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Euphemism In Public Communication (Based On Age And Status)

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Abstract
The purpose of this research is to describe the use of euphemistic expressions in public communication based on age and status. The problems that will be explored in this study are: 1) How is the use of euphemisms in communication groups of students and the general public? 2) What are the reasons for euphemisms used by speakers in public communication? 3) What is the role of euphemism in public communication based on age and status? 4) What influences the use of euphemisms in public communication based on age and status so that they can be mutually understood? 5) What are the advantages of euphemism in social life? The method used in this research is the descriptive-qualitative research method. This study found a number of uses of euphemistic expressions in public communication with a total of 17 expressions, there are 9 expressions of the use of euphemisms by groups with student status and 8 expressions of the use of euphemisms by groups of the general public.
Keywords: euphemism, public communication, age and status

1.   INTRODUCTION

Society is a community of people who are closely intertwined because of a certain system, a certain tradition, certain laws, and the same laws that lead to life collectively. Society is a community of people who, because of the demands of need and influence (belief,thought, and ambition), are united in collective life.

According to anthropologist Elman Service, to make it easier to study the diversity of society, society can be divided into four categories based on increasing population size, political centralization, and social stratification, namely: herd,ethnic group,chiefdom, and country.

Society is a system that is interconnected between one human being and another human being and forms a unity. Human social beings need other humans to meet their needs. They can't live alone in society. And one of the criteria of society is communication between actors using symbols. In this case, language is used as a mediator to facilitate communication between individuals in society.

Language is also bound to social or social matters, where some words from that language cannot necessarily be uttered in all places or conditions; this is influenced by rules that are formed or deliberately created in the commodities of that society for certain interests. Departing from this, finally the science of language, or linguistics, has developed, and linguistic experts have created theories of language to facilitate the use

of language among the global community in order to avoid taboo words. In this case, euphemism is a branch of linguistics that will represent taboo things to say or say in softer words. The function of euphemism is to protect the speaker, writer, hearer, reader, or all of the above from possible effrontery and offense. This offense may occur in the broaching of a taboo topic, e.g., religion or death, or by mentioning that the subject matter in which one party is involved may be sensitive, such as politics or social issues. The euphemism, one of the oldest forms of language, covers up the human condition.

Euphemism is a subtle or indirect word or expression that replaces a word or expression that is considered too harsh or impolite when referring to something unpleasant or embarrassing (Oxford Dictionary). Based on this definition, we know that euphemism is figurative language used to make a word or expression sound more refined or polite. Euphemisms are commonly used in everyday conversation to avoid using offensive or taboo words or expressions.

The use of a word that is considered polite or otherwise is also determined by the context of the situation. The use of harsh expressions is considered inappropriate in certain contexts and needs to be replaced with more polite expressions so that the change of taste values in conversation takes place from impolite to more polite. The issue of euphemism is a topic of discussion involving sociolinguistics and pragmatics in society. The use of euphemisms in oral and written communication is a symbol of ethical values and norms in social life. In other words, we often use euphemism in communication in our own society, but many of us do it unconsciously and have agreed on euphemism as a good medium of language.

Euphemism is not only a linguistic phenomenon, but also a cultural phenomenon, but also a social phenomenon, which reflects the values, aesthetics, and virtues of society. Euphemism is indirect, pleasant, polite, and mild. And from the knowledge in our minds we may find that euphemism is closely related to taboo. When giving up a taboo word, people will find another word to replace it, which creates a euphemism. tabu its means" sacred and untouchable". The word derives from the dialect of the Polynesian Islands in the Central Pacific Ocean. With the development of society, the term "Tabu" has gradually entered the field of anthropology, ethnology, and sociology, and is widely used. As a result, "Taboo" has attracted public attention, because it is closely related to people's daily life, but also reflects people's social life and psychological value. Taboos have gradually become taboos in all aspects of human life. For example, people's taboos on the names of gods and saints, on people's life, age, illness and death, and on curses and curses.

In The Attempting Discussion of English Taboos, the author Zhuang Hecheng divides taboo words into three categories: profane words, obscene words and words against good taste. Profane words are about deity and religion, and only using them on religious occasions or formal occasions can be accepted completely. Obscene words are much more serious than profane words, and in a sense, obscene words are considered an offense against ethics. Obscene words are often about sexual organs and sexual behaviors, like screw, balls, prick, etc. These words cannot be used for writing and in spoken in any language and any culture for the social convention and traditional concept, not even in the liberated society in the western world. But beyond that, obscene words are also used for strengthening the energy in language or curing and abusing, such as fuck you, bugger off. Another taboo words are those words against good taste, and the typical words are those about excretion, such as piss, shit, crap. The topics refer to caducity, disease, death, poverty , thus some words related to these topics become taboo words.

Taboo and euphemism, as two special linguistic phenomena, are widely found in the languages of countries around the world. Therefore, the two language phenomena—taboo and euphemism, are interdependent, and if there is no taboo, then there is no euphemism. The emergence of euphemism has replaced taboo in language. Due to the changes in society and the development of language, there are different taboo words at different times. The existence of taboo words constantly stimulates the emergence of euphemism, and the two complement each other. Therefore, taboo words and euphemisms are variable. To express the desire to go to the toilet, in order to avoid the use of the word directly referring to the toilet, the word lavatory was used as a euphemism, but as time passed, it developed into a taboo word. On this basis, more euphemisms such as bathroom, washroom, restroom have emerged to express this meaning. Another connection between taboo and euphemism is that both have a strong national character, and each nation has a different culture, so it is difficult to ensure that people of different cultural backgrounds will have the same understanding of the same thing. Therefore, for certain taboo expressions between different ethnic groups, there will be different euphemisms to match them.

The facts show that the systematic study of euphemism as a whole as a speech layer, revealing all its speech-inner possibilities, describing its functional-methodological features, especially its relation to types of euphemism for language, which arises from the demands of a particular speech situation, the meaning of which is often clarified through the text.

M.A.Katsev According to the ontological nature, again euphemistic means There is also a classification: 1) Euphemisms that take shape; 2) Naturally occurring euphemisms; 3) Formed naturally on the basis of stylistic dye (irony or humor).

2.   LITERATURE REVIEW

Rittenburg and colleagues (Rittenburg et al. 2016) In an experimental study that measured such effects, found that participants were both more likely to rate an action as appropriate and to indicate they would take that action when the action was characterized euphemistically. This finding shows that euphemism has an effect on how people perceive an action and their perception of the action influences their action tendency. It suggests that the need to avoid social impropriety is a key motivation of euphemism.

Cameron (1995 : 143) describes euphemism as a soft cloud of verbal cotton-woll, a ratherpoetic metaphor that capture the gentle and soothing effect of euphemism

Rawson (1995) calls euphemism, language fig leaves, and verbal flourishes, the former captures the function of euphemism to hide or cover up something embarrassing.

Terri L. Rittenburg, George Albert Gladney, Teresa Stephenson (2016) in research The Effects of Euphemism Usage in Business Contexts have found is that people are actually more likely to use euphemisms to save face socially, than in consideration of the feelings of others. The research supports the fact that euphemisms and other indirect language can not only affect people's perceptions of blame, it can also encourage unethical acts, because people tend to view actions as legal or appropriate when described euphemistically—presenting "bribes" as a "soft commission," for example.

Ismoilova Hilola InomovnaI and friends (2020) Euphemism from different classifications show that are multifaceted and the product of a complex process. that means allows for a deeper study of its essence, it serves to observe, to study, to shed more light on the structure of this phenomenon from different perspectives.

Yang Hua (2020) in article A Comparative Study of English Taboos and Euphemisms conclude, The l anguage is the carrier of culture and an important part of the national culture. There are many taboos in society. In real life, people always use taboo words for some reasons or things and substitute them in euphemism. Therefore, both taboos and euphemisms are cultural phenomena, which are common phenomena in various languages and exist in every country. Taboos and euphemisms in English are an integral part of the culture. They profoundly and permanently influence the use of the English language. They have similarities and differences, and a more detailed and in-depth understanding of the culture, traditions, and customs of English-speaking countries. Even the details of life, the more correctly the language can be used. By comparing taboos and euphemisms, we can better understand the differences between the two in terms of culture and psychology. Only by conducting in-depth discussions and comparative studies can we reduce cultural conflicts, conduct successful language exchanges, and improve the ability of cross-cultural communication.

However, the euphemistic vocabulary of language varieties such as military, political and medical jargons adds additional dimensions of guile and secrecy to the disguise. Here euphemism is used, not so much to conceal offense but to deliberately disguise a topic and to deceive. This is the sort of doublespeak that turns death into a substantive negative patient care outcome, a diagnostic misadventure of the highest magnitude or a terminal episode; dying into terminal living and killing into the unlawful [or] arbitrary deprivation of life. A type of dishonest euphemism also flourishes in domains associated with activities in conflict within the more established sectors of society. Within the antilanguages of 'underworld' subcultures ('the languages of the antisociety'; Halliday [1978: 171]), we see euphemistic synonyms that have a function in concealing the nefarious nature of whatever they designate, with the express purpose of keeping outsiders in the dark.

The provocative euphemism — to reveal and to inspire

Euphemisms are not always 'linguistic fig-leaves'. As Allan describes (this volume) many are more like 'diaphanous lingerie'; they conceal only as little as to be all the more titillating. In the mouth or pen of a political satirist, for example, euphemisms are deliberately provoking. George Orwell's Animal Farm is at one level a children's story and, at another, a blistering political satire. Such writers exploit euphemism to publically expound taboo topics. The 'Camera Song' by Grit Laskin (to the tune of 'Three Drunken Maidens')is a modern bawdy allegory where, as in other examples of euphemism as art, the author makes the pretence of adhering to the middle class politeness criterion, even though the doublespeak text has tabooed denotations. Such artsy euphemisms are designed to excite and arouse; and the best of them succeed (Allan and Burridge [1991: Ch. 10]). As Epstein once remarked, 'the best pornographer is the mind of the reader' [1985: 64].

The cohesive euphemism — to show solidarity and to help define the community

Taboos are among the common values that link the people of a community together; they become a sign of social cohesion. To outsiders, many are perplexing and seem silly. Even those on the inside are often unaware of the reasons that might have led to their establishment. Original meaning gives way to unthinking routine; fear and respect become lost in social convention. And what one group values, another comes to

scorn. Shared taboos and the rites and rituals that accompany our euphemistic behaviour increase group identity through feelings of distinctiveness; they strengthen the social fabric.

Creating euphemisms — 'old age'

And one man in his time plays many parts, His acts being seven ages. At first the infant, Mewling and puking in the nurse's arms; Then the whining school-boy, with his satchel And shining morning face, [...]. And then the lover, Sighing like furnace, with a woeful ballad Made to his mistress' eyebrow. Then a soldier, full of strange oaths, [...] And then the justice, In fair round belly with good capon lin'd, With eyes severe [...] The sixth age shifts Into the lean and slipper'd pantaloon, With spectacles on nose and pouch on side, [...] Last scene of all, That ends this strange eventful history, Is second childishness and mere oblivion. Sans teeth, sans eyes, sans taste, sans every thing. Shakespeare, As You Like It [II. vii]

Clearly, aging is a matter of taboo, especially in modern times. There are certain things in life speakers and writers would rather not evoke too vividly and growing old is one of them. Digitally altered images of designer bodies make the reality of our own aging bodies hard to bear. In a virtual world of botox, boosted breasts and tummy tucks, postmenopausal women can now give birth and fresh medical breakthroughs rescue people daily from death. Perpetual well-being and ever-lasting youth seem well within our grasp. Big companies who profit from modern health preoccupations are happy to feed the fairy tale. The verbal vanishing creams and linguistic makeovers are all part of the pretence. Ironically, the increased life expectancy that modern medicine now affords us adds to the negative perceptions of old age. These days aging is disparaged also from the point of view of the burden that old people place on society at large — a longer life means more exposure to disease and ill-health and this means greater encumbrances on relatives and on already stretched resources.

Euphemisms for 'old age' are not simply in response to taboo, however, and the examples given in each section below range across all the six functions outlined earlier. Often these collide to support the formation of expressions and many of the euphemisms are multifunctional. For example, in Australian hospitals, we find reference to crumbles "the frail and elderly at death's door"; grots "derelicts and alcoholics"; vegetables "unresponsive or comatose patients"; diagnoses like F.L.K. "Funny Looking Kid"; G.O.K. "God Only Knows"; and someone who has passed through the valley of tears is simply cactus or "dead". This is just a small sample of hospital slang (given the rapid turnover of slang, these examples might well be outdated by now); and, depending on context, it can be described as euphemistic, dysphemistic or simply descriptive, in other words, orthophemistic. Clearly, the language is used to distance hospital staff from the sickness and death around them, and helps to blot out the awareness of their own vulnerability and that of their co-workers. There is also much playfulness here. I can report from first hand experience that frivolity is extremely common among staff in aged care facilities when talking to each other. For people who have to deal with the dying and with death everyday, this seeming irreverence for human life makes such work much easier to bear. Levity towards what is feared is widely used as means of coming to terms with the fear, by downgrading it. At the same time, these expressions also identify activities, events, and objects that have become routine for those involved and have an important function in creating rapport in the work environment. Gordon [1983] claims that this is the only motive for the existence of such slang, but my experience of hospital expressions does not support him. There is more at stake than simply defining the gang.

Language change and the special case of naming taboo

Throughout history people have attributed supernatural powers to names and naming forms a special case of word taboo (Allan and Burridge [2006: Ch. 9]). There are naming taboos observed by people undertaking hazardous pursuits such as mining, hunting and fishing, and they involve, for example, taboos on the names of dangerous animals.

Summing up taboo and language change

In a striking example of scholarly squeamishness, it has only been relatively recently that the effects of taboo on language development have really made an appearance in the mainstream linguistics literature. Anyone wanting to know about taboo and language would have been compelled to seek out specialist anthropological accounts or what were assumed to be vaguely disreputable journals such as Maledicta. In the name of decency and decorum, discussions of taboo, even within historical linguistic textbooks, focused on remote examples involving primitive word magic and taboos on dangerous animals.

3.   METHODS

This research uses a type of qualitative research in the form of descriptive Qualitative research is scientific research that aims to understand a phenomenon in a natural social context by prioritizing a process of in-depth communication and interaction between the researcher and the phenomenon being studied (Herdiansyah H., 2010). Therefore, in this study, the results of data analysis are described in words to describe linguistic phenomena regarding euphemisms.

The research data used is in the form of sentences containing euphemisms in community conversations. The data taken is communication conversations in the people at Jln Gajah 5 Air Tawar Padang Utara, Padang City, West Sumatra, in the period 20–21 May 2023, which they usually say in their daily lives. In this case, the researcher divides it into 2 groups of people based on status and age: the first group is the community of those with student status, which we call a group of students with an age range of 18–24 years who live in Wisma Den Ciko; the second group is the general public with an age range of 35–50 years who live on Jl. Gajah 5, Air Tawar, North Padang, Padang City, West Sumatra. The data collection method in this study uses the observation method and note-taking techniques. According to Mahsun (2014), the listening method is a method of obtaining data by listening to the use of language. Meanwhile, the note-taking technique is a technique that is used as an advanced form for recording data. Then, the data is analyzed and classified based on the form and function of the euphemism. The collected data were analyzed using the distribution method. According to Sudaryanto (2015), the agih method is a method in which the determinant is part of the language in question. Then, data analysis was continued using the replacement technique, namely replacing words, phrases, or sentences containing euphemisms with equivalent lingual units to determine the similarity of classes or categories. The replacement technique is an analytical technique in the form of replacing an element of a lingual data unit with another equivalent data lingual unit (Sudaryanto, 2015). In this research, data presentation is carried out using an informal method in which data is presented in the form of statements or language expressions with ordinary words, mixing regional language expressions and common (national) language as data, which will be transferred to one language, namely the common language as the national language (Indonesia). And the presentation of data containing euphemisms and substitute words will be marked in bold.

4. RESULTS

Based on the results of data collection, in community communication at Jln Gajah 5, Air Tawar, North Padang, Padang City, West Sumatra, several expressions containing euphemisms based on age and status were found. The data found amounted to 17 pieces of communication containing euphemisms. There were nine expressions of euphemism from student groups and eight expressions of euphemism from the general public. The following is a description of data that contains euphemisms in community communication based on age and status.

4.1 Student group euphemism

There are nine expressions of euphemism by a group of students with an age range of 18–24 who live in Wisma Den Ciko Jl Gajah 5, Air Tawar, North Padang, Padang City, West Sumatra. Will be presented with a table in the national language (Indonesia) below,

Data	Euphemism expression data	Substitutes for euphemistic expressions
1	Gak masalah, abang tidak **masukkan kehati** kok	Gak masalah abang tidak **tersinggung** kok
	It doesn't matter, I don't **put it in my heart**	It doesn't matter, I don't be **offended**
2	Kata Andri, proposalnya udah di **acc**	Kata Andri, proposalnya udah **disetujui**
	Andri said the proposal was already **acc**	Andri said the proposal has been **approved.**
3	Hp awak udah **jadul** hahaha	Hp awak udah **ketinggalan zaman** hahaha
	My cellphone is already **antique**, hahaha.	My cellphone is **out of date**.
4	Adekku **masih kayak anak anak** tingkahnya.	Adekku **kurang ajar** tingkahnya
	My little brother still acts **like a child**.	My brother has **impudent** behavior.
5	Fisik sehat, **mental terganggu** hahaha	Fisik sehat, **tapi stress** hahaha
	Physically healthy, **mentally disturbed** hahaha	Physically healthy, but **stressful**.
6	Makanya jangan **terlalu santai**	Makanya jangan **malas**
	So don't **relax too much**.	So don't be **lazy**
7	Kemana kita **healing** nih	Kemana kita **buang stress** nih
	Where are we **healing**?	Where do we get **rid of this stress?**
8	Waktunya **gak menentu**	Waktunya **gak jelas**
	The time is **uncertain.**	The time is **not clear.**
9	Dia **curhat** tentang keluarganya	Dia **mengeluh** tentang keluarganya
	He **talked** about his family.	He **complains** about his family.

Table 1. Euphemism data of Students group

4.2 Euphemisms of general public group

The 8 expressions of euphemism by the general public with an age range of 35–50 who live on Jl Gajah 5, Air Tawar, North Padang, Padang City, West Sumatra, will be presented with a table in the national language (Indonesia) below,

Data	Euphemism expression data	Expressions substitute for euphemisms.
1	Anak anak ini **susah dikasi tau**	Anak anak ini **bandel**
	These children are **hard to tell.**	These kids are **stubborn**.
2	Sudah ditolong **lupa** dia	Sudah ditolong **tak tau diri** dia
	He **forget** already helped	It's helped that he **doesn't know himself.**
3	Banyak barang barang **gak tersusun**	Banyak barang barang **berantakan**
	Many items are **not arranged**.	Lots of **messy** stuff
4	Saat kita gak ada dikedai **diceritain**la kita	Saat kita gak ada dikedai **digosipin**la kita
	When we are not at the shop, we are **told**	When we are not at the shop, we are **gossiped** about.
5	**Diambilnya tanpa izin**	**dicurinya**
	Taken without permission	**He stole**
6	Anak anak gak boleh **ditakut takuti** begitu	Anak anak gak boleh **diancam** begitu
	Children should not be **afraid of being afraid** like that.	Children should not be **threatened** like that.
7	Pemerintah gak peduli sama **orang kecil** macam kita ni	Pemerintah gak peduli sama **orang miskin** macam kita ni
	The government doesn't care about **little people** like us.	The government doesn't care about **poor people** like us.
8	Kalo udah **umur segini** nih, pengen tenang-tenang aja	Kalo udah **tua** nih, pengen tenang-tenang aja
	If you're at **this age**, I want to take it easy.	If have **old**, want to take it easy,

Table 2. General public euphemism data

5. DISCUSSION

This research certainly has similarities and differences with other studies related to euphemisms in that all layers of communication cannot be separated from euphemisms, and what is different are the expressions used in euphemisms, which are bound to follow the context of the conversation. From the results of the data analysis above, the expression of euphemism among the public, from two separate groups, namely students and the general public, shows that euphemism has played a role in the communication of various groups of people, both young and old, regardless of their status as students or not, but what distinguishes it is the context of the conversation. This is, of course, also inseparable from the influence of the status of the community itself and the experience of the each people.

The most dominant type of euphemism found in the research data is the euphemism of two words to replace one other word.

This expression of euphemism may have a different meaning, so it is no longer euphemism among certain people who have different cultures and customs. Much more research can still be developed regarding this euphemism, and of course other researchers will continue to conduct research with various opportunities and abilities regarding this euphemism.

6. CONCLUSION

Based on the discussion that has been described, it can be concluded that euphemisms are used in people conversation or communication at Jl Gajah 5, Air Tawar, North Padang, Padang City, and West Sumatra, especially in everyday conversations. Based on the type of euphemism that is often expressed in public communication (Jl Gajah 5, Air Tawar, North Padang, Padang City, West Sumatra), this is because speakers want to convey opinions in a subtle and polite manner with words that replace other words in the same context. The word that is replaced is a word that is felt to be more rude, can offend the other person, or is taboo to express. The harmonization of this expression has been established for a long time, is mutually understood by one another, and has also become a habit for the community itself, which is influenced by the surrounding culture and other aspects that apply to the social order. Euphemism has become a communication tool that is friendlier and more polite and has noble values that are inseparable from social life.

Euphemism in social life (by age and status) It is considered normal and becomes a habit in communication at the level of social life. The role of euphemism in people's lives greatly influences the condition of a society. The many uses of euphemistic language in society will represent taboo things to express. Every hidden taboo word can be communicated and accepted by the community itself; various information and others can be disclosed and explained without having to cover it up for reasons of taboo; this is very beneficial for the sustainability of the community's achievements.

We use this kind of language often in an effort to be tactful, polite, and to avoid confrontation and minimize negativity, which are cooperative ways to communicate with each other—usually a good thing. By not taking a more direct linguistic stance, language can appear to be more neutral and objective, disconnected from the personal.

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AFFENDICS
Table ungkapan mentah masyarakat sebagai mahasiswa

Data	Data ungkapan euphemism	Pengganti ungkapan euphemism
1	Ndak baa, Abang ndak masuak ati nyo	Gak masalah abang tidak **tersinggung** kok
2	Keceknyo Andri, proposalnyo lah di **acc**	Kata Andri, proposalnya udah **disetujui**
3	Hp wak lah **jadul** bana hahaha	Hp awak udah **ketinggalan zaman** kali hahaha
4	Adek wak **masih anak anak** mode perangainyo mah	Adekku **kurang ajar** tingkahnya
5	Fisik sehat, **mental taganggu** hahaha	Fisik sehat, **tapi stress** hahaha
6	Makonyo jan **santai bana**	Makanya jangan **malas**
7	kama kito **healing** lai	kemana kita **buang**

		stress nih
8	Waktunyo **ndak manantu do**	Waktunya **gak jelas**
9	Dia **curhat** tentang keluarganya	Dia **mengeluh** tentang keluarganya

Table ungkapan mentah masyarakat biasa

Data	Data ungkapan euphemism	Ungkapan pengganti euphemism
1	Anak anak ni **susah dikasi tau**	Anak anak ini **bandel**
2	lah ditolong **lupo** se nyo urang tu	Sudah ditolong **tak tau diri** dia tu
3	Banyak barang barang **ndak tasusun**	Banyak barang barang **berantakan**
4	Pas wak ndak ado dikadai **dicitoi**	Saat kita gak ada dikedai **digosipin**la kita
5	**Diambieknyo ndak ado izin**	**dicurinya**
6	Anak anak ndak buliah **ditakut takuti** mode tu	Anak anak gak boleh **diancam** begitu
7	Pemerintah ndak nyo peduli jo awak **urang ketek** ni mah	Pemerintah gak peduli sama **orang miskin** macam kita ni
8	Kalo lah **umua kini** nih, nio tanang tanang se nyo	Kalo udah **tua** nih, pengen tenang-tenang aja