

Parental Use of Taboo Words and its Impact on Adolescent Behavior

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Abstract

This study investigates the emotional, cognitive, and behavioral impact of taboo words spoken by parents to their children, with a specific focus on young adults aged 19-25. Through interviews with nine participants, 15 taboo expressions and seven social comparison phrases were identified and semantically categorized based on Jay's (2009) classification into five categories: mental, physical, religious, scatological, and sexual terms. The findings reveal that mental terms, such as insults targeting intelligence, were the most frequently used, accounting for 8 occurrences. The use of social comparison, particularly upward comparison, further exacerbated feelings of inadequacy and low self-esteem in the participants. This study emphasizes the long-term psychological impact of parental language, urging parents to be more mindful of the words they use to foster healthier emotional development and stronger parent-child relationships. The results suggest that frequent exposure to derogatory language can lead to negative coping mechanisms, emotional dysregulation, and anxiety, highlighting the importance of supportive and constructive communication within families.

Keywords: *Taboo Words, Behavior, Teenagers, Social Comparison, Parent-Child Communication*

INTRODUCTION

According to Steinberg (2001), of the many different relationships formed throughout the lifespan, the relationship between parent and child is among the most important. Parent-child communication is a fundamental component of family functioning, both from an empirical (e.g., Liu, 2003; Ochoa et al., 2007) and a conceptual perspective (e.g., Estlein, 2021; Papini et al., 1990; Stamp, 2004). Communication is defined as the process of understanding and sharing meaning (Pearson & Nelson, 2000). Communication can be verbal or it can be non-verbal. Furthermore, communication can be positive or negative, effective or ineffective. Communication between parents and children is an essential component in developing the child's cognitive abilities, personality, and emotions. Teaching children constructive ways to express themselves and helping parents understand their children's perspectives can contribute to healthier conflict resolution and problem-solving skills. Thus, effective communication between parents and their children contributes to forming secure attachments, emotional regulation, and developing language and cognitive skills. People have their own way of using language variation to express their ideas or feelings, such as using language that strongly impacts them when they are sad, angry or happy. For instance, people sometimes will use certain kinds of words that are considered bad language, which is inappropriate to say to emphasize their real intention. This bad language is one of the categorizations of taboo words.

According to Timothy Jay (2009), People have always been able to swear because taboo words are better at expressing feelings (like anger or frustration) than non-taboo

words. Therefore, this means that people can use them to reach various personal and social goals (utility). Kiel Christianson, a professor of educational psychology at the university, also said, "In the real world, taboo words are uttered or written by people in specific situations, depending on the identity of the speaker and the appropriateness of the situation in which they say it, a given taboo word may have stronger or weaker psychological effects on the listener." Unfortunately, many parents are not aware of just how often they use taboo language in communication with their children. As a result, these parents may be deeply affecting their children's emotional well-being and planting the seeds of mistrust and low self-esteem in their children. In psychology, an impact can have both good and negative effects. The psychological impact is a reaction to shocking experiences, such as conflicts, that can cause feelings of anxiety and stress and trigger the victim to react (Coelman et al., In (Nathalia, 2013: 187). It was also stated by (Wiaswiyanti, 2008: 11) that the psychological impact is related to stimuli and responses that encourage a person to behave due to stimuli and responses. Given the importance of emotion to the human condition, it is unsurprising that emotion plays a key role in our ability to remember events (Buchanan & Adolphs, 2002; Hamann, 2001). In addition, psychological impacts are positive or negative influences that arise from stimuli and responses acting on a person. This influence can have an effect either directly or indirectly. The influence in question appears in a person's behavior and attitude.

This research aims to determine how parental taboo words during childhood and adolescence affect the self-esteem and self-perception of children aged 19-25 and to what extent this influence persists into adulthood. Then, this research will explore the extent to which exposure to taboo parental language impacts the mental health and emotional well-being of children aged 19-25 years and what coping mechanisms they employ in response to these taboo words. It addresses the following two research questions: What taboo words are used by parents to their children?. What is the impact on their child's identity development and overall well-being?

METHOD

This research is qualitative research, which investigated a case of taboo language used by parents to their children at the age of 19-25. Detailed observation is the main focus of the qualitative method. As a result, employing qualitative research methodologies can result in a phenomenon that is studied in greater detail. A response to the realization that every outcome of human conduct is impacted by the internal characteristics of the individual is qualitative study that focuses on humanism, individual humans, and human behavior. These internal factors include the person in question's beliefs, political opinions, and social background. With data collection techniques through interviews. An interview is a communication or interaction process to collect information by means of questions and answers between researchers and informants or research subjects. With advances in information technology such as today, interviews can be conducted without face to face, namely via telecommunications media. In this research we used WhatsApp media and also met face to face with participants who were willing to become our informants.

FINDING AND DISCUSSION

In this research, overall fifteen taboo words and seven sentences of types of social comparison were found from interviews that we conducted with adolescents ranging in age from 19 to 25 years old. Therefore, this suggests that taboo words seem highly frequent in parents' utterances to their children.

Participant	Taboo Words	Category (Jay, 2009)	Link to Social Comparison Theory	Psychological Impact
NR (20)	Bodoh, Baperan, Males banget	Mental, Social Comparison	Upward comparison	Feels invalidated; lacks confidence; feels unaccepted
MU (20)	Males banget, Badan udah gede	Physical, Social Comparison	Upward comparison	Anger, body image issues, rejection of criticism
ER (20)	Sundal, Anak durhaka, Ngelawan	Sexual, Religious Terms	Downward comparison	Emotional distress, turns to smoking and drinking
HD (20)	Kontol, Goblok, Anak gak guna	Scatological, Mental Terms	Upward comparison	Emotional desensitization; coping through dismissiveness
FM (21)	Cukimay, Bodoh	Sexual, Mental Terms	-	Feelings of sadness, emotional detachment via socializing
NH (22)	Tidak becus, Goblok, Orang lain lebih baik dari kamu	Mental, Social Comparison	Upward comparison	Difficulty socializing, low self-esteem, sleep issues
NZ (21)	Bego, Gak berguna, Lihat dia sukses	Mental, Social Comparison	Upward comparison	Inner turmoil, crying, needs psychological help
RR (21)	Anak tetangga udah dapet kerjaan	Social Comparison	Upward comparison	Hopelessness, fear of failure, thoughts of self-harm
ZA (21)	Saudara lebih pintar, Anak malas	Mental, Social Comparison	Upward comparison	Feels rejected, overwhelmed by high expectations

NR (20)

SC: Pernahkah Anda merasa sakit hati dengan perkataan orang tua Anda?

N: Pernah.

SC: Jika ya, apa contoh kalimat atau kata yang membuat Anda merasa sakit hati?

N: Disindir kalau ada masalah, pernah dibilang **“bodoh”** dan juga pernah dibilang **“kamu jadi orang males banget, gimana nanti kamu kalau sudah berkeluarga nanti gak bisa apa apa. Liat tuh si Melisa rajin, bantuin mamanya, tau waktu.”**

Participant NR (20) said that her mother always mocked her if she had a problem and couldn't resolve it independently. She also felt hurt by what her mother said. Her mother once said, **“bodoh”**. The word **“bodoh”** itself has the same meaning as idiot or stupid. This word is related to a mental term because it describes someone's intellectual disabilities. NR (20) also said that her mother thought her problems were easy to solve and always said **“baperan.”** The term **“baper”** is an Indonesian slang word derived from the phrase **“bawa perasaan,”** which can be translated as **“bring feelings”** or **“take things personally.”** In this scenario, NR's (20) mother used it to imply that NR (20) is overly sensitive or emotional, and her mother also denies NR's (20) emotions. Moreover, this hurts her because she thinks her feelings are invalid. Another set of examples is a sentence that relates to social comparison theory, **“kamu jadi orang males banget, gimana nanti kamu kalau sudah berkeluarga nanti gak bisa apa apa, liat tuh si (M) rajin, bantuin mamanya, tau waktu.”** This sentence is an example of upward comparison because her mother said that NR (20) is a lazy person. If she got married and had a family one day, she would not be able to do anything, even simple things around the house. Moreover, her mother compared NR (20) to one of her cousins, who was diligently helping out at home and had excellent time management skills. Therefore, this makes NR (20) feel like she wasn't being a good daughter to her mother and that she has nowhere to belong in the family. Furthermore, she expresses that she doesn't feel like having mentors growing up or being understood as a child. In a lot of situations, she always felt that her own mother didn't validate her own feelings, and it made her feel sad and heartbroken. However, after all those experiences, NR (20) said it encouraged her to become a better person.

MU (20)

SC: Pernahkah Anda merasa sakit hati dengan perkataan orang tua Anda?

M: Pernah.

SC: Jika ya, apa contoh kalimat / kata yang membuat Anda merasa sakit hati?

M: Kata - kata yang diucapkan oleh bapak gue dan masih teringat sampai sekarang. Contohnya, **“anak perempuan males banget, nanti kalau nikah dimarahin mulu lo sama suaminya.”** Bokap gue juga pernah ngatain gue, **“makan terus, badanya udah gede juga.”**

Participant MU (20) expressed that she was always insulted by her father to the point that it hurt her feelings, and she also claimed that she does not have a close relationship with her own father. In one situation when MU (20) were eating, her father said **“makan terus, badanya udah gede juga.”** This sentence relates to physical terms because her father insulted MU's (20) physical appearance. Another one set of examples, is a sentence that is related to social comparison theory, **“anak perempuan males banget, nanti kalau nikah dimarahin mulu lo sama suaminya.”** This sentence is an example of upward comparison because her father said that MU (20) is a lazy person, and on top of that, she is a girl. In these circumstances, parents' perceptions about laziness or any behavior can vary widely. Some parents may hold traditional gender stereotypes that expect girls to be more responsible and organized than boys. Her father also states that when MU (20) gets married one day, she will be scolded by her future husband. MU (20) expresses that these kinds of words affected her to the point where her original feelings of

hurt and heartbreak transformed into rage and anger. She also explained that every word her father said to her was not the same as the reality. Furthermore, she still remembers every taboo word that her father said to her until this time forward. MU (20) also mentions something about herself that she developed a certain kind of coping mechanism from hearing her father's words. For example, if she gets criticism from others, she doesn't want to accept it because it puts her emotions in disarray. The impact of parental words and behaviors on MU (20) self-perception and responses to criticism can be profound. Moreover, parents play a significant role in shaping their children's self-esteem and worldview. Harsh or critical words from a parent, especially during formative years, can leave a lasting impression. In her scenario, it appears that she has internalized her father's words to the extent that they continue to affect her emotional well-being and how she cannot handle criticism from others. However, after those experiences, MU (20) said she will become a better person than her father.

ER (20)

SC: Pernahkah Anda merasa sakit hati dengan perkataan orang tua Anda?

E: Sering sudah biasa, tapi yaudahlah.

SC: Jika ya, apa contoh kalimat yang membuat Anda merasa sakit hati?

E: Kata-kata yang diucapkan oleh mamah. Contohnya seperti, **"jalan jalan sundal", "ngelawan terus ya kamu kalau org tua ngomong, memang betul sudah anak durhaka"** Suka dibanding - bandingin juga contohnya kayak **"kamu ga boleh sedih. Mesti harus bersyukur karena diluar sana masih ada yang lebih susah."**

Participant ER (20) said that she was always mocked by her mother and felt hurt by what her mother said every time. In her scenario, she goes through an event or situation so often that she may think it is normal to feel that way. Furthermore, when we interviewed her by saying, "have you ever felt hurt by your parents' words?" she replied, **"sering sudah biasa, tapi yaudahlah,"** which could mean that she started to think of something that was once strange or unusual as normal now. ER (20) portrays her vivid memories of when she was a kid. She liked to play outside with her friends, but her mother didn't like her playing with the other kids outside. Her mother always threatened her, which immediately also led to physical abuse. There's one time ER (20) left the house without telling her mother because she was fed up with it. Her mother once said to her **"jalan jalan sundal"**. The word **"sundal"** itself in the local language is equivalent to a whore. Furthermore, in Makassar language, it comes from the word **"sundala"** but was shortened to **"sundal."** This word **"sundal"** is related to sexual terms because it describes the sexuality or physical intimacy of a woman who engages in sexual intercourse for pay. Another example that makes ER (20) feel hurt is when her mother says, **"ngelawan terus ya kamu kalau org tua ngomong, memang betul sudah anak durhaka."** In this context, her mother said that ER (20) confronted all of her mother's statements when her mother tried to talk sense to her. ER (20) mother also said that she is a disobedient child. The word **"anak durhaka."** is related to religious terms because it refers to specific beliefs in religions. The idea of disobedience and respect for parents is emphasized in many religious traditions, including Islam. In Islamic teachings, respecting and obeying parents is highly regarded. The Qur'an, the holy book of Islam, contains verses that stress the importance of showing kindness, respect, and obedience to parents. Disobeying or being disrespectful to parents is considered a serious moral transgression in Islamic ethics.

Another set of examples is a sentence that is related to social comparison theory, **"kamu ga boleh sedih. Mesti harus bersyukur karena diluar sana masih ada yang**

lebih susah." This sentence is an example of downward comparison because her mother thinks of those who are worse off than ER (20) and she feels good by saying it. Whereas ER (20) felt hurt by what her mother said because her mother was being unreasonable and invalidating her feelings. From these examples, parents can learn that It is absolutely okay for children to learn a range of emotions like sadness and grief. Emotions are a natural part of the human experience, and acknowledging and expressing them is healthy. Moreover, validating children's feelings is crucial for their emotional development and building a secure attachment with their parents. ER (20) also mentions that her mother grew up without having parents because they had already passed away. Her mother was raised by her great-grandmother. Given what has been said, losing one's parents at an early age can indeed have an impact on emotional skills. Those who lose their own parents early in life might miss out on having role models for effective parenting because they may not have experienced firsthand how emotions are expressed, validated, and managed in a family setting. ER (20) often felt sad and angry from hearing taboo words from her mother. Furthermore, she doesn't know how to vent all of the emotions that build up inside her, and in the end, It leads her to smoke and drink alcohol as a way to cope with stress in family relationships. However, after all those experiences, ER (20) said that she felt better than before because her relationship with her mother has recently started to improve because her mother has realized her mistakes and apologized to ER (20).

HD (20)

SC: Pernahkah Anda merasa sakit hati dengan perkataan orang tua Anda?

H: Pernah, tapi udah biasa.

SC: Jika ya, apa contoh kalimat / kata-kata yang membuat Anda merasa sakit hati?

H: Kata-kata yang diucapkan oleh orang tua gua ke gua. Contohnya kayak, "**kontol lu**", "**goblok lu**", "**gua udah kerja buat lu, lu gak guna liat noh adek lu**", "**anak anjing**", "**anak gak guna**"

Participant HD (20) said that he often receives verbal violence, even physical violence, from his parents. The first taboo words that his parents often say are "**kontol lu**" The word "**kontol**" itself is equivalent to "**dick**" This word is related to physical terms because it describes **men's genitals**. The second phrase is "**anak anjing**." The word "**dog**" in the sentence above is a form of taboo language that falls into the category of religious terms and can also fall into scatological terms because "**dogs**" are considered taboo, perhaps because in Indonesia, which has a population with a majority of Muslims, and in Islam, dogs are considered dirty, unclean animals that are related to excrement. The third phrase that his parents utter is "**goblok lu**." The word "**goblok**" itself is equivalent to "**stupid**" or "**fool**," but in Bahasa Indonesia, the meaning itself is much harsher. The word "**anak gak guna**" can be translated as "**useless child**" or "**worthless child**" in English. This word is included in taboo language because it contains elements of degrading and humiliation. Moreover, his father also said, "**gua udah kerja buat lu, lu gak guna sama kayak noh adek lu**." HD's (20) father stated that he has been working hard, but both of his sons appear to be worthless. The word "**gak guna**" or "**useless**" directly implies that a person is deemed to have no value or meaningful contribution. Furthermore, the use of derogatory phrases or words like these can have a serious psychological impact, especially on a person's emotional and mental development. All of these words are related to mental terms because they describe mental disability, illness, or intelligence deficiency. HD (20) said that he felt saddened and hurt, but now he is used to listening to taboo words from his parents. In his scenario, his parents consistently expose him to hurtful language. Therefore, he may come to perceive it as normal or acceptable.

Over time, he might develop a tolerance to these words, even though the emotional impact is still present. He also emphasizes Indonesian expressions such as **"masuk di kuping kanan keluar di kuping kiri"**. This phrase describes someone who hears or is told something but is not attentive or does not take information seriously. HD (20) may be using the expression **"masuk di kuping kanan keluar di kuping kiri"** as a coping mechanism to downplay or dismiss the emotional impact of the hurtful words uttered by his parents.

FM (21)

SC: Pernahkah Anda merasa sakit hati dengan perkataan orang tua Anda?

F: Pernah.

SC: Jika ya, apa contoh kalimat / kata-kata yang membuat Anda merasa sakit hati?

F: Kata-kata yang diucapkan nyokap. Contohnya, **"CUKIMAY DENG NGANA INI"**, **"siapa suruh jadi anak"**, **"bodoh sekali ngana ini mama pe maksud itu yang ini"**

Participant FM (21) had experienced verbal abuse from his mother, and he said that he was once hurt by what his mother said to him. For instance, when FM's (21) mother has just come home from work, he wants to get her attention by disturbing her mother while she sleeps, and he gets scolded by her mother while she also shouts and curses at him. Taboo words that his mother uttered in Sulawesi's local language are **"CUKIMAY DENG NGANA INI."** The word **"cukimay"** itself is equivalent to **"fuck,"** and this term is related to sexual terms because it describes intimate physical contact between individuals, and it is also related to gender or sexes. FM (21) said that he grew up in North Sulawesi, and things like this were normal from childhood. Another example of taboo words from her mother is, **"kamu bodoh banget mama suruh yang A malah dapet yang B"**. The word **"bodoh"** itself has the same meaning as **"idiot"** or **"stupid."** This word is related to a mental term because it describes someone's intellectual disabilities. FM (21) said that he was experiencing feelings of sadness, and to lift his spirits, he decided to leave the house and go out and play with his friends. As soon as he feels at ease and secure, he returns home. In these circumstances, leaving the house and spending time with friends can be a coping mechanism for FM (21) due to the reason for having stressful situations at home. Furthermore, engaging in activities outside the home and spending time with friends can provide him with emotional relief, distraction, and support. FM (21) mentions that her mother is a woman, and women tend to be more emotional than men. Nevertheless, he expresses that he used to be emotional, similar to his mother's behavior. FM (21) said if his mother were angry at him, he would also mimic the same behavior as her mother. At the end of the day, no one budes or apologizes first. According to Emily Simonian, MA LMFT, a mother's anger can affect her children, and there is a potential for anger to be transmitted within a family. The way parents express and manage their emotions, particularly intense ones like anger, can influence the emotional well-being of their children. However, another significant factor can lead to kids adopting angry tendencies from their families, i.e., learned behavior. As time passed, FM (21) realized he had to be more patient with his mother. For example, if his mother was angry at him, he just listened to his mother rambling, and FM (21) would say, **"mah kalo mamah marah ke aku ga akan ada habisnya yang ada aku juga bisa marah jadi coba mama kalau marah ngobrolnya bisa ngga lebih santai, lebih dikomunikasikan."** In this scenario, FM (21) has developed a strategy for dealing with his mother's emotions to foster open communication and maintain a close family bond. Moreover, FM (21) also said that he used strategies like humoring her, offering hugs to her mother, and encouraging relaxed conversation, which can effectively diffuse tension and foster a positive emotional atmosphere between him and his mother.

NH (22)

SC: Pernahkah Anda merasa sakit hati dengan perkataan orang tua Anda?

N: pernah

SC: Jika ya, apa contoh kalimat atau kata-kata yang membuat Anda merasa sakit hati?

N: **"NH kamu kok gak kayak orang-orang sih? liat noh orang lain lebih baik dari kamu"**, sering sekali disebut **"tidak becus dan goblok"**, orang tua juga berkata **"nanti kalo udah kerja beli mobil yaa"**

Participant NH (22) was once hurt by what her parents said. She felt that her parents always compare her with other people. By saying sentences like **"NH kamu kok gak kayak orang-orang sih? liat noh orang lain lebih baik dari kamu"**. Situations like this are related to the theory of social comparison according to Leon Festinger, namely upward comparison. Where NH parents try to compare their children with other people who are considered better than their children. Parents who say that their child is not as good as others can affect the child's perception and self-confidence. In social comparison theory, this can have a negative impact on children's psychological well-being, triggering decreased self-esteem and feelings of underachievement. Apart from that, NH were often called **"tidak becus dan goblok"** by her parents. This is an example of a taboo word, namely in mental terms. Terms related to someone's mental illness or mental retardation, such as idiot, stupid, and fool. NH always felt that whatever she did was never right in the eyes of her parents. NH also felt that their parents' treatment made it difficult for her to socialize. Since childhood, NH felt that her parents had never heard her arguments. Therefore, she is very careful about communicating with other people and she also finds it difficult to tell other people. She also felt that her parents' treatment made her often overthink at night, making her cry and having difficulty sleeping. Sometimes the words spoken by NH's parents can make her feel depressed. It's like NH's parents saying **"nanti kalo udah kerja beli mobil yaa"**. Words like this make NH really feel burdened, because she feels that at her current age she can't make her parents happy and give anything. Sentences like that can create high expectations or expectations that may be difficult to fulfill, so they can put pressure on the child. This can be linked to the concept of expectations. According to Sutisna (2001) expectations are a person's views or ideas about what they think should happen in certain circumstances. Teenagers may experience burden because they believe that meeting their parents' expectations is their obligation, which in this case relates to buying a car once they start working. Even though these goals may be considered good or motivating, excessive pressure from parental expectations can cause stress and anxiety.

NZ (21)

SC: Pernahkah Anda merasa sakit hati dengan perkataan orang tua Anda?

N: Sakit hati pernah pasti, apalagi menurut gua ortu gua bukan yang aware tentang ilmu parenting yang memikirkan bagaimana cara komunikasi dengan bahasa yang benar dengan anak. Yang kadang sampe buat mikir kok bisa kata kata itu terucap dari mulutnya, yaa walaupun diucapkan di waktu yang tepat tapi menurut gua pribadi ketika gua salah pun gua gak se salah itu dan bisa dapet perkataan kayak gitu.

SC: Jika ya, apa contoh kalimat atau kata-kata yang membuat Anda merasa sakit hati?

N: Taraf sakit hati orang orang kan beda ya, dan setelah gua belajar ini itu tentang parenting kayak seharusnya kata ini tuh gak terucap gitu. Kayak akhir-akhir ini sering banget di bandingin ini itu kayak **"tuh liat si dia udah sukses, kamu masa gak bisa"**

orang tua gua ngomong gitu tanpa dia sadar kalo yang buat gua begitu sebenarnya ucapan dia sendiri kayak suka bilang gua **bego, gak berguna, pokoknya kata-kata perbandingan gitu lah.**

Participant NZ (21) had experienced verbal violence from her parents. According to her, her parents were not the typical parents who understood good parenting and did not know how to communicate well with their children. NZ also often wondered why parents needed to say such hurtful things, even though they themselves were not so wrong that they had to say negative words. The sarcastic phrase that his parents often say is the sentence comparing himself with other people, such as, **"tuh liat si dia udah sukses, kamu masa gak bisa"**. According to Leon Festinger, the core of social comparison theory is reflected in sentences that represent the phenomenon of social comparison. In this situation, parents evaluate their children by comparing them with other individuals who are considered successful. This may impact how teenagers view themselves and put pressure on them to achieve expected levels of achievement. In this case, children may experience feelings of inferiority as a result of such comparisons, especially if they believe that it is impossible for them to live up to the standards set by their parents as benchmarks for success. Apart from that, taboo words such as **"bego dan gak berguna"** are also often said by her parents. This taboo word is included in mental terms related to mental illness or mental retardation of a person, such as idiot, stupid, and fool. NZ admits that she has a less close relationship with her parents, because since childhood she lived with her grandmother and started living with her parents at the age of 11. NZ admitted that her parents' treatment greatly affected her mental condition. She often experienced inner turmoil and even cried. She also felt she needed a friend to confide in, she even went to a psychologist to talk. Not only that, she often finds it difficult to eat, which makes him suffer from GERD. She also found it difficult to sleep due to her parents' treatment, so she needed to take sleeping pills.

RR (21)

SC: Pernahkah Anda merasa sakit hati dengan perkataan orang tua Anda?

R: Cuma tersendir aja karena belum bisa dapat kerja atau bahagian orang tua. Jadi berasa putus asa dan ingin akhiri hidup.

SC: Jika ya, apa contoh kalimat atau kata-kata yang membuat Anda merasa sakit hati?

R: **"Tuh anak tetangga sebelum lulus udah dapet kerjaan"**.

Participant RR (21) often received unpleasant treatment, such as being teased by his parents. For example, with sentences like **"tuh anak tetangga sebelum lulus udah dapet kerjaan"**. This sentence describes a situation that is directly related to social comparison theory according to Leon Festinger, and has the potential to have a serious impact on children's mental health. Moreover, when the researchers asked about it, participant RR answered that he felt hopeless and had the desire to end his life. These claims directly differentiate children from their neighbors, highlighting their accomplishments before graduation, which puts a lot of pressure on children. According to social comparison theory, a person's emotional health and self-perception can be influenced by how they compare to others. A child may experience anxiety, worry, and even pessimism if they believe they are incapable of achieving the standards of success their parents desire. Sentences like that make him stressed because he feels he can't be successful at his current age and makes him afraid of the future. RR tried to accept his parents' treatment, and make it normal for his parents who sometimes spoke negatively because they had met his needs throughout his life.

ZA (21)

SC: Pernahkah Anda merasa sakit hati dengan perkataan orang tua Anda?

Z: Pernah

SC: Jika ya, apa contoh kalimat atau kata-kata yang membuat Anda merasa sakit hati?

Z: "**Saudara lu lebih pintar dari lu**" dan juga dibilang "**anak malas dan bodoh**"

Participant ZA (21) often received verbal violence from his parents. An example of a sentence is "**saudara lu lebih pintar dari lu**". The idea put forward by Leon Festinger's concept of social comparison is reflected in this sentence. In this situation, parents assess a child's IQ or skill level by comparing him to his siblings. These claims have the power to shape children's views of themselves and put pressure on them to achieve standards of intelligence that are considered superior or equal. According to the social comparison hypothesis, people evaluate themselves by comparing themselves with others. A child's self-esteem may be affected if comparisons are centered on achievement or intelligence. Taboo words such as "**anak malas dan bodoh**" are also often said by his parents. This is an example of a taboo word that is included in the group of mental terms, namely terms related to a person's mental illness or mental retardation, such as idiot, stupid, and fool. Plus, the treatment he received was related to his family being of Chinese descent, where he was required to be diligent, persistent, tenacious and hardworking compared to other people. ZA felt hurt and always thought about why his parents gave birth to him if only to be insulted like this. ZA felt that his parents' treatment greatly affected his mental health. He became very careful when acting and his parents' expectations were too high, making him feel pressured.

Jay (2009:141) defines taboo terms as "offensive emotional language". Although taboo words are immoral and improper, people cannot deny that nowadays, taboo words are often found in society. Azzaro (2005) argues that taboo words apply to social, semantic, and psychological areas of meaning that are related to cultural taboo proposed by Jay (1992). He categorizes taboo words semantically based on their meaning into five distinct classes: mental terms, physical terms, religious terms, scatological terms, and sexual terms.

1. Mental terms refer to words related to a mental disability, illness of someone's mind, or intelligence deficiency such as stupid and idiot.
2. Physical terms are words related to genital or other parts of a human and animal's body, physical appearance, or physical disability such as dick and asshole.
3. Religious terms can be defined as words that refer to things considered sacred in specific beliefs or religions, such as Jesus Christ, hell, and damn.
4. Scatological terms are words related to human and animal excrement processes and products. Words that belong to this term include piss, poo, and shit.
5. Sexual terms are words related to sexuality or physical intimacy between individuals and it is also related to gender or sexes. Such words as fuck, bitch, and motherfucker belong to this category.

Social comparison theory is the idea that individuals determine their own social and personal worth based on how they stack up against others. The theory was developed in 1954 by psychologist Leon Festinger. Social comparison can motivate people to improve, but it can also promote judgmental, biased, and overly competitive or superior attitudes. Most people have the social skills and impulse control to keep their standards for social

comparison to themselves, and not to act on any envy or resentment spurred by comparison-making. But their true feelings may manifest in other ways.

According to Festinger, there are two types of social comparison: upward and downward.

1. The Upward comparison: when we compare ourselves to people we think are better than us.
2. The Downward comparison: when we compare ourselves to people we consider worse than us.

CONCLUSION

Based on what we have explained, it can be concluded that parents seem to say taboo words very often to their children. Researchers succeeded in interviewing 9 teenagers aged 19 to 25 years who were willing to become informants in this research. In total, we found 15 taboo words and seven sentences of the social comparison type from interviews we conducted with teenagers aged between 19 and 25 years. Words that are classified as taboo are words that are usually used in certain contexts, especially in informal contexts because their strong and offensive connotations make these words inappropriate for use. Taboo words spoken by parents greatly influence the behavior and mental health of teenagers, therefore it is necessary for parents to pay more attention to what sentences parents should not say to their children.

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