



Construction of the meaning of the swear word "Anjing" as a symbol of intimacy in Komunitas Pecinta Alam Talegong

Asep Kiki Saepul Akbar^{1*}, Prahastiwi Utari², And Ign. Agung Satyawan³
Sebelas Maret University, Surakarta, Indonesia

ABSTRACT: This article discusses the change in the meaning of the swear word "Anjing" which is referentially as an insult and refers to the nature of an animal, namely a dog, into a word that is spoken as a sign of intimacy, warmth and closeness among members of an organizational group. This study uses a qualitative approach with the method of observation. Symbolic interaction theory is used to reveal how the word dog is constructed as a symbol of intimacy. The results showed that the word anjing became a symbol of intimacy through high-intensity interaction with the process of interpreting meaning, adjusting and forming institutions in a communal society.

Keywords: Construction of Meaning, Anjing, Symbol of Familiarity

Submitted:01 September ; Revised:02 October ; Accepted:03 November

*Corresponding Author: Asep Kiki Saepul Akbar
diana.sihombing92@gmail.com

DOI prefik: <https://10.55927/jsih.v1i3.1402>

ISSN-E: 2829-9221

<https://journal.formosapublisher.org/index.php/fjmr>

INTRODUCTION

Human social interaction in everyday life cannot be separated from the role of language. Language as a communication tool serves to convey ideas, receive information and express emotions. With language, humans shape their reality and culture. In interaction, humans are faced with various problems with other humans, so that the expressions that arise are very diverse, such as anger, irritation, and various uncomfortable feelings towards others

In interactions, humans are faced with various problems with other humans, so that the expressions that arise are very diverse, such as anger, irritation, and various uncomfortable feelings towards others. When someone is angry or upset, curse words are usually spoken. Swear words are a language tool that people need to express displeasure and reactions to things that cause such feelings. (Wijana et al., 2006).

The swear words used are quite diverse, one of the most popular is the word *Anjing*, *goblok*, *bangsat*, and others. For example, the word *anjing* refers to the nature of animals, namely dogs which are attributed to human nature. When viewed from the lingual form, swearing in Indonesian is divided into three types, namely in the form of words, phrases and clauses..

The swear word in its development has undergone changes, such as the word dog that occurred in Komunitas Pecinta alam Talegong. The word dog in this community is not interpreted referentially as a curse, but becomes a word that symbolizes intimacy in the interaction process.

Anjing is a curse word that is popular in all circles of society from various cultural backgrounds anywhere in Indonesia . (Revita & Fathiya, 2020) revealed that the word dog is one of the popular languages of Minangkabau youth for the function of intimacy with a percentage of 60 percent of Minangkabau youth using animals to curse..

Anjing is a dirty word that is considered by the community as insulting language, cursing and not worth speaking. *Anjing* are referentially for animals, namely dogs that are usually used to curse or insult other people.

At the Komunitas Pecinta Alam Talegong, *anjing* is a word commonly used in everyday conversation. This interaction in community members occurs when they gather in person to discuss various things to hold an event or activity. The use of the word *anjing* appears when community members are in a relaxed and non-formal situation so that in this case the word dog is pronounced according to the communication situation that occurs.

Komunitas Pecinta Alam Talegong is a community of nature lovers engaged in environmental and youth issues. This community was formed from a collection of Sispala alumni from SMA Negeri 21 Garut who have the desire to continue environmental activities in an organized manner after they graduate from high school. Currently, the community has 150 official members and 23 organizational members.

This study was conducted to find out how the word *anjing* is constructed. The word dog which referentially is to curse which shows bad character and behavior becomes a word that becomes a symbol of intimacy. This study uses

symbolic interaction theory with a qualitative approach and uses the observation method.

THEORETICAL REVIEW

Symbolic Interaction Theory

Symbolic interactionism is a way of thinking about the mind, self, and society. George Herbert Mead is considered the founder of symbolic interactionism. With a foundation in the field of sociology, symbolic interaction theory teaches that as people interact with one another over time, they come to share meanings for certain terms and actions and thus perceive events in certain and similar ways. Society itself arises from interrelated conversations among individuals. Here we will consider one concept from IS that has particular relevance to communicators – the self (Littlejohn et al., 2017).

Symbolic interaction theory according to (Aksan et al., 2009). claiming that facts are based on and directed to symbols, the cornerstone of this theory is meaning. Symbolic interaction examines the meaning that arises from the mutual interaction of individuals in the social environment with other individuals and focuses on the question of which symbols and meanings arise from interactions between humans?. Schenk and Holman (1980) states that symbolic interaction is a dynamic theory because according to this theory objects display meaning in themselves and individuals formulate their activities towards their goals.

Symbolic interaction is an ideology which states that the nature of social interaction between individuals and individuals and groups, then between groups and society is due to the unity of thought which previously involved internalization or innerization. This theory holds that a person acts and acts together with others, based on the concept of meaning that applies to his community; meaning is a social product that occurs at the time of interaction, social actors related to other people's situations through the process of interpretation or depending on the person who interprets them.

Symbolic interaction views that meaning comes from interaction and there is no other way to form meaning, other than by building relationships with other individuals through interaction. There are three basic ideas of symbolic interaction according to Blumer, among others;1. Mind is the ability to use symbols that have the same social meaning, where each individual must carry out their thoughts through interactions with other individuals.. 2. The self is the ability to reflect on each individual's self from the assessment of the point of view or opinion of others, and the theory of symbolic interactionism is a branch of sociological theory that proposes about oneself and the outside world. 3. Society is a network of social relationships that are created, built, and constructed by each individual in the community, and each individual is involved in the behavior they choose actively and voluntarily, which ultimately leads humans in the process of taking roles in their society. (Littlejohn et al., 2017)

Mead considered that when people interact with each other over time, they come to share certain meanings, terms and actions and thus understand events in certain ways. (Littlejohn et al., 2017). The theory of symbolic interaction is based on three basic propositions according to Blumer (Aksan et al., 2009).

First, humans develop their attitudes toward things according to the meanings they give them. Second, these meanings are inferred from interactions. Third, the meaning changes in an interpretation. Objects, people, conditions and events have no intrinsic meaning. Meaning is associated with these elements through human interaction.

METHODOLOGY

This research is a descriptive study because it explains the phenomenon of using the word dog as it is. Explanation based on existing facts and phenomena that empirically live in the speakers. Data collection was carried out in Talegong, Garut or precisely at the residence or place where the Komunitas Pecinta Alam Talegong is located.

Data is taken by observation method (Sudaryanto, 2015). through note-taking and recording techniques. Interviews were conducted with members of the Talegong Nature Lover Community to ascertain the meaning and meaning of the word dog for them. Community members interviewed are those who have joined the community for a span of 3-5 years

This research uses a qualitative approach. (Badelah et al., 2019). said that qualitative research aims to understand social phenomena including the linguistic phenomena studied. Therefore, the analysis using this approach focuses on the designation of meaning, descriptive clarification and placement of data in their respective contexts and often describes it in the form of words.

RESULT

The results of the study show that the word *Anjing* in the Komunitas Pecinta Alam Talegong is no longer interpreted as a curse word for various reasons. One of the most basic things how the meaning of this swear word is constructed is that it begins with interaction.

Interaction is the beginning of all meaning processes in construction, interactions that occur in the Talegong Nature Lover Community first occur when they become students in the basic education and training process, either as fellow students or between students and seniors. This relationship continues to be built for a long time because there is no membership time limit.

The interactions that occur in several situations; situations where the word *anjing* is often used is when doing informal gatherings or hanging out, in this situation every member of the community interacts in a relaxed manner and is more flexible in communicating. Communication between community members occurs spontaneously and as is without any boundaries, both senior-junior or even the norms that apply in society regarding politeness of speech. They speak Sundanese which is quite rude, in this situation the word "*anjing*" is often used.

Interaction between members is often done both in formal and informal meetings. There are several reasons behind why this word is often used. First, each member has a long time together since they became students of basic education, namely education carried out to enter the community, so that they have the same experience in various ways. Second, community members are dominated by men so there are no gender or gender boundaries that make them awkward. Third, each member understands that the word dog they say is not at

all ridicule or insult because of the same background so that they have an agreement on the point of view about the swear word. So in this interaction, symbols of intimacy appear which are spoken through swear words *anjing* which are interpreted, expressed and interpreted by each member of the group.

The interactions carried out gave birth to three core principles in communication, namely meaning, language and thinking. The following are the results of the study which are outlined in the form of a table how the word dog is constructed as a symbol of intimacy.

Tabel 1. The Process of Constructed Meaning

Interaksi	Mind
	The interactions that occur between members form a meaning that becomes a reference in the next action, namely how they talk about the other person. Group members think about how they speak or respond to the ongoing communication situation. When the word dog is spoken by someone in interaction, everyone gives meaning to the word according to the context of the communication that occurs. In this situation, every member of the community understands that the word is not meant to insult or ridicule because it occurs in a relaxed, informal communication context that just flows with a relaxed greeting and even jokes.
	Self
	The word <i>anjing</i> is spoken by each group member based on the proximity factor because they have the same experience. In addition, the intensity of frequent encounters also affects how the word dog is pronounced. The experience is like having experienced a hard education process together, camping together and doing community activities together. This is why the word dog is spoken.
	Society
	When the process of interpreting and disclosing symbols by each member of the next group is each individual changing their interpretation of the symbols of the spoken language. This interpretation will change the direction of communication for each member because they have interpreted and expressed symbols in language. Furthermore, in this process the word dog is interpreted as a word that can be a symbol of intimacy and is active and voluntary and takes a role in the community..

DISCUSSION

Symbolic interaction focuses on the ways in which humans shape meaning and structure in society through conversation (Littlejohn & Foss, 2008). The construction of the meaning of the word *anjing* in the talegong nature lover community cannot be separated from the interactions carried out by members who have the same experience and understanding. From this interaction then emerge symbols that are not directly agreed upon but are understood by each

member. The interaction that occurs begins with the existence of social contact between members when they are as training students, the activity is aimed at fulfilling self-needs which makes the elements of cooperation and kinship a fundamental foundation in building member relationships. (Aryo, 2011).

Interactions shape people and their culture, with frequent interactions, a culture is formed in the komunitas pecinta alam which is the hallmark of the community. These characteristics are only understood by community members and are used only in their community. In the observations made, each member of the group has a communal nature where they interact and share with each other. Community members have meaning and understanding in every interaction they create together, including the word dog is used. This is explained by Creswell (Engkus, 2008). about speech communities, namely that they interact to build and share culture, values, beliefs and assumptions together in their group or community

The results of the research conducted on the Talegong Nature Lover Community showed that there was a society of culture created from the interaction of community members.(Engkus, 2008) explains that culture is something that is shared by a group of people and is produced by interactions between individuals in the group.

The situation where the word *anjing* is spoken is a sign that it is only spoken to the community and the same person, this is because different understandings and experiences have different meanings and interpretations. This gives rise to the interpretation that the word dog is not a mockery or insult because it is spoken to members of the same community. This makes the actions of community members based on their interpretations where objects and actions related to the situation are considered and interpreted (Littlejohn & Foss, 2008).

Mind

The symbols used in the talegong nature lover community represent subjective experiences, the benchmark of which is on the subject of community members, with the determining factors being their experience and intellect. So that the subjective experience is represented as an objective reality that exists as a form of abstraction of reality through nouns, objects, motions and others. Humans use symbols in their communication. The symbol is interpreted by the recipient, who then makes meaning that is associated with social life. Whatever meaning someone gives to something, it is the result of interaction with other people about the object being discussed. An object has no meaning to someone who does not interact with other people.

The meaning of swear words is constructed when each member of the community interacts informally in a relaxed situation. Each member has its own meaning in defining their respective situations. The meaning formed by each member of the community occurs in two ways. First, meaning is the attachment of something that is associated with objects, events, phenomena, and other things. Second, meaning is the physical attachment imposed on events and objects by humans. According to Blumer, meaning is a condition that arises as a result of the interaction of group members and the intrinsic features of the object (Aksan et al., 2009). As a result, meaning is created as a result of interactions

between people and meaning allows people to produce some of the facts that make up the sensory world. These facts are closely related to how people form meaning. Thus, facts consist of the interpretation of various definitions.

According to Mead, meaning does not grow from a solitary mental process but is the result of social interaction or the causal significance of social interaction. Individuals mentally not only create meanings and symbols, but there is also a learning process for these meanings and symbols during social interaction. Even emphasized by Charon that symbols are social objects that are used to represent anything that is agreed to be represented by the symbol. (Nasrullah, 2012)

Interactions that occur between fellow members are also interpreted by them symbolically and subjectively, when the word *anjing* is spoken by someone, the other person interprets the word according to the context and the ongoing communication situation. The communicative situation in question is a situation that begins with the general purpose of communication, the same topic, and involves general participation. According to Hymes, an event or communication process can be said to end if there is a change in participants, a period of silence, and a change in body position (Kuswarno, 2008).

Self

Symbolic interaction views the importance of the subject's self-concession. How the subject sees, interprets, and defines himself based on the definitions and meanings given by others. The symbols of the closeness of the spoken word dog must be known by every member of the community. Understanding community members who define themselves based on definitions and meanings that are built together in a time-consuming process, this can be seen from the length of time they are in the community. Here there is an internalization in themselves to understand the meaning of these symbols and they display a way of speaking or responding that symbolizes a special message that they want to convey to their fellow members.

A person's thinking ability is divided into two types (Burhanudin, 2008). The first is recall, someone thinks about objects that have occurred, such as places, objects, people, events that actually happened, also called recall thinking. The production of symbols from members can be done by recalling the emotional experience of previous interactions. So that the resulting symbol represents feelings or media as well as symbols closest to matters relating to the experiences of members of the organization. For example, in a relaxed situation someone says "dog" not only has the meaning of the word just a mockery, but also represents an emotional experience for those who are close and have the same experience as members of the community, which are not felt or understood by people outside the community literally. Second, it is imaginative. For each group member, in addition to having to recall thinking, they must be able to predict events that have not yet occurred, meaning that they can estimate the shape or object of events that will occur in their imagination. These symbols are produced imaginatively by community members because they define them based on shared experiences in their community.

Society

At the special or communal level of society Mead explains a number of thoughts about social institutions. Which is defined as a shared response in the community or community living habits. More specifically, all community actions are directed at individuals based on certain circumstances in the same way, based on these circumstances there is also a similar response on the part of the community. This process is called institutional formation (Littlejohn & Foss, 2008).

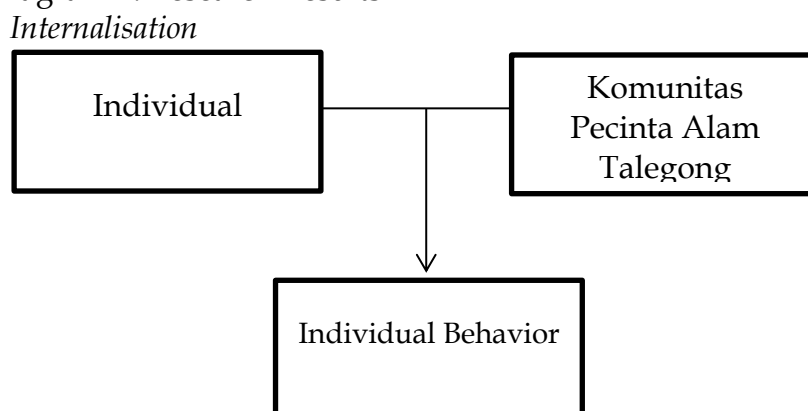
Observations made on the Komunitas Pecinta Alam Talegong, each group member has a communal nature where each member interacts and shares. Each member has the same understanding and understanding of what they say. The swear words *Anjing* as a symbol of intimacy can be seen very clearly from the ongoing communication. The symbol that comes from outside itself is agreed upon in the community of nature lovers, then talegong is fully accepted by the subject from the community members. This symbol only applies to the community, thus not all symbols and values can be universalized in meaning, because the komunitas pecinta alam talegong does not want the values and symbols to be used outside their community. (Hutapea, 2016).

How is this understanding built, namely with education, basic education as a condition for entering the community. Mead explained (Littlejohn & Foss, 2008) that education is a process of internalizing habits with the community into actors. Education is an essential process because actors do not have themselves and are not yet members of the real community so they are not able to respond to themselves as the wider community does. To do so, actors must internalize attitudes with the community.

The talegong nature lover community has the same at the Frame of Reference and frame of experience that shape community communication behavior. Dog swear words are used as words that can make the atmosphere fluid, open communication situations and communication becomes more effective. The interactions generated in community relationships that have the same meaning of reference and frame of experience make communication fluid, seeming like without rules, not paying attention to the norms that apply in the social environment. (Nurhapsiah, 2019). For example, in a case study where the word "*anjing*" is used as an inserted word in greeting. The word dog which is referentially interpreted to express feelings of irritation, anger and contempt does not apply to Komunitas Pecinta Alam Talegong.

Based on the explanation and explanation above, the researchers developed a communication model that occurred as follows:

Diagram 1. Research Results



Internalization means the process of instilling, developing a cultural value into a part of the person concerned. If socialization is sideways and more quantitative, then internalization is vertical and qualitative, this is where humans become the product of their culture. Culture as a result of human culture is finally reabsorbed by humans. The cultivation and development of these values is carried out through socialization, education, and teaching, such as guidance, indoctrination, brainwashing and so on.

In internalization, factors that once appeared as something foreign to the subject are then accepted by him and considered as something that comes from himself. Something that comes from outside, such as a symbol that is agreed upon in the talegong nature lover community, is then fully accepted by the subject of the community members as a word that symbolizes intimacy.

CONCLUSIONS AND RECOMMENDATIONS

The *anjing* swear words in the Komunitas Pecinta Alam Talegong are formed by interactions between fellow members who have the same frame of reference and frame of experience. This interaction occurs and begins when community members become participants in basic education as they enter the community which then develops into high-intensity interactions.

The meaning of the word *anjing* is constructed as a symbol of intimacy based on three basic ideas of symbolic interaction, namely mind, self and society. The symbols generated from the interaction are processed into a meaning that is understood as a basis or perspective for interacting with the community in accordance with the context of ongoing communication.

FURTHER STUDY

The use of symbolic interaction theory with the subject of language symbol research has not received special attention because there is a bias between communication research and linguistics, so that in this study there is a lack of credible and updated references. This research can contribute to the development of communication and linguistic research and can be developed using the ethnographic study method of communication and anthropology.

ACKNOWLEDGEMENTS

The researchers thank to the Komunitas Pecinta Alam Talgong for allowing researchers to conduct research where this community is located. Also, the researcher would like to thank the colleagues who have helped in this research process.

REFERENCES

- Aksan, N., Kisac, B., Aydin, M., & Demirbukan, S. (2009). Symbolic interaction theory. *Procedia - Social and Behavioral Sciences*, 1(1), 902–904.
<https://doi.org/10.1016/j.sbspro.2009.01.160>
- Aryo, F. (2011). Analisis interaksi simbolik yang membentuk pola komunikasi dinamis pada komunitas pesisir kabupaten jember. *Jurnal Sosial Ekonomi Pertanian*, 5(2), 59–71.
- Badelah, B., Mahsun, M., & Burhanudin, B. (2019). Tindak Tututr Kesantunan Guru dan Siswa dalam Pembelajaran Bahasa Indonesia di SMP Negeri 2 Sakra. Tinjauan Pragmatik. *LINGUA*, 16(2), 219–134.
<http://doi.org/10.30957/LINGUA/V1612.604>
- Burhanudin, S. (2008). *Etika Sosial; Asas Moral dalam Kehidupan Manusia*. Rineka Cipta.
- Engkus, K. (2008). *Etnografi Komunikasi; suatu Pengantar dan Contoh Penelitiannya*. Widya Padjajaran.
- Hutapea, E. (2016). IDENTIFIKASI DIRI MELALUI SIMBOL-SIMBOL KOMUNIKASI (Studi Interaksionisme Simbolik Komunitas Pemakai Narkoba Di DKI Jakarta). *Bricolage: Jurnal Magister Ilmu Komunikasi*, 2(1), 1–14.
- Littlejohn, S. W., & Foss, K. A. (2008). *Theories of Human Communication* (9th ed.). Salemba Humanika.
- Littlejohn, S. W., Foss, K. A., & Oetzel, J. G. (2017). Theories of Humas Communication. In *Journal of Chemical Information and Modeling* (11th ed., Vol. 53, Issue 9). Wavweand Press, Inc.
- Nasrullah, R. (2012). *Komunikasi antar Budaya di Era Budaya Siber*. Kencana.
- Nurhapsiah, T. (2019). Komunikasi dalam Hubungan Akrab berdasarkan Perspektif Manajemen Koordinasi Makna. *Jurnal Ilmu Komunikasi Efek*, 3, 27–45.
- Revita, I., & Fathiya, N. (2020). Bahasa Makian Untuk Fungsi Keakraban di Kalangan “Anak Muda” Minangkabau. *LINGUA*, 17, 103–114.
- Sudaryanto. (2015). *Metode dan Aneka Tehnik Analisis Bahasa*. Sanata Dharma University Press.
- Wijana, Putu, I. D., & Rohmadi, M. (2006). *Sosiolinguistik: Kajiann Teori dan Analisis*. Pustaka Pelajar.