

EUPHEMISM OF SEXUAL WORDS IN INDONESIAN TRANSLATION BOOK OF “THE SUBTLE ART OF NOT GIVING A F*CK”

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Abstract	Article Information
<p><i>Language reflects culture, with taboos and euphemisms playing key roles in communication. Taboos prevent direct mention of sensitive topics, while euphemisms offer alternative expressions to maintain politeness in the target language culture. This study examines and compares taboos and euphemisms in Mark Manson's <i>The Subtle Art of Not Giving a F*ck</i> and its Indonesian translation, <i>Sebuah Seni Untuk Bersikap Bodo Amat</i>. A descriptive qualitative method was used to analyze English sexual words and their euphemistic translations. Data were collected from both books, and a comparative method assessed the equivalence of sexual terms. The analysis found 65 sexual taboo words in the English version: 51 related to Sexual Acts and 14 to Sexual Organs. The Indonesian translation used 65 euphemisms across seven categories, with omission being most frequent with 25 instances. This suggests an effort to avoid explicit sexual language to fit Indonesian cultural norms. Euphemisms served as a cultural adaptation strategy, reflecting a preference for simplicity and directness while respecting cultural sensitivities. The study highlights how sensitive topics are reshaped to align with the social and moral framework of the target audience.</i></p> <p>Keywords: <i>euphemism, sexual words, taboo words, The Subtle Arts of Not Giving A F*ck, translation</i></p>	<p><i>Received:</i> 26/11/2024</p> <p><i>Revised:</i> 01/12/2024</p> <p><i>Accepted:</i> 12/12/2024</p>

INTRODUCTION

One of linguistic elements that is very closely related to cultural elements is called euphemism (Sulistiyo, 2020). Based on social phenomena, Goffman (1959) said that there are some things that are forbidden to talk about because they are considered inappropriate or taboo. An example of a type of taboo word that is often encountered is the type of taboo word concerning sex, named Sexual Word. It cannot be denied that this word does not only appear

orally but in writing, such as in the form of literary works. Therefore, when a translation involves two languages with different cultural backgrounds, the translator's role is very necessary to translate them into more subtle words or Euphemisms. This is confirmed by the opinion of Schmidt (2021) who said that Euphemisms are used to say what cannot be said because they have a too harsh meaning and can offend other people. In short, Euphemism can be called a refined figure of speech to change speech that initially sounds rude (Az-Zahra, 2021). Euphemisms, even though they act as substitutes for a speech, can express the same intentions and ideas as those conveyed by the previous utterance in a different form.

The studies on euphemism found in previous articles are diverse. Studies seen from a semantic perspective are compiled by Nopiah & Anuar (2023), Lestari & Asnawi (2022), and Saputri et al (2021). Meanwhile, articles for translation perspective are compiled by Al-Jabri et al (2021), Mohammed & Kokaz (2022), and Riyono et al (2019). Besides the Linguistic studies, there are also cultural studies related to religion as done by Al-Khasawneh (2018) and related to language as done by Lubis (2019). On the other hand, research with a social perspective is conducted by Fitriani and Rahmawati (2019). The next two articles discuss euphemism from a business perspective. The first article is from Danilina et al. (2019) which also compares it with a social perspective, while the second article is from Wang (2016). From a political perspective, there are articles from Mohammed & Majeed (2018), and Ojo et al (2020) which discuss politics in the field of education. Then Akoglu et al (2021) raise the study of Medicine or Health in their research on euphemisms. Finally, the study of Moral or Crime on euphemisms is raised by Ojebuyi & Salawu (2018).

From the articles above, this research analyzes the translation of euphemisms using descriptive qualitative methods. Although there have been several studies of euphemisms in the field of translation, the researcher hopes that this research will be able to produce novelty that examines euphemisms in that field. This research describes the literal and nonliteral meaning of the euphemisms which only focuses on the translation of English sexual words found in Indonesian written text. This research also tries to relate the relationship between the translation techniques used and the categories of euphemisms that appear. From the statement above, this research is interested in analyzing the euphemism of the sexual words in the translation book of "The Subtle Art of Not Giving A F*ck", original book written by Mark Manson. Manson's book is known for having so many taboo words, especially sex. The book is so popular that it has been translated into various languages including Indonesian. This Research believes that the book entitled *Sebuah Seni Bersikap Bodo Amat* which is its Indonesian translation contains many euphemistic elements because taboo words cannot be found anymore in it. Furthermore, the research question that can be formulated is: what are the kinds of sexual words found in the book?

LITERATURE REVIEW

Sexual Words

Sexual words are one of taboo word types. Taboo words are certain words that are considered to violate ethics, defame one's good name, bring bad things due to the anger of

humans and God so that the relationships between humans' strain, and bring feelings of anxiety to someone who says it. There are 6 types of taboo words proposed by Wardhaugh (2010), namely taboo words related to sex, body parts, animals, death, excretion, and religion. According to him, the taboo word of sex or what can be called as Sexual Words is a type of taboo word in the form of speech that contains lust or leads to intimate activities. This opinion is simpler than the opinion of Harley (2020) who divides sexual words into three types: Sexual Acts Words, namely sexual words related to the act of having sex. Sexual Organs Words, namely sexual words related to the sexual parts such as male and female genitals. Menstruation Words, namely sexual words related to a woman's menstrual period. This third type is usually still used by rural communities who still think that menstruation is something that brings bad luck.

Translation

Translation is the process of interpreting a text into another language while retaining the author's intended meaning (Newmark, 1988). According to Al-Badawi (2022), translation involves transferring a text between a source and a target language, with form and function as key considerations. However, these aspects may become unstable in cross-cultural communication, requiring cultural translation to ensure accurate interpretation and avoid misunderstandings (Roni, 2020). Translating literary works, therefore, demands attention not only to language but also to cultural nuances (Yamayanti et al., 2016). Asih (2022) highlights that translating literature introduces one nation's language and culture to another.

In translating sexual taboo words, Molina and Albir (2002) propose various techniques, such as adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalence, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation. These techniques accommodate cultural and linguistic differences, emphasizing the target language to ensure cultural sensitivity. Word-for-word translation, often used in the early stages of analysis, focuses on retaining the source language's structure to produce preliminary interpretations (Newmark, 1988). This study prioritizes translation techniques emphasizing the target language to analyze euphemisms in translating taboo words effectively.

Euphemism

This research uses the theory from Allan and Burridge about the category of euphemism in their book entitled *Euphemism & Dysphemism Language Used as Shield and Weapon* (1991). Euphemism is the use of language that is more polite and refined to replace language that is taboo, such as words that are considered rude and inappropriate to say directly in a conversation (Abdullah and Rahman, 2019). They also call euphemism in another term, namely language impression. In this way, it is still possible for words that were originally prohibited to be spoken in society in a refined form. Harley (2020) revealed that euphemism is a strategy used by people when they want to say certain things that they should avoid saying to other people. In their use, Asih et al (2022) added that euphemisms are not only found in everyday conversation but can also be found in literary works. Based on several

definitions of euphemism by the experts above, this research draws the conclusion that euphemism is defined as a language style in the form of speech that is refined and more pleasant to replace actual speech that is considered harsh and unpleasant, so that the mention of words that are considered inappropriate such as taboo words can be avoided.

Allan and Burridge (1991) in detail divide its categories into 16 parts: Figurative Expressions is a category of euphemisms that use figure of speech. Flippancy is a category of euphemisms whose meaning is very different. Remodeling is a category of euphemism that changes a form of expression to another similar form. Circumlocutions are a category of euphemisms in the longer form of words. Clipping is a category of euphemism that shortens the original word. Acronym is a category of euphemism in the form of a word resulting from combining several words. Abbreviations are a category of euphemisms in the form of several letters resulting from combining several words. Omission is a category of euphemism that removes a few letters, words, or an entire thing. One for One Substitution is a category of euphemisms that replace a word with another word that is close in meaning. General for Specific is a category of euphemisms in the form of general words that were originally specific. Part of Whole Euphemism is a category of euphemisms from only a part to represent the whole. Hyperbole is a category of euphemism whose meaning is very excessive. Understatement is a category of euphemism that has a lower level of meaning. Jargon is a category of euphemisms that have different forms with the same meaning. Colloquial is a category of euphemisms in the form of everyday expressions. And the last one is Metaphor. Metaphor is a category of euphemism in the form of an implicit comparison between two things

RESEARCH METHODOLOGY

This research examines the translation of English sexual words using euphemisms, as these terms cannot always be translated literally. According to Jay (2009), sexual taboo words are highly sensitive and avoided in public discourse as they violate social norms, religion, morality, and ethics. Despite being taboo, such words are often used to express emotions in both spoken and written forms, including literary works. A descriptive qualitative method was employed to analyze the sexual words, exploring patterns and themes, as suggested by Creswell and Creswell (2018). Quantitative methods were also applied to determine the frequency of occurrences, while a comparative method was used to measure the equivalence between the English original text and its Indonesian translation (Sugiyono, 2013). The data, collected through reading and note-taking, comes from Mark Manson's *The Subtle Art of Not Giving a Fck** (2016) and its Indonesian translation *Sebuah Seni Bersikap Bodo Amat* (2022) by F. Wicakso. Manson frequently uses sexual words to convey disapproval of societal norms, while Wicakso's translation adopts polite yet commensurate language. By categorizing the euphemisms using Allan and Burridge's (1991) framework, this study highlights the process and cultural sensitivity involved in translating sexualized language.

FINDINGS

Table 1. Types of Sexual Taboo Words in "The Subtle Art of Not Giving A F*ck"

Types of Sexual Taboo	Frequency
Sexual Acts Words	51
Sexual Organs Words	14
Total	65

From the table above, it can be seen that there are 65 total data on sexual words found in the book entitled *The Subtle Art of Not Giving A F*ck*. From the three types of sexual taboo words elaborated by Harley (2020), two of them successfully found in the data. The type of the sexual words that appear the most is Sexual Acts Words. This type appears 51 times, and Sexual Organs Words appear 14 times in any different form of words.

Excerpt (1)

“They don’t ask themselves whether those values and **fucks** make their partner a good person to stay with.” (Page 153)

In the excerpt above, there is a sexual taboo word 'fuck' which literally means 'sex' or 'sexual activity'. In line with its literal meaning, the word 'fuck' used by Mark in his book does refer to a sexual activity. Mark in the 8th chapter entitled "The Importance of Saying No" tells how the victim of infidelity simply accepts the apology of their lover who has just had sex with someone else as if their penis accidentally entered a different hole. The victim does not consider for themselves whether the values and the actions - having sex - indicate that their partner is worth keeping and living with in the future. As a result, Mark mentions Sexual Acts Words explicitly using the taboo word of 'fucks' in the excerpt (1) to describe a taboo activity, namely having sex. The use of taboo words to describe sexual acts is supported by Rahman's (2019) perspective that obscene words involving language related to sexual activity are taboo words. In this case, the word 'fuck' serves to channel a strong expression of sexual behavior, emphasizing betrayal.

Excerpt (2)

“But the boy snuck into a party hosted by the girl’s family because he was kind of a **dick**.” (Page 143)

The sexual taboo word in the excerpt above is the word 'dick'. In literal meaning, the word 'dick' is an English word that refers to male genitalia. It is said to be taboo because explicitly mentioning genitals is very disrespectful. Additionally, It is also very rude when used as an epithet to someone as it carries negative and hateful feelings. As in the excerpt (2) above, Mark also uses the word 'dick' to nickname a boy who he considers insolent. In this context, the boy barged into a party belonging to a girl who was an enemy of his parents. Although he did not intend to talk about genitals, Mark used the word 'dick' to refer to the boy with such sexual taboo word to show his annoyance at the boy’s behavior. This is in line with Affini's (2017) opinion, which states that the word 'dick' is considered a sexual taboo word and it is considered impolite to mention this most private organ, because it is a organ

that is also used in having sex. As a result, the excerpt shows that Mark's use of sexual taboo words can also be a swear word or an epithet used when angry or upset with someone. The sexual taboo words chosen during such conditions are usually the type of Sexual Organs Words.

Table 2. Categories of Euphemism in *Sebuah Seni Untuk Bersikap Bodo Amat*

Categories of Euphemism	Frequency
Flippancy	13
Remodeling	1
Circumlocutions	1
Omission	25
General for Specific	5
Understatement	1
Colloquial	19
Total	65

The table above shows the result that there are also 65 total data on euphemism of sexual words found in the Indonesian translation book of *The Subtle Art of Not Giving A F*ck* which is called *Sebuah Seni Untuk Bersikap Bodo Amat*. Seven categories of euphemism by Allan and Burridge (1991) appear in the data, namely Flippancy, Remodeling, Circumlocutions, Omission, General for Specific, Understatement, and Colloquial. Omission is the categories of euphemism that appear the most. This type appears 25 times, it is 38,46% of data. On the contrary, Remodeling, Circumlocutions, and Colloquial are the categories of euphemism that appear least often. Those categories only appear once. The analysis of data are further shown below.

Excerpt (3)

“But probing questions are necessary in order to get at the core problems that are motivating his, and our, **dickish** behavior.” (Page 120)

*Meski demikian, pertanyaan-pertanyaan tersebut diperlukan untuk menemukan masalah inti yang memicu perilaku (dan kita) yang **menyebalkannya**.* (Page 167)

The word ‘dickish’ is a sexual taboo word of the Sexual Organs Words type because it mentions an intimate organ. The word means *kontol* if translated literally into Indonesian. The word ‘dickish’ comes from the root word ‘dick’, which refers to one of the body parts

used during sex. In the excerpt (3) above, the author uses the taboo word to denounce a behavior that he finds so annoying that it looks really bad. This makes the readers feel how bad the behavior is. In the Indonesian translation, it can be seen that the translator conveys the author's message but without the taboo element. The translator chose the word *menyebalkan* to convey the author's intended meaning of annoying behavior without using language that might be considered sensitive by Indonesian readers. It seems that the translator uses discursive creation technique in translating the word so that the translation uses a word equivalent from out of context. The application of this technique directly categorizes the euphemism used as flippancy, seen from how the translator softens the expression by using a meaning that is out of the literal meaning of the sexual taboo word. As a result, the category of euphemism found in the data is flippancy as seen from the absence of connection between the words 'dickish' and *menyebalkan*. It means that the translator searches for the meaning of the word beyond its actual meaning, as explained by Sutaji & Nugroho (2024) that flippancy is when a taboo term is replaced with a term whose meaning is different between the target language and the source language so that the original meaning becomes vague.

Excerpt (4)

"I mean, she claims to heal cats the same way Jesus heals Lazarus—come the **fuck** on" (Page 111)

*Maksud saya, dia mengklaim dapat menghidupkan kucing yang mati seperti halnya Yesus membangkitkan Lazarus dari kematian—**alamak!** yang benar saja!* (Page 153)

From the excerpt (4) can be seen that there is a euphemism when the word 'fuck' transferred into Indonesian by using the word '*alamak*'. Based on the context, the author is telling a story about the madness of a woman named Erin who believes that she can resurrect a dead cat. In English, the use of the word 'fuck' is usually used to mention a sexual activity because it has a literal meaning of *seks*. This means that the word 'fuck' is included in one type of sexual taboo word, Sexual Acts Words. However, in this context, the writer uses the sexual taboo word merely as an exclamation to express surprise and disbelief. In the Indonesian version of the book, the word is connotatively interpreted as an interjection *alamak!*. Like its English, the interjection also has the usual function of showing surprise and disbelief, meaning that it is in no way talking about the activity or movement of having sex. This shows that even though the author chose to use the term sexual to emphasize that it is highly improbable, the translator adapted the translation using another word that sounds similar but without using the word taboo. The translator's use of discursive creation regarding his technique in translating the word plays an important role in this analysis. In this way, the meaning may not be directly aligned with the literal meaning of the source language, but the translator still manages to capture the intent of the context while keeping the norms in language. The translator manages to avoid the violation by replacing the taboo word with another word that sounds the same and in a context that is in line with the situation when someone is shocked. The result found is these characteristics reveal that the translator uses euphemism in the Remodeling category. Ghufiron & Anwar (2021) when discussing the categories of euphemism in their book, mentioned the remodelling category as the formation of new words or changing

the form of words. This can certainly strengthen the meaning of remodelling explained in this analysis.

Excerpt (5)

“My family stonewalls the way Warren Buffet makes money or Jenna Jameson **fucks**: we’re champions at it.” (Page 43)

*Keluarga kami membina rumah tangga dengan cara yang sama seperti Warren Buffet menghasilkan uang atau Jenna Jameson **menggeliat di atas ranjang**: kami juaranya.* (Page 62)

In the context of the excerpt (5) above, Mark is telling a story about his life before her parents divorced. In English, the use of the word 'fucks' is used to mention a sexual activity. This means that the word 'fuck' is included in one type of sexual taboo word, namely Sexual Acts Words. When transferred into Indonesian, there is a euphemism for the word 'fucks'. In the Indonesian version of the book, the word is connotatively translated as *menggeliat di atas ranjang*. The activity of writhing on the bed has a general meaning of stretching the muscles of the body, especially the hands and feet, as when you just woke up, meaning that the translation does not directly refer to the activity or movement of having sex. In fact, when literally translated into Indonesian, 'fucks' is interpreted as *seks*. This shows that although the author chose to use the sexual word, the translator adjusts the translation in terms of the social dimension of the target language. The description of the sex act as writhing on the bed shows that the translator uses the description technique for his translation, where he uses longer sentences to describe an action in detail but implicitly. By using this description, the translator conveys the intended meaning without bringing back the taboo element using the circumlocution category of euphemism. This category transforms the sexual taboo words into a longer and indirect expression. The result found that these characteristics are examples of Circumlocution category of euphemism, which is in line with Laili (2021) who said that a category of euphemism in the form of using longer and indirect words so that the meaning is more subtle because it is conveyed implicitly is called circumlocution.

Excerpt (6)

“But it it still **fucking** hurts that my brother and I aren’t close.” (Page 63)

Tapi rasanya masih perih mengetahui kenyataan kalau saya dan saudara saya tidak dekat. (Page 89)

The word ‘fucking’ is a sexual taboo word of the Sexual Acts Words type because it refers to a sexual activity. The word means *melakukan seks* if translated literally into Indonesian. The word ‘fucking’ comes from the root word ‘fuck’, where the word appears most often with various forms in the original book. In the excerpt above, the author uses the taboo word to describe a very deep sadness that makes the readers also feel the terrible situation by that taboo word. In the Indonesian translation of the book, it can be seen that the translator conveys the author's message but without any taboo element in it. Even if the translator completely removes the sexual taboo word, the author's intention is still conveyed although with a definitely lower level of sadness. The removing of the word when translating shows the

existence of reduction technique in the translation process. Although it is done by omitting words, it does not cause the meaning to change. This technique indicates the existence of euphemism in the omission category because it has the same meaning of omitting a word that is considered taboo. As a result, the category of euphemism found in the data is Omission as seen from how the word 'fucking' is omitted and not replaced with another word. This means that the translator does not look for the meaning of the taboo word and prefers to not translate it. Sutaji & Nugroho (2024), who also highlighted the omission category in their research that euphemism can be in the form of removal of taboo word in language transfer, support this finding.

Excerpt (7)

"It wasn't so much the sex I craved, although the **sex** was fun. It was the validation." (Page 45)

*Bukan melulu seks yang saya inginkan, meski **itu** juga menyenangkan. Yang saya cari adalah peneguhan.* (Page 63)

From the excerpt can be seen that there is a euphemism when the word 'sex' transferred into Indonesian by using the word *itu*. In the beginning, sexual behavior was overtly mentioned in her English book by using the word 'sex' which literally means *melakukan seks*. This sexual taboo word is a type of Sexual Act Word which means it is considered inappropriate to talk about. Therefore, the word *itu* is used when translated into Indonesian to remove the inappropriate word. The word *itu* has a very broad meaning so the reader must understand the context being discussed first. Based on the context, the word *itu* refers to the word 'sex' without having to mention its literal meaning. This translation technique is used to clean the text from sexual taboo words by generalizing the target language. The technique is called as generalization. When the sexual taboo word in the source language appears as something specific and it is generalized to become something general in its target language, then it is called the general for specific category of euphemism (Febriana, 2020). based on the opinion above, the result which is found in the data is that there is an euphemism in the General for Specific category, where the word *itu* which has a very broad and general meaning replaces the word that originally discussed sexual behavior specifically.

Excerpt (8)

"Some example of bad, unhealthy values:, indiscriminate **fucking**,, sacrificing small animals to the pagan gods." (Page 72)

*Beberapa contoh nilai yang buruk, tidak sehat:, gonta-ganti **pasangan**,, mengorbankan hewan-hewan kecil untuk dewa-dewa pagan.* (Page 102)

In the context of the excerpt above, the author is mentioning what constitutes a bad value and its negative impact. One of the bad values that Mark mentions in relation to bad sexual activity is 'indiscriminate fucking' which means having sex indiscriminately or without choosing a certain partner. The word 'fucking' in the phrase 'indiscriminate fucking' above is a taboo term that belongs to the type of Sexual Acts Words, which refers to indiscriminate sexual behavior. In its Indonesian translation, the phrase is translated as *gonta-*

ganti pasangan, where the same meaning is still conveyed albeit with a more subtle nuance. The use of the word ‘fucking’ can have an emotional impact and show a sexual practice that is considered uncommon and disrespectful. In the translation of the word ‘fucking’ into *pasangan*, it can be seen that the translation is done by modulation technique because the point of view shifts from the sex partner to the partner which does not contain the taboo element in it or the intensity of the taboo element is reduced. This kind of shift automatically leads to a category of euphemism called Understatement, where the translator lowers the intensity of the sexual taboo element by choosing a lighter word. By choosing the understatement category of euphemism, the translator is trying to avoid terms of rudeness and replace them with more socially acceptable terms. This shows how euphemisms can be used to channel sensitive ideas in a way that is more in line with cultural norms, especially in Indonesia. The results of the analysis of this data refute the opinions of most experts about the incomplete understanding of understatement, one of which is the opinion of Mulyasari et al (2022) which only said that understatement has the meaning of words outside the statement so that the meaning between the source language and the target language is not interconnected. Otherwise, although both have different meanings, it is still from the same root of meaning but the meaning is brought to a lower and understated level.

Excerpt (9)

“If you find yourself consistently giving too many **fucks** about **shit** that bothers you, – chances are you don’t have much going on in your life to give a legitimate fuck about. (Page 15)

*Jika Anda menyadari kalau diri Anda secara konsisten memberikan memberikan porsi **perhatian** yang terlalu berlebihan untuk **hal sepele** yang membuat Anda gusar -, - Anda tidak punya sesuatu yang layak dikerjakan di hidup ini. (Page 20)*

The word ‘fuck’ is a sexual taboo word of the Sexual Acts Words type because it refers to a sexual activity. In the excerpt above, the author uses the taboo word as an explicit form that is nowadays also commonly known to mean *peduli* or *perhatian*. Therefore, in the Indonesian version of the book, the use of the word is connotatively interpreted as *perhatian*. In fact, the word ‘fuck’ literally can more or less be interpreted as *seks*. This shows that the use of the word ‘fuck’ in the phrase ‘give a fuck’ is not about sex as the literal meaning, but about caring, which is another meaning of that taboo word. The writer chose to use such a sexual term instead of a more polite one like ‘care’ which also has the same meaning to express frustration with how people care too much about many things in life.

Moreover, the word “shit” is used as a taboo word referring to something unimportant or bothersome. It is often employed in everyday language to derogatorily refer to issues, situations, or things considered trivial or unworthy of serious attention. The use of “shit” demonstrates an attitude of indifference or disdain toward the subject matter, and indicates that the problem mentioned by the author does not deserve significant concern. The use of the words *perhatian* and *hal* for “fucks” and “shit” shows an application that involves the use of familiar words found in the dictionary or used in daily conversation in the target language community so that it is more easily accepted, this is the establish equivalence translation

technique. Through this process, the translator tries to reiterate the real message with an expression that is often used in everyday language and has even become a common word in society without having to be in a sexual taboo form. This is the definition of colloquial category of euphemism conveyed by Taufik & Syamsudduha (2021). As a result, the category of euphemism found in the data is colloquial where the word *peduli* or *perhatian* as the meaning of the word 'fuck' is a more familiar and polite expression.

DISCUSSION

The use of euphemisms for sexual taboo words in the book 'The Subtle Art of Not Giving A F*ck' is supported by previous research in terms of stigma, culture, and translation approaches. For example, Akoglu et al (2021) in their research shows the influence of taboo words on individual perceptions. In this book, the use of taboo words also functions in creating social stigmas towards the issues being discussed by the author. Furthermore, the research conducted by Danilina et al (2019) explains that euphemisms are usually used in different social and commercial contexts. In this book, euphemisms function to change words that are considered taboo so as not to offend target language readers. Fitriani & Rahmawati's (2021) research also underlines the importance of euphemism as a form of language politeness. This is relevant when looking at how euphemisms in the translation of this book discuss sensitive issues more comfortably.

Al-Jabri et al's research (2021) emphasises how translators choose other meanings for taboo terms, even though it can sometimes change the intensity and nuance of the original message. This is also seen in the book *Sebuah Seni Untuk Bersikap Bodo Amat*, where taboo words translated with euphemisms affect the impact that the author conveys. This finding is in line with Al-Khasawneh's (2018) findings that highlight the relationship between cultural context and the category of euphemism chosen to avoid discomfort. The application of euphemisms found in this book also reflects the translators' efforts to maintain politeness in order to avoid violating the prevailing social norms, as also discussed by Nopiah & Anuar (2023) regarding the values that govern social interaction. In addition, the use of euphemisms in daily conversation based on the research of Lubis (2019) and Mohammed & Kokaz (2022) shows that good selection of words is the key to maintaining politeness in communication.

Finally, it is found that there is a relevance between this research and previous studies in that taboo words such as those found in 'The Subtle Art of Not Giving A F*ck' can have an emotional impact on certain people who receive them. By using euphemisms, although the emotional impact of taboo words can be reduced, euphemisms also create the opportunity to still convey sensitive themes but in a more acceptable way, resulting in a more accurate translation based on the prevailing social and cultural nuances in the society. Through this analysis, it can be concluded that the use of euphemism on taboo words in the book *Sebuah Seni Untuk Bersikap Bodo Amat* not only serves to maintain politeness in language, but also serves to navigate the sensitivity inherent in discussions about sex in social life.

CONCLUSION

This study explores the use of euphemisms in translating sexualized words from *The Subtle Art of Not Giving a Fck** into its Indonesian version, *Sebuah Seni untuk Bersikap Bodo Amat*, highlighting how euphemisms reflect cultural sensitivity and broader translation strategies. The findings reveal that omission is the most frequently used category for taboo words, reflecting Indonesia's strong social norms against discussing sex as it is considered a taboo topic. This approach preserves cultural modesty and ensures reader comfort, particularly in regions that value politeness in language. Conversely, the least used strategies, remodeling and circumlocutions, indicate a tendency to avoid language complexities that might confuse readers, prioritizing clear and direct communication. The study also underscores the translator's awareness of the target language's social and cultural context, showcasing how their informed language choices ensure the translation remains relevant and acceptable to Indonesian readers. While sexual terms might be more acceptable in societies open to such discussions, in Indonesia, euphemisms serve as a crucial tool for maintaining cultural appropriateness. Ultimately, the research highlights that translation involves more than replacing words; it requires sensitivity to the values and norms of the target language society. By balancing the essence of the original message with the cultural context of Indonesian readers, this translation offers insights for future translators on maintaining message integrity while adapting to cultural differences, ensuring accessibility and comprehensibility for diverse audiences.

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