TYPES OF EUPHEMISMS FOUND IN ARTICLES OF TEMPO MAGAZINE

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Abstract

Socially, the using of taboo words is avoided because they can cause anxiety or embarrassment for both the speaker and the interlocutor(s) and even some third party. Therefore, people usually substitute them by using euphemisms. By using Kaosa-Ad’s classification of the types of euphemism, this research attempts to analyze the types of euphemisms found in articles of Tempo magazine, especially those which are found in January through June 2012 editions. The method used in this research is the qualitative research method. The result shows that from Kaosa-Ad’s five main types of euphemisms: shortening (consisting of abbreviation, backformation, diminutive, omission, clipping); circumlocution; remodeling (phonological distortion, blending, reduplication); semantic change (semantic shift: general-for-specific and part-for-whole, metaphorical transfer, widening, litotes, understatement, indirection, abstraction); and borrowing (internal and external borrowing), the types of the Indonesian euphemistic expressions obtained in the data are shortening (only in form of clipping); circumlocution; remodeling (only in the form of blending); semantic change; and borrowing.

Key words: taboo, euphemism, Kaosa-Ad’s types of euphemism.

Abstrak

Secara sosial, penggunaan kata tabu biasanya dihindari karena dapat menimbulkan rasa kekhawatiran ataupun malu baik bagi pembicara, teman bicara, maupun bagi orang yang mendengarkan. Oleh karenanya, kata tabu tersebut biasanya diganti dengan padanan eufemisme yang lebih berterima. Dengan menggunakan pengelompokan tipe eufemisme oleh Kaosa-Ad, penelitian ini mencoba untuk menganalisa tipe eufemisme yang ditemukan dalam majalah Tempo, terutama yang ditemukan dalam edisi Januari hingga Juni 2012. Penelitian ini menggunakan metode kualitatif. Berdasarkan analisis yang dilakukan, dinyatakan bahwa dari lima tipe utama eufemisme menurut Kaosa-Ad: pemendekan (termasuk di dalamnya singkatan, formasi balik, penggunaan akhiran diminutif, penghapusan beberapa huruf dengan tanda bintang, pemotongan); sikumlokusi; pemodelan ulang (penyimpangan bunyi fonologis, blend, reduplikasi); perubahan semantik (pergeseran semantik, umum-khusus, sebagian untuk seluruh, metafora, pelebaran arti, litotes, understatement, ungkapan tak langsung, ungkapan abstrak); kata pinjaman (pinjaman kata bahasa asing dan lokal), hanya terdapat eufemisme dengan jenis pemendekan (hanya dalam bentuk pemotongan); sikumlokusi, pemodelan ulang (hanya dalam bentuk blend); perubahan semantik; serta kata pinjaman.

Kata kunci: tabu, eufemisme, tipe eufemisme Kaosa-Ad.
INTRODUCTION

In most societies, people tend to use softer and more polite expressions or words when they want to refer to things which are socially considered to be sensitive or tabooed to discuss. Those softer and more polite expressions or words are usually known or called as euphemisms. As one of figures of speech, euphemism offers some more-socially-acceptable choices of words to people to use to replace the offensive ones. As euphemism can mitigate the sensitive or offensive sense in the words or expressions replaced, the use of euphemism becomes more important in the society.

Euphemism can be easily found in many kinds of social communication. As Wardhough (2006: 240) also says, euphemism is endemic in our society. In daily life, for example, Indonesian people tend to use the expression pergi ke belakang (which likely means go to the bathroom) instead of kencing (means urinate). Meanwhile, in a more formal situation like in a trial, the expression memberikan keterangan palsu (means giving false information) which is the euphemism of the word berbohong (means lying) is usually used to indirectly state the same meaning.

Since the use of euphemism is inevitable in social communication, it is not difficult to find many mass media which also use euphemisms in their articles or news. As one of distinguished mass media in Indonesia, Tempo magazine, which becomes the source of the data of this research, also uses many euphemisms to present their articles to public. The euphemisms found in Tempo magazine are those which are related to politics, economics, and law for the magazine focuses to provide news relating to those three main fields. Then, by using Kaosa-Ad’s classification of the types of euphemism, this paper tries to observe the types of euphemisms found in Tempo magazine.

THEORETICAL BACKGROUND

The Concept of Taboo

Etymologically, the word ‘taboo’ derives from the Tongan word tabu. It, as stated by Allan & Burridge (2006: 4), was firstly used by Captain James Cook who was sent to Tahiti in 1768-71 and 1776-79 to refer to something that was not to be touched, entered, done, or seen by the Polynesians since it was culturally forbidden. Furthermore, the things that were considered as taboo were formerly much related to religion beliefs in a primitive society (Wundt in Allan & Burridge, 2006: 5). However, nowadays, the concept of the word ‘taboo’ widens to cover matters related to race or ethnicity, politics, sexuality, death, disease, etc.

Wardhaugh (2006: 239) defines taboo as the prohibition or avoidance that exists in any society about some behaviors which are considered as something harmful and causing anxiety, embarrassment or shame to the society members. However, relating this definition only to the use of language as verbal behavior, taboo can be explained as the avoidance of stating words which are felt to be inappropriate to be used in normal conversations. Therefore, people in general conversations usually do not want to talk about things related to, for example, defecation or urination because, in the situation, it is considered to be unfit for such conversation. Meanwhile, words relating to such behaviors become taboo words.

In Concise Encyclopedia of Sociolinguistics (Apte, 2001: 283-284), taboo words are explained as words which are avoided and banned to say for they are felt to be inappropriate to be used in normal conversations. As the examples, cursing or swear words like bitch in English or anjing! (literary means dog) in Indonesian can be described as taboo words. Other words related to taboo behaviors or objects can also be considered as taboo words.
X-phemism

X-phemism is the term proposed by Allan & Burridge to refer to the union set of euphemism, orthophemism, and dysphemism. Euphemisms are expressions or words used to state taboo matters in a more polite way. Unlike euphemism, orthophemisms are those which have neutral meanings and can simply and strictly state the taboo matters without being overly impolite and offensive. Meanwhile, dysphemisms are words or expressions which state taboo matters in an impolite or harsh way.

As what has been explained above, euphemism is a kind of expression that is used to say such sensitive or taboo matters in a soft and more socially acceptable way. Furthermore, as Allan & Burridge (2006: 33) explain, euphemistic expressions are typically more colloquial and figurative. Keyes (2010: 4) also adds that in order to be socially accepted, euphemisms usually created by adding nuance and vagueness. For example, the expression *lanjut usia* (means *advanced-aged*) can be categorized as a euphemism since it can soften and vaguely state the meaning of the word *tua* (means *old*).

Meanwhile, unlike euphemism which is usually stated in a figurative or vague meaning, orthophemism is the word or expression having a more strict meaning. Burridge (2012: 81) further explains that orthophemism is a word or expression which is neither sweet-sounding, evasive, overly polite, nor harsh, blunt, and offensive. For example, the word *tua* (means *old*) can be categorized as an orthophemism as can simply state and strictly state the meaning without being sweet-sounding and harsh or offensive.

However, having the opposite sense with euphemisms, dysphemisms can be described as words or expressions which state taboo matters in an offensive or harsh way. But, as Allan & Burridge (2006: 33) explain, dysphemisms also have a similar characteristic with euphemism, that is being colloquial or indirect. For example, the expression *bau tanah* (means *have the smell of dirt*) in Indonesian is usually perceived as an offensive expression to state the meaning of being old because it indirectly indicates that the person is at the age when she or he is old enough to die (to be buried). This connotation meaning, then, makes the expression *bau tanah* serve as a dysphemism.

Euphemism

Even though the use of taboo words are generally forbidden or avoided, the discussion relating to taboo behaviors or objects is unavoidable. In a sex education discussion, for example, it is impossible not to talk about sexuality and bodily functions which are socially considered as taboo matters in the discussion. But, as the utilizing of taboo words will likely cause social punishment or public shame, softer and more polite words or expressions used to substitute taboo words, or in other word: euphemisms, are needed.

Sociolinguistically speaking, euphemism, as stated by Allan and Burridge (2006: 32), is a word or phrase used to substitute a dispreferred expression so that it can save or maintain the ‘face’ of the speaker, the hearer or some third party. The term ‘face’ here is related to the concept of face which firstly proposed by Goffman (1955, 1967) and further developed by Brown & Levinson (1987) to refer to one’s public self-image (Wardhaugh, 2006: 276). By using euphemism, the face of both the speaker and the interlocutor or even some third party can be saved or, at least, maintained.

Meanwhile, in semantics, euphemism is defined as an alternative way of describing something which makes it sound more pleasant than it really is (Murphy & Koskela, 2010: 64). Similar to this definition, Oxford Dictionaries Online accessed on October 6, 2012 generally explain euphemism as a mild or indirect word or expression which is used to substitute another one which is considered to be too harsh or blunt to refer to something unpleasant or embarrassing. In conclusion, euphemism can be regarded as a nicer and more polite word or expression applied to replace the blunt or
offensive one so that it can be socially more acceptable.

Types of Euphemism

As summarized by Kaosa-Ad (2009: 15-21), there are five main types of euphemism which can be described in the diagram as follows:

1. Shortening

This type is divided into five types, namely:

a) **Abbreviation.** A kind of shortening which, according to Meyer (2009: 181), is formed by combining the first letters of two or more words to form a single word. Unlike acronyms, the letters of the abbreviations are pronounced individually and are typed or written by using capital letters (p.182). For example, BAB is an abbreviation used to euphemize the expression *Buang Air Besar* (which is also a euphemism that indirectly means to defecate).

b) **Backformation.** According to Meyer (2009: 182) and Fromkin et al. (2003: 97), backformation can be regarded as words which are formed by deleting affixes or parts assumed as affixes. For example, the word *burgle*, which is an example of a backformation derived from the word *burglar*, can also be used as a euphemism for the word *rob* (Kaosa-Ad, 2009: 15).

c) **Diminutive.** This can be defined as the shortening of a word done by adding a suffix which indicates affection or smallness (Kaosa-Ad, 2009: 16). In English, the suffixes forming diminutive are -let, -kins, -ie, -y, etc. For example, as mentioned by Kaosa-Ad (2009: 16) the word *hienie*, which is a diminutive of the expression *hind end*, can be used as a euphemism to mean *buttock*.

d) **Omission.** This type of shortening is done by deleting some letters of a word, usually by replacing them with dashes (Allan & Burridge, 1991 in Kaosa-Ad, 2009: 16). However, it is also common to replace the words with asterisk. For example, *b*b* is an omission which is usually used to euphemize the Indonesian swear word *babi* (literary means pig).

e) **Clipping.** This can be described as the shortening by omitting some part of the word. For example, Indonesians usually use the word *njing*, which is the clipping form of the word *anjing* (means dog), as a euphemism.

1. Circumlocution

This type of euphemism can be explained as a phonological modification which uses many words to explain an expression by widening its meaning (Allan & Burridge, 2006: 128). For example, an Indonesian expression *masyarakat berpenghasilan rendah* (means low-income people) can be categorized as a circumlocution which serves as a euphemism that is used to actually refer to the expression *masyarakat miskin* (means the poor).

2. Remodeling

This type is divided into three more types, namely:

a) **Phonological distortion.** As its name describes, this type is done by intentionally distorting the original pronunciation of words (Burridge, 2005: 125). For example, in Indonesian, the word *bencong* is formed as a phonological distortion which is used as a euphemism of the word *banci* (means a transex)

b) **Blending.** This type of remodeling is done by combining two or more words to cause a phonological and orthographical change (Williams, 1975
in Kaosa-Ad, 2009: 17). In the process of creating blends, there are deletions of some parts of the words and the parts left are combined to form new words. For example, as stated in Tempo magazine Juny 4-10 edition, the word tamping is categorized as a blend used to euphemize the expression tahanan pendamping (means fellow inmates).

c) **Reduplication.** According to Booij (2007: 35), reduplication is “the attachment of a complete or partial copy of the base as a prefix or a suffix”. For example, the word pundipundi is a reduplication of the word pundi (means small pocket) and can be used as a euphemism for the word duit (means money).

3. Semantic Change

This type is categorized into seven types, namely:

a) **Semantic shift.** This subtype is divided into two: general-for-specific and part-for-whole. General-for-specific euphemism is a euphemism which uses a more general expression to substitute an expression having a more specific meaning. For example, the expression pergi ke belakang (means go to the bathroom) is usually used as a general-for-specific euphemism for the word kencing (means urinate) as it serves a more general meaning used to state the specific meaning. Meanwhile, part-for-whole euphemism is described as a euphemism which uses a part of an expression to indirectly state the whole expression. For example, spend a penny is a part-for-whole euphemism for the expression go to the lavatory, we spend a penny (Kaosa-Ad, 2009: 17).

b) **Metaphorical transfer.** As also stated by Prayogi (2008: 8), this refers to the use of an expression which is used to euphemize something by metaphorically comparing it with something else which has a (or some) similar characteristic(s). For example, the expression kaki tangan (literary means legs and arms) serves as the metaphorical transfer form which is used as a euphemism of the word bawahan (means subordinate or servant) as it does not literally mean means legs and arms but indicates someone or people who serve(s) someone well just like his/her legs and arms.

c) **Widening.** According to William (1975 in Kaosa-Ad, 2009: 19), widening can be described as the act of shifting the meaning of an expression into one having a more general or abstract meaning. For example, the word penggelapan (which literary means the process of darkening something) is usually used as a euphemism to blur the meaning of the expression pengkorupsi uang (which means money corruption).

d) **Litotes.** This figure of speech, according to Oxford Dictionaries Online retrieved on October 27, 2012, is an expression used to state something by using its negative form. Litotes can be used to make euphemistic expressions by replacing an offensive word with its negative opposite. For example, the word bodoh (means stupid) can be euphemized by the expression kurang pandai (means less intelligent) which serves as the litotes of the word bodoh.

e) **Understatement.** As stated in n Oxford Dictionaries Online accessed on October 27, 2012, understatement is “the presentation of something as being smaller or less good or important than it really is”. This type is used to degrade the real meaning of the expression being euphemized. For example, as described by Keegan (1988 in Holder, 2002: 76), Hirohito's expression had turned out not necessarily to Japan's advantage in “the war had turned out
not necessarily to Japan's advantage” can be categorized as an example of understatement of the word defeated which serves as euphemism.

f) **Indirection.** This can be described as the using of another word referring to the same object or thing with the word euphemized to substitute the dispreferred one. For example, the expression *jeruji besi* is usually used as an indirection to euphemize the word *penjara* (means prison).

g) **Abstraction.** As described by Kaosa-Ad (2009: 20), abstraction more specifically refers to the use of pronouns and words such as *it, problem, situation, thing* or *hal/masalah ini* (means *this matter/problem*) in Indonesian to abstractly euphemize words or expressions that may contextually refer to issues such as disaster, economic crisis, etc.

4. Borrowing

There are two types of borrowing, namely:

a) **Internal borrowing.** This type can be done by substituting an expression with sublanguages, such as jargons and technical terms. For example, the word *pesakitan* (means convict) which serves as a term used in court is usually used to euphemistically refer to the word *tahanan* (means prisoner).

b) **External borrowing.** As Williams (1975 in Kaosa-Ad, 2009: 20-21) describes, external-borrowing euphemism can be done by using loan words to substitute the dispreferred local words since loan words usually have less negative connotational meaning with the words that want to be replaced. For example, the words *kolonialisme* (from the English word *colonialism*) is an external borrowing word from English which is usually used to euphemize the Indonesian word *penjajahan*.

**RESEARCH METHOD**

This research was conducted by using the qualitative research method. As stated by Kothari (2004: 3), qualitative method is used in research which concern with qualitative phenomenon such as phenomena relating to quality or kind. Furthermore, as stated by Berg (2001: 3), the kind of method is used in research which focuses on meanings, concepts, definitions, characteristics, metaphors, symbols and descriptions of things. As the aim of this research is to describe about the types of euphemisms used in Tempo magazine, the qualitative method is, therefore, chosen to be the most appropriate method to be applied in this research.

This research used Tempo magazine from January through June 2012 editions as the source of the data. The researcher firstly read the articles, identifies the expressions which are considered and categorized as euphemistic expressions, then categorized and analyzed them based on their type of euphemism using Kaosa-Ad's type of euphemism and drew conclusion from the analysis.

**RESULT AND DISCUSSION**

Based on the analysis, the types of euphemisms which Indonesian euphemistic expressions in Tempo magazine in January through June 2012 editions have can be further discussed as follows:

1. Shortening

   a) Clipping

   In the sentence “Bukankah rencana *demo* memblokade jalan tol itu sudah dikumandangkan dan dengan mudah bisa dimonitor?” (Feb. 6-12 edition, p. 24), the word *demo* is considered as a euphemism in the type...
of clipping. In this, even though the word demo can also be categorized as an external borrowing from English, the present researcher tends to describe it as a kind of back-clipping (or an apocope) since according to Kamus Besar Bahasa Indonesia (KBBI) Daring accessed on December 9, 2012, this word actually serves as a shortening form of the word demonstrasi. As can be seen, demo is created by omitting the part -nstrasi which occurs in the final of the word demonstrasi. In another words, demo serves as a euphemism for the word demonstrasi, which according to How Not To Say What You Mean: A Dictionary of Euphemisms (Holder, 2002: 102) is actually a euphemism too.

2. Circumlocution

There are many euphemistic expressions found in the data to have the form of circumlocution. Some of them are: penyelewengan penggunaan uang negara (Jan 2-8, 2012 ed., p. 24) and berada di titik nadir (Mar 19-25, 2012 ed., p. 33). The expressions are categorized as circumlocutions since they use many words which are intentionally created as the way to express things circumstantially.

In the sentence “Sebaliknya, tetap ada lembaga swadaya antikorupsi yang konsisten berdiri paling depan membongkar penyelewengan penggunaan uang negara”, the expression penyelewengan penggunaan uang negara is used to substitute the word korupsi which can directly state the intended meaning of the expression. Nevertheless, the author (the journalist) prefers to use a more wordy and indirect expression to explain it. In the expression penyelewengan penggunaan uang negara, the word penyelewengan (means deviation) serves as the key word to explain the act of deviating penggunaan uang negara which can be literally translated as the use of state funds. This means that penyelewengan provides a more general meaning than the word korupsi (from the English word corruption). However, by adding the words penggunaan uang negara, the expression can implicitly have the same meaning as the connotational meaning that the word korupsi has. Thus, this expression is considered as a euphemism created as a circumlocution of the word korupsi.

Another expression serving as a circumlocution is berada di titik nadir. In the sentence “Kalau ini sampai terjadi, upaya pemberantasan korupsi kembali terancam berada di titik nadir.”, this expression is used to explain a critical state or situation. In order to describe that, the word nadir, which is borrowed from English, is used as the key word in this expression that can indirectly explain such state or situation. By using this expression, the author tends to avoid using the word that can deliberately describe the situation, such as by using the adjective word genting (means critical). From this, it can be concluded that the expression berada di titik nadir performs as a circumlocution to euphemize the word genting.

3. Remodeling

a) Blending

From the expression tahanan pendamping in the sentence “Sejumlah tamping-akronim dari tahanan pendamping-lebih dulu menyiapkan ruang di lantai dua.” (Jun 4-10, 2012 ed., p. 34), the word tamping is stated as an acronym for the noun phrase tahanan pendamping. But, as can be seen, the word tamping is created by deleting the two final syllables of the word tahanan and two initial syllables of the word pendamping, then combining the rest parts to create a new word. Unlike acronym which is formed by using initial words to create a new word, blending is created by usually combining the initial and the final part of the words. Thus, the word tamping here is categorized as a blend or
blending. The process of forming the word *tamping* can simply be formulated into \((tahanan - hanan) + (pendamping - pendam) = tamping\). Since, the word *tahanan* (prisoners) usually refers to bad or dangerous people, combining with the word *pendamping*, *tamping* is derived to smoothen the connotational meaning of the word *tahanan*. In other words, *tamping* is a euphemism used as a blend to smoothen its constituting words *tahanan* *pendamping*.

4. Semantic Change

a) Semantic change

For general-for-specific euphemism, one of the examples found in the data is *menyalahgunakan wewenang* (Jan 2-8, 2012 ed., p. 54). This expression is completely expressed in the sentence “Itu sebabnya, Walhi Aceh menilai Gubernur Irwandi diduga telah *menyalahgunakan wewenang* dan tidak menjalankan prinsip tata kelola pemerintahan yang baik”. In this, The word *menyalahgunakan* means *abusing* something. Meanwhile *wewenang* can be described as an authority. By reading the previous parts, the readers know that what is meant by *wewenang* here is specified only to the authority of a ruler to legalize things or in Indonesian it can be stated as *menyalahgunakan kuasa pemberian legalisasi*. Nevertheless, in the expression *menyalahgunakan wewenang*, it is not clear to explain which authority is abused. From this reason, this expression, then, is categorized as general-for-specific euphemism.

Meanwhile, the example of part-for-whole euphemisms is expressed in the word *pecandu* (May 7-13, 2012 ed., p. 80) existing in the sentence “Di tempat ini *pecandu* dilayani bak raja sekaligus dijamin keamanannya”. The word *pecandu* (*addicts*) conducts as the part of the whole expression *pecandu narkoba* (*drug addicts*) used in the text which can serve the same meaning as well as the whole expression does. In general, the word *pecandu* actually can also collocates with the word *minuman keras* (*hard drinks*) atau *alkohol* (*alcohol*). But, based on its contextual meaning obtained from the text discussing about illegal drug trades, the word *pecandu*, therefore, is undoubtedly used to refer to *pecandu narkoba*. Due to this reason, the word *pecandu* serves as the part-for-whole euphemism for the expression *pecandu narkoba*.

b) Metaphorical transfer

The present researcher finds that there are many euphemistic expressions analyzed which have this type of euphemism. One of them is expressed in the words *rapor merah* (Jan 16-22, 2012 ed., p. 24-25). In the sentence “Dalam soal penghormatan terhadap hak asasi manusia itu, polisi memiliki *rapor merah*.” the expression *rapor merah* is categorized as a metaphor, since it provides a different meaning from its literal one which refers to a *bad report card*. Examining it from the text, this expression is applied to describe a track of poor performances. But, instead of directly stating *catatan kinerja buruk* (*a bad performance record*), the expression *rapor merah* is used to euphemize it. Therefore, this expression is regarded as an example of euphemisms created in the form of a metaphor.

c) Widening

In the sentence “Sarijaya permana Sekuritas, misalnya, pernah *menyalahgunakan* Rp. 240 miliar dana nasbah.” (Feb 6-12, 2012 ed., p. 96), the example of widening can be described in the expression *menyalahgunakan*. Literally, the meaning of this expression is to misuse
something. From this, the use of the expression *menyalahgunakan* to replace the word *(meng)korupsi* which refers to the act of misusing money for one's own interest, of course, gives a more general sense than the one obtained from the expression substituted. Therefore, *menyalahgunakan* can be stated as a euphemism created by replacing an expression with the one having a wider meaning.

d) Litotes

There are many examples of litotes used as euphemisms which are found in the data. One of them is stated in the expression *tak lagi muda* (means *not young anymore*) which occurs in the sentence “*Riwu tak lagi muda.*” (Apr 22-29, 2012 ed., p. 96). In the expression *tak lagi muda*, the expression *tak lagi* (no more) give the opposite meaning of the word *muda*. Thus, it serves as a litotes. Then, as it can refine the word *tua* which serves as its corresponding orthophemism (means *old*) or even the expression *bau tanah* which is categorized as its correlating dysphemism (this more or less has the similar meaning with the English idiom *to have one foot in the grave*), the expression *tak lagi muda* serves as a euphemism.

e) Understatement

This sub-type of semantic change can be sufficiently described in the expressions *bermain*. In the sentence “*Perusahaan Nazaruddin juga diketahui bermain di Institut Pertanian Bogor dan Universitas Indonesia.*”, the word *bermain* here literally means *play*. Referring to this, it can be analyzed that by using this word to substitute the word *terlibat* (get involved), the author wants to deflate the meaning. In other words, it softens the word *terlibat* by understating its meaning. Thus, the word *bermain* is defined as a euphemistic expression creating by substituting an expression with the one having a more plain meaning.

f) Indirection

The example of this type can be described in the expressions *geleng kepala*. In the sentence “Banyak pengunjung hanya geleng kepala.” (Jan 2-8, 2012 ed., p. 28), the expression *geleng kepala* literally means *shake head*. In many cultures including Indonesian, the act of shaking head is interpreted as a sign indicating a disagreement, refusal, and incredulity. From that conventional agreement, this expression is used to replace the word *menolak* (means refuse) which can directly express the message. Therefore, the expression *geleng kepala* is categorized as an indirection used as a euphemism.

g) Abstraction

The example of this kind of euphemism is the using of the expressions *soal itu*. By using the expression *soal itu* (literally means *that matter*) in the sentence “*Kepala Biro Pemeliharaan Sekretariat Jenderal Dewan Perwakilan Rakyat Sumirat membenarkan soal itu.*” (Jan 23-29, 2012 ed., p. 36), the author avoids to directly and clearly state what matter really is. In this case, this expression is used to refer to the interference done by some politicians in monopolizing a development project of a room locating in House of Representatatives building. In other words, it is about the interference of monopolizing a project or can be stated in Indonesian as *keterlibatan pemonopolisasikan proyek*. But, by only making a reference to explain the matter, the
expression soal itu is considered as an abstraction serving as a euphemism.

5. Borrowing

a) Internal Borrowing

This type of euphemism can be explained in the word jasa. In the sentence “Disinilah kesempatan para cukong memberi "jasa" yang akan ditagih ketika sang calon terpilih” (Jan 30 - Feb 5, 2012 ed., p. 22), the word jasa (service) here is described as an economic term which can be used to define an intangible commodity given for people as they pay for it. From this definition, the author uses this word to describe the illicit actions given on behalf of certain people by expecting to get reciprocity. Then, since the author prefers to apply the word jasa to convey this message instead of, for example, bantuan curang (illicit help), it is defined as a term functioning as a euphemism.

b) External Borrowing

The example for this type of euphemism is stated in the word khilaf. The word khilaf in the sentence “Mahkamah tampaknya khilaf.” (Feb 20-26, 2012 ed., p. 25) is an Indonesian loan word which is borrowed from Arabic. In Indonesian, the word is interpreted as doing a mistake or error unintentionally. From this definition, the word khilaf actually refers to the Indonesian word salah (in this sense it means mistaken). But, since the word salah is assumed to have a more negative meaning then the meaning of the word khilaf implies, the word khilaf is used to lessen the negative meaning. Thus, this loan word is considered as a euphemism.

CONCLUSION

Tempo magazine as a magazine which is well-known to be one of media exquisitely focusing on the investigations and discussions relating to political and economic issues in Indonesia, contain many articles which are related to taboo matters in political and economic areas. This makes Tempo magazine uses many euphemisms in its articles. From the types of euphemism proposed by Kaosa-Ad (2009), the types of euphemisms which Indonesian euphemistic expressions in Tempo magazine in January through June 2012 editions have are: shortening (clipping); circumlocution; remodeling (blending); semantic change (semantic shift: general-for-specific and part-for-whole), metaphorical transfer, widening, litotes, understatement, indirection, abstraction); and borrowing (internal and external borrowing). This indicates that in delivering their news which also include some taboo matters, Tempo magazine also tries to make their articles socially acceptable by using many types of euphemisms.

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