

**USAGE OF TABOO WORDS FOUND IN THE INDONESIAN FILM
“THE BIG 4” BY TIMO TJAHHANTO**

Agus Darma Yoga Pratama
Universitas Warmadewa
agusdarmayoga85@yahoo.com

Abstract

Examines the film "The Big 4" Indonesia, outlining insights from the cultural perspective and the use of taboo words within the Indonesian context that most other research studies have ignored in their focus on Western movies and media. This study classifies taboo words into comprehensive divisions of form and functions based on established theories of sociolinguistic views by Wardhaugh (2006) and Batistella (2005). In this light, the following study unveiled a critical understanding of their use and perception within the Indonesian media. Further, the multilingual nature of the research highlights the existence of these tabooed words in Indonesian and English, Spanish, Hokkien, and Javanese languages, thus establishing the diversity of language use in Indonesian movies. The data were recorded through documentation by watching the film over Netflix, while taking notes during viewing of all expressions used with taboo words. Based on the data collection, there are 50 forms of taboo words found and used in the Indonesian film 'The Big 4' they are categorized into 17 data related to sex, 5 data related to death, 2 data related to excretion, 6 data related to bodily function; 7 data related to animals; 3 data related to cultural matters; and 10 data related to epithet. Then, the functions of using taboo words in the Indonesian film 'The Big 4' by Timo Tjahjanto are to draw attention to oneself, show contempt, be provocative, and mock authority. Almost all the players do all of them. In addition, implications of the findings point to other aspects that need further investigations on code-mixing, code-switching, and figurative language in Indonesian movies, which would open new research windows and urge more general analyses on the variation of languages in digital and media contexts. These unique features enhance our knowledge about the use of taboo language in Indonesian cinema and its broader implications.

Keywords: *Indonesian film; language variation; taboo words*

INTRODUCTION

Language which is used in society is normally developed based on society's needs in a certain group or community. Based on its usage, many language variations can be raised that have different social functions as well. The language which is used by members of society usually implies some general and specific meanings based on the speaker's intentions. In some cases, some languages are agreed by the speakers to represent certain meaning in general which could contain either positive or negative meaning. Normally, the use of language among society has to be polite in general in order to maintain a good social relation to others as members of social group

and to show respect to each other as well. It is vital to use polite language in an effort to control good communication. Language speakers must use some proper expressions to convey the message as a part of a culture which has to be maintained. Language is one of the cultural components in it that expressed the ideals connected to Humans as social beings. In an effort to communicate with other people, language has been proposed as a form of expression. The message that people want to share with other people likewise has its own set of requirements. Either the communication process goes well or not, it requires rules of the game that the communicator should be aware of (AR, Juita, & Burhanuddin, 2022). Some polite languages are used to modify meaning in order to be more courteous and civilized. Otherwise, some language variations that have bad connotation are often used among society members as their way of communication which is not normally proper to be expressed. In the rapidly expanding virtual world of today, the use of language variation which has bad connotation and has been assumed as language which has to be avoided has come to several domains in society.

The recent issues show that many people use taboo words in their language to express their feelings and ideas. This kind of language variation is called as taboo words. Wardhaugh (1986) claims that taboo word is connected to cultural meaning that is communicated through language. It means some people also use taboo words to describe a feeling or things that need to be revealed. A word that is considered taboo has many forms that could embarrass, hurt, or injure someone. One way people use to convey their annoyance, wrath, and disappointment with someone is to use the word “taboo”. Taboo words, according to (Trudgill, 1974) are certain terms that are not only allowed in most communicative situations, but are also seen improper for certain contexts. In terms of language, taboo refers to items that are prohibited because they conflict with a certain religion or social norm. Ironically, there are still a number of people using taboo words in communication in various countries, but they do it for a variety of reasons. Some of them mock someone’s behavior using taboo phrases, while others use taboo words to express their emotions. At that time, the everyday language they used was taboo. Today, it has come to be accepted that many people can convey their feelings through the use of taboo language (Muwakhida, 2021). Understanding taboo language can help people use it in suitable contexts while communicating with others.

According Wardhaugh (2006), taboo word is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. It means that language concerned not only in certain things or object but can be referred to only in certain circumstances. In classifying types of taboo words, some sociolinguists have classified taboo words into several types. (Wardhaugh, 2006) classifies taboo words into sex, death, excretion, bodily functions, religious matters, and politics. Words associated with sexual activity and its activists fall under the first category. Hell and die are two examples of words that fall within the classification of death. The word “excretion” refers to both what someone performs or discharges in the toilet as well as the outcomes of the excretion process. The words that are associated with particular body parts that are potentially offensive fall under the “bodily functions” category. Religious-related words that are not spoken at the appropriate time or place fall under the topic of religious matters. A political person and his supporters may be mocked by turning them into other objects in the politics category. Tabooed objects that must be avoided or used carefully can include someone’s mother-in-law, certain game animals, and use of your left hand (the origin of sinister). In addition, (Battistella, 2005) also states some classifications of taboo words, they are obscenity, profanity and epithet. Wardhaugh (2006) also adds that taboo words are disregarded in particular occasion because they have several functions such as to draw attention to oneself, to show contempt, to be provocative, and to mock authority.

Instead of the use of these taboo words in daily conversation, the spreading of taboo words has come to many ways. Most of them are spread out through social networking such as film, digital video content, and other social media platforms (Sari,2020) One of the media which usually contains many taboo words is film. Taboo words are frequently used in films and movies to

advance the story's plot (Wirakusuma, (Serambi Ilmu and Wardani, 2021)). Many western films usually show the use of this language variation a lot. Even so, some Indonesian films nowadays adapt to use some taboo words in dialogues played by the actor and actress. In Indonesia itself, the use of taboo words is not totally appropriate. The word taboo is an expression of reproach in form behavior and speech (Mutia, Taib, & Iqbal, 2018). One of the new released films in Indonesia that has many taboo words in the dialogues used is *The Big 4*.

This film was released on December 15th, 2022 on one of the most popular online platform that is Netflix. It has become the first trend on Indonesian Netflix and the second in the world as reported by CNN Indonesia (2022). *The Big 4* is a 2022 Indonesian action comedy film written and directed by Timo Tjahjanto. It tells the story of four retired assassins—played by Abimana Aryasatya as Topan, Lutesha as Alpha, Arie Kriting as Jeenggo, and Kristo Immanuel as Pelor—who spring back into action when they cross paths with a straight-arrow cop (Putri Marino) who is determined to track down an elusive murderer (www.netflix.com). This film is categorized as adult (18+) film since there are many criminal acts happened, and there are many taboo words used by the players in the dialogues as well. Therefore, this film is not recommended to be watched by children and young teenagers since it is believed it is not proper for them to see criminal acts and to hear those taboo words that could be imitated easily. Even though it is proper to be expressed, (Prabowo and Diniyanto, 2022)) on their study state that some YouTube content that contains about languages that are considered taboo are disclosed in a public space, in fact is a lot liked by society. Therefore, this study would focus on usage of taboo words specifically discussed in informal circumstances or in a specific context that may qualify in an appropriate way and for the intended purpose. This study analyzed the taboo words used in the film “*The Big 4*” as an Indonesian film which is not commonly happened in general. the research's multilingual analysis highlights the presence of taboo words in Indonesian and English, Spanish, Hokkien, and Javanese, showcasing the diversity of language use in Indonesian films. By identifying the specific functions of these taboo words—such as drawing attention, showing contempt, being provocative, and mocking authority—the study provides a detailed examination of their function in cinematic dialogue, contributing significantly to the fields of sociolinguistics and media studies.

Based on the explanation above, this research focused on finding out the form of taboo words used in the film “*The Big 4*” directed by Timo Tjahjanto, and to find out the usage or function of taboo words found in the film “*The Big 4*” directed by Timo Tjahjanto.

REVIEW OF LITERATURE

There are several research discuss about the similar topic. The first article discusses about the use of taboo words in the modernized communication application, TikTok' conducted by Suha and Sudarwati (2021). The rapid growth of social media platforms like TikTok has led to a significant increase in the use of taboo words, which raises concerns about their impact on users and the broader society. This research aims to analyze the usage of taboo words on TikTok, exploring their types, frequencies, and motivations behind their use. The research analyzed a total of 67 samples of taboo words found on TikTok, categorized into nine types proposed by Jay (Jay Timothy, 2009) The types of taboo words included psychological, physical, social deviation insults, sexual references, ethnic-racial-gender slur, offensive slang, profane and blasphemy, scatological reference & disgusting objects, and animal names. The research found that the dominant type of taboo word on TikTok is psychological, physical, social deviation insults, accounting for 31.3% of the total samples. This was followed by sexual references (18%), ethnic-racial-gender slur (16.4%), offensive slang (14.9%), profane and blasphemy (8.9%), scatological reference & disgusting objects (6%), and animal names (4.5%). The categories of ancestral allusion and substandard vulgar terms were not found in the analysis.

The research highlights the significant presence of taboo words on TikTok, particularly in the categories of psychological, physical, and social deviation insults. These types of taboo words are often used to express emotions, achieve certain outcomes, and convey anger and frustration.

The study suggests that the use of taboo words on TikTok is a reflection of the platform's role in facilitating self-expression and social interaction.

The research concludes that the use of taboo words on TikTok is a complex issue that requires a deeper understanding of the motivations and contexts behind their use. The findings suggest that the platform's users employ taboo words to express themselves creatively and connect with others, but also to convey negative emotions and achieve certain outcomes. The study recommends further research into the impact of taboo words on TikTok users and the broader social implications of their use.

Another research of similar topic come from Asmidah, Jepri, and Rosmiati (Asmidah, 2021) entitled *The Use of Taboo Words in Bad Boys II Movie*. The Bad Boys II movie is a popular action film known for its high-octane action sequences and intense dialogue. However, the use of taboo words in the movie has been a topic of interest among linguists and sociolinguists. This study aims to contribute to the ongoing discussion about the role of taboo words in movies and their impact on the audience.

A qualitative content analysis method is employed in this research to analyze the taboo words in the Bad Boys II movie. The data were collected by watching the movie and reading the transcript, identifying and categorizing the taboo words. The analysis was based on Wardhaugh's theory (1986) to describe the types of taboo words and their functions. The research found that there were 103 taboo words used in the Bad Boys II movie. The types of taboo words included bodily functions, religious matters, and certain game animals. The most dominant type of taboo word was bodily functions, accounting for 43 data points. The functions of the taboo words were categorized into four types: to draw attention, to show contempt, to be provocative, and to mock authority. The most common function of taboo words in the movie was to draw attention, accounting for 35 data points.

The research highlights the significant presence of taboo words in the Bad Boys II movie, particularly in the category of bodily functions. The use of taboo words in the movie serves various functions, including drawing attention, showing contempt, being provocative, and mocking authority. The study suggests that the use of taboo words in the movie reflects the sociolinguistic context in which they are used. It becomes to the conclusion that the use of taboo words in the Bad Boys II movie is a complex issue that requires a deeper understanding of the sociolinguistic context in which they are used. The findings suggest that the use of taboo words in the movie serves various functions and reflects the broader social implications of their use.

Next, the research entitled *Taboo Words Analysis in Fast and Furious 8 Movie by F. Gary Gray* (Septia, 2022). The Fast and Furious franchise is known for its high-octane action and intense dialogue. However, the use of taboo words in the movies raises questions about their impact on the audience and the broader social implications of their use. This research aims to contribute to the understanding of taboo words in the context of the Fast and Furious 8 movie.

The research employed a descriptive qualitative method to analyze the taboo words in the Fast and Furious 8 movie. The data were collected by watching the movie and reading the transcript, identifying and categorizing the taboo words. The analysis was based on Jay's theory (1992) to describe the types of taboo words and Wardhaugh's theory (2006) to describe the functions of taboo words. This research has a result that there were seven types of taboo words used in the movie, including cursing, profanity, obscenity, epithet, vulgarity, insult and slur, and scatology. The most dominant type of taboo word was cursing, which accounted for 17 data points. The functions of the taboo words were categorized into four types: to draw attention, to show contempt, to be provocative, and to mock authority. The most common function of taboo words in the movie was to draw attention, which accounted for 42 data points. The other highlights on this research is the significant presence of taboo words in the Fast and Furious 8 movie, particularly in the category of cursing. The use of taboo words in the movie serves various functions, including drawing attention, showing contempt, being provocative, and mocking authority. The study suggests that the use of taboo words in the movie reflects the sociolinguistic

context in which they are used.

The research concludes that the use of taboo words in the *Fast and Furious 8* movie is a complex issue that requires a deeper understanding of the sociolinguistic context in which they are used. The findings suggest that the use of taboo words in the movie serves various functions and reflects the broader social implications of their use.

Third research comes from Aliffa, Widiyanto, and Wahyuni (2023) entitled *A Sociolinguistic Analysis of Taboo Words in the Emergency 2022 Movie*. Taboo words are a significant aspect of language, often used to convey strong emotions, express contempt, or draw attention. This research aims to analyze the sociolinguistic context of taboo words in the *Emergency 2022* movie, exploring their types and functions within the film. The *Emergency 2022* movie is a recent film that has garnered attention for its portrayal of taboo words. The use of such language raises questions about its impact on the audience and the broader social implications of its use. A qualitative content analysis method is employed in this research to analyze the taboo words in the *Emergency 2022* movie. The data were collected by watching the movie and reading the transcript, identifying and categorizing the taboo words. The analysis was based on Batistella's theory to describe the types of taboo words and Wardhaugh's theory to describe the functions of taboo words. The research found that there were 143 taboo words used by characters in the movie. The types of taboo words included epithet (11.2%), profanity (15.4%), vulgarity (7%), and obscenity (66.4%). The obscenity type was the most frequently used taboo word. The functions of the taboo words were categorized into four types: to draw attention (16.1%), to show contempt (46.1%), to be provocative (35.7%), and to mock authority (2.1%). The most common function of taboo words in the movie was to show contempt.

The research highlights the significant presence of taboo words in the *Emergency 2022* movie, particularly in the category of obscenity. The use of taboo words in the movie serves various functions, including drawing attention, showing contempt, being provocative, and mocking authority. The research suggests that the use of taboo words in the movie reflects the sociolinguistic context in which they are used. The research concludes that the use of taboo words in the *Emergency 2022* movie is a complex issue that requires a deeper understanding of the sociolinguistic context in which they are used. The findings suggest that the use of taboo words in the movie serves various functions and reflects the broader social implications of their use.

METHOD

This research employs a descriptive qualitative design, focusing on the usage of taboo words in the Indonesian film “*The Big 4*” by Timo Tjahjanto. The participants in this study are limited to the conversations within the film that contain taboo words. Data were collected through documentation by watching the film on the Netflix platform, with note-taking conducted during viewing to capture all expressions involving taboo words. These verbal conversations were then transcribed for analysis. The instrument used for data collection was documentation, and the data types were verbal conversations containing taboo words. The data analysis technique followed the interactive model developed by Miles and Huberman (2006), which involves data reduction, data presentation, and drawing conclusions and verification. This approach allowed for a systematic examination of the forms and functions of taboo words in the film.

FINDINGS AND DISCUSSION

1. The form of Taboo Words found in the Indonesian film “The Big 4” by Timo Tjahjanto

Based on the data collection which has been done by doing documentation, there are several data found that are categorized as taboo words used in the Indonesian film “*The Big 4*” by Timo Tjahjanto. Those data are categorized based on the theory about classifications of taboo words proposed by (Wardhaugh, 2006) and Batistella (2005), there are 50 words classified as taboo words found in the film “*The Big 4*” by Timo Tjahjanto elaborated as follows:

a. Sex

- *Tangan gatal* (2.15.47)

Doctor: *Sudah, Sus?*

(Have you done, Nurse?)

Alpha: *Sudah, Dok.*

(Yes, I have done, Doctor)

Doctor: *Kamu masih baru ya?* (while touching Alpha's ass, shoulders, and cheek)

(Are you newbie?)

Alpha: *Anjing lo!* (2.18.39)

(You are a dog!)

Tangan gatal!

(Flirty hand!)

Based on its original meaning, '*tangan*' means hand and '*gatal*' means lecherous that refers to someone's intention to do sexual acts. In this context, this phrase was used by an actress named Alpha in the film '*The Big 4*' to swear at the doctor who touched her.

- *Kontol* (43.39)

This expression means dick or male's sexual intercourse. This taboo word has been used for several times in the dialogues during the film by the actors and actress. They used it to express their emotions or anger in the film scene.

- *Biji* (38.31)

This word means testicle or male's sex and endocrine gland. It was used to mention the actor's balls named Topan when he chose the guns that he would use.

- *Jembut* (1.09.34)

Jembut means pubic hair which derived from Javanese language and commonly used as Indonesian language as well. It was expressed in the film to show Antonio's annoyance when he realized that there was a bomb sent to them that made his enemies run away.

- *Kantong bibit* (1.05.38)

This taboo word describes male's testicle to produce sperm. It was uttered when Topan was kicked in the crotch by the female cop named Dina. Jenggo and Pelor saw that incident and swore that words.

- *Selangkangan* (55.00)

This word means crotch which is the space between person's thighs. It was expressed by the actor named Vinsen by intention to remove Topan's crotch skin because he assumed that Topan has killed his brother and he wanted to take revenge of his brother.

- *Cibai* (Hokkien) (48.13)

Instead of Indonesian language which is used in the dialogues, some taboo words from other languages are also used. This taboo word comes from Hokkien language that refers to vagina. It was uttered by Vinsen when he caught Pelor and tried to kill him.

- *Ngentot (47.48)*
This describes the activity of having sex which can be translated as fuck. It was used several times by the actors and actress in the film to expressed their anger.
- *Pukimai (2.11.29)*
This word comes from ‘*puki*’ which means woman’s vagina and derived from east Indonesian, and ‘*mai*’ as a word which is used to complete its meaning as the worst bad word in Indonesia. It was used by Jenggo as an actor who comes from east region of Indonesia.
- *Cukimai (1.17.30)*
Not only language from other counties used, some taboo words are also come from local language. The word *cukimai* is a curse that comes from the regional language of Maluku. It has a meaning as having sex or fucking. It was also used by Jenggo to express his disappointment.
- *Fuck (2.14.04)*
Another taboo word found, is the word “*fuck*” that comes from English language which means to have sexual intercourse. In this context, the speaker did not intend to say having sex directly but only to express his frightening when he saw someone killed other people.
- *Lan jiao (Hokkien) (54.36)*
Another Hokkien taboo word used by the actor was *Lan Jiao* which means penis or male’s sexual intercourse organ. Vinsen used it to say that he wanted to torture Topan by cutting his penis off and eat it.
- *Jablay (52.01)*
This word is the acronym of two words, they are ‘*jarang*’ which means seldom and ‘*dibelai*’ which means touched. It means as someone who has not been touched or fucked for a long time. It was uttered by Dina as a cop to Alpha as a *dangdut* singer since they mocked each other at that time.
- *Cari lobang beneran (16.19)*
This expression means find a real hole that refers to an act of finding a real vagina. It was uttered by Alpha to Jenggo when he was sad because of his broken riffle that he has assumed as his girlfriend.
- *Topan, sebelah besar, sebelah kecil macam kau pu biji ya (38.31)*
“Topan, one is big, another one is small just like your testicles”. This expression was uttered by Jenggo when Topan was choosing gun for himself. Jenggo illustrated the way Topan choosing represented his balls or testicles.

- *Kimak (1.17.30)*
This word is the shortened form of '*pukimai*' which has the same meaning and it was used to swear by Jenggo.
- *Setubuhi (13.11)*
This word means fuck. It was used by Antonio when he threatened Topan by putting a knife on his neck and said 'Here's your young brother, I will fuck him'.

b. Death

- *Orang mati nggak usah banyak tanya (2.16.02)*
This sentence means 'Dead people do not need to ask many things' said by Topan to his enemies when he wanted to kill them.
- *Mati kau (2.11.27)*
This phrase could be translated as 'you die' which was used many times by the players in the film to express their overflowed emotions to kill their enemies.
- *Bunuh (1.20.31)*
The word '*bunuh*' means 'kill (him/them)' which was said by the actors and actresses with an intention to command their friends to execute enemies directly by shooting them with a gun or other weapons.
- *Bantai (1.07.21)*
This word means 'slaughter' which was uttered by Jenggo when there were many enemies who attacked his house and he almost got hit by the bazooka shot to his house. He swore to kill them all.
- *Mampus (37.53)*
This expression means 'die' that is said in a very bad way. In Indonesian language, *mampus* is a vulgar word used to curse someone after getting accident or bad thing. Based on the film '*The Big 4*', it was expressed by Alpha when Jenggo got mad by Topan. It did not mean die directly in that context, but it was meant to 'feel it' Jenggo.

c. Excretion

- *Tahi (1.21.22)*
This word means shit that refers to feces, and it was expressed by the players for many times to show their annoyance, disappointment, and anger.
- *Berak (58.49)*
Another excretion word found is *berak* which means defecate. It was used by Bunglon to Topan and Jenggo by saying "*Lama hilang, datang berak seenaknya*" which means "getting disappeared for a long time, then you come and defecate everywhere". He said 'defecate' because they made many problems since they come back to public.

d. Bodily Function

- *Sumur resapan (2.19.54)*

Sumur resapan was used to refer to someone's mouth. It can be translated as infiltration wells. It was expressed by Pelor to a kid that talked to him. He meant to say '*jaga ko punya sumur resapan*' which is not really appropriate to be said to kid. It can be translated as 'mind your words'.

- *Polwan tepos (52.66)*

A flat (boobies) female cop is the meaning of '*polwan tepos*' which was said by Alpha to Dina as a cop. She meant to insult Dina because of having flat boobs which is not polite to be expressed in daily conversation.

- *Mulut bacot (2.15.46)*

Mulut bacot means a mouth that talked too much. In Indonesia, it is not polite to say swear someone's mouth directly. This expression was used by Alpha to the doctor when he talked too much.

- *Kau punya mulut itu macam isi kakus (38.22)*

The sentence above could be translated as '*Your mouth is like what is in the toilet*'. This sentence was by Jenggo to Alpha to describe that the words come out from Alpha's mouth are just like shit or feces that in toilet. This sentence is also taboo since he illustrated someone's mouth as a toilet which is not polite to be expressed.

- *Kakatua katarak (48.20)*

Cataract cockatoo was the meaning of the next taboo words used by Pelor to describe the situation or condition of Vincen's eyes in which one of them is white only.

- *Jelek (53.50)*

The word '*jelek*' means ugly in personal appearance. It was used by Alpha to describe Topan as an ugly man who cannot explain everything clearly.

e. Animals

- *Anjing (2.12.29)*

The meaning of this word in English language is 'dog'. This taboo word is used to express annoyance towards people who are annoying, have no guilt, and are insolent. *Anjing* has a bad connotation in Indonesia since the majority people are moslems. For moslems, they cannot pet dog since it is believed to be filthy, dirty, and wild (Saputro, 2021). In the dialogues uttered in the film '*The Big 4*', the word '*anjing*' has been used by almost all of the players included in the film to expressed their anger, disappointment, and annoyance.

- *Babi (1.17.36)*

This word in the English language means swine. It was used to show a person who disrespects someone or cares only about himself. The reason why this word is used as taboo word is the same as the word '*anjing*' in Indonesia that caused by the belief system influence.

- *Babi betina (1.08.33)*
Babi betina refers to bitch or a female pig. This word also means to show disrespect to a woman which was uttered by Jenggo and addressed to Alo as Antonio's secretary.
- *Anjir (52.33)*
 This taboo word has the same meaning as the word '*anjing*' or 'dog', but '*anjir*' is the slang language.
- *Curut (49.01)*
 Curut is a kind of mouse that has a very bad smell. It uses to live in the gutter and some other smelly places in the street. This word was used to describe Dina by Alpha as someone who has a bad smell, narrow circumstances, and could grow up in the big society.
- *Asu (39.43)*
 The word *asu* comes from Javanese language is often considered to have a negative connotation. This happens since '*asu*' means the same as '*anjing*'. This word was used by Antonio who is described as Javanese person in the film.
- *Monyet (19.42)*
Monyet means monkey which was uttered by Alo to Alpha who moved really fast when she shot bazooka to her. In Indonesian culture, it is believed to be improper to compare human to animals. That is why it is really taboo to describe someone just like an animal.

f. Cultural matters

- *Fucking lost child (58.52)*
 This phrase is adopted from English language that has meaning as someone who has no parents, no home, and no purpose to do. It was uttered by Bunglon as a person who sells weapons and guns illegally when he killed his enemy.
- *Pangkat rendah (52.18)*
 This phrase means low rank/position. It is used to describe someone who has a lower position in his or her job and known as someone who cannot do much thing instead of following order from someone who has more power. This phrase was used by Alpha to Dina as a cop who has low rank or position in her department. It seems to be very rude actually when talking about someone's position and career in Indonesia.
- *Gundik ompung (52.17)*
Gundik means concubine or a kept woman for certain man, whereas *ompung* means an old person. This phrase was used by Dina to Alpha as a girl who becomes an old slut woman for man since Alpha does some business with some old man in the film.

g. Epithet

- *Goliat (2.19.20)*

Goliat refers to the *goliat* itself which is known as a giant scared character. It was used by Pelor to address the big man that drag and pull him out from a certain room.

- *Tolol* (1.20.42)
This word means stupidity which shows someone looks stupid or foolish. It was used by Topan to express his emotion to Jenggo because Jenggo was late in responding to their message.
- *Bangsat* (1.37.21)
Bangsat means a person who has a habit to do crimes such as burglary. It was used to express the emotions of all actors and actresses in the film.
- *Bastard* (1.67.37)
This word is derived from the English language and has the same meaning as '*bangsat*'. It was used to express their emotions in the film.
- *Goblok* (58.31)
This taboo word has the same meaning as '*tolol*' which refers to stupidity. It was used to describe Topan as the stupid guy who cannot tell what happened to Dina's father directly.
- *Jancok* (14.27)
The word *jancok* is a taboo word for Javanese people in general because it has a negative connotation. *Jancok* refers to *diancuk*, *diancok*, *cuk*, or *cok* the meaning of damn, damn, or asshole. This expression is intended to express disappointment in the form of swear words. It was used by Antonio to express his emotion when he tried to threaten Topan by putting a knife in Pelor's neck.
- *Putu madre* (Spanish) (23.03)
Putu madre is a phrase that comes from the Spanish language uttered by Antonio and has the same meaning as '*bangsat*' and '*bastard*'.
- *Freak* (35.25)
The word *Freak* is used to describe someone with something very unusual in their appearance or behavior. It was used to describe Jenggo because Jenggo has the oddity that he thinks a sniper weapon is his girlfriend, so alpha says that he is a weird person or a freak.
- *Kutil* (32.30)
Kutil or in the English language warts are small red pimples on the skin, this word is considered taboo in movies because it refers to a word that demeans or belittles someone. It was used to express Alpha's annoyance to Janggo because he tried to provoke Alpha to be into a relationship.
- *Sialan* (12.30)
This taboo word is an expression or curse used to curse someone. The word '*sialan*' or in the English language damn can be interpreted like the word '*bastard*'

2. The function of Taboo Words found in the Indonesian film “The Big 4” by Timo Tjahjanto

Instead of the forms of taboo words found in the Indonesian film “*The Big 4*” by *Timo Tjahjanto*, there are several functions of those taboo words found and classified based on the theory proposed by (Wardhaugh, 2006), they are elaborated as follows:

a. To draw attention to oneself

This function can be triggered when someone says taboo words with a strong connotation in order to get the listener’s attention. Even if the speaker uses loud and aggressive language, such as taboo words, the listeners will spontaneously respond to the speaker’s remarks.

Example 1: *Alpha: Lepasin anjing! Lo curut, bangsat! (49.01)*

(Take off your hand, dog! You are smelly mouse, bastard!)

Antonio’s man: Siapa yang curut? (49.00)

(Who is the smelly mouse?)

In the example 1 above, Alpha got her enemy’s attention by giving fast respond directly after saying those taboo words. There are three taboo words used together to make her enemy got disturb and could not be focused to attack her.

Example 2: *Alpha: Lo itu abang kita, bangsat, tai, anjing! (43.45)*

(You are our older brother, bastard, shit, dog!)

Example 2 also shows an effort from Alpha to get Topan’s attention to realize himself that he must be responsible to take care all of them including Pelor which has been kidnapped by Antonio. By hearing those taboo words, Topan was directly aware of himself that he is the one who has more responsible to them, and he paid attention to Alpha immediately.

b. To show contempt

This function can arise when people use taboo words to express their displeasure with the listener. The speaker’s goal is to offend their opposing pride since they believe their opposite speakers are absolutely worthless.

Example 3: *Antonio: Intinya tempat ini akan menjadi kuburan buat kalian, asu! (39.43)*

(The point is this place will be your graves, dog!)

In example 3, Antonio emphasized that Topan and his teams will die there. He mocked them by saying you will have no chance to run, escape, or get out from that place alive. He showed that he has more power than them.

c. To be provocative or to be aggressive

This function occurs when a speaker says taboo words in order to elicit a specific emotion from the audience, such as violation or rage. Some people seek to use taboo words in their communication in order to elicit the desired response from the listener.

Example 4: Syarief’s Man : *Siapa lo?*

(Who are you?)

Topan : *Orang mati ga usah banyak tanya! (2.16.02)*

(Dead people do not need to ask many things!)

In example 4, Topan used taboo words to provoke Syarief’s men after he killed Syarief. One of them asked Topan about his identity, but he just responded them by saying you are going to die, therefore you do not need to ask many things. This expression surely provoked them,

and they tried to attack Topan by intention to kill him directly.

d. To mock authority

This function appears when someone says taboo words by intention to disrespect someone who has more power and authority than him.

Example 5: Antonio's Boss: *Jangan lancang ya! Ingat dengan siapa kamu bekerja!*
(Do not be sassy! Remember to whom you work with!)

Antonio : *Kenapa? Tidak terima? Mau ribut? Ayo sini!*
(Why? You don't like it? Do you want to fight? Come here!)
Gua habisi lo kayak gua habisi si Petrus!
(I will kill you just like I killed Petrus!)
Anjing! lo pikir gue takut sama lo? Ngentot lo, anjing! (30.59)
(Dog! You think that I am afraid of you? Fuck you, dog!)

Based on Wardhaugh theory, sometimes people used taboo words because they want to express their disappointment about reality that is different from what they have expected. The example 5 shows the dialogues between Antonio as an assassin talked to his boss who gave him the job to banish "The Big 4". His boss warned him to finish his work faster and without causing many other problems. However, Antonio showed a very disrespectful response to his boss by mocking him, and even said some taboo words that implied he did not care about his boss authority on him.

CONCLUSIONS

Based on the research which has been conducted, there are some conclusions that can be drawn related to the usage of taboo words found in the Indonesian film 'The Big 4' by Timo Tjahjanto. First, there are 50 forms of taboo words found and used in Indonesian film 'The Big 4' they are categorized into 17 data related to sex; 5 data related to death; 2 data related to excretion; 6 data related to bodily function; 7 data related to animals; 3 data related to cultural matters; and 10 data related to epithet. Taboo words found also do not only come from Indonesian language while those are also appeared from other languages such as English, Spanish, Hokkien, and Javanese language. The second conclusion is the functions of using taboo words in Indonesian film 'The Big 4' by Timo Tjahjanto are to draw attention to oneself, to show contempt, to be provocative and to mock authority in which all of them are done by almost all the players. The limitation of this research is the focus on a single film, which may not fully represent the broader use of taboo words in Indonesian cinema. Additionally, the study primarily analyzed the dialogue without considering non-verbal cues and context, which could provide deeper insights into the use of taboo language. For future research, the scope should be expanded by analyzing multiple films across different genres to gain a more comprehensive understanding of taboo word usage in Indonesian cinema. It would also be beneficial to incorporate a multimodal analysis, including body language and situational context, to understand the nuances of taboo language use better. Furthermore, investigating audience perceptions and reactions to taboo words in films could provide valuable insights into the social impact of such language.

REFERENCES

- Aliffia, F., Widiyanto, W., Wahyuni, S., 2023. A SOCIOLINGUISTIC ANALYSIS OF TABOO WORDS IN THE EMERGENCY 2022 MOVIE. *Didaktik : Jurnal Ilmiah PGSD STKIP Subang* 9, 108–118. <https://doi.org/10.36989/didaktik.v9i5.2003>
- Asmidah, A., 2021. The Use of Taboo Words in Bad Boys II Movie, Prologue: Journal on Language and Literature.
- Battistella, E.L., 2005. *Bad Language: Are Some Words Better Than Others?* Oxford University Press, USA.
- Handayani, D. dan S.R., 2010. *Penggunaan Bahasa Tabu dalam Konteks Tuturan Bahasa Jawa*

- pada Masyarakat Jawa Timur. *Mozaik; Ilmu Humaniora* 8.
- Hasnah, Y., Kharisma, A.J., Fibay, L., 2022. A Study of Taboo Words among Students in the Classroom Interaction ARTICLE INFO ABSTRACT, *English Teaching and Linguistics Journal (ETLiJ)*.
- Jay Timothy, 2009. *The Utility and Ubiquity of Taboo Words. Perspectives on Psychological Science*.
- Prabowo, D.S., Diniyanto, A., 2022. Bahasa Tabu di Ruang Publik: Melihat Pesan dalam Film Mlekoki. *Sutasoma : Jurnal Sastra Jawa* 10, 106–117.
<https://doi.org/10.15294/sutasoma.v10i1.57791>
- Santoso, N.P., 2018. Kajian Sociolinguistik Pemakaian Bahasa Indonesia oleh Penutur Asing dalam Konten Video Youtube XXXVIII, 2548–4583. <https://doi.org/10.26555/bahastra>
- Saputro, P., 2021. Apa Arti Asu yang Sering Jadi Umpatan? Ketahui Makna dan Variasi Katanya dalam Bahasa Jawa [WWW Document]. *KapanLagi.com*. URL <https://plus.kapanlagi.com/apa-arti-asu-yang-sering-jadi-umpatan-ketahui-makna-dan-variase-katanya-dalam-bahasa-jawa-23609b.html> (accessed 12.31.22).
- Septia, N., 2022. TABOO WORDS ANALYSIS IN FAST AND FURIOUS 8 MOVIE BY F. GARY GRAY. *Scripta: Jurnal Ilmiah Mahasiswa* 4, 120–134.
- Serambi Ilmu, J., Wardani, V., 2021. Taboo Words (Haba Geutham) As A Morals In Language and Psychological Effect in Pidie Community.
- Suha, A.R.S., Sudarwati, E., 2021. WHAT YOU ARE IS WHAT YOU SAY’: AN ANALYSIS OF TABOO WORDS ON TIKTOK. *Jurnal Kata* 5, 321–332.
<https://doi.org/10.22216/kata.v5i2.438>
- Sutopo, 2006. *Metodologi Penelitian Kualitatif*. UNS, Surakarta.
- Trudgill, P., 1974. *The social differentiation of English in Norwich*. Cambridge University Press.
- Wardhaugh, R., 2006. *An Introduction to Sociolinguistics Blackwell Textbooks in Linguistics*. Blackwell Publishing Ltd, In Religion.
- Wardhaugh, R., 2006. *An Introduction to Sociolinguistics, 5th Ed. ed.* Blackwell, British.