



A Comparison Study: North Sumatera Young Counselor Perspective On Taboo Words

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Abstract

Received: 02 Agustus 2024 Taboo words is really common in young generation because of the spread of technology and the lack of language education. As young counsellor experienced in every meeting with trainee young counsellor, there are found several taboo words that is specifically in genital words. This qualitative paper investigates three questions, namely: (1) What is taboo word in young counselor perspectives?; (2) What kind of taboo words used by young counselor during counseling?; (3) How do young counselors define and perceive taboo words in counselling. By interviewing young counsellors of BKKBN and the trainee, this paper shows that among young counsellors, the use of taboo words especially genital words is accepted in their culture because those are used in daily conversation, even though there are some trainee refuse the taboo words whether it is genital or cursed words. It is found that 12 cursed words and 13 genital words are spread in all over region in North Sumatera.

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INTRODUCTION

Some people interpret the term "taboo" negatively, which can lead to problems or arguments. Linguists such as Diez (via Fakuade, 2013: 119) claim that the substance of these phrases is harsh and improper, rendering them unsuitable. It is also claimed that knowing taboo terms may be difficult for people from other civilizations since they do not share the same values. As a result, it is critical to avoid using such terms in any form of communication. Mercury (1995) interprets the taboo known as the negative portion of language as a positive aspect of language acquisition in another example of analysis and study. He contends that class handling of forbidden language can be beneficial to language acquisition. According to Wardhaugh's (2006) research, taboo words are frequently used to grab attention, demonstrate contempt, be provocative, and parody authority, although they are frequently ignored on certain occasions owing to their diverse uses.

Taboo words, according to Mbaya (2002: 224), are words or phrases in a language that are marked by impropriety, dreadful nature, and a lack of morals. These words are meant to be avoided in order to avoid causing harm to other members of society. Words having holy functions, on the other hand, can be forbidden if they are stated outside of sacred rites, such as in a religious environment or when discussing religion. To ensure community harmony, some linguists say that forbidden words should be avoided. De Klerk (1992) studied on taboo words discovered that females can use them more frequently in some instances, calling into question the idea that women adhere to traditional speech

guidelines. Data from South Africa back up her results, suggesting that adolescent females are familiar with and utilize a wide range of taboo/slang items. Three areas of concern have been identified: women's freedom to follow normal speech guidelines in South Africa and North America, lexical bias in favor of women, and the need to focus on speakers' awareness of taboo, cursing words, and slang terminology. The study also emphasized the need of distinguishing between individual speaker biases and language lexical biases. The findings indicate a need for a more thorough assessment of speakers' grasp of taboo, cursing, and slang terminology, as well as their differences.

The concept of "taboo" originated in Polynesia and was used by British sailor Captain James Cook on his 8th century tour of the Tonga islands. The islanders had their own rules and taboos, such as some actions that could only be done by specific people, certain names and phrases, and penalty for breaking these taboos. The name "tabu" comes from the Tongan word "taboo," which means "sacred." Cook and his explorers carried tabu back to England, where it became part of the English language. It has subsequently become a worldwide word, with English spelling it mainly as taboo, except in anthropology, where it is spelled tabu. This taboo phenomena is not limited to the Tonga islands, but is more widespread globally. Cook is thought to have been slain by Hawaiian locals for breaking local taboos.

In the prehistoric past, humans avoided uttering terms associated with death and calamity on a casual basis in order to prevent catastrophe. People paid more attention to language use and expression as civilization advanced, avoiding psychological and emotional injury. As a result, taboo terms emerged, which are today commonly used in anthropology, ethnology, and sociology. Taboo terms are commonly used to describe persons who are incapable, frightened, or reluctant to speak up in social circumstances. Taboos have become a concern in cross-culture communication as the frequency of cultural communication has increased. Various taboos can create communication failure, revealing cultural differences between persons from various origins. This humiliating situation is widespread in communication efforts. The first forbidden words in language communication were "keep at a respectful distance." As civilization evolved, people paid more attention to language usage and expression in order to minimize psychological and emotional harm. As a result, various taboos developed, many of which are now frequently used in anthropology, ethnology, and sociology. Taboo phrases are widely used to characterize those who are unable, afraid, or hesitant to speak up in social situations. Taboos have become a barrier in cross-cultural communication as the frequency of cultural encounter has risen. Cultural differences are typically the cause of communication failure, resulting in embarrassing communication practices. Although there are parallels amongst communities, taboo terms differ from one another. What are considered forbidden words in one society may become the standard in another.

Batistella (2005: 72) classifies prohibited words into four categories: epithets, profanity, vulgarity, and obscenity. Epithets are insults such as bitch and gay that are associated with race, ethnicity, gender, sexuality, appearance, and disability. Profanity, on the other hand, is religious cursing, frequently including the profane, secular, or indifferent use of sacred terminology. The speaker's intention is not to criticize God or anything associated with religion, but rather to communicate an

emotional reaction to particular motivations. Vulgarity and obscenity both relate to phrases or idioms that involve sexual anatomy and excretory function in a crude manner. Vulgarity and obscenity are two independent forms of linguistic expression. Vulgarity is a raw kind of street slang that is frequently used to humiliate or pull down the person or entity being referred to. Obscenity, on the other hand, is forbidden in public because of its perceived repulsiveness, abhorrence, impoliteness, and abhorrent morals. Profanity, according to Batistella, is described as words or statements relating sex, anatomy, sexual and excretory function that are commonly pronounced harshly.

Individuals and community groups in North Sumatra and across the world have different perceptions on taboo words, which are deemed unpleasant or unsuitable. The province is home to a diverse range of ethnic groups, each with its own culture and social conventions. The Batak ethnic group has a strong and ethical culture, particularly in North Sumatra, however certain terms or phrases are deemed disrespectful or unsuitable in regular discourse. Examples of these taboo terms may vary depending on a person's ethnic grouping or societal standards.

Counselors and mental health professionals frequently have differing attitudes on taboo terms, which can be impacted by their education, personal beliefs, and the unique setting of their work. Sutanti (2009), Jayne (2013), and Tudor (2013) have all mentioned the difficulties that counselors encounter as a result of their cultural origins. Each culture has its own take on client circumstances, which can make it difficult to build congruence in therapeutic partnerships. A counselor's knowledge of the client might be hampered by the client's sense of worth, which is impacted by values, beliefs, and language. This is worsened further by cultural shock and a proclivity to compare civilizations. Counselling skills are high-level communicative, interpersonal, and social abilities that are consciously employed in accordance with counselling ethics. They help the client achieve their goal and improve their personal understanding of themselves and their conditions, eventually boosting their professional function. (Russell, Dexter, et al.1992)

Higham, et al (2012) emphasizes the significance of communication in therapy, especially when working with adolescents. Counselors must recognize and use a client's inner resources and abilities to assist them in reaching treatment objectives. However, opposition might stymie this trade. Engaging clients from the first session is critical for establishing a therapeutic connection and giving them a sense of autonomy in their rehabilitation. The capacity of the counselor to form a therapeutic connection is significantly predictive of result and client retention. However, it is critical not to assume that dealing with teenagers is the same as working with adults. Higham's approach emphasizes the need of counselors being willing to overcome opposition and build genuine therapeutic partnerships.

Unlike the global evolution of counseling, counseling in Indonesia is also evolving to deal with environmental and social changes in society. A thorough investigation on the evolution of counseling in Indonesia demonstrates a pattern of integrating local wisdom to execute Counseling is available (Marhamah et al., 2015; Zamroni, 2019). Other Researchers have attempted to adapt counseling based on the findings. Tasks and phases of growth of counselees (Irmayanti, Suryahadikusumah, 2016; Suryahadikusumah, 2018). Indonesia is known as a country with numbers of ethnics and culture. (Meirawan, 2010). Syah (2016)

argued that the numerous ethnicities and cultures of Indonesia have an effect on habits, conventions, values, and personal qualities. To minimize bias and provide professional services, counselors should adapt counseling models and procedures to the cultural peculiarities of the Indonesian people. To prevent cultural encapsulation, counselors should be receptive to learning about diverse cultures. (Masturi, 2015). The purpose is to guarantee that counselors get professional services and that malpractice in counseling services is avoided, as well as to eliminate prejudices and to promote an anticipatory approach to cultural variations in guidance and counseling services.

In psychology, there is a youth counselor. Youth counselors serve in a variety of settings, including educational institutions, religious groups, and social service agencies, and can begin their career by earning a bachelor's degree in applied psychology. Sam (2013) argued young counselor who is enthusiastic about mental health brings a new viewpoint to the table, creating trust and open communication. They are up to date on the newest therapy techniques and are enthusiastic about assisting others in dealing with life's issues. Their commitment to study and personal development bodes well for the counseling profession, as they provide new solutions and a caring ear to those in need. One of the professional youth counselor in Indonesia is under The National Population and Family Planning Board (BKKBN) created the 'Planning Generation' (Generasi Berencana, GenRe) initiative, which includes the Youth Information and Counseling Center (PIK-R). PIK-R is a forum for Adolescent Family Life Planning, providing information and counseling services, including Adolescent Reproductive Health (ARH), including HIV/AIDS. Since 2013, the program has been implemented at various junior high schools and region in North Sumatera, with management guidelines released by the BKKBN in 2012.

The studies above prove that as a youth counselor, they have to face several words especially taboos as a communication term used by clients in the counseling process. This writing investigated perception on both youth counselor under BKKBN and the trainee youth counselor. This study answer questions as follows:

- 1) What is taboo word in young counselor perspectives?
- 2) What kind of taboo words used by young counselor during counseling?
- 3) How do young counselors define and perceive taboo words in counseling?

METHOD

This study used descriptive qualitative research. The data and source of the data were taboo languages used by 10 BKKBN young counselors and 10 trainee young counsellors in North Sumatera. The data collection instrument was interview questions about what forbidden words they used and their responses in the practice of taboo words used in the counselling session. The data were analyzed based on Miles et al. (2014) through data condensation, data display, and conclusion drawing.

Regarding to the questions of study, there are three issues investigated to support the answer:

- a. Analyzing the definition of taboo words for young counselors
- b. Analyzing the type of taboo words used by young counselors

- c. Analyzing the practice of taboo words spoken by young counselors during counseling session

RESULT AND DISCUSSION

The Understanding of Taboo Words

The complex and multidimensional relationship between culture and taboos encompasses taboos as societal norms or practices that restrict or limit specific acts or themes. These taboos vary significantly from culture to culture, impacting the behavior and relationships of individuals within a specific community. When investigating the relationship between culture and taboo, it is critical to evaluate aspects such as cultural variety, values, historical and geographical context, the evolution of taboos, social regulation, individual and group identity, cross-cultural misunderstandings, and the influence of globalization.

In the field of counseling and psychotherapy, there are two opposing views on the usage of forbidden words or harsh language. The first viewpoint highlights the need of adhering to professional etiquette and decorum, emphasizing the importance of maintaining a courteous, secure atmosphere devoid of inappropriate or disturbing words. Advocates contend that using explicit or harsh language might damage the therapeutic partnership, potentially retraumatize clients, and divert attention away from the objective of creating a supportive and empathic environment for emotional healing. They believe that counselors should choose their words carefully in order to foster a sense of safety and trust within the therapeutic partnership.

a. The Acceptance of Taboo Words – Positive Perspective

Despite their negative connotations in everyday speech, words that are forbidden—also known as "swear words" or "profanities"—offer important insights into language structure, evolution, psychology, communication techniques, cultural perspectives, and the legal and ethical ramifications.

- The study of offensive language can provide insights into language structure, evolution, emotional expression, stress management, and social norms, as well as understanding how people interact with social norms, manage stress, and express their feelings.
 - Strategic communication strategies are crucial in areas like political debate, public speaking, and marketing, as they help highlight ideas, express emotions, and promote unity among group members, thereby enhancing their effectiveness.
 - Cultural and historical perspectives can reveal societal changes in societal attitudes towards touchy themes, emphasizing the need for language learners and instructors to be proficient in taboo language to comprehend the inherent cultural sensitivities and subtleties in a language.
 - The study of taboo vocabulary, despite its negative connotations, offers valuable insights into language, culture, psychology, and communication dynamics, despite the ethical and legal implications of its use in cases of hate speech, discrimination, or harassment
 - The needs in sex education.
- 1) Open and Honest Communication: Taboo language may be an effective tool for removing boundaries and promoting candid conversations about sexual

matters. Clients can feel more comfortable asking inquiries and talking about their issues without fear of embarrassment when explicit language is used.

- 2) Taboo words can aid in lessening the stigma associated with sexuality. Clients are less likely to think of sex and associated themes as ashamed or embarrassing when they are exposed to truthful and explicit terminology.
- 3) Clarity and Precision: Improved clarity and understanding can result from the use of explicit language in sex education. When discussing anatomy, relationships, and sexual habits, plain language offers a precise approach. Vague or euphemism phrases might be misleading.
- 4) Encouraging Safe Practices: Clients can better grasp the value of informed consent, safe sex practices, and healthy relationships by being taught the proper labels for body parts and sexual behaviors using clear language.
- 5) Empowerment: Acquiring the necessary vocabulary regarding the anatomy and functioning of the sex can enable people to take charge of their own bodies and make knowledgeable decisions regarding their sexual health. Additionally, it might make it easier for individuals to identify and report cases of sexual assault or harassment.
- 6) Inclusivity: People with varying gender identities and sexual orientations might feel more included in sex education when explicit language is used. It makes it possible to talk about different sexual experiences and relationships in more detail.
- 7) Encouraging Critical Thinking: Talking about forbidden words and subjects in a safe learning setting may help clients develop critical thinking skills and learn to discriminate between circumstances that could be harmful or exploitative and healthy sexual conduct.
- 8) Clients are better prepared for real-life circumstances when they are exposed to explicit language and issues. With this information, they can negotiate the difficulties of sexual interactions and make safer decisions.

b. The Refusal of Taboo Words – Negative Perspective

Words that are taboo, sometimes known as obscenities or vulgarity, have long been a source of contention and dispute in society. There are a number of drawbacks to using forbidden terms, even if some individuals may find them freeing or necessary for various kinds of speech.

- Offense & Insensitivity: When used in a discriminating or disparaging way, taboo words have the potential to cause great offense and harm to other people. They could target people according to their sexual orientation, gender, color, or other traits, causing harm and prejudice in the process.
- Discourse Coarsening: When banned words are used in public, language becomes coarser and it becomes harder to conduct polite, meaningful talks. It can impede productive communication and take away from polite conversation.
- Lack of Respect: Using foul language or obscenities is considered disrespectful not just to other people but also to societal standards and customs. It could be a sign of indifference to other people's sentiments and sensitivities.
- Emotional effect Loss: When prohibited words are used excessively, their emotional effect may be diminished. When certain words are used frequently, they may lose their power to accentuate key ideas or elicit powerful feelings.

- Negative Influence: When prominent people in the media or public life use forbidden terms, it can negatively influence impressionable others by serving as a bad example and motivating them to use unpleasant language inappropriately.
- Erosion of Courtesies: The general lack of civility and decency in society can be attributed to the use of taboo terms. They could undermine the social mores that keep people acting politely and decorum in social situations.
- Legal and Professional Repercussions: There may be unfavorable effects when specific banned words are used in professional or legal settings. It might result in problems at work, legal challenges, or reputational harm.
- Reliance on taboo words can restrict a person's vocabulary and hinder their capacity for clear communication. When communicating ideas and feelings, there are frequently more accurate and subtle methods to do it without using foul language.
- Effect on Children: Early exposure to taboo words can have an impact on children's language development and sense of what is considered appropriate in society. It could expose children to improper language and ideas at a young age.
- Cultural and Social Divides: diverse cultures and communities may have quite diverse views on what constitutes a taboo term and how to interpret it. Their use might unintentionally cause miscommunications and disputes between individuals from different backgrounds.
- The main objections to taboo words are related to offense, disrespect, coarsening of speech, and possible effects on interpersonal relationships and societal standards

The Classification of Taboo Words

The 20 young counsellors used twenty-five distinct taboo terms. The explanation below shows the categorization of these terms as well as the number of times each word used by young counsellor.

Taboo Words Used by Young Counsellors

1. Anjir = damn	14. Kampret = damn
2. Anjing = dog (in cursing condition, it has the same meaning with 'damn')	15. Kimbek/Kimak = damn
3. Anjrit = damn	16. Kontol = penis (men's genital)
4. Bangsat = fuck	17. Lapet = smegma (men's genital)
5. Bodat = monkey (Batakness)	18. Lontong = Indonesian food (in cursing condition, it is the same with 'fuck')
6. Bodoh = stupid	19. Melon = big breast
7. Bodok = stupid (Batakness)	20. Memek/Meki = vagina (women's genital)
8. Bola = testicles (men's genital)	21. Pepek = vagina (women's genital)
9. Bujang /Bujang Inam = vagina (women's genital)	22. Pukimak = vagina (women's genital)
10. Burung = penis (men's genital)	23. Tempe = vagina (women's genital)
11. Fuck = English term	24. Tetek = breast
12. Paok = stupid	25. Titit = penis (men's genital)
13. Joni = penis (men's genital)	

Gallahorn's 1971 research explores the intriguing fields of linguistics and cultural taboos, illuminating a variety of terms that are surrounded by social norms and preconceptions. This study classifies a wide range of expressions as "curse words," which are socially stigmatized by nature and are viewed as disrespectful or disparaging depending on the situation. These terms, which include "anjir," "anjing," "anjrit," "bangsat," "bodat," "bodoh," "bodok," "fuck," "kampret," "kimbek/kimak," "lontong," and "paok," frequently act as catch-alls for swearing and other offensive language.

On the other hand, the study also draws attention to a distinct category known as "genital words," which encompasses a whole other vocabulary. These terms, which include "bola," "bujang/bujang inam," "burung," "joni," "kontol," "lapet," "melon," "memek/meke," "pepek," "pukimak," "tempek," "tetek," and "titit," are naturally sensitive and personal due to their connections to human anatomy and sexuality. They act as a window into the intricate relationships that surround societal and cultural standards pertaining to sexuality and the reproductive system.

By classifying these words into two distinct groups—"genital words" and "cursed words"—Gallahorn's study sheds light on the significant influence that language has on culture and society. It also provides insightful information about the ways in which words can have multiple layers of meaning and connotations, which can ultimately have a complex and varied impact on human behavior and interactions. The complex interrelationships among language, taboos, and culture are shown by this study, which also highlights the complexity of verbal expressions and how they influence social dynamics

The Practice in Counselling Session

When explaining human reproductive organs in counseling sessions, the National Population and Family Planning Board (BKKBN) places a high priority on using exact and scientifically accurate terminology. The purpose of these workshops is to train and prepare future youth counselors who will afterwards educate others about sexual health and reproductive issues. The participants are led by seasoned instructors who are connected to BKKBN. When it comes to addressing genital language, the young counselors in training display differing degrees of comfort and discomfort throughout these sessions. Some take a brave stance on the subject, using terminology that accurately reflect anatomy, while others are more reluctant, frequently because of cultural sensitivities. This difference draws attention to the many cultural norms and values that shape people's perceptions of and conversations about their bodies.

When discussing genital language in therapy sessions, young counselors in training exhibit a wide range of comfort levels. Some employ anatomically accurate terminology with confidence, while others are hesitant owing to cultural conventions associated with these phrases in their individual origins. This disparity in viewpoints highlights the impact of different cultural norms and values on individuals' views and talks about their bodies.

It is noteworthy that novice youth counselors may inadvertently use derogatory or improper terminology while discussing reproductive and sexual health. These incidents highlight how difficult it is to promote an atmosphere of courteous and open discussion on these important issues. In order to progress thorough and accurate sexual education, counselors-in-training need to learn how

to deal with various cultural sensitivities and challenges. In this regard, BKKBN's counseling sessions are essential in preparing aspiring counselors with the knowledge and skills needed to tackle issues of human reproduction and sexual health in a way that respects the many cultural settings in which they work.

Young Counsellor Responses towards Taboo Words

The way a person reacts to terms that are prohibited varies based on their experiences and the situation. After interviewing all participants, there are some responses towards the taboo words used in the counselling session, as mentioned below.

- Uncomfortable: Taboo terms are frequently associated with sensitive or taboo subjects, such as racial issues, religion, or sex. Someone may feel uneasy or uncomfortable upon hearing these phrases.
- Angry: When they hear words that are prohibited, some individuals may get upset or furious, especially if they think the phrases are insulting or harassing.
- Anxiety: Some people experience anxiety when they avoid discussing issues that are associated with forbidden words.
- Laugh: When confronted with forbidden words, some people may laugh out loud. This might happen if the terms are employed in jokes or amusing contexts.
- Mistrust: When hearing banned words, especially if they are not accustomed to hearing them in casual speech, some people may become distrustful.
- Feel Normal. The usage of taboo words in a given context, cultural experiences, and individual beliefs all have a significant impact on how someone feels about them. Taboo words might sometimes evoke intense emotions, while in other circumstances they might be written off as unimportant or even disregarded.

Feedback towards Taboo Words

Young counsellors under BKKBN (trainer) stated that at the end of the counselling with the trainee, especially before doing a FGD (Focus Group Discussion) method in health reproduction and sex education class, they explained the attitude of the young counsellor should have, especially when they have to make the same activity in their own region and the participants give some responses towards taboo words. The reception of curse words, commonly referred to as profanity or taboo words, varies according to the audience and context. It is important to keep the audience in mind since certain people may find it insulting or improper in formal or professional contexts. Taboo words have the power to strongly express feelings, emphasis, or dissatisfaction while simultaneously having the potential to offend or alienate others. Using forbidden words in academic or professional contexts might be viewed as unprofessional. While emphasis can occasionally be added to a statement, doing it too frequently might lessen its power. Cultural sensitivity is particularly crucial as forbidden language varies throughout cultures. Selecting the right words requires consideration for other people's feelings. Instead of using prohibited words to express the same idea or feeling, there are other ways to say it. Certain language use may give rise to legal issues, such as hate speech or harassment. Over time, social standards shift, and things that were formerly forbidden may now be more acceptable. It's critical to be aware of the standards set by society nowadays.

The reception of genital words, commonly referred to as vulgarity, varies according to the audience's culture and environment. Cross-cultural variations greatly

influence how taboo words are interpreted and how they affect communication. Taboo words are language expressions that are deemed offensive from a social, cultural, or moral standpoint.

Tolerance for explicit or abusive language varies between cultures. What is seen as a minor profanity in one culture may be deemed severely insulting in another. A term considered a frequent swear word in English, for example, may have no counterpart or less strong meanings in another language. Taboo terms are frequently firmly embedded in the language and society from whence they arise. They may have historical, religious, or cultural significance. These nuances may be lost or misconstrued when employed in a different language or culture, making it difficult for people from one culture to completely comprehend the gravity of specific phrases in another. When one culture's forbidden words are used in a conversation with persons from another culture, it can lead to misunderstandings and even offense. It has the potential to obstruct efficient communication and create hurdles in social and professional connections.

In today's globalized world, individuals from many cultures are more intertwined than ever before. This can result in cultural mixing and the adoption of profanity from one culture into another. It is critical to understand the cultural roots of these terms in order to properly navigate cross-cultural communication. The globalization of media, particularly films and the internet, has resulted in widespread exposure to forbidden terms from diverse cultures. People from various cultural origins may be exposed to such language through entertainment, which might result in desensitization or confusion regarding the cultural context. Different cultures have different linguistic taboos. Some cultures, for example, may have a strong taboo against sexual language, whilst others may prioritize religious or cultural sensitivity. When speaking between cultures, it is critical to understand these distinctions. Within a society, views about forbidden terms might develop over time. What was formerly judged objectionable may become more socially acceptable in the future, or vice versa. This complicates cross-cultural communication even more since older and younger generations within the same culture may have different ideas on what constitutes profanity.

CONCLUSION

BKKBN (trainer) young counsellors discuss their perspective when tackling taboo phrases in health reproduction and sex education sessions. Curse words are received differently depending on the audience and context. Taboo words can be used to express emotions, underline points, or express displeasure while possibly upsetting or alienating people. Cultural sensitivity is essential since banned language differs among cultures. Because of cross-cultural differences, genital terms and vulgarity are regarded differently among cultures. Tolerance for explicit or offensive language varies by culture, with mild profanities being disrespectful in one culture but not in another. Taboo phrases, which have historical, religious, or cultural importance, are frequently firmly established in the language and culture. When these terms are used in interactions with persons from various cultures, miscommunications and crimes might occur. Cultural and historical viewpoints can reflect society shifts in attitudes toward sensitive topics, underlining the necessity for language learners and instructors to be skilled in taboo language in order to

appreciate a language's underlying cultural sensitivities and complexities. The study of taboo vocabulary provides useful insights on language, society, psychology, and the mechanics of communication.

Some people have understood the term "taboo" negatively, resulting in problems and misunderstandings. Linguists contend that these phrases are harsh and inappropriate, rendering them unfit for dialogue. Others, however, think that they can help with language acquisition. Taboo terms are frequently used to draw attention, show scorn, be controversial, and mock authority. They are also regarded holy when said outside of sacred practices, such as in religious settings. Taboo phrases, often associated with sensitive topics like race, religion, or sex, can cause various reactions depending on the context. Some people may feel uncomfortable, angry, anxious, or even laugh out loud when presented with these words. Others may avoid discussing such topics, while others may laugh out loud when presented with them in jokes or entertaining situations. Mistrust may arise when hearing these terms, especially if they are not used in everyday conversation. Ultimately, the use of taboo words, cultural experiences, and individual beliefs all influence how people feel about them. While some people may elicit strong emotions, others may dismiss them as trivial or ignored. Taboo language may be a helpful technique in sex education for open and honest communication, reducing the stigma associated with sexuality, enhancing clarity and accuracy, supporting safe behaviors, empowerment, inclusion, critical thinking, and better preparedness for real-life circumstances. By employing specific language, clients can better comprehend the importance of informed consent, safe sex practices, and making safer sexual health decisions.

An competing viewpoint suggests that careful application of prohibited terms in counseling may be useful. This school of thought contends that using harsh language when appropriate can help clients express their feelings more authentically, release pent-up fury, and tear down obstacles to open communication. Counselors may encourage a more honest and direct exploration of deeply underlying issues by allowing clients to utilize language that seems most real to them. This viewpoint emphasizes the need of adapting therapy procedures to match the particular requirements of individual clients, understanding that language, even when deemed forbidden, may be a vital tool in the counseling process for building self-awareness and self-acceptance. The decision between these two viewpoints is determined by the counselor's theoretical approach, the client's unique needs and preferences, and the cultural and environmental elements at play. Finally, managing the use of forbidden words in therapy is a careful balancing act that aims to encourage healing, self-discovery, and emotional growth while honoring the therapist's and the client's beliefs and limits.

The link between culture and taboos is complex and varied. Taboos are cultural standards that ban particular acts or topics, and these norms can vary greatly between cultures. They are impacted by historical and geographical variables, and they are entrenched in the values and beliefs of a society. As civilizations mature, taboos can evolve, reinforcing certain norms and values. Furthermore, they contribute to the formation of both individual and communal identities, allowing people or organizations to identify themselves from others. Nonetheless, taboos can lead to misunderstandings and disputes, especially in a globalized environment.

Globalization has the power to break down certain taboos while also creating new ones. Understanding these interactions is critical for facilitating good cross-cultural communication and collaboration

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