

Research Article

A Meaning Component Analysis of Euphemism and Dysphemism in Indonesian Da'wah

Zulfahmirda Matondang^{1*}, Sumarlam² and Dwi Purnanto³

¹Student, Faculty of Cultural Science, Sebelas Maret University, Indonesia

^{2,3}Lecturer, Faculty of Cultural Science, Sebelas Maret University, Indonesia

Corresponding Author: Zulfahmirda Matondang, E-mail: zulfahmirda.matondang@student.uns.ac.id

ARTICLE INFO

Article History

Received: August 05, 2020

Accepted: September 20, 2020

Volume: 3

Issue: 9

DOI: 10.32996/ijllt.2020.3.9.6

KEYWORDS

Euphemism; Dysphemism;
Da'wah: Semantic; Linguistics

ABSTRACT

The objective of this research is to describe the forms of euphemism and dysphemism in Indonesian da'wah. The data were in the form of preachers' utterances containing expressions of euphemism and dysphemism. The data involved the context of utterance containing expressions of euphemism and dysphemism. The data were collected from audio documentation on the internet, namely Spotify. In providing data, the researcher used simak (observation) method with documentation and note-taking techniques. In analyzing the data, the researcher used agih method with BUL technique. Furthermore, the data analysis technique used was the substitution or replacement technique and the meaning component analysis. The meaning component analysis was performed to analyze euphemism or dysphemism utterances by showing the components that make up the meaning of utterance and comparing them with the components that make up meaning of neutral utterance. From the research results, it can be seen that euphemism and dysphemism were found in the form of words, phrases, and sentences.

1. Introduction

Da'wah is a broadcast of Islam and its development in society, a call to embrace, to study, and to practice Islamic teachings (Online KBBI, 2016). Latief (2018, p. 63) viewed da'wah as an activity to influence, invite, call, and guide mankind to do good deed, to follow the instructions of Allah and His Messenger, and to stay away from all of His prohibitions. Da'wah activities are divided into at least three components; the preacher, the message, and the target or partner (Aziz, 2015, pp. 8-9).

Technological advances have had a major impact on the development of communication. Public communication media that were previously conventional in nature, are now turning to online-based (in the internet network). For example, in the past we listened to religious preach directly or via radio with an antenna. Now, we can do that using a device, computer, or laptop connected to the internet network. Da'wah recordings are made in digital format, both audio and video, which can be accessed via the internet. There are several websites or applications that document da'wah for the public to listen to repeatedly, such as Youtube or Spotify.

Efforts to disseminate da'wah to the society cannot be separated from the role of language as its main medium. The use of language in da'wah affects its success of delivering material to the public. Each preacher has unique language style in conveying the teachings of Islam, concerning orders, recommendations, and prohibitions. For example, KH Abdullah Gymnastiar or better known as Ustaz AA Gym uses soft or smooth word choices. Meanwhile, Ustaz Hanan Attaki uses millennial word choices.

The word choices by preachers in conveying Islamic teachings often contain elements of euphemism and dysphemism. Euphemism is a reference in the form of expression that does not offend people or subtle expression to replace a reference that may be felt offensive or unpleasant (Keraf, 1991, p. 132).

The following is an example of euphemism in Ustaz Hanan Attaki's utterance regarding the importance of faith in associating.

(1) Form of Utterance:

*"Kita butuh iman ketika bermuamalah, bergaul dengan orang lain, supaya kita berlapang dada dengan sikap-sikap orang lain yang **tidak berkenan** bagi kita."*

Source: Spotify, Podcast, Kajian Ust Hanan Attaki, "Iman itu Nikmat Paling Berharga", 3:40.

In data (1), there is a use of euphemism marked by the term *tidak berkenan* 'unpleasant'. The use of such term is a form of euphemism in the form of a verb phrase. The phrase *tidak berkenan* is included in euphemism because it implies a more subtle meaning than the word *jahat* 'evil'.

Furthermore, there is also a form of dysphemism in preaching using Indonesian language. The following is an example of an expression of dysphemism in the utterance of Ustaz Felix Shiauw, which contains symbols that will stick to a human being.

(2) Form of Utterance:

*"Tapi, begitu kemudian ketika saya menjadi seorang muslim, maka teman-teman sekalian, saya perlu satu simbol yang andaikan saya **mati**, saya pride dengan itu. Andaikan ada satu hal terakhir yang saya harus sampaikan maka itulah simbol saya."*

Source: Spotify, Podcast, Felix Shiauw, "Simbol untuk Mati", 6:48.

In data (2), there is a use of dysphemism expression indicated by the word *mati* 'die'. The use of this word is a form of dysphemism in the form of a root word. The word *mati* is included in an expression of dysphemism because it shows a harsher meaning than the word *meninggal* 'pass away' used for human.

This research used Semantic approach. It considered that euphemism and dysphemism relate to changes in meaning, either in the form of refining or roughing, which are displayed through words, phrases, or sentences. The use of language by preachers will be analyzed using meaning component analysis to determine whether the expression belongs to euphemism, dysphemism, or orthophemism (neutral in nature). Meaning component analysis is a semantic component analysis which believes that each word or lexical element consists of one or several elements that together form the meaning of the word or the meaning of the lexical element (Chaer, 2009, p. 114).

Based on the aforementioned background, the researcher conducted this research on that linguistic phenomenon. The objective of this research is to describe the form of euphemism and dysphemism in Indonesian language preaching by using Allan and Burridge's theory of euphemism and dysphemism and using the distribution method and meaning component analysis proposed by Eugene Nida.

2. Literature Review

According to Allan and Burridge (1991), a euphemism is an expression intended by the speaker to be less offensive, disturbing, or troubling to the listener than the word or phrase it replaces. Rababah, Hussein Abdo (2014, p. 229) explained that people usually use direct or indirect expressions; they are sometimes formal, normal, polite or informal in their daily conversations. They often use one of the X-phemism expressions in their conversations; these expressions include orthophemisms to be normal and formal, euphemisms to be polite, positive or indirect, and/or dysphemisms to be direct and negative, the choice of using each one depends on several factors, such as the conversation situation, time, place, the speaker, the hearer and the topic of the conversation.

Rababah, Hussein Abdo (2014, p. 229) explained that people usually use direct or indirect expressions; they are sometimes formal, normal, polite or informal in their daily conversations. They often use one of the X-phemism expressions in their conversations; these expressions include orthophemisms to be normal and formal, euphemisms to be polite, positive or indirect, and/or dysphemisms to be direct and negative, the choice of using each one depends on several factors, such as the conversation situation, time, place, the speaker, the hearer and the topic of the conversation.

Meanwhile, Chaer (2009, p. 143) explained that refining (euphemism) is a symptom of word display that is considered to have a more subtle meaning, or is more polite than what will be replaced. For example, the word *penjara* replaced with *lembaga pemasyarakatan*, the word *korupsi* replaced with *menyalahgunakan jabatan*, the word *pemecatan* replaced with *pemutusan hubungan kerja*, and so on. The opposite of refining, roughing (dysphemism) is an attempt to replace a word that has a subtle or ordinary meaning with a word that has a harsh meaning. This symptom is usually done by people in an unfriendly situation or to show irritation, such as the word *masuk kotak* replaces the word *kalah*, *menjebloskan* replaces

memasukkan, and so on. However, there are also many words that are actually of harsh value but are deliberately used to give more stress without including the harsh value, for example the word *menggondol* is commonly used for animals, such as *anjing menggondol tulang*; but it can be used in the sentence *regu bulu tangkis kita berhasil menggondol pulang piala Thomas Cup*. There is also an example of the word *mencuri* in the sentence *Kontingen Suriname berhasil mencuri satu medali emas dari kolam renang*, even though the word *mencuri* is actually a crime that can be sentenced to prison (Chaer, 2009, pp. 144-145).

3. Methodology

This research used a qualitative research model as it sought to find linguistic patterns in the form of euphemism and dysphemism in Indonesian language preaching. This research belonged to descriptive type because the researcher recorded the data in the form of utterances which contain elements of euphemism and dysphemism. Thus, the results of the analysis would be in the form of descriptions of euphemism and dysphemism expressions in Indonesian-language preachers' utterances.

The data of this research included preachers' utterances containing expressions of euphemism and dysphemism, accessed through documentation from the internet; Youtube and Spotify. The data involved the context of the utterances which contain expressions of euphemism and dysphemism. This means that the data recorded were not only the expression, but also the context or the discourse. Furthermore, the data were analyzed by testing sentences with expressions that have the same meaning with these utterances to determine changes in meaning that occurred. Meanwhile, the data source was a site or application that documents Indonesian preaching via the internet and can be accessed by public.

In an effort to provide sufficient and feasible data, the researcher used observation and documentation methods. Sudaryanto (2015, p. 203) explained that this method is done by paying attention to the use of language. The techniques used were 1) documentation technique and 2) note taking technique.

This research implemented agih method. Sudaryanto (2015, p. 18) explained that distribution method is a data analysis method in which the determining instrument is part of the language concerned. The basic technique of this method is the direct element technique or BUL (*Bagi unsur Langsung*) technique. BUL technique divides the lingual data unit into several parts or elements, and the elements concerned are seen as parts that form the lingual units in question. The advanced technique used in this research was the substitution or replacement technique. This was done as an effort to reveal the differences between euphemism and dysphemism of preacher's utterances with other neutral expressions (orthophemism) through the use of substitution technique. Then, the data were analyzed using meaning component analysis.

The method used for presenting the results of data analysis were informal and formal methods. The formal informal presentation method was done by describing the analyzed data with words or sentences, while the formal presentation method was done by formulating the analyzed data in the form of signs and symbols.

4. Results and Discussion

Viewed from its form, the grammatical unit of euphemism and dysphemism consists of three forms; words, phrases, and sentences. A word is the smallest grammatical unit that has meaning. A phrase is a group of words consisting of two or more words and have one head or core. A sentence is the largest syntactic constructions consisting of subject and predicate elements that can be followed by objects, complements, and / or descriptions. In spoken language, sentences are accompanied by intonation.

A. Word

Based on the data obtained from this study, it was found the use of euphemisms in the form of words. Word is a grammatical unit that has meaning. These speeches are presented below.

1. Form of Utterance:

"Istighfar yang masa lalunya hitam. Astaghfirullahaladzim. Istighfar, hadirin, yang selama ini punya Tuhan selain Allah. Yang menuhankan dunia, nafsu, menuhankan pujian orang."

Source: Spotify, Podcast, Kajian Podcast, "15 AAGYM Istiqomah dalam Bertaubat", 60:10.

Based on the above utterance, there is a euphemism marked by the use of word *hitam* 'black'. The word *hitam* is an adjective that describes the previous noun; *masa lalunya*. The use of *hitam* contains meaning that can be replaced by the word *kelam* 'dark'. The replacement is explained as follows:

Sentence 1 : *Istighfar yang masa lalunya* $\begin{Bmatrix} hitam \\ kelam \end{Bmatrix}$. *Astaghfirullah.*

Although the words *hitam* and *kelam* can replace each other in the above sentence, these two words have their respective meaning components. Here's the explanation:

Sentence 2 : *Adik membeli tas berwarna* $\begin{Bmatrix} hitam \\ *kelam \end{Bmatrix}$.

Sentence 3 : *Buku itu berisi sejarah* $\begin{Bmatrix} *hitam \\ kelam \end{Bmatrix}$. *bangsa Indonesia.*

Table 1. Componential Analysis of Meaning *hitam* and *kelam*

Word	Meaning Component			
	NATURE	DARK	COLOR	EVENT
<i>hitam</i>	+	+	+	-
<i>kelam</i>	+	+	-	+

Based on the table, the words *hitam* and *kelam* have common components and a distinguishing component. The word *hitam* has the components + NATURE, + DARK, + COLOR, and -EVENT, while the word *kelam* has + NATURE, + DARK, -COLOR, and + EVENT. The common component between the two words are they both denotes something dark. The distinguishing component between the two is that the word *hitam* describes the dark nature of color, while the word *kelam* describes the dark character of an event. From this statement, the preacher used the word *hitam* as a form of euphemism to smooth the word *kelam* for heinous acts that have been committed by humans.

2. Form of Utterance:

"Biasain aja bersiul dengan nama Allah. Itu namanya missed callin Allah."

Source: Spotify, Podcast, Kajian Hanan Attaki, "Janji Allah Kepada Hamba Yang Berdoa", 50:40.

Based on the above utterance, there is an expression of dysphemism which is characterized by the use of the word *bersiul* 'whistling'. The use of *bersiul* contains a meaning that can be replaced by a word *bersenandung* 'humming'. The replacement is explained as follows:

Sentence 1 : *Biasain aja* $\begin{Bmatrix} bersiul \\ bersenandung \end{Bmatrix}$ *dengan nama Allah. Itu namanya missed callin Allah.*

Although the words *bersiul* and *bersenandung* can replace each other in the above sentence, these two words have their respective meaning components. Here's the explanation:

Sentence 2 : *Burung itu* $\begin{Bmatrix} bersiul \\ *bersenandung \end{Bmatrix}$ *di pagi hari.*

Sentence 3 : *Gema Alquran terus* $\begin{Bmatrix} *bersiul \\ bersenandung \end{Bmatrix}$ *di bulan Ramadan ini.*

Sentence 4 : *Ibu sedang* $\begin{Bmatrix} *bersiul \\ bersenandung \end{Bmatrix}$ *lagu kasidah.*

Table 2. Componential Analysis of Meaning *bersiul* and *bersenandung*

Word	Meaning Component					
	ACTIVITY	SOUND	MOUTH	HUMAN	TONE	LYRIC
<i>bersiul</i>	+	+	+	+/-	+	-
<i>bersenandung</i>	+	+	+	+	+	+/-

The table above shows that there are several component differences between *bersiul* and *bersenandung*. The word *bersiul* has meaning components of + ACTIVITY, + SOUND, +MOUTH, +/- HUMAN, + TONE, -LYRICS, while the word *bersenandung* has meaning components of + ACTIVITY, + SOUND, + MOUTH, + HUMAN, + TONE, +/- LYRICS . The difference between the two words is that the word *bersiul* refers to an activity of producing sound using the mouth that can be done by human or non-human, such as bird or snake, while the word *bersenandung* is an activity of producing sound using the mouth by human only. From this statement, the word *bersiul* is an expression of dysphemism when compared to a more neutral *bersenandung* or orthophemism. Furthermore, *bersiul* and *bersenandung* both have in common that the sound is pitched, but the difference is that *bersiul* usually doesn't have lyrics, whereas *bersenandung* may or may not have lyrics. With the presence of lyrics, the resulting tone contains meaning of the chanted words.

B. Phrase

Based on the data, it was found the use of euphemisms and dysphemisms in the form of phrases. Phrase is a group of words consisting of two or more words and have one head or core. These utterances are described below.

3. Form of Utterance:

"Bagaimana ceritanya bahwa indeks pendidikan Indonesia itu termasuk yang paling bawah di antara seluruh Negara Asia Tenggara. Bahkan lebih bawah dari negeri jiran yang mereka dulu belajar daripada Indonesia."

Source: Spotify, Podcast, Felix Shiauw, "Beyond The Inspiration 10: Iman Yang Produktif Itu Kayak Pohon", 15:33.

Based on the above speech, there is an expression of euphemism which is marked by the use of the phrase *negeri jiran* 'neighboring country'. The phrase *negeri jiran* is the nickname of a country that is already familiar to the people of Indonesia by taking into account its adjacent or neighboring position. The use of the phrase *negeri jiran* refers to the country of *Malaysia*. The explanation is as follows:

Sentence 1 : *Bahkan lebih bawah dari {negeri jiran / Malaysia} yang mereka dulu belajar daripada Indonesia.*

Although the phrases *negeri jiran* and *Malaysia* can replace each other in the above sentence, these two words have their respective meaning components. Here's the explanation:

Sentence 2 : *Negara-negara di Asia Tenggara adalah Indonesia, Singapura, dan {*negeri jiran / Malaysia}.*

Table 3. Componential Analysis of Meaning *negeri jiran* and *Malaysia*

Phrase	Meaning Component			
	LOCATION	COUNTRY	OFFICIAL	NICKNAME
<i>negeri jiran</i>	+	+/-	-	+
<i>Malaysia</i>	+	+	+	-

Based on the above analysis, the phrase *negeri jiran* and *Malaysia* have common meaning component and distinguishing meaning component. The phrase *negeri jiran* has meaning components of +LOCATION, +/- COUNTRY, -OFFICIAL, +NICKNAME, while *Malaysia* has meaning components of +LOCATION, + COUNTRY, + OFFICIAL, -NICKNAME. The phrases *negeri jiran* and *Malaysia* refers to the location of a place, namely a country that is neighboring or close to Indonesia. The distinguishing component is that officially, the name of the country is *Malaysia*, and not *negeri jiran*. The phrase *negeri jiran* is a nickname used by the Indonesian people to refer to *Malaysia* which is adjacent to or close to Indonesia. This phrase *negeri jiran* is generally used only in Indonesia, and not in other countries. The use of phrase *negeri jiran* is a euphemism for the name of *Malaysia*. The name of the country *Malaysia* is not stated explicitly but a word which is the nickname of the country in Indonesia is used instead.

4. Form of Utterance:

"Bagi orang tua, mudahkan pernikahan anak. Syahwatnya ada. Allah Swt memberikan kita istilah baligh. Laki-laki sudah keluar sperma, perempuan sudah keluar haid. Ini siap untuk menjadi pabrik-pabrik manusia tanda kutip. Mereka sudah siap biologis."

Source: Spotify, Podcast, Kajian Ustadz Khalid Basalamah, "Al-Adab Al-Mufrad-Hak Tetangga", 17:30.

Based on the above utterances, there is an expression of dysphemism which is characterized by the use of the phrase *pabrik-pabrik manusia* 'human factories'. The phrase *pabrik-pabrik manusia* has the same meaning as the phrase *suami istri* 'husband and wife'. However, the phrase *pabrik-pabrik manusia* and *suami istri* have different meaning component analysis. The explanation is as follows:

Sentence 1 : *Ini siap untuk menjadi* $\left\{ \begin{array}{c} \text{pabrik-pabrik manusia} \\ \text{suami istri} \end{array} \right\}$. *Mereka sudah siap biologis.*

Regardless, both phrases have different meaning components as explained below:

Sentence 2 : *Mereka telah resmi menjadi* $\left\{ \begin{array}{c} \text{*pabrik-pabrik manusia} \\ \text{suami istri} \end{array} \right\}$.

Table 4. Componential Analysis of Meaning *pabrik-pabrik manusia* and *suami istri*

Phrase	Meaning Component				
	PRODUCTION	RELATIONSHIP	MACHINE	TRADE	METAPHOR
<i>pabrik-pabrik manusia</i>	+	-	+	+	+
<i>suami istri</i>	+	+	-	-	-

Based on the component analysis, the phrase *pabrik-pabrik manusia* and *suami istri* have common and distinguishing components. The phrase *pabrik-pabrik manusia* denotes the meaning components of + PRODUCTION, -RELATIONSHIP, +MACHINE, and + TRADE, and + METAPHOR. Meanwhile, the phrase *suami istri* has meaning components of +PRODUCTION, +RELATIONSHIP, -MACHINE, -TRADE, and -METAPHOR. The phrase *pabrik-pabrik manusia* and *suami istri* refer to nouns capable of producing humans. The phrase *suami istri* shows the relationship between the two while the phrase *pabrik-pabrik manusia* has added meaning of generated through machine. Usually, pabrik are related to the production of goods for commercial purposes. Furthermore, what distinguishes between those two phrases is that *pabrik-pabrik manusia* is a figurative form, meaning that the meaning of the phrase is not its true meaning. This can also be seen from the affirmation of the quotation marks in *pabrik-pabrik manusia* from the utterance above. Meanwhile, the phrase *suami istri* is easier to understand its meaning literally. Therefore, the phrase *pabrik-pabrik manusia* denotes the use of the expression dysphemism compared to the phrase *suami istri*.

C. Sentence

Based on the data, it was found the use of euphemisms and dysphemisms in the form of phrases Sentence is the largest syntactic constructions consisting of subject and predicate elements that can be followed by objects, complements, and / or descriptions. In spoken language, sentences are accompanied by intonation.

5. Form of Utterance:

*"Kalau ada orang yang sudah meninggalkan dan menenggelamkan semua kewajiban yang lainnya padahal salah satu pokok kewajiban dia itu adalah bagaimana menjadi hambanya Allah. Ini rusak. Akhirnya, anaknya pun tidak pernah dididik. **Kelingking kaki anaknya tidak pernah menempel pada kelingking kaki bapaknya di mesjid.**"*

Source: Spotify, Podcast, Kajian Podcast, "14- Ust. Oemar Mita - 5 Tanda jadi Budak Dunia", 34:40.

Based on the data above, the use of the sentence *kelingking kaki anaknya tidak pernah menempel pada kelingking kaki bapaknya di masjid* 'the little toe of the kid has never met the little toe of his father in mosque' with the sentence *anak dan ayahnya tidak pernah salat berjamaah di masjid* 'the kid and his father never pray in congregation in mosque' have the same meaning. The explanation is as follows:

Sentence 1 : *Akhirnya, anaknya pun tidak pernah dididik.*

$\left\{ \begin{array}{c} \text{Kelingking kaki anaknya tidak pernah menempel pada kelingking kaki bapaknya di mesjid} \\ \text{Anak dan ayahnya tidak pernah salat berjamaah di masjid} \end{array} \right\}$.

Although the sentence *kelingking kaki anaknya tidak pernah menempel pada kelingking kaki bapaknya di mesjid* and sentence *anak dan ayahnya tidak pernah salat berjamaah di masjid* can replace each other, both sentences have different meaning components, which are:

Sentence 2 : $\left\{ \begin{array}{c} \text{Kelingking kaki anaknya tidak pernah menempel pada kelingking kaki bapaknya di mesjid} \\ \text{Anak dan ayahnya tidak pernah salat berjamaah di masjid} \end{array} \right\}$
saat mengikuti tadarus di bulan Ramadan.

Table 5. Componential Analysis of Meaning *kelingking kaki anaknya tidak pernah menempel pada kelingking kaki bapaknya di mesjid* and *anak dan ayahnya tidak pernah salat berjamaah di masjid*

Sentence	Meaning Component			
	ACTIVITY	WORSHIP	PRAY	METAPHOR
<i>kelingking kaki anaknya tidak pernah menempel pada kelingking kaki ayahnya di masjid</i>	+	+	+/-	+
<i>anak dan ayahnya tidak pernah salat berjamaah di masjid</i>	+	+	+	-

The above meaning component analysis shows the common component and the distinguishing component between the sentence *kelingking kaki anaknya tidak pernah menempel pada kelingking kaki ayahnya di masjid* and the sentence *anak dan ayahnya tidak pernah salat berjamaah di masjid*. The sentence *kelingking kaki anaknya tidak pernah menempel pada kelingking kaki ayahnya di masjid* contains meaning components +ACTIVITY, +WORSHIP, +/- PRAY, and +METAPHOR. Meanwhile, the sentence *anak dan ayahnya tidak pernah salat berjamaah di masjid* contains meaning components of +ACTIVITY, +WORSHIP, +PRAY, -METAPHOR. The two sentences have the same meaning that the conveyed utterances are regarding worship activity, as explained by the use of word mosque. However, in the sentence *kelingking kaki anaknya tidak pernah menempel pada kelingking kaki ayahnya di masjid* does not directly reveal that the worship meant is prayer. This is symbolized by the figurative use of *kelingking kaki anaknya tidak pernah menempel pada kelingking kaki ayahnya di masjid*. If the statement is taken literally, it will not show the meaning component of +PRAY in the sentence. Of course, it is different from the sentence *anak dan ayahnya tidak pernah salat berjamaah di masjid*. This sentence explains implicitly that the worship activity carried out is +PRAY.

6. Form of Utterance:

"Mungkin menggenggam dunia, tapi mungkin dia tidak menggenggam rezeki. Kenapa? Dia tidak pernah ketemu Allah pada sepertiga malam. Karena dia menjadi **bangkai di tengah kegelapan malam**."

Source: Spotify, Podcast, Kajian Podcast, "14- Ust. Oemar Mita - 5 Tanda jadi Budak Dunia", 28:58.

Based on the data above, the sentence *bangkai di tengah kegelapan malam* 'a corpse in the middle of the night' has the same meaning as *lelap dalam tidur malamnya* 'sound in his night sleep'. The explanation is as follows:

Sentence 1 : *Dia tidak pernah ketemu Allah pada sepertiga malam. Karena dia menjadi*

$$\left\{ \begin{array}{l} \text{bangkai di tengah kegelapan malam} \\ \text{lelap dalam tidur malamnya} \end{array} \right\}$$

Although the sentence *bangkai di tengah kegelapan malam* and sentence *lelap dalam tidur malamnya* can replace each other, both sentences have different meaning components, which are:

Sentence 2 : *Aku tidak bisa tidur karena mencium bau*
$$\left\{ \begin{array}{l} \text{bangkai di tengah kegelapan malam} \\ \text{*lelap dalam tidur malamnya} \end{array} \right\}$$

Sentence 3 : *Dasar kau,*
$$\left\{ \begin{array}{l} \text{bangkai di tengah kegelapan malam} \\ \text{*lelap dalam tidur malamnya} \end{array} \right\},$$

Table 6. Componential Analysis of Meaning *bangkai di tengah kegelapan malam* and *lelap dalam tidur malamnya*

Sentence	M				
	STATE	SLEEP	DEAD	METAPHOR	EMOTIVE
<i>bangkai di tengah kegelapan malam</i>	+	+/-	+	+	+
<i>lelap dalam tidur malamnya</i>	+	+	-	-	-

Based on the table above, the sentence *bangkai di tengah kegelapan malam* and the sentence *lelap dalam tidur malamnya* have common meaning component and distinguishing meaning component. The sentence *bangkai di tengah kegelapan malam* has several meaning components of +STATE, +/- SLEEP, + DEAD, +METAPHOR, and +EMOTIVE. Meanwhile, the sentence *lelap dalam tidur malamnya* has meaning components of +STATE, +SLEEP, -DEAD, -METAPHOR, and -EMOTIVE. The two sentences have the same meaning that the statement conveyed refers to the condition of a person who is asleep.

However, the sentence *bangkai di tengah kegelapan malam* contains emotive element which use the figurative word *bangkai*. Literally, the definition of a *bangkai* is a dead body. From the table, the sentence *bangkai di tengah kegelapan malam* refers to a body that seems like a person is not alive because of slumbering in his deep sleep. In the sentence *lelap dalam tidur malamnya*, the statement can be understood lexically and does not contain elements of motive or figurative.

5. Conclusion

The objective of this research is to describe the forms of euphemism and dysphemism in Indonesian da'wah. Based on the analysis, the grammatical unit of euphemism and dysphemism consists of three forms; words, phrases, and sentences. A word is the smallest grammatical unit that has meaning. A phrase is a group of words consisting of two or more words and have one head or core. A sentence is the largest syntactic constructions consisting of subject and predicate elements that can be followed by objects, complements, and / or descriptions. In spoken language, sentences are accompanied by intonation. Research concerning euphemism and dysphemism have broad scope so they can be applied and developed in various domains of language use. Moreover, given the current situation and development of communication, more and more media are being used by the public as a forum for expressing opinions. The researcher expects that research related to euphemism and dysphemism as well as the use of language in the field of da'wah can continue to be developed by other researchers, academics, or practitioners. Then, they always provide benefits or contributions to society, both theoretically and practically.

Acknowledgements

I sincerely extend my thanks to my parents for their encouragement, moral support, personal attention and care. I would like to take this opportunity to thank my supervisor, Prof. Sumarlam and Dr. Dwi Purnanto, for the patient guidance and advice they have provided throughout my time as their student. Also, I would like to thank my lecture and my friends in Linguistics Department, Universitas Sebelas Maret, who always helped me.

References

- [1] Allan, K., & Burridge K. (1991). *Euphemism and Dysphemism: Language Used as A Shield and Weapon*. New York: Oxford University Press.
- [2] Aziz, M. A. (2015). *Ilmu Dakwah: Edisi Revisi*. Jakarta: Kencana.
- [3] Chaer, A. (2009). *Pengantar Semantik Bahasa Indonesia*. Jakarta: Rineka Cipta.
- [4] Chaniago, N. A. (2013). *Kamus Sinonim Antonim Bahasa Indonesia*. Jakarta: PT Rineka Cipta.
- [5] Cruse, A. (2006). *A Glossary of Semantics*. Edinburgh: Edinburgh University Press.
- [6] Keraf, G. (1991). *Diksi dan Gaya Bahasa*. Jakarta: Gramedia Pustaka Utama.
- [7] Laili, E. N. (2017). *Disfemisme dalam Perspektif Semantik, Sosiolinguistik, dan Analisis Wacana*. In *Jurnal Lingua*, 12 (2) ,110-118.
- [8] Nida, E. A. (1975). *A Componential Analysis of Meaning*. The Hague: Mouton.
- [9] Rababah, H. A. (2014). *The Translability and Use of X-Phemism Expression (X-Feminization): Euphemisms, Dysphemisms, and Orthophemism in the Medical Discourse dalam Studies*. In *Literature and Language Journal*, 9 (3), 229-240.
- [10] Santosa, R. (2017). *Metode Penelitian Kualitatif Kebahasaan*. Surakarta: UNS Press.
- [11] Sabatini, F. 2016. *Language Gender and Gendering Language: Euphemism and Dysphemism in Dubbing*. In *Lingue E Linguaggi Journal*, 17 (2016), 195-244.
- [12] Subroto, E. (1992). *Pengantar Metoda Penelitian Linguistik Struktural*. Surakarta: UNS Press.
- [13] _____. (2011). *Pengantar Studi Semantik dan Pragmatik*. Surakarta: Cakrawala Media.
- [14] Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan secara Linguistik*. Yogyakarta: Duta Wacana University Press.
- [15] Sutarman. (2013). *Tabu Bahasa dan Eufemisme*. Surakarta: Yuma Pustaka.
- [16] Tarigan, P. D. (2013). *Pengajaran Gaya Bahasa*. Bandung: CV Angkasa.
- [17] Ullman, S. (2011). *Pengantar Semantik*. Yogyakarta: Pustaka Pelajar.
- [18] Wedhawati. (2005). *Konfigurasi Medan Leksikal Verba Indonesia yang Berkomponen Makna (+Suara +Insan)*. In *Jurnal Penelitian Humaniora*, 6 (1), 99–114.