

The Analysis of Swear Words Used by Early Adolescents in Bandung

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Abstract: This research was conducted to find out the form and meaning of swear words that are often uttered by children in their early teens and then find out what the child's motives are for saying these swear words. The research design is in stages 1) Determining the problem formulation 2) Collecting data 3) recording participants 4) analyzing the results of collecting data on swear words spoken and 5) drawing conclusions and preparing a report. The data sources in this study were 5 children in their early teens aged 10-13 years in Bandung Regency with using swear words intensity. The data in this study was obtained from interviewing 5 participants who tended to say swear words more often and what types of swear words they often said. Based on the research results, it can be concluded that children in their early teens already know a lot of swear words, both in the form of words and phrases. As for the research results, it was found that some children did not know the true meaning of swear words, but they thought that spoken swear words were things that could make someone accepted in friendship because they were considered words that showed intimacy.

Keywords: Swearing, Intimacy, Meaning, Friendship

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A. INTRODUCTION

Language is a tool used by humans to communicate with each other. Language is formed by rules and patterns that must not be violated to avoid causing disruptions in communication. The rules, regulations, and patterns that are formed include phonetics, morphology, and syntax. So that communication runs smoothly and effectively, both the receiver and the sender of the language must master it. Bloomfield (in Chaer and Agustina, 2002: 18) states that language is a system of arbitrary sound symbols used by members of a society to communicate and interact with each other. Language is related to the activity of producing sequential sounds and forming a specific structure. The sounds are symbols that represent meanings hidden behind the sounds, and the sounds symbolize a meaning that depends on the agreement or convention of the community members who use them.

From the perspective of the media or means used, language encompasses (1) spoken language, (2) and written language. The spoken variety is language produced through the speech organs with phonemes as the basic elements, whereas the written variety is language produced by utilizing writing with letters as the basic elements. The spoken language variety is related to pronunciation, whereas in the written language variety, we deal with writing conventions (spelling). In addition, the aspects of grammar and vocabulary in both types of registers are closely related. The written language variety that consists of basic letters essentially represents the spoken language variety.

Humans, as perfect beings of God, are certainly equipped with thought (ratio) and feeling (sense) (Kamarasyid, 2018; Saudah & Nusyirwan, 2004). In connection with this, to express their feelings, humans employ many methods. Starting from laughing to crying. That form of expression is often performed by humans in their daily lives. One of the most frequently done by both men and women is cursing. Cursing or swearing is one of the means of self-expression for a speaker to convey their feelings, such as hatred, displeasure, or dissatisfaction with the situation they are facing, (Wijana and Rohmadi, 2013: 109). Swearing is something that is considered taboo and violates the norms that prevail in society. Anggreni et al. (2018:122) explain that cursing is part of hate speech. Cursing is a linguistic phenomenon that is often displayed in various media such as magazines, newspapers, or films. Words or phrases spoken by someone in the form of curses can be triggered by various situations and conditions. Usually, cursing is one of the ways often used to express anger. However, in the current era, cursing is no longer associated with anger. As previously researched by Ibda (Ibda, 2019; Wijana, 2004), it was stated that forms of cursing are not only uttered when the speaker is angry, but also when they are happy, surprised, shocked, and amazed.

With the current development of technology, it is very easy to access information. Sometimes, those curses can be spoken directly verbally or written and displayed in various media. Not only adults, but children can also easily enjoy the impact of this technological advancement. One of them is the ease of internet connectivity. The price that needs to be paid to connect to the internet can also be considered affordable for children. However, not only positive impacts are obtained, but also negative ones. One example is the acquisition of swearing by early adolescents (ages 10-13). Santrock (2003) states that adolescence is a transitional developmental period between childhood and adulthood that encompasses biological, cognitive, and socio-emotional changes. In most societies and cultures, adolescence generally begins at the age of 10-13 and ends at the age of 18-22 years. (in Notoatmodjo, 2007).

The freedom to access information via the internet currently makes it easier for children to acquire new swear words. For example, through online games, social networks, such as Facebook, Instagram, Twitter, TikTok, WhatsApp, and so on. The vocabulary obtained is not always purely lexical curse words, such as "dog curse," but also curse words that have been altered or have undergone a process of euphemism. The alteration of the swear words is done with the aim of not being too vulgar. The alteration of the curse words is done by disguising the sounds, such as changing the vowel or consonant phonemes, or switching to another language (Permita, 2020). Nevertheless, the vocabulary of those curses remains inappropriate to utter, especially by early adolescents. As is the case with early adolescent children in Bandung Regency. Children can easily produce curses or puns from those curses. Based on a brief observation, the child admitted not knowing the origin of the altered curse word. So it seems like they are following others to blend in with the group of friends they consider comfortable. There are even children who do not understand some of the meanings of the curses they often produce. This will pose a threat to the character education of children. If left unchecked, children will continue to produce that vocabulary, whether in its original form or in a modified form, without any sense of guilt.

Problem Statement, what is the basis for early adolescents to use swear words? **Research Objective**. This research aims to understand the motives of elementary school students for using those curse words. **Research Benefits**. Theoretically, this research is beneficial as a source of knowledge and archive for the development of language in terms of the forms of cursing, references, meanings, and functions of cursing. This research can also serve as a source of linguistic wealth that can help future researchers to further develop this study. Practically, this research can serve as a source of knowledge and insights regarding the forms of curses, references, meanings, and functions of curses. **Literature Review**. Starting from that issue, this

research aims to examine the swear vocabulary produced by early adolescents in Bandung Regency and its references. For that reason, a literature review is necessary to identify the novelty of existing research. Based on the literature review traced from various sources, both printed and electronic journals, several related research titles were found as references for this study, among which the first is the research conducted by Sabbihisma Debby Satitil and Nadia Khumairo Ma'shumah (Debby et al., 2021) titled "The Use of Cursing Among Elementary School Students in Kudus." The research results show that the curses produced by elementary school students in Kudus consist of word and phrase forms. The types of curses produced are original curses and curses that have been altered or refined. The curses originate from: 1) animal names; 2) body parts; 3) states; 4) inanimate objects; and 5) activities.

Another study that also examines insults is the research conducted by Astuti et al. (Astuti et al., 2018). The research examines the forms of insults and their references in social media. The research results show that there are three references for insults used on social media, namely references in terms of state, animals, and professions. The subsequent research was conducted by Yuli Rahayu Indriani et al. (Yuli Rahayu Indriani et al., 2020) titled "Swear Words in Early Childhood Communication." The research examined the meanings of swear words used by children aged 4-6 years at RA Al-Azhar Bantur. The research results show that the swear words commonly uttered by children are jancuk, taek, bedhes, patek, goblok, gendeng, and jangkrik. Children do not know the actual meaning, but they consider swearing to be a taboo, so it is not good to do. That research is different from this study. The research examines swearing in early childhood children aged 4-6 years, while this study examines swearing in early adolescent children aged 10-13 years as expressed in daily life.

Those studies are references in this research. These studies are similar to this research in that they discuss the vocabulary of curses used both in everyday life and on social media. The difference between those studies and this research lies in the focus of the research subjects. In this study, we attempt to examine the swearing produced by early adolescent children underage, specifically in the age range of ten to thirteen years in Bandung Regency. Based on the background and literature review, this research will examine the vocabulary of curses and their references as spoken by early adolescents in Bandung Regency. The purpose of this research is to describe the forms and meanings, as well as the references of the curses spoken by early adolescent children in Bandung Regency. This research was conducted with the hope of becoming a reference source on variations of curses based on the age of the speakers. In addition, the research results are expected to serve as a reference for the community, especially for parents, and to help minimize the swearing used by adolescents in the Bandung Regency.

Theoretical Foundation. According to the definition by Paul Ohoiwutun in the book *Sociolinguistics* (1997), the interdisciplinary nature of sociolinguistics seeks to explain humans' ability to use language rules accurately in various situations. Meanwhile, Abdul Chaer and Leonie Agustina in the book *Sociolinguistics: An Introduction* (1995), state that sociolinguistics is concerned with the details of actual language use, such as the description of language or dialect usage patterns in specific cultures, the choice of language or dialect used by speakers, topics, and conversation settings. Furthermore, still in the same book, sociolinguistics is defined as an interdisciplinary field that studies language in relation to its use in society. Janet Holmes in *An Introduction To Sociolinguistic* (1995) writes, "sociolinguistics study the relationship between language and society" (sociolinguistics studies the relationship between language and society). According to the online KBBI (Language Development and Fostering Agency, 2016), "umpatan" comes from the root word "umpat," which means a vile word spoken out of anger, annoyance, disappointment, and so on. Curses are usually found outside the main clause, and they are indeed used for cursing (Wijana, 2004, 2008).

Profanity or swearing is intertwined with the role of language as a tool for self-expression. What a speaker feels is manifested through language, one of which is the use of swear words (Beers Fägersten, 2017; Timothy & Janschewitz, 2008). In English, swearing is referred to as cursing. Swearing is defined as the act of verbally expressing the feeling of aggressiveness that follows upon frustration in words possessing strong emotional association (Bednarek, 2019; Bowers & Pleydell-Pearce, 2011; Goddard, 2015). 'The act of verbally expressing excessive feelings that accompany frustration in words with strong emotional associations.' Montagu (1973:104) categorizes these swear words into several forms, namely (1) abusive swearing, (2) blasphemy, (3) cursing, (4) swearing, (5) obscenity, and (6) expletive.

Mengumpat comes from the root word *umpat*, which means vile (dirty, etc.) words spoken out of anger (annoyance, disappointment, etc.), insults, curses, and frustration (Depdiknas, 2008:1526). Cursing means uttering curses, slandering people, and using foul (dirty) words out of anger (annoyance, disappointment, etc.). Cursing is to defame someone, slander, insult, harshly criticize, complain, curse, and condemn someone because one feels mistreated (Poerwadarminta, 2007:1336). The vocabulary of curses is not merely vulgar, dirty, and degrading, but it also carries other meanings in interpersonal communication in certain regions. Generally, curses are uttered to scold, belittle, insult, express emotions, curse, and so on. However, in certain situations, swearing can have a positive meaning because it fosters greetings, familiarity, friendship, and longing. Some millennials nowadays even believe that calling a friend without using swear words seems to indicate a lack of familiarity among them.

Education is one of the pillars of a nation, playing an important role in the effort to achieve national progress. Education is one of the social phenomena that greatly influences the growth and development of individuals and society, involving parents, education, and the environment. Part of society consists of adolescents as individuals who, in principle, possess sound judgment that can and should be utilized to seek knowledge. That potential gives teenagers the opportunity to develop their personalities. The development of a healthy mindset is backed by the awareness of thinking possessed by teenagers (Abdullah, 1900:VII). Education is one of the pillars of a nation, playing an important role in the effort to achieve national progress. Education is one of the social phenomena that greatly influences the growth and development of individuals and society, involving parents, education, and the environment. Part of society consists of adolescents as individuals who, in principle, possess sound judgment that can and should be utilized to seek knowledge. That potential gives teenagers the opportunity to develop their personalities. The development of a healthy mindset is backed by the awareness of thinking possessed by teenagers (Abdullah, 1900:VII).

In the development of personality, intellect, and potential of a child who goes through certain developmental phases, the child requires guidance, teaching, supervision, and control from parents and educators. Adolescents, who are the initial foundation for becoming adults, must be closely monitored in their development by parents and educators. This is aimed at preparing the child's development so that they can continuously participate in the ongoing development of humanity and be able to perform virtuous deeds in the sense of having noble character while striving for happiness in this world and the hereafter (Ali al Jumbulati, 1994: 5). In the development of personality, intellect, and potential of a child who goes through certain developmental phases, the child requires guidance, teaching, supervision, and control from parents and educators. Adolescents, who are the initial foundation for becoming adults, must be closely monitored in their development by parents and educators. This is aimed at preparing the child's development so that they can continuously participate in the ongoing development of humanity and be able to perform virtuous deeds in the sense of having noble character while striving for happiness in this world and the hereafter (Ali al Jumbulati, 1994: 5).

Teenagers cannot grow and develop and acquire knowledge just like that, but must do so with the teaching and guidance of parents and educators. Parents and educators, supported by a good environment, play a role in developing a child's talents and interests, because internal factors such as heredity do not have much influence on the child. It can be said that children are naturally pure. Educational Counseling: Journal of Guidance and Counseling from a certain color and similar to the tabula or blank slate theory proposed by the Western educational figure John Locke. Meanwhile, the process of learning and acquiring knowledge is akin to the process of writing and drawing lines on that blank sheet (Fathiyah, 1991: 92).

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From here, it can be understood that the role and responsibility of parents as the primary and first educators, and educators in the sense of teachers, are very significant in guiding children to a better level of education and shaping them to grow and develop well and perfectly until adulthood. The development of the world of education is certainly inseparable from the contributions of scientists who dedicate all their attention to this field of education. The same goes for the scholars who feel it is their duty to spread knowledge. One of the great scholars, philosophers, psychologists, and sociologists, as well as a Muslim intellectual, is Ibn Khaldun. Therefore, it is deemed necessary to present his concepts and thoughts on youth education, which highlight the roles, duties, and responsibilities of educators towards children in the teaching and learning process or educational interactions. He said, "It is not enough for an educator to merely equip children with knowledge so that they become knowledgeable individuals who enhance their learning abilities. However, educators must also improve the methods of presenting knowledge to their students; and this will not be perfect unless they first study the child's life obligations and understand their levels of maturity and scientific talents, so that they can apply it according to their level of understanding" (Ali al Jumbulati, 1994: 195-196).

B. METHOD

1. Research design

This research is a qualitative study. This research uses a case study model because it only involves 5 research subjects. The qualitative approach with the case study model was used to obtain data on the swear vocabulary used by the research subjects in Bandung Regency, West Java. The data for this research is the vocabulary of curses spoken by early adolescents in their daily lives. The data source in this study consists of 5 informants selected using purposive sampling technique. This technique is carried out in stages:

- a. Determining the research objectives;
- b. Determining the criteria for prospective informants;
- c. Determining the appropriate population; and
- d. Determining the sample size.

In connection with that, the criteria for prospective informants established in this study are:

- a. Aged 10-13 years;

- b. Residing in bandung regency, west java;
- c. Ever cursed or insulted.

2. Population and sample

The population used is early adolescent children aged 10-13 years in Bandung Regency. The determination of the population is based on initial observations that show that some elementary and middle school students have used profanity. The determination of the sample size is based on the number of potential informants who have a high intensity in using swear words. In addition, the data sources for this research are the verbal behaviors of the community in the informants' environment, as well as related journals and books.

3. Research Location

The research location is situated in Bandung Regency, West Java. The location was chosen based on the residential environment of the data sources for this research. This research was conducted over a period of 2 weeks, starting from late October to early November 2023.

4. Data Collection Techniques

The data collection techniques in this research use observation techniques, interview techniques, and recording and note-taking techniques. This data collection technique was carried out by first observing the informants' activities that are prone to producing expletives, such as before class starts, during break time, and when gathering with friends, such as during group study sessions. In addition to the informants' activities, observations were also conducted to observe the verbal behavior of the community in the informants' environment.

Further data collection was first conducted using interview techniques with key informants to learn more about the curses that had been uttered, as well as the extent of the informants' knowledge regarding those curses. The type of interview used with the core informants is an interview. The following are the interview questions that were asked:

- a. What curses have you ever uttered?
- b. Do you know the meaning of that curse?
- c. Where did you learn about that curse word?; and
- d. In what state do you curse? Are you sad, angry, happy, amazed, or could it be all of them?
- e. What is the reason you said that curse word?

5. Data Analysis

This research uses recording and note-taking techniques to avoid data loss during the study. The data analysis technique in this study uses descriptive analytical techniques. The initial analysis was conducted by classifying the curses based on their references. Profanity or curses are one of the means of self-expression for a speaker to convey their feelings, such as hatred, displeasure, or dissatisfaction with the situation they are facing, (Wijana and Rohmadi, 2013: 109). The validity of the data is obtained through diligent research, source triangulation, and researcher triangulation. Source triangulation is carried out by comparing the results of observations with the results of interviews. Researcher triangulation is conducted by means of interviews, observations, and analysis.

C. RESULTS AND DISCUSSION

A speech event is the occurrence or continuation of linguistic interaction in one or more utterances involving two parties, namely the speaker and the interlocutor, with a single topic of discourse, in a specific time, place, and situation (Chaer, 1995: 61). This research focuses on the language spoken by early adolescents, which, according to the theory presented by Papalia and Olds (2008), is a developmental stage between childhood and adulthood that involves significant physical, cognitive, and psychosocial changes. As we know, many children, especially teenagers, choose to use swear words in their daily conversations to lighten the mood and become more familiar with their surroundings. As stated by Wijana and Rohmadi (2006:119), in certain cultures, the use of curse words is sometimes functioned to express praise, astonishment, and create a familiar conversational atmosphere.

Cursing or swearing is one of the means of self-expression for a speaker to convey their feelings, such as hatred, displeasure, or dissatisfaction with the situation they are facing, (Wijana and Rohmadi, 2013: 109). Furthermore, Liedlich (in Prabawa, 2015:5) stated that the main purpose of cursing is to vent emotions to feel relieved, to seek attention, to disparage or undermine someone's credibility, to incite a quarrel, to express one's identity, and as a form of affection or closeness. Of course, most people use curse words to insult others. Based on the analysis results, the curses frequently used by early adolescents consist of curses in the form of words and phrases. These curses consist of curses in their original form and curses that have undergone euphemism.

1. The Use of Original Swearing

Based on the research findings, the original curses uttered by early adolescent children take the form of words and phrases. These forms originate from: 1) animals; 2) excrement; 3) mental retardation; and 4) general. The number of those references is fewer compared to the curses uttered by adults. As shown in the research results by (Triadi, 2017), the references to curses found on social media include states, animals, supernatural beings, objects, body parts, kinship, and professions. This shows that there are still many curses that are not understood and used by early adolescents.

The original vocabulary in this case is profanity that has not undergone euphemism or softening of expression.

a. Animal

Anjing According to KBBI online (Language Development and Fostering Agency, 2016), "anjing" is an animal that is commonly kept to guard the house, hunt, and so on. This word is uttered when the speaker is either angry or when the speaker's mood is surprised and happy. The word "anjing" (dog) is often used as an insult because in Muslim culture, dogs are considered impure animals. This word is not only used to insult someone, but also to insult other things that are considered annoying.

Example Data 1:

Context: The following conversation is a discussion among teenagers when they are talking about an assignment.

"Apa? Apa? WARNING! (perhatian) Anjing pisan (banget) da (ya)."

The word is used to respond to his frustration with the many tasks. Besides expressing annoyance, this dog curse is also used to express anger. As seen in the example below.

Example Data 2:

Context: The children are talking about their friend who only comes when he needs something.

"Naon (apa) sih anjing, emang bener-bener anjing, ih kaya gak bakal butuh lagi dia teh, pengen aku tonjok sampe babak belur."

The data shows that students not only produce curses when they are upset, but also when they are angry. This supports the opinion of (Depdiknas, 2008:1526) that swearing comes from the root word "umpat," which means vile words (dirty and so on), uttered out of anger (annoyance, disappointment, and so on), insults, curses, and frustration.

Monyet The term "monyet" refers to a monkey with grayish fur and a long tail, whose face, palms, and soles are hairless. The term "monyet" is usually considered a curse that is not more offensive than a dog curse.

Example Data 3:

Context: having a casual conversation and asking his friend what his friend thinks about him.

"Kaya monyet, hahaha"

It should be noted that in the following data example, the speaker said that the curse word was not uttered out of anger but in a joking and non-serious context.

b. Filth

Najis which means 1) something dirty that prevents someone from worshiping Allah 2) dirt (feces, urine) 3) disgust.

Example Data 4:

Context: Expression of annoyance in response to a friend's story who comes and goes as they please.

"Najis orang teh"

In the example data above, the meaning of "najis" as uttered by the speaker is to express disgust towards their friend's character.

c. Mental Disorder

Gelo is Sundanese which in Indonesian means crazy according to the KBBI online (Language Development and Fostering Agency, 2016) meaning as follows, a) mental disorder; memory impairment (impaired memory); mental illness (nerves are disturbed or thoughts are not normal), b) unusual; not as it should be; doing something unreasonable (illogical), c) too much; rude (used as an exclamation, affective word), d) expression of admiration (great), e) marked by a feeling of great liking (fond, cool, love, affection), f) illogical.

Example Data 6:

Context: A child asked something from his friend that his friend thought was unreasonable.

"Gelo (gila) sia (kamu)"

In this context, "crazy" can be interpreted as something unreasonable because his friend suddenly asked him to provide a whole box of matcha, even though they both know that they are still children who receive money from their parents.

Belegug means "stupid" broadly speaking, there are three things that can or may be associated with this unpleasant state, namely (a) mental states, such as crazy, insane, stupid, and so on, (b) states that are disapproved by God or religion, such as scoundrel, devil, cursed, infidel, and so on, and (c) states related to unpleasant events that befall someone, such as disaster, death, demise, misfortune, and so on.

Example Data 7:

Context: When advising her friend because she had been taken advantage of by someone else, yet still wanting to be friends even though she was deceived for the umpteenth time.

"Belegug (bodoh) orang teh meuni sangat)"

The data above illustrates that his friend is very annoyed with his behavior, so the meaning of the curse is an expression of annoyance.

d. General

Fuck which is identical to the word cursing and also emphasizes or reinforces an event. In this sentence, the word is uttered with the intention of cursing because the joke is considered excessive.

Example Data 8:

Context: The children are gathering and chatting randomly using trending words from the TikTok app.

"Mau kata chuaks (buruk) kaya gini, wajahmu terlalu ke Selatan karena perasaanku gak bisa diutarakan, Bjr lah Fuck (sial) kata gue (saya) teh"

From the data above, it can be concluded that the word "fuck" used refers to a self-statement that is considered excessive in delivering jokes.

What the fuck

What the fuck which means "what the heck," the expression has a negative connotation. And it is usually expressed when seeing/experiencing something that makes someone feel uncomfortable, disturbed, or annoyed about something.

Example Data 9:

Context: Responding to a friend's story about suddenly being unfollowed on Instagram without a clear reason, even though it was the friend who initially asked to follow.

"Wah idih idih, what the fuck (Apa-apaan ini)"

The curse was meant to express annoyance in response to how others treated his friend.

Shibbal

Shibal is sialan or bajingan. Originating from the Korean language, this word is only used when someone wants to express negative emotions towards another person or something.

Example Data 10:

Context: A brief conversation between students during the school's market week agenda, which means students sell food/items brought from home to be sold at school as an entrepreneurial experience. In the process, students are not allowed to disclose the type of food/item they brought from home before the event starts. In this conversation, the expletives used are in Korean.

"Ih sorry (maaf), I forget (lupa). Shibbal (sial), gak apa-apa deng (deh) only you guys know (hanya kalian yang tahu)."

In this case, the speaker uttered the curse word because the speaker said something that should not have been said.

Shibbal Saekkiya

Shibal saekkiya which means jerk.

Example Data 11:

Context: gathering and joking briefly during school break.

"Keep being (tetap) gwencana (baik-baik saja) even your life (meski hidupmu) shibbal saekkiya (berengsek)"

The meaning of the curse word spoken was annoyance because in the previous sentence, one of the speakers called him a monkey, even though he knew that his friend's intention was not serious.

2. Forms and References Euphemism for Swearing

The curses uttered by early adolescent children are not only in their original form but also curses that have undergone a process of refinement or what is called euphemism. The euphemization of these curse expressions is done with the aim of making the curses sound less vulgar and avoiding the original forms of insults that are considered taboo (Jdetawy, 2019). This curse is only found in the form of words in children's speech.

a. Euphemism for Swearing from Animal Names

Bjir The meaning of bjir (bjier/bjiirr) is a play on the word njir (anjir), and njir originates from the word anjing. The meaning of "bjir" in slang usage has become multi-contextual, used when someone is surprised, angry, happy, annoyed, cool, subtly insulting, or praising something. The origin of the word "Bjir" comes from a typing error where the letter "n" was mistakenly typed as "b," turning "njir" into "bjir."

Example Data 12:

Context: The students were gathered after school discussing the swimming agenda for tomorrow morning, and one of the students showed a WhatsApp status from one of their teachers indicating that the school's private pool is open to the public. In this conversation, the speaker uses a curse word that has been softened to "bjir."

"Beneran Bjir, apa banget"

In the data above, the curse word spoken has a shocking meaning.

Jir in (KBBI, 2016) is something that becomes a goal; target; jih, in other words, jir/njir is a particle used to end a sentence, and it is also an abbreviation of the word anjir which means dog. The word "Anjir" is a slang term often used by young people as a substitute for the word "Anjing." A dog is a four-legged animal that often barks. In Islamic teachings, dogs are considered haram because if a person comes into contact with their saliva, we must immediately cleanse ourselves in the manner prescribed in the Quran. Thus, the use of the words jir, anjir, or anjing indicates something that is haram and also behaves inappropriately.

Example Data 13:

Context: During the class change period, then chatting about trending jokes.

"Lebih suka ati atau ampela? Lebih suka atimu, biar apa? Biarin. Jirlah Fuck(sial) kata gue (saya) teh peduli apa kata gue(saya)?"

The word in the data above is spoken with the intention of softening the curse word "anjing" which means "surprised."

Anjay which means *Anjing* is a play on words to make it sound less harsh when using the word *Anjing*.

Example Data 14:

Context: The students were having a light conversation during the break between classes while showing a photo of someone they disliked on one of the students' cell phones, which was then shown to their friends. In this conversation, the curse word used is "Anjay."

"Muka tante-tante Anjay"

"Anjay," which is a refined version of the curse word "anjing," means being annoyed when seeing a photo that has been edited rather than in its original form.

b. Euphemism for Insults from the Category of Mental Disorder

Geblek According to Kamus Besar Bahasa Indonesia (KBBI), the meaning of the word *geblek* is very stupid. Another meaning of "geblek" is "bodoh".

Example Data 15:

Context: In the middle of a light conversation, one of his friends asked him to buy something in large quantities and seemed to be forcing it.

“geblek, embung (tidak mau) teuing! (juga)”

The curse word was not uttered with the intention of scolding, but rather as a firm rejection delivered casually because they have been friends for a long time, so it could be that the word was spoken as a symbol of familiarity.

D. CONCLUSIONS AND SUGGESTIONS

Based on the research findings, it can be concluded that early adolescents have already learned many swear words, both in the form of words and phrases. These vocabulary words are obtained not only from the surrounding environment, such as through online games, social networks like *Facebook, Instagram, Twitter, TikTok, WhatsApp*, and so on. Not only male students, but female students also produce curses, both in their original form and as euphemisms. The curses, based on the analysis, are *anjing, bjir, anjay, jir, fuck, what the fuck, geblek, najis, belegug, shibbal*, monkey, and *shibbal saekkiya*.

Based on the research findings, it can be concluded that early adolescents have already learned many swear words, both in the form of words and phrases. These vocabularies were obtained not only from the local environment but also from the broader internet, such as social media. Not only male students, but female students also produce curses, both in their original form and as euphemisms. The curses, based on the analysis, originate from: 1) animals; 2) excrement; 3) mental retardation; and 4) general terms. From the research findings, it was also revealed that children utter those curse words based on certain situations and conditions, mostly when they are feeling annoyed, irritated, or angry. Although there are also curses that mean amazed or astonished. Usually, swear words are often used when playing and gathering with close friends at school or outside of school, as well as during large family events, and not to mention when playing on social media. Because they are often used and spoken, children sometimes become accustomed to saying those curse words. Although some children already understand that the meaning of the words they are saying is not good, in certain situations, those words are used as symbols of closeness/intimacy. As stated by Wijana and Rohmadi (2006:119), in certain cultures, the use of curse words is sometimes functioned to express praise, astonishment, and to create an intimate atmosphere in conversations.

Parents are encouraged to supervise and guide their children's use of digital media and social platforms. Providing children with digital literacy education can help them understand the potential impact of language use online, including the implications of using swear words.

Future research could explore the psychological and social effects of early exposure to swear words, as well as the role of peer groups and media in shaping adolescents' language behavior. Longitudinal studies could also investigate how language use evolves as children grow older.

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