

Lexical Expression of Eroticism between Male and Female Authors in Indonesian Prose 2000-2015: Analysis of Stylistic

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Abstract: The purpose of this study is to find out the differences in using the erotic expression in Indonesian prose written between 2000-2015 by male and female authors. The theory used in this study is the theory of linguistic stylistics from Geoffrey Leech and Michael H. Short. The method used in this research is a qualitative descriptive study. The sample was taken using purposive sampling. The technique of data analysis used flow models. The result of this research indicates that male and female authors use different words choices (diction) of eroticism. The words are classified into two categories. Those categories are words which refer to organ and erotic activity. It was also found that male and female authors have similar variations in expressing genital organs. However, female authors are more varied in expressing erotic activity than male authors.

Key words: *Expression, Lexical, Eroticism*

I. INTRODUCTION

Literary work is one of the cultural products in certain societies and periods (Maknun et al., 2019, Hasyim, 2020). The author lives and interacts with the social environment so he is called a social and cultured creature. As the social and cultural creatures, the authors cannot live without others in the society as their human basic characters, the need for interaction (Ariesta, 2019, Kaharuddin, Hasyim, 2020). It cannot be denied the social background of the authors having an effect in their creative writing. The condition in the society whether their domestic life, politic, tradition can be reflected in their works. Author observation to their surrounding then was put on the literary works in the form of language application (Notifasari, et al, 2020).

One form of the implications of the influence of time (period) in literary works can be seen in the era of the 2000s when a new phenomenon emerged. Many literary works with the theme of eroticism were written by female authors, and no longer dominated by male authors. Some names are famous later such as Ayu Utami, Djenar Maesa Ayu, Oka Rusmini, Herlina Tien, and others. Their work contains taboo discourse transformed into reading and has a place on the side of the reader. Their works have been criticized by many critics. At the end their works deserve to be appreciated as a contemporary literature which their characters as brave, controversial, and experimental (Ayu, 2007, Arafah, Hasyim, 2019). The work is considered phenomenal because it violates the habits of women who always adhere to the norms and

principles of taboo. In addition, there are many male authors who use sexuality as part of his work, for example Maman Suherman, Muhidin M. Dahlan, Eka Kurniawan, Seno Gumira A, Moammar Emka, and others.

Departing from this phenomenon, the problem statement is proposed as follows: how are the different forms of word choice (diction) of eroticism used by male and female authors to express the idea of eroticism in Indonesian prose from 2000 to 2015? Based on the problem statement, the objective of this study then was to find out the differences in the choice of words (diction) of eroticism written by male and female authors in Indonesian prose from 2000 to 2015.

This study was expected to contribute to the development of Indonesian linguistic theory in the field of stylistics, especially Geoffrey N. Leech's and Michael H., *Short's linguistic stylistic theory*. Therefore, this research is expected to be as references in the learning process, especially in stylistic science to be used as an axes for the analysis of literary works by lecturers, students, and learners in the field of Indonesian linguistics.

II. LITERATURE REVIEW

Darwis (2010) said that stylistics can be divided into two subfields, namely linguistic stylistic and literary stylistic. According to him, linguistic stylistics emphasizes the importance of extending linguistic facts not to assess the aesthetic aspects they contain but to find personal or social characteristics of poets, at least showing a contrast between the language of poetry and everyday language. Then, literary stylistics emphasizes the importance of expressing the aesthetic value of literary works based on the facts of language that are deliberately made different from the generally accepted language in society (Maknun, et al., 2019; Kuswarini et al. 2020). This study attempts to apply a linguistic stylistic analysis of the different forms of lexical eroticism in Indonesian prose works written by male and female authors from 2000 to 2015.

Leech and Short (1993) revealed that stylistics is a style study (in terms of linguistics). Leech and Short (1993) set limits on the style and formed the basis of their thinking on stylistics. Style according to them; (1) style is how language is used, i.e. it is classified in parole, not langue; (2) style consists of several choices made from the treatment of language; (3) style

is limited by the area of language use, i.e. choices made by certain authors, genres, or texts); (4) stylistics (study of style) specifically related to literary language; (5) relates to the illumination of the relationship between style and literary or aesthetic functions; (6) the clear style, suggests the possibility of paraphrasing, while the blurred style suggests that a text cannot be paraphrased satisfactorily, and the interpretation of the text is so dependent on the imagination and creativity of the reader; (7) choice of linguistic aspects related to various alternative ways to present the same conversation content.

Leech and Short divides stylistic categories into five classifications. They are lexical, grammatical, figurative language, cohesion, and context. Leech and Short (1993) view that lexical category analysis is used to find out how word choices involve different types of meaning. The lexical category includes lexical items from a text in the general sense. This analysis also investigates the types of groups of words used in the text. There are many different lexical categories, but the most common notions are nouns, pronouns, verbs, adjectives, adverbs, prepositions, exclamations, and conjunctions which are the main points of view in the lexical category.

III. RESEARCH METHOD

This research applied qualitative approach. The subject of this research study was a phenomenon that appeared in Indonesian prose, which was a form of lexical expression of eroticism written by male and female authors from 2000 to 2015. This study used descriptive analysis methods. Descriptive analysis method was done by describing the data findings to be analyzed in depth. According to Arikunto (2010), the descriptive analysis method is to collect as much data as

possible about the factors that are supporting the research, then analyzed to look for its role in the research results. Sampling in this study was conducted by purposive sampling technique. The samples in this study can be seen in the following table.

Table 1. Sample of Primary Data

No	Authors	Code	Title
1.	Ayu Utami	AU	<i>Recognition of a Single Parasite</i>
2.	Djenar Maesa Ayu	DMA	Nayla
3.	Oka Rukmini	OR	<i>Earth dance</i>
4.	Eka Kurniawan	EK	<i>Like Revengefulness Must Be Paid</i>
5.	Maman Suherman	MS	<i>Completely</i>
6.	Muhidin M. Dahlan	MD	RE <i>God, Let Me Be a Prostitute</i>

Data collection procedures used library review procedures, refer to the method, note taking techniques, and reflective-introspective. Data analysis techniques used flow models (flow models) with three components after data collection, namely: (1) data reduction, (2) data presentation, and (3) drawing conclusions or verification (Hasyim, 2014).

IV. DISCUSSION

The choice of words (diction) of eroticism displayed by male and female authors in Indonesian prose from 2000 to 2015 is categorized in two forms, erotic organ diction and diction of erotic activity.

4.1 Erotic Organ Diction

The choice of words (diction) of the erotic organs by male and female authors used in Indonesian prose can be seen in the following table.

Table 2.

No	Male Author	Female Author	Meaning	Source of Data
1.	Kontol kuntul penis falus	kontol kenti penis zakar	n, male genital organs	EK, 2014:35, 123; MS,2014:131; MD,2003:219,220,221. DMA, 2005:91;AU, 2013:223; DMA, 2005:113;80; AU, 2013:135;81;74
2.	vagina guagarba memek selangkangan	vagina liang selangkangan	n, Female genital organs	MS,2014:108,131; EK,2014:9,10; MD, 2003:133,136, 137,218; MD,2003:232,226; EK,2014:29. AU, 2013:164;223; DMA, 2005:79;108;113; DMA, 2005:90;91
3.	puting	puting	n, part of milk or breasts at the front end of a small round (usually black or brown; nipple (Indonesia Dictionary, 2003:913)	MS,2014:89 AU, 2013:78;222;223;DMA, 2005:90;91.
4.	payudara dada	payudara susu	n, (Breast https://kbbi.web.id .)	MD,2003:167;MS,2014:93,131,94; MD,2003:126;EK,2014:171, 160,100,57; MS,2014:131,132. AU, 2013:164;91 DMA, 2005:90;91
5.	klitoris	klentit	n, flesh or lumps of small tissue found on the upper end of the female genitals;Clitoris (https://kbbi.web.id).	MS,2014:107 AU, 2013:223

Table 2 indicates both male and female authors used the similar words related to the organ in expressing eroticism. Number 1 on the table indicates four words used in the text in

referring male genital organ by both male and female authors. Male authors choose words: *kontol*, *kuntul*, *penis*, and *falus*, while female author took words: *kontol*, *kenti*, *penis*, dan

zakar. There are two different lexical, *kuntul* dan *falus* by male authors and *kunti* dan *zakar* by female authors. Analysis of the components of meaning to the words *kontrol*, *kuntul*, *penis*, *kenti*, *kontil*, *zakar*, and *falus* can be observed as follows.

falus [+noun, +Organs /genitals, +Men, + Culture, + polite]

kuntul [+noun, +Organs /genitals, +Men, + Metaphors/figures of speech, + polite]

kontrol [+noun, +Organs /genitals, +Men, + Slang/slang, - polite]

penis [+noun, +Organs /genitals, +Men, + Biology/Medicine, + polite]

kenti [+noun, +Organs /genitals, +Men +Slang/slang, - polite]

kontil [+noun, +Organs /genitals, +Men, +Slang/slang, - polite]

zakar [+noun, +Organs /genitals, +Men, +Arkhais (Ar), - polite]

The seventh component *falus*, *kuntul*, *kontrol*, *kenti*, *kontil*, *penis*, and *zakar* comes from the noun category or noun, from the body's organs or genitals that are owned by men. The use of these seven words can be seen in the following quotation.

Example 1.

a. “..What do you know about *kontrol*?”... (EK, 2014:35)

c. “..What did you learn from The bird *Kuntul*?”...” (EK,2014:123)

d. “...In the room dimly lit *kontrol*, breasts, and *memek* strewn up and down following the music. ...” (MS, 2014:213)

Example 2

a. “... *Penis*, vagina, breast, hairy chest, or not, scattered everywhere became my free spectacle. ...” (MS, 2014:131)

b. “..If the *penis* uses a condom, for the sake of cleanliness and vaginal health you should use a finger condom. ...” (MS, 2014:108).

c. “...Guests usually use their *penis* condoms to avoid disease. ...” (MS, 2014:58)

Example 3

a. “..He can only supply his half-open mouth for the needs of the *phallic* world.. ...” (MD, 2003:219)

b. “...*Phallus*. *Phallic* world. The world of men. He destroyed me. He tainted my life....” (MD, 2003:219)

c. “...So unfair the rules that were born from the *phallic* channel. ...” MD, (2003:221).

Example 4

a. “...Si Olin also told me the story about the *kenti* sucking. ...” (DMA, 2005:91).

b. “...And I named her clitoris because it's like a small *kontrol*. (AU, 2013:223)

c. “...He dreamed he could ride him until his *kontil* erect....” (AU, 2013:140)

Example 5

a. “... Men who have large *penis* horses...” (DMA, 2005:80).

b. “...I can not recognize it as a *penis*. ...” (AU, 2013:135).

c. “...I also know that *penises* tend to be curved. ...”(AU, 2013:81).

Example 6

a. “..The man pierced the *zakar*, in the view of all the animals in the park, until the glands of the liquid gushed in the burrow, which smelled of lust.. ...” (AU, 2013:223).

b. “...His feet are attached by chains attached to roots that are jagged like balls. ...” (AU, 2013:222).

c. “...He unzipped the man's trousers containing the veined *testicles/zakar*....” (AU, 2013:144).

Words: *kontrol*, *kuntul*, and *kenti*, are used just in daily interaction mostly by the young people (slang) that in the perspective of sociocultural tradition is considered taboo or impolite in public. Number 2 on the table indicated that male authors had more words indicating female genital organ than female authors. Male authors used *memek* and *guagarba*, while female used *liang*.

The data at number 3 indicated that female authors described *puting* (nipple) similar to male authors do. Both applied the same reference, similar case to organ *buah dada* (breast) as indicated by data number 4. Both authors presented two words associated to breast, *payudara*. The differences laid on the words *dada* by male and *susu* by female. *Dada* refers to the area on the chest where the breast are positioned on the body. Female authors used more specific noun, *susu*, to be more erotic.

dada [+noun, + Organs, + Human, + Front, (upper abdomen under neck)]

payudara [+noun, + Organs, - Men, + Front, (upper abdomen under neck) + Stand out,+ Biology / Medicine, +polite]

susu [+noun, + Chest organ, -Men,+ Front, (upper abdomen under neck), + Stand out, +Popular, - polite]

Lexical categorized nouns, the chest is an organ of the human body at the front (upper abdomen under the neck). That is, the reference is still broad (general) not specific to certain parts. Lexical breast is a prominent female organ in the chest and is used in the fields of biology, health, and medicine. The word

breast can be used openly and is considered a form of euphemism rather than the words *susu* and *tetek*. So, the word *susu* is used rather roughly in speech. This lexical usage can be observed through the following quotation .

Example 7

- a. "...Your *susu* header is soft. ..." (AU, 2013:78).
- b. "... I do not suck breast *susu*. ..." (DMA, 2005:91).
- c. "... I do not suck breast *susu*. ..." (DMA, 2005:43)
- d.

Example 8.

- a. "... He began to kiss the part of my chest. Bite it until a red bruise. ..." (MD, 2003:126).
- b. "... He could see his fingers on his stomach, turn next time, let the back of his fingers, fingernails, touch the surface of the chest. ..." EK, 2014:100).
- c. "... Mr. Toto will wrap his arms around Iteung's shoulder, then his fingers touch the girl's chest, with a naughty touch. ..." (EK, 2014:160).

Referring to the lexical at number 5, male authors used word *klitoris* instead of *klentit* which is used by female authors. The word *klitoris* is an euphemism from the lexical *klentit* or *itil*.

The male authors tend to use euphemism to taboo to be written for public.

From the explanation of the eroticism organ diction it can be seen that male and female authors have almost the same number of sexuality organ disclosures, however, there was word, *vagina*, which was used in more variative way by male author. Male authors are freer in expressing female genital diction, so they have more variations in diction than female authors. Meanwhile, female authors describe male genital organ in the same number of words as male authors. Although, the word *kontrol* by the female author was changed to diction, *kenti*, however, the meaning of the word still has the same reference of male genital organ. Another word used by female authors in describing male genital organ was *zakar*. It is not common in conversation because it is considered impolite, while male authors used word *falus* which is related to the medical term.

4.2 Diction of Erotic Activity

The data of diction of erotic activity indicated some differences used by male and female authors. The following table showed the description on some variety of diction used that indicated erotic activities.

Table 3.

No	Male Authors	Female Authors	Meaning	Source of Data
1.	sanggama seks	sanggama seks masturbasi	v. <i>have sex; have intercourse</i> (https://kbbi.web.id). n, <i>the process of sexual satisfaction without having sex</i> (https://kbbi.web.id).	MD,2003:158,216; MD,2003:146,169,173; MS,2014:53,30,130. DMA,2005:86,88,120,121 AU, 2013:53,211; DMA, 2005:5; AU, 2013:238
2.	birahi syahwat	birahi nafsu	n, <i>feelings of love between two people who are different sexes ;</i> n, <i>strong heart's desire (inclination; encouragement);</i> (https://kbbi.web.id). n, <i>lust or desire for intercourse; infatuation'</i> (https://kbbi.web.id .)	MD,2003:127; MS,2014:31. AU, 2013:9;139;174 AU, 2013:48
3.	orgasme	orgasme klimaks ejakulasi	n, <i>the peak of sexual pleasure, especially experienced at the end of copulation</i> (https://kbbi.web.id). n, <i>sending the semen out of the testicles</i> (https://kbbi.web.id .)	EK,2014:13; MD,2003:200. AU, 2013:239;262; DMA, 2005:78;117 AU, 2013:65; DMA, 2005:78
4.	pelacur lonte perek jalang	pelacur jalang	n <i>prostitute women; prostitutes; bitch;</i> (1) poor man; woe; bad luck; (2) poor behavior (https://kbbi.web.id .)	EK,2014:30;MS,2014:20,24,72; MD,2003:204,222,223;EK,2014:119,120,151 MD,2003:120; EK,2014:235;MS,2014:60,62; MD,2003:168,207 OR, 2005:27; OR, 2005:80
5.	ngaceng	ereksi	Jw v, <i>laugh loudly; tight or hard (Indonesia Slang Book)</i> n, <i>tension because of being filled with blood when arises (in the penis; clitoris)</i> (https://kbbi.web.id .)	EK,2014:60,61,89 DMA, 2005:78

Number 1 to 4 at table 3 indicated that both male and female authors had some ways in describing erotic activities. Number 1 indicated that both male and female authors had similar word in describing sexual intercourse, *sanggama* and *seks*. However, female authors added another word, *masturbasi (onani)*, to single sexual activity. At number 3, female authors used words *orgasme* and *klimaks* indicating the sexual pleasure. Furthermore, the eroticism displayed by the female author in the word orgasm is explained up to the word *ejakulasi* emitting semen out of the testicles as a form of events that occur in orgasm. This indicates that female authors described the event of orgasm to a more detailed and comprehensive.

In contrast, male authors in table 2 number 4, have more choice of words in mentioning the female prostitute. Male authors had four words representing prostitute, they are *pelacur*, *lonte*, *perek*, and *jalang*. Female authors used words *pelacur* and *jalang* for the same reference. Male and female authors use the terms prostitutes and *jalang* interchangeably to refer to women who are prostitutes or prostitutes (<http://kbbi.web.id>). However, these two words actually have somewhat different components of meaning.

jalang [+adjective, -men, + Self name, +Metaphor, +polite]

prostitutes [+Nomina (N), -men, + Self name, +polite]

Lexical *jalang* adjective type of word is a metaphorical form of the word prostitute. That is, the word *jalang* is more refined in open space than the word prostitute. The following example gives a description of the use of the word prostitute and *jalang* by male authors.

Example 9

- “...Still not standing despite the twelve naked prostitutes in front of him, and all things have been tried. ...” (EK, 2014:30).
- “... How he was ridiculed and insulted by society was indefinite because he was a prostitute. ...” (MS, 2014:24)
- “... But what's the difference between a prostitute and a woman with a wife?...” (MD, 2003:204).

Example 10

- “... Didi knew through his mouth that I, their youngest son, was no longer a salafi Islamic activist, but had changed my status to become a *jalang* who had moved from one male embrace to another, from one inn to another. ...” (MD, 2003:206).
- “...I imagined, my father's pasi face would be even worse to remember his youngest child had become a *jalang*. ...” (MD, 2003:207).
- “... Women who have sex outside this institution are cruelly positioned as women who are very despicable, tuna, prostitute, *jalang*, and do not deserve to be proud. ...” (MD, 2003:204).

However, male authors vary the lexical *jalang* and the prostitute through the use of the word *lonte* and *perek*. Look at the following components of the meaning of the word *lonte* and *perek*.

lonte [+Noun, -men, + Self name, +Popular/Slang, -polite]

perek [+Noun, -men, + Self name, +Popolar/Slang, + Abbreviation, -polite]

The results of the analysis of the meaning components show that the word *lonte* is a lexical slang with a rough taste value. While lexical *perek* is an abbreviated form of experimental woman. The formation of this acronym with the intention of smoothing the meaning of prostitutes or prostitutes, but in its development became the word slang meaning prostitute women (<https://www.serbatahu.com>). The original intention was to form a recording acronym to give the term more polite to women. However, in its development as a slang word, the word *perek* has a poor tone, is more coarse than the word *lonte*, prostitute, and *jalang*. So, lexical *lonte* and *perek* have a rough meaning that is often used in expressing prostitution activities in everyday relationships.

The following excerpt clarifies the use of the word *perek* and *lonte* from male authors as variations made to apply style as a choice of possibilities.

Example 11

- “... I want to know the lives of *lonte*. You want to invite me. ...” (MD, 2003:120).
- “...*Lonte*, he murmured. In front of Iteung kneeling on the floor while crying staring at him. ...” (EK, 2014:157).
- “... If you continue to be a *lonte*, you will become a *lonte* to death. ...” (MS, 2014:40).

Example 12

- “... But, a *perek* sitting next to me whispered something that gave me goosebumps ...” (MS, 2014:62).
- “... *The Perek* who laughed at me. ...” (EK, 2014:235).
- “... *Perek*, he muttered as he turned to leave Iteung. ...” (EK, 2014:157).

This variation is used by male authors to produce emphasis according to the meaning contained in each of these words. If the form is replaced with another form, the resulting meaning becomes different. Therefore, male authors are more vulgar in expressing the preoccupations of commercial sex workers than female authors. This showed that male authors are freer to tag prostitute than female authors. Labeling by male authors showed that male authors were more open in speaking. Euphemism for prostitute are usually indicated by the words *wanita panggilan* or *penjaja seks*, (Sutarman, 2013:57-89). Data at number 2 indicated that male authors used word *syahwat* or the temptation to have sexual intercourse., while female authors used word *nafsu*. From data

number 2, male authors express erotic activity directly, while female authors use a choice of subtle words in expressing the same event.

Then, male authors in table 3 number 5 used word *ngaceng*, while female authors used *erection* to refer to a state of tension because of being filled with blood when lust arises, occurring on the penis. Lexical *ngaceng* 'laughing loudly' in Javanese (<https://kitabgaul.com>), while the word *erection* 'tense state due to being filled with blood when lust arises (on the penis; clitoris)' (<https://kbbi.web.id>) is a form of euphemism from the word *ngaceng* or the expression of standing pubic. Lexical *ngaceng* can be varied with the word *erection* but male authors do not do it as a form of word refinement. Pay attention to the analysis of the meaning components in the words *erection* and *ngaceng*.

ereksi [+Noun, + Tension, +Kelamin, + Biology / Medicine, +polite]

ngaceng [+Verba, + Laugh, +Javanese, +Methafor, +polite]

So, lexical *erections* and *ngaceng* come from different word classes. *Erection* lexical comes from the noun word class, while *ngaceng* is from the verb class. This gives an illustration that the word *ngaceng* used by the author wants to describe the activities of eroticism that occur. Male authors do not expect the form of a tense state as contained in lexical *erections*, but only want to give birth to metaphors depicting hard activity. So, the 'hard' metaphor of sex is compared by the author. This lexical usage can be seen in the following quotation.

Example 13

- a. "...I say again, I can't *ngaceng* ..." (EK, 2014:89).
 b. "... I will only return if the bird has an *ngaceng* ..." (EK, 2014:61)
 c. "... Of course he wanted to say something unspoken, my mouth could not *ngaceng*. ..." (EK, 2014:60).

Example 14

"...a woman does not control her own body, lest she has never experienced an *klimaks*. ..." (AU, 2013:65).

Example 15

"... When aroused, they erect. When they reach the peak of pleasure, they ejaculate. ..." (DMA, 2005:78)

Female authors prefer medical absorption words that are considered as substitutes for words that refer to the same situation. The word *ngaceng* from Javanese 'laugh loudly or loudly' which then has the same meaning as *erection*.

V. CONCLUSION

The choice of the word eroticism that is used by male and female authors in the idea of eroticism is divided into two, namely the choice of the word organ eroticism and the choice of the word eroticism activities. Variations in the choice of the

word organ eroticism related to organs of human sexuality, both female genital organs and male genital organs, such as the vagina and penis. It can be described as well by the genital physiology organs, such as clitoris '*klitoris*', as well as another part of the body to impress the erotic nuances, such as breast '*payudara* or *susu*'. In term of erotic activities like profession, most diction used are such as bitches '*pelacur, jalang, and perek*'. Diction for sexual activities indicated eroticism used words such as copulation '*sanggama*', erection '*ereksi*', and masturbating '*masturbasi*', and sexual desire such as lust '*birahi, nafsu, and syahwat*'. There are a number of socio-cultural taboos expressed openly used both the erotic organ diction and the erotic activity diction. Variations of erotic organ diction which was considered taboo such as penis '*kontol, kuntul, kenti*', and pussy '*memek*'. While diction for the taboo erotic activities were indicated by words such as bitches '*perek, pelacur, jalang, and erection 'ngaceng*'.

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