Analysis Of Youth Language and Taboo Words in the Gayo Language

Muhammad Hasyimsyah Batubara[1,*], Vera Ramayana[2], Cut Dara Ilfa Rahila[3]

[1,2,3]IAIN Takengon, Aceh Tengah, Aceh, Indonesia
[1]muhammad.hasyimsyahbatubara@gmail.com*; [2] verarahmayoouna@gmail.com, [3]dara.rahila@gmail.com
* corresponding author

ARTICLE INFO

Article history
Received November 13 2025
Revised December 25 2025
Accepted December 29 2025

Keywords
Language
Sociolinguistic
Taboo
Young generation
Keyword_5 Gayo

ABSTRACT

This study is about taboo words spoken by the younger generation in Takengon. In this study, researchers carried out three activities: data collection activities, data analysis, and presentation of the analysis results. The data collection method used in this study is the listening method with the free engagement speaking technique. Furthermore, data analysis was carried out using the extra lingual equivalent method, which emphasized the determining tool on *Gayo sumang* or taboo words in the Gayo language spoken by young speakers in the Takengon area. The data analysis results are presented using an informal or narrative method. For the taboo words spoken by the current generation, such as *Ulumu, Jalang Nine E, Fakalaya, Nantak, Benatang, Lelang, Senare Kurang Sengkal, and Tenek*. Based on these findings, it is hoped that the people of Central Aceh District can understand the word taboo contained in *sumang perceraken* so that people can communicate and speak good words because it is part of the customary values in sumang Gayo.

This is an open access article under the CC–BY-SA license.

1. INTRODUCTION

Sociolinguistics is a branch of science that studies the social studies of society and its language (Holmes, 1993; Hudson, 1996; Sumarsono, 2004). Sociolinguistic studies include the use of taboo words in social life. Taboo words are considered sacred (may not be touched, spoken, and so on); taboos; prohibition (Frazer, 1955; Montagu, 1973; Trudgill, 2000; KBBI, 2022). The study of taboo words is very important to continue in this increasingly advanced era, which has resulted in the refraction of words that were considered taboo in the past and are now considered normal. It is urgent to be maintained the lives of Indonesian people who uphold traditional values, like the sociolinguistic analysis of taboo words in the Gayo language, which is geographically in the Central Aceh district.

In the Gayo language, taboo terms are included in the Gayo *sumang* section, where this *sumang* is closely related to the *sumang perceraken*. *Sumang* speech (*sumang perceraken*) has a meaning that is not good and is forbidden to say, and this *sumang* prohibits words that are seen as inappropriate to say because they are included in the value of one's courtesy when communicating. It is because it can cause conflict between one person and another. This prohibition is also based on the religious teachings of the Gayo people.

The understanding of the community of the previous generation regarding the prohibition of *sumang* on divorce was very high. It was rare to hear the previous people

say it because this prohibition was prohibited in the customs and culture of the people of Central Aceh Regency and based on Islamic religious teachings. The people of Central Aceh Regency were mostly Muslim, so the connection between *sumang* and Islamic teachings was closely related to the formation of noble morals in communicating.

Many studies on taboos have been carried out, such as the form and meaning of swear words at the Purabaya terminal in Surabaya in sociolinguistic studies (Jannah et al., 2017). The use of taboo words on social media: a forensic linguistic study (Rahman, 2019). Taboo expressions in Ternate society (Subuh & Majid, 2019). On this occasion, the author would like to raise a study of the sumang of divorce in the millennial generation who live in the Takengon area, while what you want to see is the tendency of the word sumang of divorce to come out of the speech of millennial children in daily life and social interactions with their communities in Takengon.

2. RESEARCH METHODOLOGY

The complexity of institutional factors influencing bilingual education in primary schools necessitates a nuanced understanding that can be achieved through a mixed-methods approach. This methodology allows for a comprehensive exploration of the topic, combining the depth of qualitative inquiry with the breadth of quantitative data collection (Creswell & Creswell, 2017). The qualitative component will provide insights into the experiences and perspectives of various stakeholders, including educators, administrators, and policymakers, while the quantitative aspect will offer statistical evidence to support the findings (Johnson & Onwuegbuzie, 2004). This dual perspective is essential for a well-rounded analysis of the institutional factors at play in bilingual education within Ghanaian primary schools.

2.1. Research Design

The research design for this study is a sequential mixed-methods approach, where qualitative data collection is followed by quantitative data collection.

2.2. Scope of the Study

This study's scope is intentionally focused on providing an in-depth analysis of the institutional factors affecting bilingual education within a specific context.

2.3. Sample and Sampling Method

The target population for this study comprises primary schools within the Ledzokuku Municipality, Accra.

2.4. Study Setting

The study is conducted within the Ledzokuku Municipality, a district in the Greater Accra Region of Ghana.

2.5. Data Collection Method

The data collection process for this study was meticulously designed to comprehensively and multifacetedly capture the intricate dynamics of institutional factors influencing bilingual education within the primary schools of Ledzokuku Municipality, Accra.

2.6. Data Analysis

Vol. 5, No. 1, July – December 2025, pp. 152-21

The analysis of data in this study was approached to draw meaningful insights into the institutional factors influencing bilingual education in Ghanaian primary schools.

3. FINDINGS

3.1. Observation Results

From the results of research and analyzing taboo words spoken in the present era, the researchers present the results of taboo words in the following table.

Table 4. Young people spoke taboo words

No	Taboo Words Spoken By Young People	The Meaning of Taboo Words
1.	Ulumu	Which means head
3.	Jalang Nine E	Namely mention that his mother was wild
4.	Fakalaya	That means impudent
5.	Nantak	That means eating, but this is based on animals
6.	Benatang	The expression of someone angry with another person means animal
7.	Lelang	That means stress
8.	Senare Kurang Sengkal	It means saying other people are not sane when doing interaction interactions
9.	Tenek	Which means mentioning the sex of a woman

4. DISCUSSION

Based on the synthesis of findings across the 13 studies, this discussion addresses the three formulated research questions regarding the use, effectiveness, and impact of AI in ELL. Expert perspectives are integrated to provide a more comprehensive analysis.

4.1. How is AI used in English language learning?

The SLR reveals diverse applications of AI in ELL. AI technologies such as chatbots, adaptive learning platforms, mobile applications, and virtual tutoring systems are employed to facilitate language acquisition. These tools provide personalized learning experiences tailored to individual students' proficiency levels, needs, and learning paces. For example, applications like ELSA Speak and Duolingo use AI to offer real-time feedback on pronunciation and grammar, while generative AI models like ChatGPT simulate conversational practice to improve speaking and writing skills. According to Jian (2023), AI-driven personalization allows learners to overcome specific linguistic challenges by addressing their unique needs. Moreover, reinforcement learning algorithms integrated into augmented reality platforms further enhance engagement by creating immersive learning environments. Gao (2025) noted that immersive tools foster deeper cognitive engagement, leading to improved learning outcomes. The studies underscore that AI supplements traditional classroom instruction and is a standalone resource for independent learning.

4.2. How effective is AI as a medium for English language learning?

The reviewed studies consistently demonstrate that AI is an effective medium for ELLs. Key findings highlight significant improvements in students' language skills, including vocabulary acquisition, pronunciation, grammar accuracy, and conversational fluency. AI tools' ability to provide immediate and adaptive feedback is pivotal in these improvements. Yesilyurt (2023) and Fadieieva (2023) emphasize that adaptive feedback mechanisms help learners identify and correct errors in real-time, accelerating skill development. Additionally, gamified learning elements and interactivity within AI platforms increase motivation and engagement among younger learners. AI's advanced analytics and personalized recommendations ensure focused and efficient learning pathways for postgraduate students and non-native speakers. However, the effectiveness of AI as a learning medium also depends on external factors such as access to technology, user proficiency, and the quality of AI tools. Guan et al. (2024) argue that these factors highlight the need for equitable access to digital resources and teacher training programs. These findings indicate that while AI is highly effective, its potential is maximized when integrated with a well-structured curriculum and appropriate support systems.

4. 3. How does the use of AI affect English language learning?

AI has a multifaceted impact on ELL, influencing cognitive and affective domains. Cognitively, AI enhances learners' abilities to process and retain linguistic knowledge by providing structured practice and targeted interventions. The automated feedback mechanisms embedded in AI tools facilitate self-correction and accelerate mastery of language skills. According to Garcia and Wei (2024), a structured practice supported by AI promotes better retention and application of language concepts. Affective impacts include increased confidence and reduced anxiety among learners, as AI tools create a low-pressure environment for practicing language skills. Additionally, the integration of AI promotes inclusivity by offering flexible learning options for students from diverse backgrounds, including those with limited access to traditional educational resources. However, Werdiningsih et al. (2024) caution that over-reliance on AI may impede critical thinking and interpersonal communication skills, suggesting a need for balanced integration.

Despite these advantages, the studies identify challenges that need to be addressed. These include the digital divide, teacher training for integrating AI into pedagogical practices, and concerns regarding over-reliance on AI. Addressing these challenges is crucial for ensuring AI's impact on language learning remains positive and sustainable.

5. CONCLUSION

The findings prove that there is a lack of understanding of the younger generation in the use of taboo words in the Gayo language. This is due to his lack of understanding of the culture and ideas he taught his predecessors. As for the taboo words spoken by the current generation, such as ulumu (which means head), *jalang nine e* (mention that his mother was wild), *fakalaya* (that means impudent), *nantak* (that means eating, but this is based on animals), *benatang* (the expression of someone angry with another person means animal), *lelang* (that means stress), *senare kurang sengkal* (it means saying other people are not sane when doing interaction interactions), and *tenek* (which means mentioning the sex of a woman). Based on these findings, it is hoped that the people of

Vol. 5, No. 1, July – December 2025, pp. 152-21

Central Aceh District can understand the word taboo contained in *sumang pereraken* so that people can communicate and speak good words because it is part of the customary values in *sumang* Gayo.

REFERENCES

Affini, L. N. (2017). Analisis Kata Tabu dan Klasifikasinya di Lirik Lagu Eminem pada Album The Marshal Mathers LP. *Lensa: Kajian Kebahasaan, Kesusastraan, dan Budaya, 07* (01): 93-113. https://jurnal.unimus.ac.id/index.php/lensa/article/view/2447

Anderson, B. (1991). *Imagined Communities*. London: Verso.

Batubara, M. H., Zati, V. D. A., & Susanti, S. (2021). Decomposition English And Mandailing Prefixes: A Contrastive Study. *Asian Social Science and Humanities Research Journal (ASHREJ)*, *3*(2), 64-74. https://doi.org/10.37698/ashrej.v3i2.81

Chaer, A., Agustina, L. (1995). *Sosiolinguistik: Suatu Pengantar*. Jakarta: Rineka Cipta.

Chaer, A., Agustina, L. (2004). *Sosiolinguistik Perkenalan Awal*. Jakarta: PT Rineka Cipta.

Chaer, A. (2012). *Linguistik Umum*. Jakarta: Rineka Cipta.

Crystal, D. (2006). *Language and the Internet (2th ed.)*. Cambridge: Cambridge University Press. http://dx.doi.org/10.1017/CBO9780511487002

Frazer, J. G. (1955). *Taboo and the Perils of the Soul*. New York: Macmillan.

Gellner, E. (1983). *Nations and nationalism*. Oxford: Blackwell.

Holmes, Janet. (1992). *An Introduction to Sociolinguistics*. New York: Longman.

Holmes, J. (2013). *An Introduction to Sociolinguistics Fourth Edition*. New York: Routledge.

Hudson, R.A. (1996). *Sociolinguistics (Second Edition)*. Cambridge: Cambridge University Press.

Hymes, D. (1974). *Foundation in Sociolinguistics: An Ethnographic Approach*. Philadelphia: University of Pennsylvania Press.

Jannah, A., Widayati, W., Kusmiyati. (2017). Bentuk dan Makna Kata Makian di Terminal Purabaya Surabaya Dalam Kajian Sosiolinguistik. *Jurnal Ilmiah FONEMA: Jurnal Edukasi Bahasa Dan Sastra Indonesia*, *4*(2), 43-59. https://doi.org/10.25139/fn.v4i2.758

KBBI Online ini dikembangkan oleh Ebta Setiawan. (2022). *Kamus Besar Bahasa Indonesia (KBBI). Kamus versi online/daring (dalam jaringan)*. Jakarta: Database utama menggunakan KBBI Daring edisi III, Hak Cipta Badan Pengembangan dan Pembinaan Bahasa (Pusat Bahasa).

Kridalaksana, H. (1978). *Sosiolinguistik dalam Leksikografi*. Tugu: Panitia Penataran Leksikografi (Pusat Bahasa).

Laksana, I. K. D. (2003). *Tabu dalam Bahasa Bali*. Disertasi. Jakarta: Program Pascasarjana, Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia.

Mesthrie, R. (2001). *Concise Encyclopedia of Sociolinguistics*. UK: Elsevier Science Ltd.

Mesthrie, R & Swann, J. (2009). *Introducing Sociolinguistics Second Edition*. Edinburgh: Edinburgh University Press.

Mesthrie, R. (2010). *The Cambridge Handbook of Sociolinguistics*. Cambridge: Cambridge University Press.

Meyerhoff, M. (2006). *Introducing Sociolinguistics*. New York: Routledge.

Montagu, A. (1973). *The Anatomy of Swearing*. London: Collier Macmillan Publisher (dalam Laksana, I Ketut Darma. (2003). *Tabu dalam Bahasa Bali*. Disertasi. Jakarta: Program Pascasarjana, Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia.

Ohoiwutun, P. (2007). *Sosiolingistik*. Jakarta: Kesaint Blanc

Pateda, M. (2011). *Lingustik Sebuah Pengantar*. Bandung: Angkasa.

Rahman, N. (2019). Penggunaan Kata Tabu Di Media Sosial: Kajian Linguistik Forensik. *Semiotika: Jurnal Ilmu Sastra Dan Linguistik, 20*(2), 120-128. doi:10.19184/semiotika.v20i2.13823

Subuh, R. D & Majid, B. (2019). Ungkapan Tabu dalam Masyarakat Ternate. *Tekstual, 17*(1), 21-26. http://dx.doi.org/10.33387/tekstual.v17i1.1794

Sumarsono. (2013). *Sosiolinguistik*. Yogyakarta: Pustaka Pelajar.

Trudgill, P. (2000). *Sociolinguistics*: *An Introduction to Language and Society (Fourth Edition)*. London: Penguin Publisher.

Walter, H. (1988). *Le français dans tous les sens*. Paris: Robert Laffont.

Wardhaugh, R. (1986). *An Introduction to Sociolinguistics*. New York: Busil Blackwell Ltd.

Wardhaugh, R. (2006). *An Introduction to Sociolinguistics*. USA: Blackwell Publishing.

Wright, S. (2004). *Language policy and language planning*. Basingstoke: Palgrave.

Wright. S. (2015). What is language? A response to Philippe van Parijs. *Critical Review of International Social and Political Philosophy, 18*(2), 113–130. https://doi.org/10.1080/13698230.2015.1023628