



## **STRATEGI PENGGANTIAN DISFEMISME KEPADA EUFEMISME DALAM KOMUNIKASI LISAN MASYARAKAT BIDAYUH, BAU: ANALISIS PRAGMATIK**

*(Strategies for Replacing Dysphemism to Euphemism in Oral Communication of the Bidayuh, Bau Community: Pragmatics Analysis)*

Suzieyiana Ritos<sup>1\*</sup>, Muhammad Zaid Daud<sup>1</sup>

<sup>1</sup> Fakulti Bahasa dan Komunikasi, Universiti Malaysia Sarawak (UNIMAS),  
94300 Kota Samarahan, Sarawak, Malaysia

\*Corresponding author: [suzieyiana98@gmail.com](mailto:suzieyiana98@gmail.com)

Received: 16 February 2020 • Accepted: 12 April 2020 • Published: 30 April 2020

### **Abstract**

*Strategies in oral communication must be guided by politeness and purity in speaking, not in a state of anger, joking, or even engaging in taboo matters. Therefore, the use of euphemisms that refer to subtle conversations is applied in nature as a substitute for speech which is dysphemism, which is referred to rudeness in speech. Therefore, this study was done based on a strategy in the oral communication of the Bidayuh, Bau community in Sarawak, which is inseparable from the use of abusive language, but can still be replaced with more subtle speech. This study was carried out in Kampung Serasot, Bau, Sarawak and researchers found that there were five types of replacement of dysphemism to euphemism (based on the findings of this study only) has been obtained through oral communication of the Bidayuh community in Bau, Sarawak such as involving limbs, femininity, hygiene, language of diatribe and related to death. This study is in qualitative form. To obtain this data, the researcher using “in-depth interview” method from two informants. The informants were selected based on the NORF (for female informant) and NORM (for male informant) i.e. (1) informal must be a native population in the area; (2) low mobility, that is, informants do not often leave their original places; (3) informants must be aged 40 to 60 years and above; physical and spiritual health, including hearing aids; (5) the origin of the respondents must be cultivated from the place of study; (6) the ability of informants about their language and dialect well; (7) and the informants must also be born and grow in their place of birth. The application of Relevance Theory (RT) by Sperber and Wilson (1986, 1995) and Bridging Cross Reference (BCR) by Kempson (1986) was applied to analyse data. Therefore, it can be formulated that this assessment is able to provide a general description of the Bidayuh community in Bau, Sarawak which can be referred to as people who have a high language politeness in their daily communication.*

**Keywords:** *Disfemisme, euphemisms, Bidayuh-Bau community, oral communication, pragmatics*