Swearing and Emotional Development of Children Age 4-6 Years: An Ethnographic Study

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ABSTRAK

Misuh (bersumpah) adalah salah satu identitas manusia di dunia pada umumnya. Budaya misuh tidak hanya dilakukan oleh orang dewasa tetapi juga oleh anak-anak. Kajian etnografi ini bertujuan untuk menganalisis dampak budaya misuh (mengumpat) terhadap perkembangan emosi anak dengan orang tua yang bekerja sebagai TKW (pekerja wanita). Metode penelitian menggunakan jenis penelitian kualitatif dengan pendekatan etnografi. Subjek penelitian 5 anak yang memiliki intensitas mengucapkan kata misuh paling sering di Malang Selatan. Pengumpulan data penelitian dengan observasi, wawancara dan dokumentasi. Analisis data dilakukan menggunakan analisis berbasis kode dan analisis berbasis kasus pada Qualitative Data-Mining (QDM) di Child Welfare (CW). Hasil penelitian menunjukkan bahwa kata misuh yang diucapkan oleh peserta adalah jancuk, bedhes, asu, kirek, taek, gendeng, kontol, dan patek. Secara semantik, kata-kata tersebut merupakan bahasa yang kasar dan tabu bagi tradisi tutur. Namun, tujuan penggunaan kata-kata ini memiliki arti yang berbeda tergantung pada konteks pembicara. Penggunaan kata misuh (kata-kata makian) yang diucapkan oleh peserta dapat mengungkapkan makna kejengkelan, makian, salam, kesabaran, keakraban, kekuatan, canda, ejekan, dan kekaguman. Tujuan dari kata-kata ini adalah ekspresi emosi positif dan negatif. Sebagian besar peserta menunjukkan ekspresi emosi yang lebih negatif. Temuan ini berimplikasi pada perkembangan sosial-emosional anak.

ABSTRACT

Misuh (swearing) is one of the identities of people in the world in general. Misuh culture is not only practiced by adults but also by children. This ethnographic study aims to explore the impact of misuh (swearing) culture on children's emotional development with parents who work as TKW (female workers). The research method uses a type of qualitative research with an ethnographic approach. The research subjects were 5 children who had the intensity of saying the word misuh most often in South Malang. Collecting research data by observation, interviews and documentation. Data analysis was performed using code-based analysis and case-based analysis in Qualitative Data-Mining (QDM) at Child Welfare (CW). The results showed that the misuh words uttered by the participants were jancuk, bedhes, asu, kirek, taek, gendeng, kontol, and patek. Semantically, these words are a harsh and taboo language for the speech tradition. However, the purpose of using these words has different meanings depending on the speaker's context. The use of the misuh words (swear words) spoken by the participants can express the meaning of annoyance, cursing, greetings, patience, intimacy, strength, jokes, ridicule, and admiration. The purpose of these words is the expressions of both positive and negative emotions. Most of the participants showed more negative emotional expressions. This finding has implications for the emotional development of children.

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1. INTRODUCTION

Early childhood is unique in that it has a pattern of growth and development in the physical, cognitive, socio-emotional, creative, language and communication aspects that are specific to the stages the child is going through. At this time, almost all potential children experience a sensitive period to grow and develop quickly and violently (Chen & Chan, 2019; Chien & Hui, 2010; Melasalmi & Husu, 2019). The development of each child is not the same because each individual has a different development (Eadie et al., 2021; Gayatri, 2020). Nutritious and balanced food and intensive stimulation are needed for this growth and development. If children are given intensive stimulation from their environment, they can carry out their developmental tasks well (Mertala, 2019; Yildiz & Ersan, 2011). Early childhood tends to like to play simultaneously, want to win alone, and often change the game's rules for their benefit. Thus, educational efforts are needed to optimize all aspects of development, both physical and psychological development (Nur et al., 2018; Suryaningsih & Rimpiati, 2018).

Similar to adults, children in early childhood are social creatures who interact with their environment. Children interact with people in the surrounding environment to obtain information through language (Meinzen-Derr et al., 2019; Schut et al., 2020). Language is used to make it easier for humans to communicate with the environment. A language is a form of communication, either through spoken, written, or signaling, based on a system of symbols (Khong et al., 2017; Santrock, 2017). Through language, children can express their feelings and thoughts. The message expressed in language will influence a person's thinking (Bowers & Pleydell-Pearce, 2011; Gjems, 2013). Children's language in communication is still relatively simple because they do not have as much vocabulary as adults. Children's vocabulary will increase independently through communication with the environment to learn the word and sentence editorial and the structure of the words and sentences themselves (Gjems, 2013; Tong et al., 2021).

Each region in Indonesia has its unique language. Javanese is one of them. In East Java society, especially South Malang, Javanese is used in everyday communication. The language element that reflects the characteristics of the Javanese language is the expression of emotions through *pisuhan* (swearing/swear words). The emotions expressed can be in both forms of negative and positive emotions. This *pisuhan* is a natural language because it was created through a community of language users and can fundamentally differ from a systematic communication system, either by individuals or groups. Early behavioral risk contributes to various social experiences and processes during childhood that put some children at greater risk (Alat & Dedeoğlu, 2013; Ettekal & Ladd, 2015).

Misuh (lit. to swear) is an effort to reduce the fear of pain and pain perception (M. Stephens & Armanto, 2009; R. Stephens et al., 2009). *Misuh* is an emotional expression that is realized through language to express anger, disappointment, joy, sadness, intimacy, and so on. *Misuh* is also seen as a form of intense emotional expression (joy, anger, fear) or negative emotional expression in a rough manner, but it can also be considered polite by particular social groups (Finn, 2017; Lederberg et al., 2013).. *Misuh* is assumed as a form of expressing emotional attitudes (positive and negative) in conversation. Therefore, the perception of using words classified as *misuh* cannot be concluded universally because it can vary (Lederberg et al., 2013).

One area in East Java, especially South Malang, has daily conversations. This area is the southern part bordering the Indian Ocean. This region consists of ± 75,496 people with a population density of 428 people/Km2. The people there consist of two tribes, namely Javanese and Madurese, so the language used in daily communication is different. However, Madurese people tend to use Javanese when interacting with Javanese people. Most of the people work as farmers because of the large amount of vacant land that is used as plantations (75% of the land is used as plantations and rice fields). As with the pre-observation data, it was found that 5 children often uttered the word misuh. They are the initials J, K, R, D, and C. The five children are classified as the age of early childhood education, namely: 4-6 years.

Several studies related to the use of *misuh* words have been conducted. The research results indicate that issue is an increased pain response due to a function of the frequency of pronouncing *misuh* word (Lederberg et al., 2013; R. Stephens & Umland, 2011). Another study shows that *misuh* in undergraduate students in Surabaya is expected, is considered polite, and will not be considered offensive because they generally use *misuh* to show hospitality or jokes (Rakhmaniyah, 2017). In line with this study, *misuh* in the Yowis Ben movie by Fajar Nugros and Bayu Skak shows that in the life of Malang residents, *misuh* is an expression of admiration, sarcasm, anger, resentment, and the familiarity of the relationship between speakers (Cahyani & Setiawan, 2019). The results of the literature review above with the problems that occurred in South Malang provide an understanding that *misuh* is not always a negative action. Therefore, this research is a new study to look ethnographically at how *misuh* done by early childhood (4-6 years) in South Malang will have a negative or positive impact on the child's social-

emotional development or not. So, later the results of this study can be used as material for reflection and reference for how children respond when the other person uses the wrong words.

2. METHOD

This study uses qualitative research with an ethnographic approach to naturally examine objects, and the researchers act as a critical instrument. This study was conducted in three stages, i.e., the preparation, implementation, and reporting stages. The research preparation stage is carried out by conducting a pre-field or initial research stage, which includes: first, increasing literature studies through magazines, newspapers, internet, journals, articles, and conducting discussions with colleagues regarding the focus of the research. Second, conducting initial research in the form of unstructured observations and interviews. Third, determining the focus of the research. Fourth, understanding the research methods that were used and supported by relevant theories. The research is carried out by understanding the environmental conditions in which the research is conducted, collecting data related to the research focus, and classifying the collected data. After the research implementation stage was completed, the researchers sorted the data based on the data that had been collected. Based on existing data, researchers compiled the results of research reporting.

Participants in this study consisted of 5 children who had the intensity to say the *misuh* word the most frequently. They are initial J (5 years three months), initial K (4 years two months), initial R (5 years nine months), Initial D (4 years 11 months), and Initial C (5 years seven months) (pseudonym). Initial J, K, and D live with their father, grandfather, and grandmother because their mother works as TKW in Singapore. Initial R and C live with their grandparents because their parents work in Abu Dhabi. The research was conducted in South Malang (one of the areas in East Java), the southern part of the area bordering the Indian Ocean. This area consists of ±75,496 people with a population density of 428 people/Km2. The community consists of two ethnicities, i.e., Javanese and Madurese so that the language used in daily communication is different. However, the Madurese people tend to use Javanese when interacting with Javanese people. Most people work as farmers because many vacant lands are used for plantations (75% of the land is used as plantations and rice fields).

This study's data collection was carried out through non-participation observation, participatory observation, in-depth interviews, documents, audio, and video recordings. Non-participation observation is carried out by observing the participant's activities without being involved in them. Participatory observation is done by observing and participating in participant activities. In-depth interviews were conducted with five children who often said the *misuh* words. It aims to determine the child's purpose in saying the *misuh* words and the social environment response that is likely to impact children's social activities. The documents in this study were used to see the children's background and environmental conditions in the community. Audio and video recordings are useful for data credibility, which allows it to be repeated.

Data analysis in this study used code-based analysis and case-based analysis on Qualitative Data-Mining (QDM) in Child Welfare (CW). The code-based analysis is carried out through deductive-qualitative analysis to conceptualize *misuh* sentence in communication between children and TKW parents. This case-based analysis includes within-case and across-case analysis. This strategy aims to describe, understand, and explain what has happened using a structured outline of the case to summarize each case's key aspects (Carnochan et al., 2019). The analysis was carried out by describing the child and family's characteristics, a general description of the community's condition, the relationship between family and society with children, the initial problem, and a summary of the problem.

3. RESULT AND DISCUSSION

Result

Observations were made on initial J, K, R, D, and C because the five children were the ones who had the highest intensity of pronouncing the *misuh* words. Observations on initial K and R, who often played together, were made because their houses were close. Those who are cared for by their grandparents play without adult supervision. Both of them often say the *misuh* words in communication, both with peers and adults. *Misuh* words that are often pronounced are *jancuk, kontol, kirek*, and *asu*. A neighbor named Frans (40 years) passed in front of initial K and R, then R greeted him by asking, "*te nandi cuk?* (Where are you going, cuk?)" Frans also answered, "*Oh bedhes iku nglamak, sopo sing nguruki koen le?* (Oh, this monkey is disrespectful, who taught you to say that?)" initial K answered, "*Diuruki kontole sampean, Pak* (Taught by your dick, Sir)," and he was laughing with R. The word *jancuk* is often used as a greeting in communication for adults, but the local community considers that this greeting is considered unethical if children say it to

adults. On another occasion, when K and R attended a friend's birthday, they sang a happy birthday song, but the lyrics were changed. "*Panjang kontolnya, panjang kontolnya, panjang kontolnya, serta mulia* (lit. Have a long dick, have a long dick, have a long dick, and be noble)". The response given by the mother and those around her was only laughter. K and R thought they had done something funny and laughed too.

Almost every day, K and R also play with their neighbors who live beside their houses. The child is F (pseudonym), who is eight years old. The initial F, K, and R play together because they have a habit of saying *misuh* words in communication. They are reluctant to play with others because they feel they are not in the same frequency. They often argue with their friends, so they often play with friends who have the same habits. However, the three of them also fought frequently. They all often say the *misuh* words, and none of them want to budge. R often teases Keenan or Rasya, who teases K or R, which leads to an argument between the three.

The above observations indicate that the family environment response does not provide direction to K and R. It is because they think that children are not able to distinguish between good and bad things. They will notice for themselves when they are adults. These children's guardians realized that *misuh* words were inappropriate when spoken to someone older, but it was not something that could be considered harmful when spoken to peers. K and R consider that *misuh* is a habit because they often see adults around them saying these *misuh* words in their daily communication. *Misuh* can show that they are tough kids and not easy to beat. When they say *misuh* words, this becomes their pleasure. There is a relief they feel when expressing their emotions through "misuh." However, it is assumed that it is only intended to be a joke regarding responding to adult greetings with *misuh* words.

Observations were also made on initial D, whom every day played with friends who were older than him. It is because he does not have any peers around his house. On several occasions, he will go to other areas to play with his peers. Initial D is an only child who lives with his father. However, he often played freely without parental supervision. Observations show that D is often taught to say *misuh* words by the adults in his environment. Initial D, who was often yelled at by his grandmother, triggered one of the neighbors to teach D to say the word *bedhes* to his grandmother when angry. Besides, D was also taught to say *jancuk* in response to what his grandmother said. It, of course, was done by D whenever his grandmother was angry. The response shown by her grandmother was just laughing or sometimes smiling, so she forgot about her anger. Therefore, Dave thought that to reduce his grandmother's anger was to say the word *bedhes* or *jancuk*.

Initial D's habit of responding to his grandmother's anger resulted in sustainability in the community. Initial D often says the *misuh* words to show negative emotions and respond to others' words, both with peers and adults. On one occasion, he met one of his teachers on the street, but he greeted the teacher by adding the word *bedhes*, "*Halo Bu Guru elek koyok bedhes* (Hello, Teacher is ugly as a monkey)." Intial D's purpose in saying the greetings is to joke, but he still does not understand the ethics of communicating with adults, making these jokes with his peers. Initial D is used to playing in an environment with a habit of saying *misuh* words as a joke. Therefore, he imitates the habits of the surrounding environment without knowing the existing ethics. The supportive environment causes D not to understand how good ethics are when communicating with adults.

Initial D's use of these *misuh* words is aimed at adults and his playmates. *Misuh* words often used when playing with friends are *taek, patek, jancuk, bedhes, kirek, asu,* and *gendeng*. The purpose of pronouncing these words can mean cursing, expressing disbelief, and a sense of awe. The word *taek* is usually pronounced to show disbelief. For example, when a friend said that his grandmother asked D to come home because she wanted to take him with her to the market, the response given by D was to say, "*Taek a? Sing nggenah koen?* (Taek a? Really?)" D used the words *patek* and *jancuk* to curse his friends. When his friend accidentally stepped on D's feet, he would swear at his friend with awkward words. The word *patek* was used by D when his friend made fun of him for crying, so he replied by using the word *patek*. The responses given by D's friends indicated that they were in the same frequency with D. It can be seen because they also often use the *misuh* words when playing together. Initial D and his friends' use of the *misuh* word did not result in a fight. Initial D admits that they are accustomed to using the words *jancuk, patek, taek*, and *gendeng* to provoke each other's emotions. However, if D uses the *misuh* word when playing with peers who never use the *misuh* word, this could lead to arguments.

The word *gendeng* is used to show a sense of awe. When D saw a miniature truck contest with his friend, he said, "*Deloken iko rek, gendeng uapik iko rek lampune akeh iso ganti-ganti* (look at that, it is so crazy, lots of lights and these lights can change)." *Bedhes, kirek,* and *asu* are used to make fun of friends, such as, "You look like a *bedhes/kirek/asu*." If a friend is angry about the jokes, D feels happy, and he feels as being the toughest among his friends. Some of his peers did not want to play with D because they saw him as a child who was fierce, nuisance, and selfish. His nuisance to his friends causes them to cry, and this gives particular pleasure to Dave.

What D did is similar to what Joshua did. He often uses *misuh* words when communicating with his friends. The words *taek, jancuk, bedhes, gendeng*, and *kirek* are commonly spoken to peers and adults. The word *taek* is often used to show courage and self-defense. When a friend teases him, he will say *taek* to show that he is not afraid of his friend. On another occasion, initial J accidentally dropped the food his aunt was holding. When asked to be careful, Joshua said the word *taek* to express his innocence. The word *taek* was imitated by J from his grandfather because he often heard his grandfather say the word *taek* when talking to his brother. In addition to the word *taek*, he also often heard his grandfather say the word *gendeng*, so he often said the word to curse his friend. The words *jancuk, bedhes,* and *kirek* are also used by J in communication to swear at friends and show anger. When he felt defeated in an argument, Joshua would say those words. For example, when he was fighting over a toy car with one of his friends, but because he lost, he said the word *jancuk* to express his anger.

Other observations made to initial C also show the same thing. He often used *misuh* words in his daily communication. Initial C lives with his grandparents because his parents divorced, and his mother works as a female migrant worker. Every day, he played freely without knowing the time and distance because his grandparents were busy working. Initial C recognized *misuh* words from his environment, both family environment and community environment. Grandpa C used to say *misuh* words every time he yelled at C Even if C made a small mistake, such as accidentally spilling water from a glass, his grandfather would yell at him using words that tended to be harsh, such as stupid. Initial C would also respond by using the word *gendeng*. However, the word *gendeng*, which C spoke, did not always mean expressing negative emotions and expressing positive emotions. For example, when he was playing marbles with his friends, one of his friends got many marbles, so C said, *"Guendeng pintere arek iki rek langsung oleh akeh"* (So crazy, this kid is smart, he won lots of marbles). The word *gendeng* which C spoke was intended to express his amazement toward his friend.

Other *misuh* words used by C in communication are *jancuk, kirek, asu*, and *bedhes*. These words tend to be used to curse others and show his anger. Initial C tends to say these *misuh* words to express his emotions because of his grandfather's childhood habits when angry. Initial C's habit of *misuh* caused some parents around his house to forbid their children from being friends and playing with C for fear of their children being influenced by C's habits. It led to Calvin only making friends with children who had similar *misuh* habit and children whom their parents did not forbid to be friends with C. Judging from C's attitude and behavior at home and at school, he looks like a quiet kid who does not like interacting with many people. However, when he plays in his neighborhood, he will become a different figure. Based on C's narrative, he would only say *misuh* words at home if he was being yelled at by his grandfather. C's action was because he felt that everything he did always looked wrong from his mother's point of view, so that every day she was always yelled at by her. The words were spoken in response to his mother's anger and his grandfather's vocabulary, such as *gendeng* and *bedhes*.

The word *jancuk* is a *misuh* word that is heard most often and is a characteristic of the Surabaya and Malang languages. Jancuk comes from the vulgar and inappropriate Javanese language to say in public because it means intercourse. The word *jancuk* is often used to curse and swear despite the many historical perceptions of its use. This word probably originates from the Javanese language *diencuk*, which means being sexually penetrated and then adopted to be *diancok* because many people say the word to curse. *Jancuk* can be interpreted as a *misuh* word, which refers to an activity. From the results of observations made to participants, the purpose of using the word *jancuk* can mean a curse, a greeting, being used to reduce the anger toward others, and an expression of annoyance.

 Misuh words that refer to animals are *bedhes, asu, kirek*, and *patek*. *Bedhes* is a word that comes from the Javanese language, which means an ape or monkey. Participants use this word to express anger, ridicule, reduce the anger of others, and jokes. *Asu* is adopted from the Javanese language, which means an adult dog. The use of this word can mean to call other people as a greeting to show intimacy. Participants use this word to express anger and jokes. *Kirek* is a word that comes from the Javanese language, which means a puppy. This word is used to curse and express emotion toward someone. Participants use this word to express anger and jokes. The word *patek* comes from the Madurese language, which means a dog. The use of this word aims to vent emotions or curse someone. This pronunciation uses an intonation that sounds harsh and full of emphasis.

Taek is the name for human excrement. Taek is one of the noun *misuh* words. This word is spoken to express disbelief, anger, jokes and to show strength. Gendeng comes from the Javanese language, which means crazy. This word is an adjective *misuh* word. Participants say this word to express anger and admiration. The word *kontol* comes from the Javanese language, which is the male genitalia. This word is harsh and obscene when spoken in public, especially by children, so it is taboo to communicate. The purpose of pronouncing this word is to release emotions and to joke.

Discussion

This study's results are the *misuh* words uttered by children in communication are interpreted with empirical findings on the impact of emotional development of children aged 4-6 years. The *misuh* words uttered by children aged 4-6 years old in parenting without parents in the South Malang area are *jancuk, bedhes, asu, kirek, taek, gendeng, kontol*, and *patek*. *Misuh* word can be categorized as a taboo word. Examples of taboo words are dick (penis), ass (butt), cunt (vagina), and tits (breast). These words also indicate that the *misuh* words can refer to activity (*jancuk*), animal names (*bedhes, asu, kirek, and patek*), nouns (*taek*), body parts (dick), and adjectives (*gendeng*). It is in line stated that forms of *pisuhan* could be the animal's name, part of the body, adjective, state of intelligence, state of mental health, and so on (Cahyani & Setiawan, 2019).

The speakers of the *misuh* word are males. There are differences in female language from the level of grammar, lexical choice, frequency of use, intonation, and other suprasegmental elements. Males tend to say the *misuh* word more often than females because males are more aggressive than females, and male brains do not have the potential to deal with emotions (Güvendir, 2015). Children use the word *misuh* with the aim of swearing, expressing annoyance, making fun of others, greeting, joking, expressing disbelief, showing strength, and amazement. *Misuh* is categorized as taboo, which explains hurtful, offensive, vulgar, disgusting, and disrespectful emotional lexicons (Jay, 2009b). The pronunciation can serve different purposes. People's motivation to use taboo words depends on their goals when speaking (Jay, 2009a). Speakers use the *misuh* words to express aggressive feelings without any social boundaries even though they are considered taboo and prohibited (Christie, 2013; Popuşoi et al., 2018; Vingerhoets et al., 2013). Semantically, the *misuh* words include harsh language. However, pragmatically (the use of which emphasizes the meaning of the pronunciation) can also create intimacy between the speakers. There are positive and negative sides to the use of *misuh* words in communication. From a sociolinguistic perspective, *misuh* has become an interesting phenomenon because speakers use swear words to express their emotional state (Schweinberger, 2018; Shablack & Lindquist, 2019). Through this language *misuh*, children learn to recognize the expressions and emotional meanings of those who speak them (Shablack & Lindquist, 2019). It can later be imitated by these children as a model to express their emotions. In general, the habit of *misuh* is acquired by children through social learning. Children learn not only from what they experience and feel but also from observing others' behavior (Rathus, 2014). They learn from existing models in their environment, including their parents, peers, or other people in their community.

Misuh can be said to be culture because all regions do not share this habit. Cultural context is closely related to individual thoughts, feelings, behavior, and how humans shape their reality through their own culture (Dissanayake & Shweder, 1993; Jay, 2009b). Cultural values have a function as a differentiator between one culture and another. Besides, cultural values also serve as a guide that helps people understand life (Huang et al., 2021; Syahrial et al., 2019). This *misuh* culture provides a symbol for communicating with each other and recognizing their social environment. *Misuh* has become an identity for East Java people (one of which is Malang). Culture is referred to as a means of intergenerational communication in every society so that this *misuh* culture is not easily lost even though time goes on. *Misuh* became part of the language used for communication. The use of language in society is influenced by situational factors and social factors. Situation factors influence the choice of words in communication. Social factors include age, gender, economic background, and place of residence (Ormrod et al., 2006).

The use of the *misuh* word in children can express positive and negative emotions. It, of course, will have an impact on children's development, especially emotional development. *Misuh* is an expression of emotional attitudes in various conversational functions (Dewaele, 2004; Timothy & Janschewitz, 2008). The emotional impact of *misuh* depends on a person's experience with language's culture and rules (Sharif Matthews & López, 2019; Timothy & Janschewitz, 2008). Children aged 4-6 years old are at a critical stage in learning peer-to-peer relationships because children must develop and master the various skills needed to interact positively with peers according to social demands (Ooi et al., 2017). Emotional reactions through the *misuh* word occur because they have studied others' reactions in releasing emotions (Cosso et al., 2022; Hurlock, 1956). Participants tended to use the *misuh* word to express their negative emotions. Children at this age should have better anger management and tolerance, less scolding and fighting, better able to express anger appropriately without fighting, less aggressive or self-destructive behavior, more positive feelings about oneself, sought after by friends. Peers, more harmonious and pro-social in the group, share, cooperate, help, and democratic in dealing with others (Goleman, 2015). However, in addition to being an expression of emotional expression, *misuh* can also be understood from the practical side of children's social relations because *misuh* is a form of emotional expression which is sometimes used for specific purposes (Shablack & Lindquist, 2019). An example is when Dave responded to his angry grandmother with *pisuhan* words, such as *bedhes*, to get rid of his grandmother's anger. Therefore, the use of the word *misuh* has a specific purpose in the children's social relations with their environment.

In a social context, *misuh* as a culture will undoubtedly receive a different response when it comes into contact with a different culture. When children accustomed to *misuh* get together with children who have the same habits, they can be accepted. Conversely, if they interact with children who do not have a *misuh* culture, they will be rejected and even prone to conflict. It is like an aggressive behavior that will tend to be accepted by children who have the same habits (Stauffacher & DeHart, 2006) and tend to be rejected by children who do not have *misuh* habit. The intensity of disclosing negative emotions in communication by children causes them to be shunned by their friends because they are considered to have a bad influence, and the words used in communication tend to be rude. Emotions play an essential role in children and peer relationships (Cosso et al., 2022; Santrock, 2017). One of the keys to social skills is how well or poorly a person expresses their feelings (Gaspar et al., 2018; Goleman, 2015). Emotional, social skills are seen as necessary not only by academics but also by early childhood educators, parents, and lawmakers (Denham et al., 2020). Participants are considered children who have unsocial behavior, such as negativism, aggression, ridicule, bullying, power pretentiousness, egocentrism, and prejudice.

In this study, children live in a community environment accustomed to using the *misuh* words to show intimacy, not to have a negative or rude meaning. This condition is one of the triggers for the emergence of the *misuh* habit in children. Cultural groups can influence a child's personality through the parenting styles they encourage. Culture also directly influences children's personal and social development through socialization processes (Nurwahidah et al., 2021; Sudarmiani, 2013). Also, children's guardians often say *misuh* words when communicating with them. The child then imitates this habit in communicating. Children learn their parents' habit patterns by observing them imitate their behavior and adapt their thinking ways (Dewi et al., 2015; Susilawati, 2020). *Misuh* words are absorbed by children through a process of interaction and observation with their social environment. Children initially have a limited vocabulary, but their vocabulary will increase through social interaction.

Children at the age in this study can sort out the right vocabulary according to the value of politeness. Children can use vocabulary related to emotions appropriately in specific social and cultural contexts (Chen & Chan, 2019; Santrock, 2017). However, due to environmental conditions with a *misuh* culture in communication and some parents also use the *misuh* words when talking to children, these cause the child to imitate adults' behavior patterns around them. The environment significantly influences using *misuh* words in communication. Parents play an essential role in this matter because the family environment is the main factor influencing children's development. Parenting patterns involve various roles that can shape the child's character from the social, cultural, and psychological environments in parenting (Djuwitaningsih, 2018; Nadhifah et al., 2021). Participants in this study were children whose parents are away as TKW, so they lived with guardians. Children who live at home with their parents show better development than children left by their parents (Hu et al., 2020). The relationship between children and parents has a vital role (McWayne et al., 2008). Thus, parents must also be sensitive to changes in children's emotions (Chong et al., 2014).

The results of the above research provide limitations to research on ethnographic perspective studies of misuh words related to children's social-emotional development. So this research is recommended for further research using other perspective approaches, such as: phenomenology, psychology, social approaches and others. So that research related to misuh can provide a broader understanding of the word misuh in early childhood education.

4. CONCLUSION

As the results of the research above, it can be concluded that the word misuh is used to express positive emotions and negative emotions. The participants were jancuk, bedhes, asu, kirek, taek, gendeng, kontol, and patek. Semantically, these words are a harsh and taboo language for the speech tradition. However, the purpose of using these words has different meanings depending on the speaker's context. The use of the misuh words (swear words) spoken by the participants can express the meaning of annoyance, cursing, greetings, patience, intimacy, strength, jokes, ridicule, and admiration. The purpose of these words is the expressions of both positive and negative emotions. Most of the participants showed more negative emotional expressions. Children's social relationships with peers may not be running well due to the impact of expressing negative emotions they often show. Their social environment influences misuh culture in children's communication.

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6.   REFERENCES

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