *Dasar Metode Penelitian*. Jakarta: Andi.
- Zenner, E., T. Ruetter, E. Devriendt. (2017). *The Borrowability of English swearwords*. *Advances in Swearing Research: New language and New Context*, 107-136.