The Role of Minangkabau Prohibited Speech Act in Ujungbatu Community Environment, Rokan Hulu District

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Abstract. This research was conducted to preserve some of the oral literature one of Folklore study, namely prohibited speech act in order not to disappear in people's life and still be preserved well by the community. Especially in Minang community in Ujungbatu area of Rokan Hulu, Riau. The purpose of this study is to describe the function of the speech utterances found in Ujungbatu area. The type of this research is qualitative study by using descriptive methods. The informants of this study were three Minang people who migrated to Ujungbatu. Data is collected through observation, interview, record and data recording techniques. Based on the findings and discussion, it was found speech abstinence prohibited in Minang community in area of Ujungbatu. This study describes the functions and meanings that exist in the prohibition speech, where the category is focused on the human life cycle and the categories found consist of: (1) as a thickening of religious emotions; 2) the projected imagination a collective that comes from a person's hallucinations; 3) as an educational tool for children or adolescents; 4) reasonable explanation.

Key words: speech, prohibited, function, meaning

1. Background of Study

Minangkabau community is known for its people who have very strong customs and culture. In addition its strong customs, Minang community also has a widespread culture. Minangkabau tribe is a tribe that is famous for its nomadic customs [1]. This is evidenced by the large number of Minang people who like to travel throughout Indonesia. Minangkabau-speaking community is one of the ethnic groups in Indonesia that is famous for its regional culture [2]. Most of Minang people who travel a lot, one of them is in Ujungbatu area, Rokan Hulu district Riau, in short, Minang culture also spreads by itself in the community. One of the things that proves Minang people are called Minang people can be seen from their language. The language that used by Minangkabau community is Minangkabau language which makes Minangkabau people have their own identity that is well known by other communities. Languages are one of the languages of the Malay language family spoken by Minagkabau as a mother tongue, especially in the provinces of West Sumatra except Mentawai island [3].

Minangkabau language as one of the languages in Indonesia is a regional language that is still alive, developing, built, and supported by the community of speakers, namely the majority of Minangkabau people. Minangkabau language is the mother tongue or first language for most Minangkabau people. Minangkabau language is used as a means of communication, both within the family and among fellow Minangkabau people. Therefore, learning the Minangkabau language directly also means learning the Minangkabau culture. One of the results of this culture is folklore that is expressed in oral and written form. Folklore can be seen as a medium of learning for the
community to convey a moral message to every generation who knew him [4]. Minangkabau people are very strong with their oral tradition. In the culture of the Minangkabau people, many forms of oral tradition are found in aspects of daily life [5].

Folklore is a cultural form of society whose dissemination and inheritance is done orally that is disseminated through the speech of the people. One of the cultures that developed in Indonesian society, namely folklore whose form of dissemination is in the form of verbal or oral speech from generation to generation. Oral Literature as one of the products of the nation's cultural heritage is considered to have cultural strength and is the main source of formation of the nation's identity [6].

According to Danandjaja, 1991: 2) expressing the term folklore is part of the culture of a collective that is spread and inherited from generation to generation, between collectives of any kind, traditionally in different versions (assumptions), both orally and for example accompanied by gestures or auxiliaries reminder (mnemonic device). Folklore can take the form of language, literature, music, games, mythology, rituals, habits, handicrafts, architecture and other arts. According to him, folklore consists of three parts, namely oral folklore, partly oral and non-oral. Oral folklore consists of folk language, traditional expressions, traditional questions, folk tales and folk prose stories. Partially oral folklore consists of folk beliefs, folk games, folk theatre, folk dances, customs, ceremonies and folk feasts.

One form of folklore is prohibited speech. Prohibited speech is known and used by Minangkabau community. Choosing traditions strengthens the values and beliefs of the formation of community groups. Abstinence is closely related to various aspects of life such as culture, beliefs and beliefs that depart from the traditions and customs that occur in the life of society [7]. The speech is expressed to convey certain goals that want to be achieved in communication. In Ujung Batu area of Rohan Hulu regency, some of the residents are Minangkabau people, thus the residents in Ujungbatu environment still use the prohibition statement used in certain situations, but, basically, the youth and teenagers at this time sometimes ignore and do not listen to the ban, even though it is implied meaning that can regulate a person's attitude in his life. For example, the prohibition speech statement in the following sentence:

" urang hamil indak bulaih mamakai jilbab balilik do, beko talilik tali pusek pulo anak beko "

(pregnant people may not wear the wrapped hijab, later wrapped the umbilical cord of the baby in the womb)

In the speech above there is a prohibition that is" " urang hamil indak bulaih mamakai jilbab balilik do, beko talilik tali pusek pulo anak beko ". Pregnant people should not wear a veil wrapped, because later the child in the womb can also be wrapped in a umbilical cord. If we think logically, it has nothing to do with wearing the hijab with any style to the unborn child, but in the belief that the parents feel that the expression has a specific meaning implicitly. So what is meant in the expression is that if a pregnant woman wearing a hijab with a wrapped model will actually cause the effect of pain and heat because the circumference is a bit complicated on the head and neck so that wearing it is quite long and causes discomfort.

This prohibition speech is mostly used to educate children to behave in accordance with the characteristics of Minangkabau people who still adhere to the etiquette and manners. Prohibition speech as one of the culture of society that has the value of education is a local potential that should be preserved and inherited to the younger generation of Minangkabau. The function of taboo in a cultural society is as a learning communication for its users and advice to live life. According to Danandjaja (1991: 169-170) the function of the expression of people's beliefs is as follows: 1) as a thickener of religious emotions or beliefs, 2) projection of a collective consciousness derived from the hallucination of a person, 3) as a tool of education of children or adolescents, 4) explanation acceptable, 5) to comfort a person who is having a misfortune.

In the statement that the writer observed at a glance in the Ujungbatu area, although this prohibited speech is still used, but the younger generation considers the expression of prohibition conveyed by
parents only to threaten and scare them, they even consider it as a superstition that never came true. In fact, if we learn about prohibited speech contains implicit meanings that aim to regulate behaviour and decency as the successor of Minangkabau culture so that it does not disappear influenced by western culture and this is a tradition that must be preserved. Therefore, pride in one's own culture must be instilled in the younger generation now so that this tradition does not become extinct or disappear in the future.

The explanation indicates that behind the prohibition speech used by Minangkabau people there is an interesting linguistic phenomenon to study. Such as the article written by Stepanus, Ahadi Sulissusia, Cecilia Seli (2014) Faculty of Teachers in Camel Education, a study on taboos entitled “Prohibition of Dayak Sungkung Community Siding District Bengkayang Regency (A Sociolinguistic Study). The problem in this study is about the description of the meaning, function, classification, and position of taboos in the Dayak Sungkung community. The same thing is also studied by the researcher himself but what differentiates from the research is the subject that is Minang community in Ujungbatu area.

Related to literature learning in junior high school, this prohibited speech act can be applied to literature learning at K13 level junior high school education in 2nd semester at competency standards 3. Appreciate and Create Riau Malay Literature with Basic Competencies 3.1. Describe Riau folklore in Malay script. From these issues it is important to do research to see how the power of speech itself and at the same time can reveal and preserve the national culture of this semi-oral folklore so that this research aims not only in terms of structure, function, and meaning, but also the realization of its use in the life of the Minangkabau community. But in this study the researcher focuses only on function and meaning.

2. Methodology
The type of this research is descriptive with a qualitative approach. Describing means explaining the facts or phenomena of language empirically so that the result is a play of language that has the nature of what it is (Sudaryanto, 1992: 62). The focus is a comprehensive description of the function, and the meaning of the prohibited speech in the Ujung Batu area of Rokan Hulu Riau regency. This is in line with the opinion of Moleong (2010: 4) who states "qualitative methodology" as a research procedure that produces descriptive data in the form of written or oral words from people and behaviors that can be observed. This descriptive research provides an objective overview of the actual state of the object under study.

According to Semi (1993: 23), the descriptive method is parsed data in the form of words or pictures, not in the form of numbers. Descriptive methods can be defined as the problem-solving procedure investigated by describing or describing the state or object of research based on the facts that appear or as they are. This research data is a statement of prohibition expressed by the people of Minang in Ujungbatu area. Data on the realization of the ban speech was obtained by directly interviewing 3 Minang informants who traveled in Ujungbatu area. The first informant is 45 years old, the second informant is 50 years old, the third informant is 60 years old.

The techniques of data collection used were observation techniques, interview techniques for informants, recording techniques and recording techniques. The interview technique is a technique used by researchers to obtain oral data about the sound of forbidden utterances by directly asking and answering questions with informants in the Ujungbatu area. Furthermore, the recording technique is used to record data obtained from informants through interviews conducted. Third, recording techniques are useful for recording data obtained from informants and then recording them to be grouped according to their function and meaning.

The technique of data analysis in this study is that after the data collected, the data is selected randomly based on the category in the analyst and then recorded again and analyzed, with the following steps, (1) transcribe the recorded data in the form of prohibited expressions in Minangkabau language, (2) translate the recording results from language Minangkabau into Indonesian, (3) after the data is collected, group the data based on function, meaning of prohibited speech, (4) analyze data based on function, meaning of speech prohibited associated with existing theories, and (5) summarize the data and learning in junior high school.
2.1 Research Results
Prohibited speech act is a community belief in the past related to the customs and cultural heritage of our ancestors. Most taboos are passed down orally from generation to generation. In other words, it is understood that taboo is an expression of culture or custom of society that is passed down from generation to generation as an ancestor as one of the ways to educate children or society not to do forbidden taboos so as not to cause a thing.

After analysing the results of the interview of the research informant, in the prohibited speech there are 5 taboo functions among them: 1) as a thickener of religious emotions or beliefs, 2) projection of a collective consciousness derived from the hallucination of a person, 3) as a child or adolescent education tool, 4) a plausible explanation, 5) to comfort a person who is experiencing a disaster.

2.1.1 The Function of Minang Prohibition Speech in Ujungbatu area

2.1.1.1 Function as a Thickener of Religious Emotions or Beliefs
Prohibited speech is part of the people's belief and has the function to provide education and also the formation of one's personality, one of the functions of the prohibited speech is in some speeches below this:

1) *Jan manyapu sanjo tailak rasaki*
   (can not sweep on the day of losing his sustenance)

   In the speech above there is a prohibition speech that serves as a thickener of religious emotions and beliefs. This can be proved in the expression that there is a ban on sweeping at dusk because dusk is a time for worship, where all activities must be stopped so that worship activities can be done calmly without being burdened with other activities. With this prohibition can increase faith and piety so that people also get closer to God by worship.

2) *Jan mandi sanjo, dipiciak antu aia wak*
   ( Do not allowed bathe in the evening, later pinched by ghosts water )

   In the above statement there is a function as a thickener of religious emotions because in this statement is seen the purpose of the speech tells the community to get closer to God by not doing whatever when the time of prayer has entered. This has been believed by previous parents to ask the community around the residence so that there are no other activities other than going to the mosque together for congregational prayers.

2.1.2. The function of projection of a collective consciousness that comes from one's hallucination
The function of the prohibition expression as an illusion or hallucination of one's mind. There are in the following examples:

1) *Urang hamil indak buliah makan karak nasi, lakek kakak anak*
   (pregnant people can not eat rice crust, it will stick the child's sister in the womb)

   Function of prohibition speech in the above data as a delusion and hallucination of a person, someone who forbids pregnant women not to eat rice crust. If you eat rice crust then the child she is pregnant with will stick to the uterus of the uterus so that it is difficult to give birth. Parents used to connect between the crust attached to the pot with the child's brother in the womb so this is what makes this speech as a projection of one's imagination. This statement is often uttered by parents to their pregnant child not to do so, so as not to have difficulty during childbirth.

2) *Jaan maanyukan tali pusek anak yang baru laia ka batang aia, bekak anak tu manjadi palala*
In the prohibition above, the statement serves as a fantasy and hallucination of a person, in fact this prohibition is intended not to wash the umbilical cord of the newborn baby into the river. According to the previous parents' belief that the umbilical cord that was washed away will leave its original place and never return to its original place, the result is that if it grows up, the child will be happy to leave the house and even prefer to travel than to live in his own homeland.

3) Kalau pai bajalan jauah jan baok kuciang di dalam oto, dicabiak harimau ban oto (if you want to travel far away, do not bring a cat, your car tire will be scratched by the tiger)

The speech shows the function of speech as an illusion and hallucination because in the above statement is intended to prevent animals pets are cats while on a long journey, because if the animal is brought will cause discomfort to the person carrying the vehicle so it will result in unstable vehicles and on the way the cat also has the confidence to go against the tiger, because the cat travels not through the forest, but the tiger who has the route so that the tiger becomes angry and causes distress for the person carrying the animal.

4) Jan makan sabalun mandi buncik paruik (do not eat before bathing, later his stomach will be bloated)

The aboveshows the function of speech as an illusion and hallucination because in the speech statementjan eats before taking a bath has a relationship in terms of health science, when humans do eating activities before bathing it will cause levels blood sugar rises, and the process of burning body fat becomes unstable. So that after eating directly bathing is not good for health and causes disease.

2.1.3 As an Educational Tool for Children or Adolescents
The function of prohibition speech as an educational tool is generally aimed at adolescents and children, because they still consider this prohibition to have no meaning and often underestimated. so that parents in ancient times often educated children through taboo speech that of course has a high educational value. Educating means maintaining and providing training (teachings, guidance, leadership) on morals and mental intelligence. This can be seen in the example below:

1) Anak gadih indak bulaih mangudok samba dalam kuali ndak rancak jadi anak daro beko (Girls can not taste food in the pan, you will not look beautiful later as a bride)

In the speech above shows the educational function of children should not taste the food in the pan. This is meant because taking food in the pan is very rude and not good to see, as a result of the bad attitude earlier will have an impact later if the bride does not have a beautiful aura after sitting on the couch, so the parents teach how to be good to their children so that they are not treated as if they were not educated by their parents.

2) Kalau makan jan sampai barimah banyak anak tiri bisuak (If you are eating don’t make it left, you will have many stepchildren then)

In the speech shows the existence of educating function. This can be seen from the saying that Kalau makan jan sampai barimah, rimah is likened to something that is wasted in large amounts, so this speech is associated with the belief of the previous people that if eating barimah then later we will have many stepchildren. Therefore, in order to avoid this, parents teach their children not because of their stepchildren but teach them to eat well, so as not to produce rimah which is wasteful and can not be eaten anymore.
3) *Jan duduak di ateh banta, kanai bisua wak*  
(Cannot sit on the pillow, later boils)

The statement above has the function of educating children and teenagers who often sit on the pillow, even though it is not well done and impolite. Pillows are a headboard for sleeping, not for sitting. So that the child does not do that again so that the parents issue the speech to educate them so that they feel afraid of boils and do not sit on the pillow again.

4) *Anak gadih jan duduak-duduak di pelaminan baralek payah dapek laki*  
(Girls can not sit on the marriage mat, it is difficult to find a mate later)

Based on the speech has an educational function aimed at girls who often sit on the bed at someone's party. This makes parents feel uncomfortable, so old people from then until now still apply this speech to teach teenagers who should help people's activities in the kitchen instead of relaxing sitting on the couch, then issue a statement such as above so that the girl can behave as she should.

2.1.4 *Function as an Acceptable Explanation of Reason*

Functions as an acceptable explanation are found in the following speech:

1) *Urang nganduung jan minum digaleh ratak sumbiang bibia anak*  
(Pregnant people should not drink in a cracked glass later)

In the aboves how the function as explanation, this can be seen from the connection of our speech *Urang nganduung jan minum digaleh ratak sumbiang bibia anak*, drinking in cracked glass is linked to the logic that cracked glass is not good to use anymore because it will cause injury to the person who drank the glass, and this is connected by the parents first will have an impact on the baby in the womb. In other words, a pregnant woman should do something good, so that the child in her womb does not lack anything.

2) *Urang nganduung ndak buliah makan sambia bajalan paranyang anak*  
(Pregnant people can not eat while walking later their child become fussy)

Function as an acceptable explanation can be found in the above statement that shows the existence of walking eating relationship for pregnant people with the unborn baby will become fussy, This is connected by previous parents eating walking for pregnant women is not good, and will make the unborn baby uncomfortable in receiving food intake from the mother, so the impact will be received is that the child will be fussy after birth.

3) *Urang hamil indak buliah malilikan selendang kalihia do, talilik tali pusek anak beko*  
(Pregnant people can not twist the shawl to the neck, later wrapped the umbilical cord of the child in the womb)

The function of the above taboo speech is as an acceptable explanation of a folk to the symptoms of nature, this statement is included in the function because in this expression describes a consequence that will occur if a pregnant woman wraps her neck scarf. This will of course endanger the mother if the wrapper of the scarf is strong, then the mother will have difficulty breathing, and also dangerous for the baby in her womb.

2.2 *The Meaning of Prohibited Speech Act*

The meaning in the prohibited speech of the Minang community in the area of the end of the stone is seen in terms of its use in daily life. There are many understandings of the meaning of language both in relation to the language itself and those connected outside the language [8]. Here is an example of his speech:
1) **Jan mangguntiang kuku dimalamhari wak beko**  
   (Can not cut nails at night, dead we later)

   In the above speech is a speech that is often spoken by parents and the minang community in the Ujungbatu area until now. The meaning to be conveyed in the speech is associated with the activity of cutting the nails of the ancients using a razor blade, and there are only lamps using kerosene so that the light produced is not so bright, if cutting the nails at night will harm the person, and cause wounds on the nails so that it can causing death.

2) **Jan makan jo panutuik pan tatutuik Pangana**  
   (Do not eat with the lid of the pan later closed his mind)

   The meaning contained in the aboveis connected between statementpanutuik pan with pangana. **Pan pan** is a tool that serves to cover food when cooking in the kitchen, so it is associated with the etiquette of eating that uses **pot tuna** can cover a person's mind also in thinking and also close his mind, and this is also impolite by anyone and make a person judged by uneducated and unethical parents.

3) **Ndak buliah lalok manilungkuik mati Amak**  
   (Can't sleep on his back, his mother will die later) The taboo statement above has the meaning that the previous person gave a lesson to children who often sleep not in a comfortable position one of them sleeps, this will make the chest the child will feel pain if he is always in a prone position for a long time. Until when the speech is uttered by mentioning the death of the mother, the child will think and feel afraid of losing his mother so that he can not sleep again.

4) **Jaan lalok manilantang di tangah laman, nyo langkahi dek alang, mati wak dek nyo**  
   (Do not sleep lying in the middle of the yard, stepped on by eagles, we will die later)

   Children in the old days really liked to play outside the house and even slept with their friends around the yard. This gives rise to a statement from parents for children who are often found sleeping in the yard even just to play. The meaning of the statement prohibiting the above data is to forbid the child from sleeping on the yard. If sleeping in such a position will be overtaken by eagles resulting in death. The realization of the expression of the ban in the life of the Minangkabau people is to convey politeness and manners in behaving. The phrase forbids sleeping in the yard or in the open room because the yard is not a suitable place to sleep so there may be danger if not sleeping in the house as later the child will be exposed to the scorching sun so that the child will get sick and end in death or there will be a catastrophe or something that is not cooled happens.

5) **Tali panjamua kain indak buliah digunokan ka nan lain, susah hiduik wak beko**  
   (The rope for drying the cloth should not be used for others, it is difficult for us to live)

   In the above statement it can be drawn that the **front rope of the cloth** is used to dry the fabric. every day, will not be rolled up again, meanwhile if the rope is used for others or rolled up then the meaning of the rope rolled is associated with our lives which will also be rolled up or in other words its sustenance will shrink and the life to be lived will be colored by hardship.

6) **Indak buliah mamakai payuang dalam rumah, ditembak patuih beko**  
   (Cannot use umbrella in the house, in lightning strike later)
Minang society generally has various terms to speak one of the taboo speeches, the speech certainly has meaning that can be used as learning for the local community, the only salsh in the above statement that has the meaning that a person will be struck by lightning when using pay in the house, this is because the work is very useless in fact, and confuse the people in the house, so the speech was created this is to remind children not to do unscrupulous work in the house and lead to quarrels and discomfort.

**Table 1. Prohibited Speech Act In Minang Community Of Ujung Batu District Rokan Hulu Regency**

| No | Prohibition Speech Act In Minang Community Of Ujungbatu District Rokan Hulu Regency | Translation | Data Analysis |
|----|----------------------------------------------------------------------------------|-------------|---------------|
| 1. | *Manyapu sanjo tailak rasaki*                                                      | Don’t sweep on the day of loss of sustenance | As a thickener of the emotions of faith |
| 2. | Jan mandi sanjo, dipiciak hantu aia                                               | Can not bathe at dusk, later pinched water ghosts | As a thickener of the emotions of faith |
| 3. | Anak bayi indak buliah dibaoq kalua sanjo do baulahnyo malam                       | Baby does not can be taken out at dusk, fussy at night | As a thickener of the emotions of faith |
| 4. | Indak buliah nikah sasuku do, beko cacat anak wak beko                             | Can not marry same tribe later handicapped our children | As a thickener of the emotions of faith |
| 5. | Urang hamil indak buliah makan karak nasi, lakek kakak anak                        | pregnantsoncan not eat rice crust, later attached to the child in the womb sister | imaginary projection of a collective hallucination that comes from a |
| 6. | Jan ma anyuikan tali pusek anak yang baru laita ka batang aia, beko anak tu manajdi palala | do notumiblical cord of the newborn to the river, later the child will be happy to leave the house The | imaginary projection of a collective that comes from the hallucination of someone |
| 7. | Kalau pai bajalan jauah jan baok kuciang di alam oto, dicabiak dek harimau ban oto tu | if you want to travel far do not bring cats, later scratched your day tire of his car The | imaginary projection of a collective that comes from the hallucination of someone |
| 8. | Jan makan sabalum mandi buncik                                                   | Janagn eat before | Projection |
| No. | English Description                                                                 | Indonesian Description                                                                 | Chinese Description |
|-----|-------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|---------------------|
| 8.  | Girls can not eat food in a pan, it is not beautiful to be a bride.                  | Anak gadih indak buliah mangudok samba di dalam kuali, ndk rancak jadi anak daro beko.   | Girls can not eat   |
| 9.  | If you can not work as an educational tool for children and adolescents.             | Kalao makan jan sampai barimah, banyak anak tiri beko.                                   | If you can not work |
| 10. | Do not sit on the pillow later boils as an educational tool for children and adolescents. | Jan duduak di ateh banta kanai bisua wak.                                               | Do not sit on the   |
| 11. | Girls can not sit on the marriage table, it is difficult to find a mate later.       | Anak gadih jan duduak-duduak di lamin baralek, payah dapek laki.                         | Girls can not sit   |
| 12. | Pregnant women should not drink the cup which cracked later as a tool for education of children and youth. | Urang hamil jan minum digaleh ratak, sumbiang bibia anak.                                | Pregnant women     |
| 13. | Pregnant person can not eat while walking her later fussy As a means of education of children and youth. | Urang hamil indak buliah makan sambia bajalan, paranyang anak.                            | Pregnant person    |
| 14. | Pregnant people should not rotate their shawls around their necks, later the child's As an educational tool for children and adolescents. | Urang hamil indak buliah malilikan salendang ka lihia do beko talilik tali pusek anak. | Pregnant people    |
| 15. | Do not cut nails at night can die Activities that can injure the hands.             | Indak buliah mangguntiang kuku malam mati wak beko.                                     | Do not cut nails    |
| 16. | Do not eat at the lid of the pan, closed our minds Indecent work.                   | Jan makan jo panutuik panci tatutuik pangana.                                            | Do not eat at the   |
| 17. | can not sleep on his back, his mother will die later Jobs that can hurt the chest due to | Ndak buliah lalok manilungkuik mati amak.                                               | can not sleep on    |
18. Indak buliah lalok manilantang di tangah laman, nyo langkahi dek alang mati wak. do not sleep lying in the middle of the yard, stepped on by eagles, we will die. Actions that can endanger ourselves

19. Tali panjamua kain indak buliah digunokan ka nan lain susah hiduik beko. ropes for drying cloth can not be used for others, our life is hard Jobs that will cause hardship in life

20. Indak buliah mamakai payuang dalam rumah ditembak patuih beko Can not wear an umbrella in the house later struck by lightning Jobs that cause discomfort

3. Conclusion
Based on the results of this study obtained the following conclusions: (1) prohibition speech in community of Ujungbatu Rokan Hulu regency has the function of thickening religious emotions, as an illusion or hallucination, educating, and acceptable (2) prohibition speech has an implicit meaning and it means of communication in conveying prohibition to maintain the attitude and behavior of Minangkabau people to comply with politeness. Until now, the people in Ujungbatu area still use the speech in their daily lives, although some are rarely thrown away. So that this prohibited speech is very effective to educate children directly by explaining the function and meaning so that they can be kind and polite wherever they are.

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