



A Contrastive Analysis of English Swear Words in the Adventure *Tintin in the Land of Black Gold*

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ABSTRACT

Published Online: September 12, 2024

This research is a contrastive analysis between English swear words and their Indonesian equivalents in the Tintin comic book entitled *Tintin in the Land of Black Gold*. The purpose of this Contrastive Analysis was to find out the similarities, differences, and to predict the possible learning problems made by Indonesian learners based on the differences. The author employed a descriptive qualitative technique with the case study method to accomplish the research objectives. Based on the results of the data analysis, there were 34 swear words between the English swear words and their Indonesian equivalents. From the data, there were 3 similarities and 31 differences between the English swear words and their Indonesian equivalents. It was found that most English swear words were idiomatic, while their Indonesian equivalents were non-idiomatic. As the contrastive suggests, based on the differences, the Indonesian learners may face learning problems, in this case, the translating problems of the English swear words into their Indonesian equivalents. Indonesian learners may make mistakes when translating the English swear words into Indonesian for example *Bluebeard* into **Janggut biru*, instead of the correct one **Bandot tua*. Indonesian learners may make mistakes by translating the English swear words literally or through word-by-word translations. Indonesian learners should be aware of these differences and should be careful when translating English swear words into Indonesian.

KEYWORDS:

Swear words, idiomatic translation, similarities, differences, Tintin in the land of Black Gold.

I. INTRODUCTION

Swearing refers to the use of certain negatively charged terms that are taboo in a particular language or culture and are therefore likely to cause offense (Beers Fägersten, 2012, Beers Fägersten and Stapleton, 2017, Beers Fägersten and Stapleton) in press, O'Driscoll, 2020).

This can be described as the use of words that "may be offensive, inappropriate, aggressive, or unacceptable in a particular social context" (Beers Fägersten 2023). However, establishing precise definitions and criteria can be difficult. For example, there is debate in the literature about whether swearing can be used in a literal (rather than figurative) sense Andersson and Trudgill (1990), Pinker (2007), Ljung (2011, Dynel 2015). Singleton (2009) suggests three characteristics of him necessary for badmouthing. These refer to taboo areas, can evoke catharsis, and have literal and non-literal meanings.

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**Cite this Article: Kwee Nathania Christanty Hidayat, Jumanto Jumanto (2024). A Contrastive Analysis of English Swear Words in the Adventure Tintin in the Land of Black Gold. International Journal of Social Science and Education Research Studies, 4(9), 1013-1016*

The list of things that are "considered" as curse words also varies by culture and time period, and includes topics such as diseases, animals, death, and relationships, to name a few that may not be considered by the standard. Research on name-calling (McEnery 2004, Allan, 2018) and the use of abusive language and insults (derogatory language used to discredit another person or group) and discriminatory language example: direct references to race or other personal characteristics).

There is also some conceptual and functional overlap with other categories of taboo language use (Allan, 2023, Allan, 2018, O'Driscoll, 2020). Namecalling is used to vent emotions such as anger, frustration, and even excitement. This is because no language conveys emotional information as efficiently and effectively as swearing (Jay, 2009).

He pointed out that it encompasses attitudes and casual and impossible. Andersson and Trudgill (1990) categorized swearing into swearing, swearing, humorous swearing, and additional swearing. Since there are different types of swear words, some of it usually used in people's communication. Each type of swear word has its own characteristics that make it different from other swear words.

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There are numerous comics that have been translated into various languages. *Land of Black Gold* is one of the world's most popular comic books. This comic was created in France and has since been translated into several languages, including English by Leslie Lonsdale- Cooper and Michael Turner and Bahasa Indonesia by Donna Widjanto.

Tintin in the Land of Black Gold (French: *Tintin au pays de l'or black*) is the fifteenth adventure in The Adventures of Tintin. It was first published in Le Petit Vingtième from 1939 to 1940, but it was cut in the middle of the adventure. From 1948 through 1950, it was redesigned, colored, and published in the Tintin Magazine and as a book. Both of these stories took place during the British Mandate of Palestine. Parts of the story were reworked in 1971 to place it in the imaginary state of Khemed.

For this research, the researcher uses one of the popular series of Tintin entitled “The Adventures of Tintin: Tintin in the Land of Black Gold”. This honorific title was set in 1930s and was published for the first time at 1948 and had been republished at 1972. The researcher decided to use this comic because there is something interesting in the comic. Tintin was firstly written in Belgian language and it was translated into some languages includes English, so the data used by the researcher is the translation of the translated comic. The researcher compares between the English version and Indonesian version of this comic.

II. PREVIOUS STUDIES

The previous studies have been done by several authors. Okky Ramadhan (2019) made contrastive analysis with movie as a source data. Sulistyko Agustina (2013) made loss and gain in translation with comic as a source, meanwhile Zulfa Septyaningrum (2015) made analysis of procedure with comic as a source. In this case the researcher has different focus and source data compare for each previous studies. The researcher has found kind of research gaps in each of previous studies. First, research by Okky Ramadhan (2019) has the same focus in contrastive analysis but with different data. Meanwhile, Sulistyoko Agustina (2013) and Zulfa Septyaningrum (2015) used the same Tintin Adventures but in different series compared to the researcher’s comic series. Sulistyoko Agustina (2013) focused on Loss and Gain, Zulfa Septyaningrum f(2015) ocused in Analysis of Procedure, and Okky Ramadhan (2019) focused in Noun Phrases.

III. METHOD

This research was of descriptive qualitative approach, document analysis, the data were collected from The Adventures of Tintin: Tintin in Land of Black Gold” that has been translated into Indonesian Version “Petualangan Tintin:

Tintin di Negeri Emas Hitam”. as the data source. The data were categorized based on their Cultural terms, then compared the English version and their Indonesian equivalents written by translator. The research method used in this study is qualitative research because the source of data of this research is text. The qualitative method investigates the why and how of decision making, not just what, where, when. Wilkinson (2000:7) states that “The resulting data (of qualitative research) is presented in the form of quotations or descriptions, though some basic statistics may also be presented. The data were categorized based on their Cultural terms, then compared to the subtitling strategies used by the translator.

IV. RESULTS AND DISCUSSION

The researcher presents the finding and discussion in order to present the result of the research. The finding and discussion covers the swear words in the comic “The Adventures of Tintin: Tintin the Land of Black Gold” that has been translated into Indonesian version “Petualangan Tintin: Tintin di Negeri Emas Hitam” and its discussion.

Table 1. The similarities and differences between English swear words and their Indonesian equivalents in the Adventure Tintin in the Land of Black Gold

No.	Type of swear words	Quantity	Percentage (%)
1.	Abusive swearing	21	7.14
2.	Expletive swearing	12	4.08
3.	Humorous swearing	1	0.34
4.	Auxiliary swearing	0	0.00
Total		34	100.00

The table above shows the researcher found 34 swear words in the comic The Adventures of Tintin: Tintin in the Land of Black Gold and its Indonesian version Petualangan Tintin: Tintin di Negeri Emas Hitam. Found 3 similarities and 31 differences while grouping the swear words. Found 21 examples of abusive swear word, 12 examples of expletive swear word and 1 example of humorous swear word.



Figure 1. The differences between English swear word *Crumbs!* and their Indonesian equivalent *Astaga!* in the Adventure Tintin in the Land of Black Gold

English Swear Words	Indonesian Equivalents	Note
<p>Crumbs!</p>	<p>Astaga!</p>	<ol style="list-style-type: none"> 1) Different 2) English is idiomatic; Indonesian is non idiomatic 3) English <i>crumbs</i> ≠ Indonesian <i>astaga</i>

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In this excerpt *Crumbs!* is translated into *Astaga!* by the original translator. This sentence belongs to different word choices or dictions by seeing the word meaning. The term *Crumbs* typically refers to small, broken pieces of something, often referring to tiny fragments or particles of food. For example, when you eat a cookie or a piece of bread, the small bits that may break off and fall are referred to as crumbs. The word can also be used metaphorically in various contexts to describe small, scattered remnants or traces of something. In this excerpt *Crumbs* is an expression of startle when a person facing something unexpectedly. In this case the Indonesian learner may translated it into something else for example **remah roti*.

Figure 2. The differences between English swear word *Beast!* and their Indonesian equivalent *Binatang!* in the Adventure Tintin in the Land of Black Gold

English Swear Words	Indonesian Equivalents	Note
<p>Beast!</p> 	<p>Binatang!</p> 	<ol style="list-style-type: none"> 1) Different 2) English is idiomatic; Indonesian is non-idiomatic 3) English <i>beast</i> ≠ Indonesian <i>binatang</i>



In this excerpt *Beast!* is translated into *Binatang!* by the original translator. This sentence belongs to different word choices or dictions by seeing the word meaning. The term *Beast* generally refers to an animal, especially one that is large, wild, or untamed. It can be used to describe a wide range of creatures, from domesticated animals like horses or dogs to more ferocious and powerful creatures like lions or bears. In a broader sense, "beast" is sometimes used metaphorically to refer to a person or thing that is formidable, powerful, or difficult to control. The exact meaning can depend on the context in which the term is used. In this case Indonesian learner may translated it into something else for example **buas*.

Figure 3. The differences between English swear word *Great Snakes!* and their Indonesian equivalent *Astaga!* in the Adventure Tintin in the Land of Black Gold

English Swear Words	Indonesian Equivalents	Note
<p>Great snake!</p> 	<p>Astaga!</p> 	<ol style="list-style-type: none"> 1) Different 2) English is idiomatic; Indonesian is non-idiomatic 3) English <i>Great snake</i> ≠ Indonesian <i>astaga</i>



In this excerpt for *Great snakes!* is translated into *Astaga* by the original translator. This sentence belongs to different word choices or dictions by seeing the word meaning. The phrase *great snake* does not have a specific or standardized definition, and its meaning can depend on the context in which it is used. In a literal sense, it might refer to a large or impressive snake. However, in various cultural, literary, or metaphorical contexts, the term could take on different meanings. For example, in mythology or fantasy literature, a *great snake* might be used to describe a mythical serpent or a powerful and menacing creature. It could also be used metaphorically to represent a hidden danger or a formidable challenge. This utterance is used when expressing startle when a person facing something unexpectedly. In this case the Indonesian learners may translated it into something else like for example **ular besar*.

Figure 4. The differences between English swear word *Self silly!* and their Indonesian equivalent *Sinting!* in the Adventure Tintin in the Land of Black Gold

English Swear Words	Indonesian Equivalents	Note
<p>Self silly!</p> 	<p>Sinting!</p> 	<ol style="list-style-type: none"> 1) Different 2) English is idiomatic; Indonesian is non-idiomatic 3) English <i>Self silly</i> ≠ Indonesian <i>sinting</i>

In this excerpt *Self silly!* is translated into *Sinting* by the original translator. This sentence belongs to different word choices or dictions by seeing the word meaning. The phrase *self-silly* doesn't have a standard definition, and its meaning could depend on the context or how it's used. *Self-silly* might be an informal or colloquial expression created by combining *self* with *silly*. In a general sense, *silly* refers to something that is playful, lighthearted, or lacking in seriousness. In this case the Indonesian learners may translated *self silly* into something else for example **bodoh*.

Figure 5. The differences between English swear word *Shut up!* and their Indonesian equivalent *Diam!* in the Adventure Tintin in the Land of Black Gold

English Swear Words	Indonesian Equivalents	Note
<p>Shut up!</p> 	<p>Diam!</p> 	<ol style="list-style-type: none"> 1) Different 2) English is non-idiomatic; Indonesian is non-idiomatic 3) English <i>shut up</i> ≠ Indonesian <i>diam</i>

In this excerpt *Shut up!* is translated into *Diam!* by the original translator. This sentence belongs to different word choices or

dictions by seeing the each words meaning. Both English and Indonesian equivalents are non-idiomatic. The definition of shut is to closed something that is opened by accident or the other hand. Up itself has meaning 'atas' in Bahasa Indonesia. The phrase *shut up* is an informal and direct way of telling someone to stop talking or to be quiet. It is often used to express annoyance, frustration, or a desire for silence. While it can be considered a straightforward and sometimes impolite way to ask for quiet, the tone and appropriateness of using such a phrase depend on the context and the relationship between the people involved. It's essential to be mindful of the potential impact of the words used in communication. With this kind of translation Indonesian learners may make mistake translated shut up into something else like **tutup atas*.

V. CONCLUSION

As an highlight of this study was to predict the similarities, differences and also predicting the possibly learning problem among Indonesian learners. Using tintin comic with title Tintin in the Land of Black Gold as a source data. The author employed a descriptive qualitative technique with the case study method to accomplish the research goals. Based on the results of observations made by the author, there were 34 swear words with 3 similarities and 31 differences. In this research the researcher found 16 idiomatic English swear words version and Indonesian equivalents, 4 nonidiomatic English swear words and Indonesian equivalents, and 14 mixed idiomatic and about classification found English version and Indonesian equivalents. Found 21 examples of abusive swear word, 12 examples of expletive swear word and 1 example of humorous swear word. The contrast effect intended in the original version is not achieved in the Indonesian version. Therefore, the decision to weaken or remove swear words may lead to a misconstruction of literal expressions in the translated version of the text. Indonesian learners who translate English swear words into Indonesian equivalents need to be mindful of the specific distinctions within the set to avoid errors in both learning and translation. For examples, English swear word *Bluebeard* is translated into Indonesian **Janggut biru*, instead of the correct one *Bandot tua*. English swear word *Rotten Sand Hoppers* is translated into Indonesian ** Pelompat Pasir Busuk*, instead of the correct one *Jangkrik Busuk*. English swear word *Crumbs* is translated into Indonesian **Remah roti*, instead of the correct one *Astaga*. In the context of this research, it suggests that utilizing the most commonly mistake in the comic *Tintin in the Land of Black Gold* allows the translation to clarify sentence components based on the translator's understanding of the source language, conveying them into the target language. This approach was implemented to ensure that the audience can readily grasp the intended meanings described in this comic book.

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