ISSN Cetak: 2615-7349 ISSN Online: 2686-6110

https://jurnal.ugm.ac.id/v3/db

Euphemistic Expression in Indonesian Obituaries

Haidar Jaganegara*, I Dewa Putu Wijana

Linguistics Postgraduate Program Faculty of Cultural Sciences Universitas Gadjah Mada

haidarjaganegara@mail.ugm.ac.id

ABSTRACT

Euphemisms are common in obituaries because a written announcement of someone's death has a touchy topic. In the case of obituaries, people mostly use feelings to avoid using hurtful words to give good effect to society in conveying or announcing someone's death in an effort to minimize any negative societal impact. Thus, the study aims to analyze the euphemism expression in written data obtained from the Indonesian obituaries and take into account the types and functions. The research data in this study consists of the euphemism expression; words, phrases, and clauses in Tempo (January-July 2021), Detik.com, and Kompas (July-December 2021) online obituaries. The qualitative method was used and descriptive tables including frequencies and percentages were shown. As a result, in Indonesian obituaries, the following euphemism expressions were found in the types: (1) metaphor (14.34%), (2) one-for-one substitution (34.73%), (3) abbreviation (1.80%), (4) acronym (1.20%), (5) using pronoun (7.78%), (6) general for specific (1.20%), (7) circumlocution (6.58%), (8) hyperbole (8.98%), (9) understatement (3.60%), and (10) borrowing (19.76%). The highest frequency of the euphemism types is one-for-one substitution. It is found in 58 instances out of 167 of the total data, or 34.73%. Thus, it is concluded that Indonesian obituaries often replace the term related to the death, which has a hurtful connotation with the softer expression that has relationships in its meaning component. In addition, euphemisms also served a number of functions in Indonesian obituaries, including (1) the protective (12.57%), (2) the underhand (36.52%), (3) the uplift (5.98%), (4) the provocative (33.55%), (5) the cohesive (9.58%), and (6) the ludic (1.80%). The euphemism function of the underhand is dominated in the findings with 61 instances or 36.52%, so it conveys that Indonesian obituaries often blur the sensitiveness by not using the direct term.

Keywords: Euphemism, Indonesian obituary, death, Sociolinguistics

INTRODUCTION

Death expressions, somehow, are taboo, sensitive, and sacred—and some death expressions from other cultures may ring a bell with us. There seems to be an expression for death in every culture, from old-fashioned one like "kembali bersama-Nya (To God's place)" to the mainstream like "beristirahat dengan tenang (Rest in Peace)". It covers almost every element of life, connecting us to universal truths that transcend one person or a single moment in time. Death expressions are typical words that provide the state a truism. It can sound spiritual and wise, but its cultural context determines its meaning. These death expressions must be interpreted in the light of our own personal or community experiences.

Death is one of the topics that people tend to avoid talking openly since it may bring revulsion or anguish to the hearers, especially those who have lost a loved one (Mofarrej & Al-Haq, 2015, p. 110). The idea of death and dying must be discussed in some settings, despite people are reluctance to bring it up. When it comes to death announcements like obituaries — a special text contents exclusively on the qualities of human being and how that person's life, at its end, can best be represented. It is required to use good or acceptable words. Acceptable, in this case, means words which are not sensitive or offensive to write or convey (Moses & Marelli, 2004, p. 123). As it is said, death talk creeps into our lives on every single day basis (García Marrugo, 2017, p. 2). Human's failure

to come to terms with death has been pervasive in different times and societies (E. C. Fernández, 2006, p. 102).

In sociolinguistics, every individual has their particular manner of picking the language variation which can affirm their identity. Most of this language variation is highly systematic – speakers of a language make choices in pronunciation of dialect, morphology, word choice, spelling in a different language, and grammar depending on several non-linguistic factors. These factors include the speaker's purpose in communication, the connection between speaker and hearer, the production circumstances, various demographic affiliations, social class, behavior, and the influence of a culture that the speaker use (Holmes, 2013; Holmes & Wilson, 2017; Jendra, 2010; Reppen et al., 2002; Wardhaugh & Fuller, 2015). For instance, people may prefer to use softer language or pleasant words (euphemism) that have a solid impact in expressing condolences to someone.

However, there are many different ways to express death, particularly in Indonesia – a country with one of the biggest language repertoires, cultural identities and multiple religions. To discuss an obituary, it is more fascinating to explore and analyze the use of euphemism in death expression from a sociolinguistics standpoint rather than purely linguistic facts. As Rais (2017, p. 50) stated, the expression is not merely linguistic data that stands as a series of sounds, but it is part of the totality of the inner and outer community of the speaker based on the cultural context they are owned along with all the values of the speakers' life. Thus, the expression reveals the worldview of its speakers (their identity, religion, and tradition). It is also in line with Humbolt, who said that "each" language contains a characteristic worldview of its speakers" (Wierzbicka, 1992, p. 3).

Expectedly, euphemism has received massive notices in the research literature. Many researchers have studied euphemism on different objects for the past couple of years, such as the analysis of euphemistic expressions in the movie script (Sari, 2008; Siska, 2010), chronicles (Hong, 2013), the newspaper (Crespo-Fernández, 2014; Tuerah, 2021; Winita & Ermanto, 2019), student questionnaire (Al-Khasawneh, 2018), tragedies (Jubran & Sa'eed, 2019), political speech (Kafi & Degaf, 2021; Syukri & Ardhan, 2018) and social media (Rahmawati, 2021).

Particularly, euphemism in obituaries has attracted the attention of some scholars. Fernandez (2006) provided a qualitative study to discuss the euphemistic language on obituary pages from the midnineteenth century, a time when the sentimental of death provided fertile soil for the flowering of euphemism, and Ong'onda (2018), studied euphemistic devices for speaking in order to tune down the sensitiveness about fear-based taboo and conceptual mappings of death in Kenyan obituaries. Both authors conclude that there is a tendency to present sentimental obituaries, most of which view death as a desirable event under the influence of religious beliefs and tradition.

In building this research, the present study further aims to examine the words, phrases, or clauses which contain the euphemistic expression in Indonesian obituaries and identify their function. It addresses the following research questions:

Q1: What types of euphemism are found in Indonesian obituaries?

Q2: What euphemism functions do Indonesian obituaries employ?

As such, the article offers several contributions to the literature on further research. First, it extends previous studies on euphemism in obituaries (Al-Kharabsheh, 2011; E. C. Fernández, 2006; Moses & Marelli, 2004; Ong'onda, 2018), by (i) examining its strategies and functions and (ii) investigating how euphemism can define socio-cultural entities and religion (Saroglou & Cohen, 2011; Saroglou & Muñoz-García, 2008) in helping to come to terms of "death". Second, it discusses this particular topic which has received little qualitative attention in informing insight into the practice of Indonesian death euphemism.

Euphemism Types

Euphemism theory covers a wide range of topics. Some academics base their conclusions on the study into euphemisms. Drawing from the literature on euphemisms, this study chooses several distinct strategies based on prior studies. (Allan & Burridge, 1991; Warren, 1992). These strategies include formal innovation: word formation, phonemic modification, loan words, and semantic innovation strategies. Word formation includes *derivation blends*, *acronyms*, *clipping*, and *compounding* (Rabab'ah & Al-Qarni, 2012; Warren, 1992). Derivation is used when a loan word is

modified through adding a native suffix or prefix to its base, such as "Celibacy" from "Celibatus" (life without love/sex). Blending is the process of forming a new word which is a combination of two or more parts of the word, such as —smog (smoke + fog). Acronyms constructs from the first or the second initial letters that can be spoken or read like the other common word, such as *snafu* stands for *situation normal*, *all fucked up*. Clipping refers to words formed by dropping one or more syllables from a longer word or phrase with no change in meaning, such as *bra* for *brassiere* and *jeeze* for *Jesus*. Compounding refers to the process of joining two or more words together to form a new word as redneck (red + neck).

Modifying the form of an offensive word is an example of a phonemic modification. These strategies include *back slang, abbreviation, omission,* and *remodeling*. Back slang is a process in which words are spoken as though they were spelled backward (e.g., redraw for warder) (Warren, 1992, p. 146). Rabab'ah and Al-Qarni (2012, p. 731) said, abbreviation in euphemism is written and spoken as a string of letters. The words are created from the initial letter or two of the words in a phrase but do not perform proper words. It is all pronounced as strings of letter, not as a form of word, such as *WTF* for what the f*ck. Omission in euphemism refers to excluding the forbidden words by pausing the conversation or failing to provide facts about the forbidden issue. Omission is divided into two kinds of omission; quasi-omission and full-omission (Allan and Burridge). Quasi-omission uses some kinds of non-lexical expression to substitute the avoided term. This includes the spoken counterparts to dashes and asterisks things, like *mhm*, and *er-mm*. Full-omission seems less common than quasi-omission such as *I need to go*, from which is omitted to go to the lavatory. (Allan & Burridge, 1991, p. 17). Remodeling refers to one-for-one substitutions in which either the onset or rhyme of the avoided term (e.g., sugar and shoot for shit) (Allan & Burridge, 1991, p. 15).

Moreover, euphemisms can be formed by borrowing a foreign language. The word like *spit* is considered inappropriate in English; therefore, it is often replaced with *expectorate* from French in the form of loan word. The last category of euphemistic strategies is semantic innovation. This strategy includes *metaphor*, *circumlocution*, *colloquial*, *one-for-one substitution*, *hyperbole*, *understatement*, *general-for-specific*, *synecdoche*, *using proper noun*. Euphemisms fall under this category since they are symbolic and open to semantic change (Warren, 1992, p. 149). One example of semantic innovation strategies is a metaphor. Metaphorical euphemism is used to replace the real meaning of one word with another implicit meaning that has a softer meaning standing for forbidden terms through comparison. The examples of *cavalry's come downward* is used for replacing the words *l've got my period*. All the examples above are the form of euphemism which covers taboos or negative connotations with figurative language that has more polite meaning.

Circumlocution is a way to replace the use of an unnecessarily large number of words to express an idea, such as *a little girl's room* for *the toilet*. Colloquial refers to words or expressions used in everyday language by common people, for example, *period* for *menstruation*. One for one substitution a way to replace the dislike words with the softer expression that has relationships in their meaning component or synonyms, such as *ass* and *butt*. Understatement as a way of introducing a forbidden issue as less important than it really is (e.g., as in sleep for die). In contrast, hyperbole is defined as the exaggerated language for emotional effect in which forbidden terms are deformed by making them better and bigger than they really look like (e.g., flight to glory for dead and visual engineer for window cleaner). General-for-specific strategy (metonymy) uses an overall entity to denote a part of it (e.g., I'll go to the bathroom for go to excrete) (Allan & Burridge, 1991, p. 18). Meanwhile, synecdoche (Part-for-Whole) is used to take certain other things that have wider characteristics, such as *I've got a cough*, which means *stuffed up nose*, *postnasal drip*, and *running eyes*. Using proper nouns or —names is another common euphemistic strategy used by people. It refers to using a name of a certain person to denote a sensitive term (Warren, 1992). Warren's examples include 'John Thomas '[Prick or penis], 'Roger '[having sexual intercourse], and 'Lady Jane '[cunt] (p. 427).

Euphemism Function

Euphemisms can make the words sound good in the listener's ears because their effectiveness depends on the context of their use and function. Thereby, the listener feels comfortable in receiving the messages by using them (Deng, 2016; Jdetawy, 2019; Pan, 2013; Warren, 1992). Euphemisms have been around for a long time because they fulfill useful societal functions. They can be used for a

variety of purposes: to entertain, to mislead, to save face, to avoid offending someone, to talk about taboo subjects, and to enhance cohesion in a group (Hamilton & Foltzer, 2021, p. 3).

The concept of function euphemism can be understood as its effects which evoke a joint coordination between the speaker's intention and the hearer's reception of this strategy (see. Chi & Yu, 2013, p. 46). Kate Burridge (2012, pp. 66-71) has conducted comprehensive studies on euphemism function and classified the function of euphemism into six functions. (1) The protective euphemism means to shield and to avoid offence. This function is used as a verbal escape for response taboo. On the other hand, it is used for preventing irritation. These include private parts, the functions of the body, sex, anger, manipulates, god, disease, death, and etc.

- (2) The underhand euphemism means to mystify and to misrepresent. There is a feeling when all euphemisms are dishonest because they blur the sensitiveness. The underhand euphemism means euphemism does not say something directly in given context, something forbidden can be accepted by not using direct terms of how to say it. Thus, this function disguises the taboo with another word that has relation but not the direct term. Moreover, the vocabulary of euphemism is used in many areas, such as disease and death. In these areas, euphemism is used not to hide the topic but to camouflage the topic. This is the sort of doublespeak that swifts the terms dying into terminal living and killing into the arbitrary deprivation of life.
- (3) The uplifting euphemism means to talk up and to inflate. This function is used to please and to uplift a conversation that prefers not to use on a given occasion and turn it into a favorable expression. In other words, it is to inflate the speaker's dignity and to talk up to intimidate the listener. (4) The provocative euphemism means to reveal and to inspire. This function deals with provoking and inspiring. The function aims not only to hide the unpleasant fact but also to help people to remove the view of negative social stereotypes. In other words, it exploits the euphemism to expound the taboo topics publicly.
- (5) The cohesive euphemism means to show solidarity and to help define the gang or the relation among others. This function of euphemism is used for displaying solidarity in the group. People use euphemism to strengthen their relation among others. Likewise, it deals with showing one group's characteristics or defining the gang. (6) The ludic euphemism means to have fun and to entertain. Euphemism sometimes replaces the words to amuse or entertain other speakers by manipulating the language as verbal play.

Obituaries Providing a View into a Culture and Euphemism

Obituaries or death notices are classified as a journalistic genre. They include death announcements, condolences, and thank-you notices that are usually issued by the family of the person who died or their relatives (Issa & Abuhakema, 2012; Nwoye, 1992). Obituaries are significant and highly informative. They include the names of the deceased, announcers of the death, surviving relatives, and the place and time of the funeral and burial ceremony. Some have those who take part in the funeral and burial arrangements and those who express their condolences through obituaries in newspaper.

In addition, death notices or obituaries reveal to a certain extent of the social status of the deceased by highlighting their professional occupations, religion identities and academic credentials (Nhacudime, 2020). According to Moses and Marelli (2004, p. 124), obituaries "are a window that provides a view into a culture. They are one of the elements on which literate cultures are built." As in Marrow (2021), he argues that obituaries are a good source of documentation of facts and a brief summary of the deceased's life – of people. Knutson (1981) adds that obituaries are formal pieces, designed to eulogize or praise highly national figures or influenced people at their final (as cited in Eid, 2002, p. 23). Thus, obituaries not only aims to announce a person's death, identify the deceased and family, but also provide information about their religion, cultural identities, and brief biography (Eid, 2002; Marrow, 2021; Ong'onda, 2018).

In this study, euphemism uses in obituaries to avoid offending the reader or listener by discussing or conveying topics that are too delicate to be discussed openly since it provides someone's identity presenting at their final (Al-Kharabsheh, 2011; E. C. Fernández, 2006). When reading an obituary, it may be easily to tract of the euphemisms used as a process of finding different words to describe

'death'. For this reason, many obituaries are couched in euphemisms to avoid the potential for causing unnecessary tension.

METHOD

Research Data

The research data in this study consists of euphemistic expression; words, phrases and clauses in *Tempo* (January – July 2021), *Detik.com* and *Kompas* (July – December 2021) online Indonesian obituaries. The data consist 22 obituaries. Three of which have selected, because they provide high documentation of Indonesian obituaries. It is gathered throughout a year of 2021 and the different ranging month of them is expected to get a wide variety of data.

In addition, the amount of data findings from the obituaries are 167 euphemistic expressions, however the study presents only some expressions, due to its similarity and representation.

Data Collection

Several methods were used to compile the data. In this study, we did the following: (1) We gathered copies of *Tempo* (January – July 2021), *Detik.com* and *Kompas* (July – December 2021) online Indonesian obituaries; (2) We read and marked obituaries where we found euphemisms; (3) We observed the finding euphemism words, phrases, or clauses from the selected obituaries; (4) We recorded data according to the research objectives, including those concerning the types and functions of euphemisms.

Then, (5) the data findings were coded with specific codes. The code is coded of TEM, DET, KOM for *Tempo, Detik.com*, and *Kompas*. Then, every data has their sequence number of letter. For instance, TEM-010721 means *Tempo*, 1 July 2021.

Data Analysis

Qualitative and quntitave method was used to assess the data gathered in this study. The qualitative method aims to look for the types of euphemism and its function studied in detail and discussed in profound explanation (see. Jubran & Sa'eed, 2019; Syukri & Ardhan, 2018). The analysis of the data of this article involves discussing the euphemism words, phrases, and clauses into various types of euphemisms by using euphemism types based on Allan & Burridge, 1991; Huang, 2005; Rabab'ah & Al-Qarni, 2012; Warren, 1992 and taking into account its euphemism functions in applying Burride's theory (2012). To ensure the reliability of the data findings, the collecting has been reviewed three times in order to check its accuracy.

Descriptive tables including frequencies and percentages were also provided quantitavely. This was done to explore the most frequent and the lowest, as in (e.g Al-Khasawneh, 2018; Winita & Ermanto, 2018; Novianti, Syarif, & Marlina, 2018).

RESULT AND DISCUSSION

Types of Euphemism in Indonesian Obituaries

The classification drawn for classifying the data in the present study was classified based on the data findings. To ensure the reliability of the classification, it is valuable to have another's related perspective. Hence, coding schemes used in some prior condolence studies (e.g., (Al-Khasawneh, 2018; E. C. Fernández, 2006; Ong'onda, 2018) were also carefully considered when the classification was used. Moreover, in the present study, the obituaries in issuing condolences were either general (e.g., Indonesian people), or specific (e.g., his family). As a result, the data findings point 10 types (see Table 1). There are 167 euphemisms discovered after data collection and classification. The following is an explanation of each finding:

Table 1. Data findings

| Types | Frequency (N) | Percentage (%) |
|--------------------------|---------------|----------------|
| Metaphor | 24 | 14.37 |
| One-for-one Substitution | 58 | 34.73 |
| Abbreviation | 3 | 1.80 |
| Acronym | 2 | 1.20 |
| Using Pronoun | 13 | 7.78 |
| General for Specific | 2 | 1.20 |
| Circumlocution | 11 | 6.58 |
| Hyperbole | 15 | 8.98 |
| Understatement | 6 | 3.60 |
| Borrowing | 33 | 19.76 |
| Total | 167 | 100.00 |

It is clear from the data in table 1 that Indonesian obituaries contain all ten of the most common types of euphemism: (a) Metaphor, (b) One-for-one Substitution, (c) Abbreviation, (d) Acronym, (e) Using Pronoun, (f) General for Specific, (g) Circumlocution, (h) Hyperbole, (i) understatement, and (j) Borrowing.

a. Metaphor

Metaphorical euphemism uses to substitute a word's harsh connotation with a more implicit one (Allan & Burridge, 1991; Huang, 2005). Metaphors in euphemism are "by far the most potent mechanism in the construction of euphemism for the taboo of death" (E. C. Fernández, 2006, p. 111). Thus, it is clear that death metaphors provide a rich and potent resource for euphemism references (Warren, 1992 p. 146-149) and a remarkable device to cope with death (Goatly, 1997; Sexton, 1997).

According to the results, 24 instances or around 14.37% of metaphorical euphemism found in the obituaries. The results include words like Rumah Bapa (God's home) for heaven. In the meantime, menyerah (given up), pergi (go off; depart; away), istirahat (rest), all of which are talking in another way of meninggal (died). Take a look at the results.

- (1) Trisutji Kamal yang percaya pada kedigdayaan jiwa di atas fisik yang fana- akhirnya **menyerah**. (TEM-270321)
 - 'Trisutji Kamal, who believed in the superiority of the soul above the mortal body, finally **gave up.**'
- (2) Apalagi ia **pergi** tiga minggu menjelang Ramadan, saat yang teramat dinanti nantikan seorang Trisutji Kamal yang religius. (TEM-270321)
 - 'Moreover, she **left** three weeks before Ramadan, the moment that the religious Trisutji Kamal had been eagerly awaiting.'

According to these findings, Indonesian people often talk about abstract things or ideas to say death by employing the words for more concrete concepts, like metaphorical words (e.g., Fernandez, 2006, p. 106). The exemplary expressions illustrating this metaphorical word include (1) *menyerah* and (2) *pergi*.

The word of *Menyerah* (1) or given up, is linked to condition of letting the body stops or allowing the body to be taken over. However, *menyerah* also means *pasrah kepada takdir* or letting go and giving it up to God, based on the religion (Psalm 46: 10; Christianity, Quran, Chapter 9, verses 51; Islam). In in this case, *Menyerah* refers to the condition that someone was no longer alive or has died. According the KBBI online (The Great of Indonesian Dictionary) (2021), the word *menyerah* means *pasrah* (let), *berserah* (surrender); *tidak melawan/diam* (unmoving); *kalah* (lose). The word *menyerah* is an alternative for *meninggal* (died) that conveys a deeper figurative sense.

Meanwhile, Indonesian also view the death as the idea of death-as-departure with no return or coming back. As in the datum (2), pergi indicate the euphemistic expression demonstrating life and death condition as if the same like the travelers go along the destination. The concept of death in Indonesian culture tells us that death is not the final; instead, it continues to another realm. Death is a phase that every human being must pass through, and is seen as the door to a new life, which is the afterlife (Aufa, 2017, p. 7).

Pergi (2) refers to the way in which one ceases to live and end life in a specified state. The online KBBI (2021) explains that pergi can indicates berjalan maju (moving forward); meninggalkan suatu tempat (leaving a place); berangkat (go; depart). Therefore, the word pergi above is pointed to the word meninggal (died) which sounds blunter than the word pergi. Here, the word pergi is used by the obituary and considered as a metaphorical euphemism. It replaces the real expression meninggal (died) with a softer one which has no negative effect.

b. One-for-one Substitution

One-for-one substitution is a way to replace disliked words with softer expressions that has relationships in their meaning component or its synonym, such as ass and butt (Allan & Burridge, 1991, p. 16). In table 1, the obituaries were recorded using this type in 58 instances which counts for around 34.73%. The euphemistic expression found that refers to the word of meninggal (die) are berpulang (went home), meninggal dunia (leaving his world), disemayamkan (to be buried) and terbujur (lied down). It also found the other expressions for another terms, such as korban (fatality) for pasien dalam pengawasan (Patient with COVID-19), Pemakaman (funeral) for kubur (burial), kabar duka (sad news) for kabar kematian (death news). Have a look the other following snippets of this type that are found in the data.

(3) Itu detik-detik terakhir komunikasi saya dengan Pak Otti hingga berita **wafat**nya. (TEM-100721) 'Those were the last seconds of my communication with Pak Otti until the news of **his death**.'

In the above obituary, the (3) instance of the term *wafat* indicates that a person has recently passed away. While *meninggal* is the actual taboo or terrible word, so *wafat* (death) is a euphemism for it. Here, *wafat* is classified as a one-for-one substitution euphemism, which means that it replaces the word for "disliked" with one that has a more positive connotation. At the same time, in data (4) and (5) below, we may see evidence of this type in use.

- (4) Sastrawan yang juga akademisi Budi Darma berpulang pada hari ini, Sabtu (21/8/2021) sekitar pukul o6.oo WIB. (KOM-210821)
 'A writer who are also an academic, Budi Darma has returned today, Saturday (21/8/2021) around o6.oo WIB.'
- (5) Sebelum maut menjemputnya Ahad pagi, 21 Maret lalu, dan tubuhnya disemayamkan di rumah yang asri di Cilandak Barat, Jakarta Selatan [...]. (TEM-270321)

 'Before death picked him up last Sunday morning, March 21st, and his body was placed at a homely house in West Cilandak, South Jakarta [...]'

Euphemisms include the words (4) berpulang (returned/went home) and (5) maut menjemput (dead, as in 'picked up the death'). Both words serve as euphemisms for a life-or-death situation as if it is encountered by the travelers as they progress toward their final goal. In this case, the concept of death in Indonesian culture reveals that death is not the end, but rather a continuation into another life. For many of Indonesians, death is merely a transition into the next phase of existence, whether it be the afterlife or the realm of rebirth (Aufa, 2017, p. 7). One-for-one substitution euphemisms like maut menjemput and berpulang were developed to substitute the word of meninggal (dead), because both has something more pleasant.

c. Abbreviation

Euphemisms often take the form of abbreviations, which can be both written and spoken. Using only the first or two letters of a phrase, the words are formed, but they fail to function as words (Allan &

Burridge, 1991, p. 17). Abbreviation in euphemism, as defined by Rabab'ah and Al-Qarni (2012, p. 731) and Huang (2005, p. 47), is the use of a more indirect or less offensive expression in place of one that is deemed sensitive. The datum (6) below is an example of this type found in around 1.80% of the data.

(6) **CW** meneliti banyak masalah bisnis dan korporasi serta kaitannya dengan politik. (TEM-310721) '**CW** examines many business and corporate issues as well as his relation to politics.'

Christian Wibisono, represented by the abbreviation CW (6) in the aforementioned data, is counted as a euphemism. For most people, calling a person's death is considered an emotional matter. There is no ideal way to tell someone something they do not want to hear. However, it is essential to inform them even if it is difficult. The most obvious way to indicate "the deceased" in the obituary is after the person's name. As Morrow (2021, p. 24) said, a meaningful obituary begins by spelling the dead person's entire name, however by using the abbreviation of the name sounds less sensitive.

d. Acronym

Acronyms are constructed from the first or the second initial letters that can be pronounced or read like the other common words, such as *snafu* stands for *situation normal*, *all fu*cked up*. Cannon mentioned that an acronym is a word produced from the first letters of the words in a compound term and comprised of words giving concepts or catchy phrases (2011, p. 116). In euphemism, an acronym is designed to smooth over or diminish the effect of what is actually going on by making and stating it in a short way (Allan & Burridge, 1991, p. 15). 1.20% of the obituaries used this type, as seen in Table 1. A datum example can be found in (12) below telling that acronym helps the sensitive word to be delivered in obituary.

(7) Pesan dari organisasi hak asasi manusia Tapol di London menyebar di media sosial mengabarkan berita duka. (TEM-170721)
 'A message from the human rights organization Tapol (The political prisoner) in London spreads on social media with sad news.'

The word Tapol (12), another way of saying tahanan politik (political prisoner), originates from the name of an organization for a people imprisoned for their political beliefs or activity. In this case, the use of Tapol is considered less sensitive because of its acronym.

e. Using Pronoun

Using proper nouns or —names is another common euphemistic type used by people. It refers to use of the name of a certain person to denote a sensitive term (Warren, 1992). In a death event, when a loved one passes away, people may be left with the responsibility of informing or telling others. When it comes to talking about death or breaking the news to someone, many individuals find it difficult. It can be upsetting to tell others about the death of a loved one because death has long been a taboo subject or something that people avoid discussing (Mofarrej & Al-Haq, 2015, p. 110). The act of sharing the news of a person's passing is regarded as a deeply personal one. It is customary to place the words "the deceased" after the person's name in an obituary. Table 1 above demonstrates that 7.78% of the obituaries made use of this type. Here are some sample of data findings in (7) (8) (9) (10) and (11).

- (8) dalam pidato di pemakaman menyatakan berutang budi kepada Toriq saat **almarhum** mendapinginya sebagai sekondan. (TEM-080521)
 'In a speech at the funeral stated that he was indebted to Toriq when **the deceased** accompanied him as a secondary.'
- (9) Pihak keluarga memohon doa agar almarhumah husnul khotimah, dimaafkan segala kesalahannya [...] (TEM-080521)
 'The family asks prayers that the deceased husnul khotimah (died at peace), be forgiven for all her mistakes [...]'

In Indonesia, particularly among Muslims, the word *almarhum* (7) is used to honor the deceased male, whereas the word *almarhumah* (8) is used for the deceased female. In fact, the *almarhum/ah* not only identifies them as Muslims, but also includes prayers for the departed (Promadi, 2012, p. 267). Essentially, it means may Allah have mercy on him/her. Both of them are used as a euphemism for substituting the word *jenazah* (the deceased) or the deceased's name.

- (10) Innalilahi wa inna ilaihi raji'un, telah meninggal dunia Ibu, Kaka, Adik, Nenek, dan Tante kami... (DET-271121)

 'Innalilahi wa inna ilaihi raji'un (deep condolences), our mother, big sister, younger sister, grandmother, and aunt has died[...]'
- (11) Seorang Ayah, sahabat, sekutu dalam gerakan mahasiswa melawan Orba, pekerja yang tekun di akar rumput, yang hari ini gugur (DET-271221)
 'A father, a friend, an ally in the student movement against the New Order (Indonesian political period), a diligent worker at the grassroots, who fell off (died) today.'

Experiencing our relative or close friends died is a total major loss. Indonesians, traditionally and culturally honor people by calling them their gender-based (Steinhauer, 2010, p. 295), seniority-based, ethnic-based (Erina, 2020), and closeness-based honorifics in addressing to the person who died, than just calling their name which is considered too blunt and offensive, such as (9) *Ibu, kaka, adik, nenek, dan tante* (mother, big sister, younger sister, grandmother, and aunt), and (10) *seorang Ayah, sahabat, sekutu* (a father, friend, ally). These pronouns or honorifics is linked deep into Indonesian in various degrees of formalities or informalities, depending on the people they are referring to and the setting (Erina, 2020). The reasons may also be traced that it was not only to convey respectable, but also to maintain mutual social relationships (Conners et al., 2016; Erina, 2020; Zaman et al., 2018) between them at last.

Besides, Indonesians do not only honor their deceased by calling them honorifics, but also emphasize their jobs and academic credentials in their obituaries, to a certain amount. Indonesians often refer to them by their predicate or professional accomplishments, as in the data result of (11) *Guru Besar Universitas Negeri Surabaya itu* then their biographical information follows in obituaries. As Marrow (2021) argues, the obituaries are a good source of documentation of facts and a brief summary of the deceased's life – for ordinary or famous people at last. All of the data (9) (10) (11) are euphemism in referring to *jenazah* (the deceased).

(12) Guru Besar Universitas Negeri Surabaya itu meninggal dunia di Rumah Sakit Islam A. Yani, Surabaya, Jawa Timur (DET-271121)

'Professor of Surabaya State University died at A. Yani Islamic Hospital, Surabaya, East Java.'

f. General for Specific

General for specific or also known as metonymy euphemism, means one word that has a general meaning in exchange with other terms which have a more specific meaning. In metonymy, the object is referred to as something that is closely associated with it, such as *nether regions* referring to *genitals* (Allan & Burridge, 1991; Rabab'ah & Al-Qarni, 2012). Table 1 below shows that this type was used in document obituaries two times, or 1.20%. There is a discovery of this euphemism in (13).

(13) Saat Sudi meninggal, **Partai Demokrat**—partai yang didirikan SBY untuk mengusung dirinya di Pemilu 2004— secara khusus mengungkapkan duka dan kehilangannya. (KOM-102521) 'When Sudi died, **the Democratic Party**—the party that was founded by SBY (Susilo Bambang Yudhoyono) to support him in the 2004 election—in particular expressed their sorrow and loss.'

Partai Demokrat (Democratic Party) here is seen as a euphemism. It alludes to a formally constituted political organization who freely associates with the intention of managing the public's affairs. Based on the finding, it may say Partai Demokrat acted in place of its people. In euphemism, Partai Demokrat functions as a formof metonymy, replacing the specific word with the more generic meaning that is

closely related to it. In this instance, it uses *Partai Demokrat* as a metonymy to conceal the true meaning of its people and avoid making a direct accusation. It called *metonymy* euphemism insofar as the way of people to talk as a protective response to avoid sensitive words or references.

q. Circumlocution

Circumlocution is a way to replace the use of an unnecessarily large number of words to express an idea (Allan & Burridge, 1991, p. 16). The little girl's room for the toilet is an example of its form, as it uses a large number of words where a smaller number would do in an effort to be ambiguous. Table 1 shows that circumlocution euphemism was used in 11 instances of the obituaries, or around 6.58%. The euphemistic expression of its type is found, such as memegang tampuk kepemimpinan (to hold the whole leadership) for menjabat (officiate), pincang dan lemah (lame and weak) for tak seimbang (unbalance), sampai akhir khayatnya (until the latest breath) for meninggal (died). The other data is as follows:

- (14) Dalam waktu yang tak sampai lima detik itu, saya, salah seorang mahasiswanya. Seperti melihat makhluk ajaib, bidadari mempesona, mengejutkan (TEM-270221).

 'In less than five seconds, I, one of his students, like seeing a magical creature, an enchanting, surprising angel.'
- (15) Ibunda Amanda Manopo, Henny Manopo, **mengembuskan napas terakhir** pada Minggu (DET-250721)
 - 'Amanda Manopo's mother, Henny Manopo, took her las breath on Sunday.'

The phrase (14) Dalam waktu yang tak sampai lima detik itu (In less than five seconds) in the obituary above refers to the word of sebentar (a moment) and the phrase (15) mengembuskan napas terakhir (to take the last breath) substitutes the word of meninggal (died). On the other words, both of phrases Dalam waktu yang tak sampai lima detik itu and mengembuskan napas terakhir are euphemism which both of them refer to the sensitive topics in an effort to be ambiguous. Here, they are formed in circumlocution euphemism which replace the use of an unnecessarily large number of words to express an idea.

h. Hyperbole

Hyperbolic euphemism is one of the euphemism types is used for instances of such exaggerations for emphasis or effect (Allan & Burridge, 1991, p. 18). It is employed around 8.98% of data findings, such as mendada maut refers to sakit (sick) and gugur (fall off), selamat jalan (have a safe trip or journey) and mangkat (of a king, patriot, figure pass away).

- (16) Selama 20 tahun **mendada maut** dua kali semingu, dan selama itu, dia malah makin aktif menulis dan beraktivitas [...] (TEM-240421)
 - 'For 20 years **holding died** twice a week, and during that time, she has been even more active in writing and doing activities [...]'

According to the preceding obituary text, the phrase mendada maut (16) euphemistically refers to the condition of body fighting against disease. The phrase mendada maut consists two words mendada and maut. According the KBBI Online (2021), the word mendada means menangkis (fend off); menahan (hold) dan melawan/berjuang (fight). From the definition, it can be concluded that the phrase mendada maut can be defined as menahan rasa sakit (bear the pain) and melawan kematian/berjuang untuk hidup (fight for life). It can be seen that the phrase mendada maut is actually referring to the word sakit (sick). As such, the phrase mendada maut is considered to be used by the obituary because it can blur the sensitive word which is the word sakit. The term mendada maut is considered a hyperbolic euphemism because of the way it is used to exaggerate its meaning and impact.

(17) Seorang Ayah, sahabat, sekutu dalam gerakan mahasiswa melawan Orba, pekerja yang tekun di akar rumput, **yang hari ini gugur**. (DET-120721)

'A father, a friend, an ally in the student movement against the New Order (Indonesian political period), a diligent worker at the grassroots, who **fell off (died)** today.'

Furthermore, Indonesians often use figurative way in talking about the death—words that are usually reserved for more specific concepts to express abstract thoughts or things. For example, *gugur* (17) means fall, Indonesian people also often say a vivid imagery of leaves or flowers –fall, in portraying death.

i. Understatement

Understatement euphemism expresses euphemism terms by explaining the simple part or the negative of its contrary (Allan & Burridge, 1991, p. 18). In other words, it is the opposite of hyperbole. Understatement is used to express euphemism by mentioning only part of the truth. It is employed in around 3.60%, in 6 instances.

(18) Selamat beristirahat, W.W. (TEM-220521)

'Rest well, W.W.'

The effects of death are being still and lying down as if the person were asleep or resting, still be the term that is often used by Indonesian, as in the expression of the datum *beristirahat* (rest). In the obituary above, *beristirahat* (18) plays as euphemism in which it refers to the fact that someone just passed from physical life by talking in another way. The KBBI (2021) defines, the word *beristirahat* or *istirahat* (base form) means *berhenti* (stop from the activity); *rehat* (rest); *jeda* (unwind). From that definition, it says that the word *beristirahat* plays as euphemism and replaces to the word *meninggal* (died). The word *beristirahat* is understatement euphemism because it explains and expresses euphemism term by explaining the simple part or the negative of their contrary.

j. Borrowing

Borrowing or loan words is the process of using words borrowed from other languages (Allan & Burridge, 1991; Huang, 2005; Rabab'ah & Al-Qarni, 2012). By using borrowed word, it replaces the negative of source words with the less negative meaning that comes from other languages. As it is presented in table 1, this type is employed around 19.76% in 33 instances. Take a look the represented data below.

- (19) Innalillahi wa inna ilahi rajiun. Selasa, 23 Maret 2021, Saya baru saja mendarat di Jakarta sepulang dari Lombok, Nusa Tenggara Barat. (TEM-030421)

 'Innalillahi wa inna ilahi rajiun (someone has died). Tuesday, March 23 2021, I just landed in Jakarta after returning from Lombok, West Nusa Tenggara.'
- (20) "Mohon doanya semoga beliau **khusnul khotimah**", ujar Rektor Unesa Nurhasan. (KOM-210821)

"Please pray that he khusnul khotimah (died in good ending)," said Unesa Rector Nurhasan.

A recent survey from the Pew Research Center (2020), says that Indonesians are among the most religious people in the world. It further says that nearly all Indonesian (96%) is belief in God (Iswara, 2020). With highly religious people, religion affects and influences every single life of Indonesian; marriage, behavior, and even death. In a death event, people may focus on spirituality and religion for calmness or reflection. The human need for a religion guidance in a superior power is often crawled during the death experience (Canda et al., 2010; Tomer & Wong, 2007). As such, many religion in Indonesia provide structure and guidance on funerals (Seise, 2021, p. 169). There are a variety of traditions, rituals and practices for mourning, burying, and comforting those who have lost loved ones based on religious beliefs. Among the ritualistic activities that might be performed at a funeral or burial include how people should behave and dress, and what words should be used (Fortino, 2022).

Since Indonesia has the world's largest Muslim population (Gross, 2016, p. 1), many Arabic borrowed words are found in obituaries. The findings include *Innalillahi wa inna ilahi rajiun* (النَّا لِللَّهِ وَإِنَّ الْمُنِّهِ رَاحِعُونَ) (29), *khusnul khotimah* (حسن الخاتمة)

that usually recited by Muslim when hearing someone died. It comes from *Arabic* which means *kita milik-Nya dan kepada-Nya kita akan kembali* (we belong to god and to him do we return). The sentence *Innalillahi wa inna ilahi rajiun* is also known as *istijra'*. It is not merely a statement, but a profound dua (Idhan, 2017, p. 54). *Hence, the sentence Innalillahi wa innailahi rajiun* takes a part euphemism for the sentence *kita milik-Nya dan kepada-Nya kita akan kembali*. It is also considered borrowing euphemism which replaces the negative of source words with the less negative meaning that comes from other language, in this case is Arabic.

Still in Arabic, saying *khusnul khotimah* (20) means a good ending. For Indonesian Muslim, particularly, dying in good condition or *khusnul khatimah* is the hope of every single people. There are signs of *khusnul khatimah*, one of them is uttering the *shaahadah* (Islamic testimony of faith). Indonesian Muslim believe a person whose last words are *shaahadah* will enter Jannah (Paradise) (Yasmin, 2019) so that praying to the deceased's *khusnul khatimah* indicating in the other way to say 'a good ending' is really common practice for Indonesians (Farnia, 2011, p. 317).

Function of Euphemism in Indonesian Obituaries

Euphemisms are mostly used to convey messages that their intended recipients would rather not use direct language to express (Burridge, 2012; C. Fernández & Eliecer, 2005; Pan, 2013). The research shows that euphemisms serve a number of functions in Indonesian obituaries, including (a) the protective, (b) the underhand, (c) the uplift, (d) the provocative, (e) the cohesive, and (f) the ludic.

| Function of Euphemism | Frequency | Percentage (%) |
|--------------------------|-----------|----------------|
| The Protective | 21 | 12.57 |
| The Underhand | 61 | 36.52 |
| The Uplifting | 10 | 5.98 |
| The Provocative | 56 | 33.55 |
| The Cohesive | 16 | 9.58 |
| The Ludic | 3 | 1.80 |
| Total | 167 | 100.00 |

Table 2. The Euphemism Function

a. The Protective

Euphemisms serve as a shield and weapon against offence by the society, as defined in protective euphemism. This function is used as verbal escape for response taboo or sensitive terms (Burridge, 2012, p. 67). Table 2 shows that this protective euphemism accounts for roughly 12.57 % or 21 instances of all cases. Indonesian obituaries of euphemisms that served this function, such as

- (1) Biasanya, seorang guru memberikan contoh yang "naik", tidak boleh **menabrak-nabrak aturan**. (TEM-180621)
 - 'Usually, a teacher gives an example that "goes up", may not bump into the rules.'
- (2) "Christianto Wibisono adalah korban krisis pandemi Covid-19 saat ini [...]" (TEM-310721) 'Christianto Wibisono is a victim of the current Covid-19 pandemic crisis [...]'

In the above obituary, the (1) and (2) instances of the term *menabrak-nabrak aturan* (hitting/bumping into the rules) and *korban* (victim) function as protect to avoid offence. By using (1) *menabrak-nabrak aturan*, it protects the sense of it – its sensitive. *Menabrak-nabrak aturan* avoids the term *melanggar aturan* (breaking the rules) which has worse connotation in delivering. As it in Burridge (2012, p. 67), people speak it when they find themselves with the difficult dilemma of deciding when and what to speak freely about topics that they would rather talk in the other way to avoid offence.

It also has the same problem with (2) *korban* (victim). The word (2) *korban* protects the term *orang yang meninggal karena Covid-19* (person who died from Covid-19). By using (2), it communicates the desire to protect the public from receiving the bad news – it itself would exacerbate the suffering of hearers (Herbert, 2016, p. 1).

b. The Underhand

The underhand means to mystify and to misrepresent. There is a feeling when all euphemism is dishonest because it conveys in order to blur the sensitiveness. The underhand euphemism means euphemism does not say something directly – on given context, something that is forbidden can be accepted by not using direct term of how to say it (Burridge, 2012, p. 68). Thus, this function is used for disguising the taboo with another word that has relation but not the direct term. Table 2 shows that the underhand euphemism was used 61 times, or 36.52% of the obituaries. In the obituary, term was used for things like,

- (3) Hingga masa tuanya, Budi Darma tetap aktif mengajar dan menjadi Guru Besar Fakultas Bahasa dan Seni Unesa. (KOM-210821)
 'Until his old age, Budi Darma remained active in teaching and became a Professor at the Unesa Faculty of Languages and Arts.'
- (4) Rencananya **jenazah** Henny Manopo akan dimakamkan pagi ini di San Diego Hills Karawang, Jawa Barat. (KOM-250721)

 'It is planned that Henny Manopo's **body** will be buried this morning at San Diego Hills Karawang, West Java.'

Both (3) and (4) function in saying indirect way. In sentence (3), the phrase *hingga masa tuanya* (until his old age) play as indirect way in saying a person at his declining years—the time before he died. Meanwhile, (4) *jenazah* (the dead body who is already dressed-up) which has good connotation functions to disguise in saying *mayat* (a dead body).

c. The Uplifting

The uplifting euphemism means to talk up and to inflate. This function is used for pleasing and uplifting a conversation that prefer not to use on a given occasion and turned it into a favorable expression. In other words, it is to inflate the speaker dignity and to talk up to intimidate the listener (Burridge, 2012, p. 69). It can be seen on the table 2 that this function which accounts for 5.9% out of all. The euphemistic expressions below are the examples of the use of the uplifting euphemism in the obituaries.

- (5) terakhir **tokoh nasional** ini berlabuh di Partai Gerindra hingga tutup usia. (DET-030721) 'lastly this **national figure** joined the Gerindra Party until he died.'
- (6) Seorang Ayah, sahabat, sekutu dalam gerakan mahasiswa melawan Orba, pekerja yang tekun di akar rumput, yang hari ini gugur. (KOM-120721).
 'A father, a friend, an ally in the student movement against the New Order (Indonesian political period), a diligent worker at the grassroots, who fell off (died) today.'

Many people struggle when it comes to bringing up the subject of dying or delivering bad news to another person. Death has traditionally been a taboo or heart-wretching issue, and so it can be distressing to talk about a deceased of family member with others (Mofarrej & Al-Haq, 2015, p. 110). In findings (5) tokoh nasioal ini (this national figure) and (6) **Seorang Ayah, sahabat, sekutu dalam gerakan mahasiswa** melawan Orba, **pekerja yang tekun** di akar rumput (A father, friend, ally in the student movement, diligent worker), both functions to inflate the speaker dignity in referring the deceased's name.

d. The Provocative

Euphemisms can also make difficult conversations to be less negative. Keyes touches (2010) on this, she said that some negative topics would be impossible without recourse to indirection. Euphemisms give us tools to discuss touchy subjects without having to spell out what it is we are discussing (Keyes 2010).

To deal with, euphemism can be provocative which means to reveal and to inspire. This function deals with provoking and inspiring. The aim of this function is not only to hide the unpleasant fact, but also to help people to remove the view of negative social stereotype (Burridge, 2012, p. 69). In other words, it exploits the euphemism to publicly expound the taboo topics. As shown in the table 2, the obituaries recorded using the provocative euphemism in 56 instances which accounts for around 33.55%. The expression that are located, such as:

- (7) Minggu lalu saya menerima berita duka dari keluarga Frans Wenas yang mengabarkan telah berpulang kerumah Bapa di Surga dengan tenang. (KOM-041021)

 'Last week I received sad news from the Frans Wenas family who reported that he had returned to god's home. (heaven).'
- (8) "Trisutji Kamal yang percaya pada kedigdayaan jiwa di atas fisik yang fana- akhirnya menyerah". (TEM-270321)
 'Trisutji Kamal, who believed in the superiority of the soul above the mortal body, finally gave up.'
- (9) Seorang Ayah, sahabat, sekutu dalam gerakan mahasiswa melawan Orba, pekerja yang tekun di akar rumput, yang hari ini gugur. (DET-120721)
 'A father, a friend, an ally in the student movement against the New Order (Indonesian political period), a diligent worker at the grassroots, who fell off (died) today.'

The words *berpulang* (returned home) (7), *menyerah* (given up) (8), and *gugur* (fall off as if 'leaf') (9) all indicates on using of the provocative, which is disguising the unpleasant fact and assisting individuals in removing the view of a negative societal stereotype related to the topic under discussion.

People frequently speak about abstract topics or thoughts to the point of death by using words that commonly refer to more concrete aspects, such as figurative language (E. C. Fernández, 2006; Ong'onda, 2018). *Berpulang* (returned home) (7), *menyerah* (given up) (8), and *gugur* (fall off as if 'leaf') (9) are some examples of expressions that perfectly illustrate on using this. By communicating in figurative way, people will ease the negative while conveying an undesirable topics, such as death.

e. The Cohesive

The euphemism for cohesive means to demonstrate solidarity and to contribute to the gang or community, or the relationship among others. This particular function of euphemism is utilized for the purpose of expressing group cohesiveness. Euphemisms are commonly used by people in order to forge stronger connections with one another. Likewise, it deals with showing one group's characteristics or defining the gang (Burridge, 2012, p. 67). About 9.58%, or 16 out of total findings, used the function. Have a look the following snippet which are found in the data.

(10) Pihak keluarga memohon doa agar **almarhumah** husnul khotimah, [...] (DET- 030721) 'The family asks prayers that **the deceased** husnul khotimah (died in peace), [...]

Almarhumah (the Muslim female deceased) (10) has become a word in Indonesia, especially for Muslim to call other Muslims who died, it is given for women, while almarhum is for men. The almarhumah (10) functions to define the Islamic community and express connection between their group cohesiveness. So, instead of saying jenazah (the deceased), Muslim tend to say almarhumah or almarhum.

(11) Doa kami, kau sekarang tak lagi kesepian, tenteram di pelukan Sahabat
 Agungmu, yang kau dambakan selama sepanjang hidupmu. (TEM-200221)
 'Our prayers, now you are no longer lonely, peaceful in the arms of your Highest Best Friend, the one you yearned for all your life.'

Similar to the *almarhumah* which function to define Muslim community, the expression (11) *Sahabat Agungmu* (your Highest Best Friend) function to define *tuhan* or (God), in Christianity.

f. The Ludic

The ludic means to have fun and to entertain. Euphemism sometimes replaces the words to amuse or entertain other speakers by manipulating the language as verbal play (Burridge, 2012, p. 67). Crespo-Fernández (Crespo-Fernández, 2015, p. 47) said that humor or joke can help with "diffusing the gravity of taboo themes." and ludic euphemisms can be utilized to achieve this goal (Hamilton & Foltzer, 2021, p. 3). 3 instances (or 1.80%) contain this function, include:

(12) Wimar Witoelar salah satu "**orang aneh**" tersebut. (TEM-080521) 'Wimar Witoelar is one of these "**strange people**".'

Orang aneh (weirdo/strange people) (12) refers to someone who is good at something and obsessed with it, even risking his life. The way orang aneh is utilized may make the listener giggle and replace the unkind criticism.

CONCLUSION

Regarding the data findings, the euphemistic expression found in Indonesian obituaries contain all ten of the most common types of euphemism: (1) metaphor, (2) one-for-one Substitution, (3) abbreviation, (4) acronym, (5) using pronoun, (6) general for Specific, (7)circumlocution, (8) hyperbole, (9) understatement, and (10) borrowing. The highest frequency of the euphemism types is one-for-one substitution. It is found 58 instances out of 167 of the total data, or 34.73%. Thus, it conclude that Indonesian obituaries often replace the term related to the death which has hurtful connotation with the softer expression that has relationships in their meaning component or its synonym. Meanwhile, the types of acronym and general for specific counted as the lowest frequencies with only 2 datum in the amount of 1, 20 % each.

Concerning the results, euphemisms served a number of functions in Indonesian obituaries, including (1) the protective, (2) the underhand, (3) the uplift, (4) the provocative, (5) the cohesive, and (6) the ludic. The euphemism function of the underhand is dominated in the findings because it conveys in order to blur the sensitiveness. The underhand euphemism does not say something directly – on given context, something that is forbidden can be accepted by not using direct term of how to say it. The underhand was found 61 times out of 167 data, or 36.52%. Meanwhile, the lowest frequency of euphemism function experienced in the study was the ludic with only 3 instances or 1, 80%.

Based on the research, it can be concluded that the obituary uses the euphemism mostly in order to avoid the bad effects of offensive words, sensitive sense, and pointing directly. It is because announcing someone's death is considered a sensitive talk to discuss since it may cause revulsion or pain to the readers.

In the end, this research presents a new perspective, not just on the issue from a purely linguistics standpoint, but also from the perspective of sociolinguistics discussion. The outcome of this research is projected to stimulate resourceful reading and provide a contribution in researching euphemism, especially in obituary.

REFERENCES

- Al-Kharabsheh, A. (2011). Arabic death discourse in translation: Euphemism and metaphorical conceptualization in Jordanian obituaries. *Across Languages and Cultures*, 12(1), 19–48. https://doi.org/10.1556/Acr.12.2011.1.2
- Al-Khasawneh, F. (2018). An intercultural study of euphemistic strategies used in Saudi Arabic and American English. *Indonesian Journal of Applied Linguistics*, 8(1). https://doi.org/10.17509/ijal.v8i1.11466
- Allan, K., & Burridge, Kate. (1991). Euphemism and Dysphemism: Language Used as Shield and Weapon. Oxford Univ. Press.
- Aufa, A. A. (2017). Memaknai Kematian dalam Upacara Kematian di Jawa. *An-Nas*, 1(1), 1–11. https://doi.org/10.36840/an-nas.v1i1.164
- Burridge, K. (2012). Euphemism and Language Change: The Sixth and Seventh Ages. *Lexis*, 7. https://doi.org/10.4000/lexis.355
- Canda, H.-J., Furman, L. D., & Canda, E. R. (2010). *Spiritual Diversity in Social Work Practice: The Heart of Helping*. Oxford Univ. Press.
- Cannon, G. (2011). Abreviatons and Acronyms. Duke University Press.
- Conners, T. J., Brugman, C. M., & Adams, N. B. (2016). Reference Tracking and non-canonical referring expressions in Indonesian in YANTI and Timothy MCKINNON, eds. *NUSA*, *60*, 59–88
- Crespo-Fernández, E. (2014). Euphemisms and political discourse in the British regional press. *Brno Studies in English*, 40(1), 5–26. https://doi.org/10.5817/BSE2014-1-1
- Crespo-Fernández, E. (2015). Sex in Language: Euphemistic and Dysphemistic Metaphors in Internet Forums. Bloomsbury.
- Deng, F. (2016). An Analysis of Phonetic Formation in English Euphemism. *Journal of Language Teaching and Research*, 7(3), 542. https://doi.org/10.17507/jltr.0703.15
- Eid, M. (2002). The World of Obituaries: Gender across Cultures and over time. Wayne State University Press.
- Erina, H. (2020, October 11). The Curious Case of Indonesian Honorifics. The Curious Case of Indonesian Honorifics. https://medium.com/curious/the-curious-case-of-indonesian-honorifics-7e75cbo2b7e4
- Farnia, M. (2011). May God Forgive His Sins': Iranian Strategies in Response to an Obituary Not. Komunikacija I Kultura Online, 2(2), 315–323.
- Fernández, C., & Eliecer. (2005). Euphemistic Strategies in Politeness and Face Concerns. *Pragmalinguistica*, 13, 77–86.
- Fernández, E. C. (2006). The Language of Death: Euphemism and Conceptual Metaphorization in Victorian Obituaries. *Sky Journal of Linguistics*, 19, 31.
- Fortino. (2022). Beautiful Death Rituals and Funeral Traditions. Beautiful Death Rituals and Funeral Traditions. https://eirene.ca/blog/beautiful-death-rituals-funeral-traditions
- García Marrugo, A. (2017). 'On the grammar of death': The construal of death and killing in Colombian newspapers. *Functional Linguistics*, 4(1), 10. https://doi.org/10.1186/s40554-017-0044-6
- Goatly, A. (1997). The Language of Metaphors. Routledge.
- Gross, M. L. (2016). A Muslim Archipelago: Islam and Politics in Southeast Asia. National Defense Intelligence College.
- Hamilton, C., & Foltzer, A.-S. (2021). On Euphemisms, Linguistic Creativity, and Humor. *Lexis*, 17, 1–22. https://doi.org/10.4000/lexis.5355
- Herbert, A. (2016). The Role of Euphemisms in Healthcare Communication. *Journal of Health Care Communications*, 1(2:14), 1–2. https://doi.org/DOI: 10.4172/2472-1654.100014
- Holmes, J. (2013). *An introduction to sociolinguistics* (4.ed). Routledge.
- Holmes, J., & Wilson, N. (2017). *An introduction to sociolinguistics*. Routledge.
- Hong, K. P. (2013). The Euphemism for the Ineffable Name of God and Its Early Evidence in Chronicles. *Journal for the Study of the Old Testament*, 37(4), 473–484. https://doi.org/10.1177/0309089213483979
- Huang, Y. (2005). Brief study of the origin, forms and change of English euphemisms. *US-China Foreign Language*, *3*, 46–48.
- Idhan. (2017). Yang Penting Yakin. Quantum Media.

- Issa, S., & Abuhakema, G. (2012). Rhetorical Properties and Generic Structure Analysis of Christian and Muslim Obituaries: The Case of the Egyptian Daily Newspaper "Al-Ahrām. *Georgetown University Press*, 44(45), 65–86.
- Iswara, M. A. (2020). Indonesia ranks among most religious countries in Pew study. The Jakarta Post. Retrieved from https://www.thejakartapost.com/news/2020/07/30/indonesia-ranks-among-most-religious-countries-in-pew-study.html
- Jdetawy, L. F. (2019). A Sociolinguistic View of Euphemism in Arabic and English: A Comparative Analysis. *International Journal of Development Research*, 09(10), 30833–30846.
- Jendra, M. I. I. (2010). Sosiolinguistics the Study of Societies' Languages. Graha Ilmu.
- Jubran, H. S. Y., & Sa'eed, M. K. (2019). A linguistic Study of Euphemistic Expressions in Shakespearian Tragedies. *International Journal of Linguistics*, 11(3), 87. https://doi.org/10.5296/ijl.v11i3.14611
- Kafi, L. N., & Degaf, A. (2021). Euphemism and dysphemism strategies in Donald Trump's speech at Sotu 2020. *International Journal of Humanity Studies*, 4(2), 194–207.
- Marrow, A. (2021). *How to Write a Meaningful Obituary*. How to Write a Meaningful Obituary. https://www.verywellhealth.com/how-to-write-an-obituary-1132597
- Mofarrej, O. M. B., & Al-Haq, F. A.-A. (2015). A Sociolinguistic Study of Euphemistic Death Expressions in Jordanian Arabic. *Arab World English Journal (AWEJ)*, 6(2), 110–130.
- Morrow, A. (2021). *How to Write a Meaningful Obituary*. Verywell Health. https://www.verywellhealth.com/how-to-write-an-obituary-1132597
- Moses, Rae. A., & Marelli, Giana. D. (2004). Obituaries and the Discursive Construction of Dying and Living. *Texas Linguistics Forum*, 123–130.
- Nhacudime, P. F. (2020). Euphemization of Death in the Obituaries of Notícias Newspaper. 3(3), 9.
- Nwoye, O. G. (1992). Obituary Announcements as Communicative Events in Nigerian English. *World Englishes*, 2(1), 15–27.
- Ong'onda, Dr. A. N. (2018). A Cognitive Analysis of metaphorical euphemisms of death In Kenyan Newspaper Obtuaries. *International Journal of English Literature and Social Sciences*, 3(2), 213–220. https://doi.org/10.22161/ijels.3.2.15
- Pan, Q. (2013). A Tentative Study on the Functions and Applications of English Euphemism. *Theory and Practice in Language Studies*, 3(11), 2107–2111. https://doi.org/10.4304/tpls.3.11.2107-2111
- Promadi. (2012). Perbedaan Semantik Antara Bahasa Indonesia dan Bahasa Malaysia:Satu Kajian Awal Upaya Mengelak Kesalahpahaman dan Perbedaan Budaya Antara Bangsa Serumpun di Asia Tenggara. *Jurnal Sosial Budaya*, 9(2), 262–282.
- Rabab'ah, G., & Al-Qarni, A. (2012). Euphemism in Saudi Arabic and British English. *Journal of Pragmatics*, 44, 730–743.
- Rahmawati, A. (2021). English Euphemism in BBC News Instagram Account: A Socio-Semantic Perspective. *Muhammadiyah University of Surakarta*, 1–9.
- Rais, H. W. A. (2017). Kearifan Lokal dalam Bahasa dan Budaya Jawa: Studi Kasus Masyarakat Nelayan di Pesisir Selatan Kebumen Jawa Tengah (Kajian Etnolinguistik). *UNS Press*.
- Reppen, R., Fitzmaurice, S. M., & Biber, D. (Eds.). (2002). *Using corpora to explore linguistic variation*. J. Benjamins.
- Sari, Y. (2008). Euphemism Analysis on American Pie 5 Script: Approach of Meaning Relation and Semantic Change (Thesis). *Islamic State University of Syarief Hidayatullah*, 1–71.
- Seise, C. (2021). Dying a Good Death: Indonesian Rituals and Negotiations About the End of Life. International Journal of Islam in Asia 1, 168–190.
- Sexton, J. (1997). The Semantics of Death and Dying: Metaphor and Mortality. *Review of General Semantics*, 54(3), 333–345.
- Siska, R. (2010). An Analysis of Semantic Change in Euphemistic Terms in The Scripts Jennifer's Body Movie (Thesis). *Islamic State University of Syarief Hidayatullah*, 1–72.
- Steinhauer, H. (2010). Gender and the Indonesian pronouns. Wacana, 12(2), 295–321.
- Syukri, M. A., & Ardhan, D. T. (2018). Euphemism Used by Anies Baswedan and Sandiaga Uno Candidate Pair in the First Round of Jakarta Gubernatorial Election Debate 2017. *Anglicist*, 07(02), 105–112.
- Tomer, A. E., & Wong, T. P. P. (2007). Existential and spiritual issues in death attitudes. Lawrence Erlbaum Associates.

- Tuerah, J. (2021). Euphemism in CNN online newspaper. Kompetensi, 1(09), 809–816.
- Wardhaugh, R., & Fuller, Janet. M. (2015). An Introduction to Sociolinguistics. Wiley.
- Warren, B. (1992). What euphemisms tell us about the interpretation of words. *Studia Linguistica*, 46(2), 128–172. https://doi.org/10.1111/j.1467-9582.1992.tboo833.x
- Wierzbicka, A. (1992). Semantics, Culture, and Cognition. Ostfalia University Press.
- Winita, S., & Ermanto, E. (2019). Euphemisms in the Headlines of Haluan Newspaper. *Proceedings of the Seventh International Conference on Languages and Arts (ICLA 2018)*. Proceedings of the Seventh International Conference on Languages and Arts (ICLA 2018), Padang, Indonesia. https://doi.org/10.2991/icla-18.2019.82
- Yasmin, P. (2019). *Kalimat Khusnul Khatimah atau Husnul Khatimah, yang Tepat Ya?* Kalimat Khusnul Khatimah Atau Husnul Khatimah, Yang Tepat Ya? https://news.detik.com/berita/d-4798910/kalimat-khusnul-khatimah-atau-husnul-khatimah-yang-tepat-ya
- Zaman, M. N., Nababan, M. R., & Djatmika. (2018). The Honorifics Expressions in Indigenous Language of Java Island Ethnics with Relevance into English. *Lingua*, 13(2), 101–113.