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Dialectical-Relational Approach on Profanity Words among Muslim Students

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Abstract: Speaking in good manner is highly advised in Islamic teaching, but this notion had been challenged by socio-cultural values of the kinds if profanity words circulating among Muslim students. As qualitative research, this research aimed to investigate the discourses related to the use of profanity words among Muslim students from the perspective of the Dialectical-Relational Approach (DRA). The first was to discover the most frequent profanity words uttered by Muslim students, the reasons for using profanity words which were classified as propositional and non-propositional, and how DRA perceived the use of profanity words influenced their identity as Muslim. In this research, a questionnaire was chosen as the primary instrument, which consisted of a set of profanity words by Chirs Kirk, and the respondents' reasoning for using profanity words. The respondents were 14 students from a private Islamic-based university in Indonesia. The result had shown that the students chose two profanity words as the most popular: *shit* and *fuck*. Meanwhile, the most dominant reason for using profanity words was to relieve tension which belonged to the non-propositional aspect. DRA perceived the complexity of profanity words among Muslim students and the use of profanity words emphasized the socio-cultural aspect of language, yet, Islamic teaching encouraged the use of good-mannered utterances because it might alter people's opinion about Islam negatively. Thus, the researchers perceived the use of profanity words as a complex phenomenon that encompasses various contexts.

Key words: Dialectical-Relational Approach, profanity words, Muslim students

Abstrak: Berbicara dengan sopan sangat disarankan dalam ajaran Islam, namun gagasan ini telah ditantang oleh nilai-nilai sosial-budaya dari kata-kata kotor yang beredar di kalangan mahasiswa Muslim. Sebagai penelitian kualitatif, penelitian ini bertujuan untuk menyelidiki wacana yang terkait dengan penggunaan kata-kata kotor di kalangan mahasiswa Muslim dari perspektif Pendekatan Dialektis-Relasional (DRA). Tujuan pertama adalah untuk menemukan kata-kata kotor yang paling sering diucapkan oleh mahasiswa Muslim, alasan penggunaan kata-kata kotor yang diklasifikasikan sebagai propositional dan non-propositional, dan bagaimana DRA memandang penggunaan kata-kata kotor mempengaruhi identitas mereka sebagai Muslim. Kuesioner, sebagai instrumen utama, dipilih, yang terdiri dari serangkaian kata-kata kotor oleh Chris Kirk, dan alasan responden untuk menggunakan kata-kata kotor. Responden adalah 14 mahasiswa di sebuah universitas berbasis Islam swasta di Indonesia. Hasilnya menunjukkan bahwa mahasiswa memilih dua kata kotor sebagai yang paling populer; *shit* dan *fuck*. Sementara itu, alasan paling dominan untuk menggunakan kata-kata kotor adalah untuk melepaskan ketegangan yang termasuk dalam aspek non-propositional. DRA memahami kompleksitas kata-kata kotor di kalangan mahasiswa Muslim; penggunaan kata-kata kotor menekankan pada aspek sosial-budaya dari bahasa, namun, ajaran Islam mendorong

penggunaan ucapan yang berkepribadian baik karena hal itu bisa mengubah opini orang tentang Islam secara negatif. Oleh karena itu, para peneliti memandang penggunaan kata-kata kotor sebagai fenomena kompleks yang meliputi berbagai konteks.

Kata kunci: Pendekatan Dialektis-Relasional, Kata-kata Kotor, Mahasiswa Muslim

INTRODUCTION

Based on Islamic teaching, Allah raises the honor for anyone who seeks education; *Allah* will raise those who have believed among you and those who were given knowledge by degrees, and *Allāh* is Acquainted with what you do (Qur'an, 2:11). Thus, it can be inferred that pursuing knowledge is an obligation for every Muslim. Notably when it comes to learning a new language, especially English in this day and age, it is not considered a surplus but a necessity (Wiratmaja et al., 2022; Zaki & Darmi, 2021; Rafiq & Hasim, 2018). Notably, nowadays learning a language in this era is deemed effortless since it can be done anywhere, and anytime with the help of smartphones, and social media. Several studies even mentioned that the use of smartphones has assisted teachers in improving students' language proficiency (Klimova, 2019; Malik & Asnur, 2019). However, the increased use of profanity in media and any digital platforms has raised concerns about desensitization to profanity among language learners, especially young learners (Ivory et al., 2009; Kaye & Sapolsky, 2004). The language used in the form of profanity words are also thought to be the context of collective identity that existed among the respondents. (Jha, 2018; Souffrant, 2013) In addition, identity is a discursive phenomenon related to an individual or group of people that can be re-defined through the use of languages (Zotzman & O'Regan, 2016). Therefore, the researcher found this phenomenon quite intriguing, because based on Islamic teaching, the respondents were not encouraged to use any profanity words (Sheperd, 2018). Besides, the researchers perceived based on Quran and Hadith that Muslim are strongly encouraged to specifically choose to say kind words and is prohibited to use any harsh or profanity words (Ji et al., 2009). This concept also has been mentioned in the second surah in the Qur'an, surah Al Baqarah verse 83, which is translated as follows; *And speak to people in the best manner*. In addition, prophet Muhammad's (peace be upon him) teaching in Sahīh al-Bukhārī 6528, or in Islam is known as Hadith, is clearly expressed as follows; *Beware of harsh and profane words*. Besides, as reported by Abdullah ibn Mas'ud in Sunan al-Tirmidhī 1977, The Messenger of Allah, peace and blessings be upon him, highlighted that; *The believer does not taunt others, he does not curse other, he does not use profanity, and he does not abuse others*.

This research aimed to provide new insights into the set of corpora about profanity words used by Muslim students, and the reasons for using profanity words that contradict their religious belief. The researchers elaborated on how the problem relates to relevant theories: Sociolinguistics especially Muslim's Identity and Profanity words and utilizing the Dialectical Relational Approach (DRA) to view this issue as a phenomenon. Sociolinguistics relates to the most frequent profanity words known by Muslim students, reasons why they keep using it although as Muslims they are not encouraged to utter profanity words, and the influence of profanity words which are against their identity as Muslims. In addition, the use of DRA highlighted deeper about Sociolinguistics on the relation of language and culture, especially profanity words among Muslim students in Indonesia, and the reasons for using profanity words as Muslim. The researcher also aimed to inquire about whether the usage of profanity word impacted the respondent's identity as Muslim because it might lead to an identity crisis among Muslims who were the respondents in this research. Therefore, the researchers proposed the

following research questions: (1) What are the most frequent profanity words uttered by Muslim students in Indonesia? (2) What are the reasons for using profanity words for Muslim students in Indonesia? (3) How do profanity words interact with their Muslim identity?

LITERATURE REVIEW

A. Profanity Words and Muslim

Plenty previous studies have emphasized the implementation of profanity words in various aspects. A notable work about profanity or cursing language on Twitter had been done by Wenbo Wang et al., (2014) who mentioned that curse words on Twitter were related to gender and social rank, and their propensity to use profanity words. They discovered that men tend to overuse curse words and both men and women were likely to curse in the context of same-gender, and those who belong to high-rank users tend to curse less than low-rank users. Another research about profanity words in Twitter also had been conducted by Isobelle Clarke & Jack Grieve, (2017) which clearly emphasized that Tweets were used to identify the functional variation of abusive Tweets related to racism and sexism, and they displayed that abusive language related to profanity can be suppressed because the Tweets also possess an ability to report on action and provide evidence of this particular reports.

The researcher has discovered previous research related to profanity words and the Muslim society. One of those mentioned how the use of profanity words in the Muslim community was considered an offensive action to Muslim society in general Mirza Madihah Zainal,(2021) although this research also presented that profanity words either in Malay or English languages was not deemed a taboo among university students. In addition, the research highlighted that one of the reasons for using profanity in university was due to their way of expressing anger, as well as exhibiting means of friendly gestures among close friends or fellow students. Another researcher did similar investigations on the use of swear words or profanity words in Muslim society and how the society responded to the use of profanity words in the cinema. Ibrahim Darwish & Noora Abu Ain, (2020) elaborated that the use of profanity words and immoral scenes had stirred up the Jordanian public and caused some controversy because they had crossed the religious norms, and local wisdom that forbid the use of profanity words in the cinema because it might badly influence young viewers.

There is also research which found that profane in the religious settings was a complex phenomenon since the use of profanity challenged the established norms and religious belief (Jubilado et al., 2015; Jacobs, 2005). In line with Islamic belief, in Christianity, the use of profanity words are seen as desecrating the purity of their belief (Hunt, 2007). Similar to the previous conception, Hinduism and Buddhism also regard the use of profanity words based on their belief of that language and the significance it holds for the high esteem (Cenkner, 1975; Rodicheva, 2023). Therefore, the above researcher supported the believe that all religious beliefs disagreed to the use of profanity words.

Based on the aforementioned premises, the researcher suggests certain concepts regarding the reasons for using profanity words namely propositional and non-propositional (Finn, 2017; Pluszczyk, 2015; Jay & Janschewitz, 2008). Propositional stresses the use of profanity words to be intentional and possess certain objectives such as to insult, to offend, or to show rudeness and negativity. On the other hand, non-propositional highlights the use

of profanity words to be unplanned or unintentional and to express certain objectives as well as to relieve tension, to increase pain tolerance, to startle or to intimidate an offender.

B. Identity and Language

The concept of identity is still a debatable subject due to its complexity and its' definition that is bound to keep changing over time (Jha, 2018; Golubovic, 2010; McPhee, 2005). Giddens (1991 as cited in Golubovic, 2010) also emphasized that identity is a symbolic construction that aims to help a community to keep existing and preserving their ideas. On the other hand, Norton (1997) argued that identity is the relationship between people, how that relationship is bound to keep evolving, and how people intend to keep preserving its existence. However, having a portion of identity does not define oneness or sameness for any outsiders to define that a group of people share similarities, since individually they are different (Golubovic, 2010; Bucholtz and Hall (2004). Therefore, identity is a gradual process that indicates a sense of belonging to perceive certain traits as part of identity formation, and what makes them different from others (Jha, 2018; Golubovic, 2010)

In that regard, language plays a crucial role in identifying which identity a person belongs to, this is due to language provides the means to facilitate a member of a group to communicate and present certain behaviors to show their sense of belonging (Jha, 2018, Saville-Troike, 2003; Howard, 2000; Gumperz, 1982). Therefore, language as one of the communication devices is also closely related to the constructions of one's identity, because it helps to understand how identity affects and is affected by social, political, cultural, and ethnic divisions. Similar research also pointed out that language possesses a significant role not only as a representation of certain contexts but also as to rousing action or willingness to communicate with others (Gumperz, 1982; Jha, 2018).

Therefore, due to its nature, identity can be constructed or conditioned to be tailored to one's preferences. However, an identity crisis that occurs during the construction process of the identity itself (Erikson, 2004, cited in Golubovic, 2010). McPhee (2005) also expressed that a portion of identity is bound to be complex when they thought to be a representation or portrayal of the identity of a certain group that leads to certain misconceptions about identity itself.

Based on the aforementioned concepts, to constitute a better understanding of how language influenced or provided some effect that led to identity or the so-called identity crisis, the researcher highlighted two concepts about the effect of language on identity; collective identity and self-identity (Souffrant, 2013; Golubovic, 2010). First, collective identity is defined as a part of identity that represents a certain community (group, people, state) which has multilayered contexts (wisdom, norms, ideologies, mythologies, cultures) that cover the given social convention within a certain community, because it helped to define what does it mean to be part of collective identity. Collective identity lies in the concept that every identity or singular identity within this collective identity is bound to follow the common ground or collective standard that defines the distinctive qualities of this notion. Therefore, the influence here lies in perspectives, attributes, or stereotypes towards a particular collective identity group that bounds the member to adhere to the agreed social conventions or to follow the attributes of the group. On the other hand, singular identity or self-identity can be defined as a part of identity that attempts to readjust

or exit from contexts of collective identity or an inherited identity. Self-identity is deemed to distinguish themselves from agreed social conventions, and they strive to segregate their conceptions of identity to show that they are not part of any collective or inherited identity. Hence, the influence towards self-identity here revolves around the attempt to readjust or exit from the attributes or social conventions of their collective identity.

In this research, the researcher emphasizes the relationship of language and religion, since both of them are attached one to another. They signify their sense of belonging towards each respective notion, either the way of speaking and set of behaviors that signify their sense of belonging towards certain religious identity, or vice versa. Emphasis is also on how religious practice or identity represents certain concepts of language or culture. Therefore, others who get to interact with certain individual may recognize that these individuals belong to certain groups (Souza, 2016.; Joseph, 2016).

Related to the previous premises, the researcher also inquired about how profanity impacts Muslim students' identity and vocabulary development. Nation,(2001) elaborates that vocabulary knowledge and language complement one another, since proper awareness of vocabulary eases the use of language, and the continuous use of language leads to substantial vocabulary improvement. In other words, language learners' ability to speak a language is heavily reliant on their vocabulary knowledge. Al Qahtani (2015) also added that vocabulary knowledge is perceived as a supporting device by language learners since it influences the success rate of their communication skills. Based on that premise, an inadequate amount of vocabulary will halt the learners' language development as well as expressing their ideas in English. The students were reported anxious to use English which made them afraid to make any mistakes and unable to share their thoughts (Wiraatmaja, 2021). Thereupon the researcher is keen on understanding and discovering how profanity words might shape Muslim students' identity, and their language identity or vocabulary development. As explained by Andang & Bram, (2018a), learning a language also exposes language learners not only to learn about knowledge of the language but also cultural aspects, which are either positive aspects or negative aspects such as exposure to profanity words and their use. The use of profanity words indicates an ongoing process of assimilation of culture from a certain group of people to achieve social cohesion in society to obtain a common identity that can be achieved by learning a portion of the language to assert their identity as part of a certain culture (Jha, 2018). Thus, the researcher assumed that a portion of Muslim students were keen on learning or acquiring profanity words to assert their identity or their sense of belonging to English whilst maintaining their Muslim identity.

C. Dialectical-Relational Approach

In addition, the researchers utilized Critical Discourse Analysis (henceforth CDA) as a tool to examine this proposed phenomenon. This is due to the traits of CDA as analytical concepts and tools to dismantle issues or problems in complex social contexts and unravel how certain aspects of society are being represented or misrepresented in public discourse, especially the relation of power, ideology, and domination (Krzyżanowski, 2016; Baker et al, 2008). CDA is also considered a general framework to critique problematic social practices which raises the urgency to do discourse analysis from a critical perspective to investigate complex social phenomena drawn from various concepts of anthropology, history, rhetoric, stylistics, conversation analysis, literary studies, cultural studies, semantics, pragmatics, philosophy, and sociolinguistics (Preece, 2016; Baker et al, 2008). To constitute an

understanding of this phenomenon, the researcher requires the following approaches in CDA; the Discourse-historical approach (henceforth DHA), and the Dialectical-Relational Approach (henceforth DRA). However, the researcher only utilized one of the approaches in CDA for the remainder of this research, namely, the DRA.

The researcher emphasizes the utmost importance of DRA. As Zoztman and O'Regan (2016) explained, DRA views the proposed topic as a set of significant phenomena consisting of discourses in motion that lead to various implications, enactment of genres, and inculcation of styles. To constitute a better understanding of the use of DRA to address the issue, at first, the researcher must discover and identify the semiotic point of entry or linguistics features that usually can be found in the written or spoken texts that circulate as the social practices within a certain group. It can be inferred as a set of a particular order of discourse or discursive patterns that possess interdiscursive relations. Afterward, the issue can be properly discussed and addressed clearly by drawing upon related theories or literature in relevant disciplines. (Zoztman & O'Regan, 2016; Fairclough, 2010). Therefore, to address or to discover the selected issue even further, DRA's initial objectives are to point out the social issue, afterwards, the issue will be addressed by utilizing four important stages as follows (Zoztman & O'Regan, 2016, Wodak & Meyer, 2016). First, DRA focuses on social wrongs/issues in its' semiotic aspect. Second, DRA identifies obstacles to understanding the social wrongs/issues. Third, DRA considers whether the social order requires the existence of social issues, and lastly, DRA identifies the concepts beyond the obstacles.

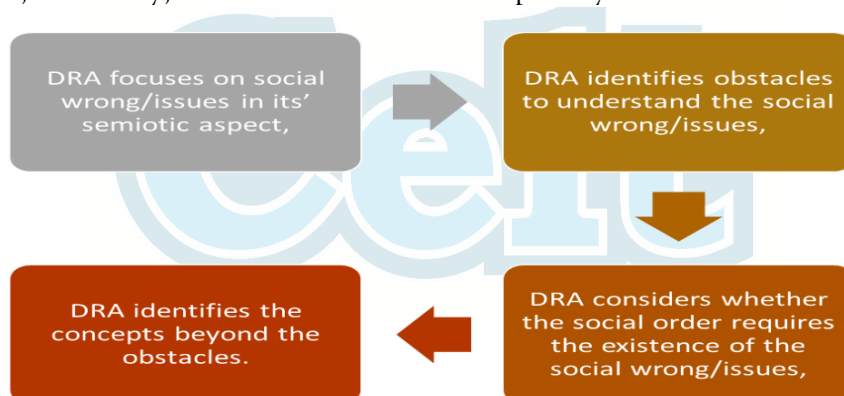


Figure 1:
The analysis model of the Dialectical Relational Approach is based on (Wodak & Meyer, 2001; Zoztman & O'Regan, 2016)

Based on the literature review, this research aimed to provide new and profound insight and investigate the most frequent profanity words used, the use of profanity words among Muslim Students in Indonesia, and the reasons why they use profanity words although it is considered inappropriate for their identity as Muslim. This research also intended to shed light on how Muslim students from various regions might respond to such phenomena, in which their responses might vary. Therefore, the researcher would be able to contribute new insight in the field of Sociolinguistics, especially how the use of profanity words influenced the Muslim students' identity in Indonesia. Therefore, to discover the most dominant profanity words used by Muslim students in Indonesia, the researchers utilized Chris Kirk's list of Popularity of Select Profanity by Countries from his article entitled *The Most Popular Swear Words in Facebook* to determine the most frequent profanity

words used in Indonesia, where in each region is mentioned that has its preferences, but the dictions remain similar from one to another.

METHOD

This research collected the data by spreading questionnaires through Google Forms to create a set of corpora to determine the respondents' use of profanity words and their reasons for using profanity words. The questionnaire was determined as a structured questionnaire with open-ended questions. This research benefitted from such a concept because a structured questionnaire provides a framework for reliability and comparability in responses, and the open-ended questions allow the respondents to express their opinions and experiences (Alanazi, 2018). Hence, this combination assisted the researchers in collecting in-depth perspectives on the issue (Lederman et al., 2002). Afterward, the researchers employed the Critical Discourse Analysis technique known as the Dialectical-Relational Approach to investigate this issue thoroughly.

A. Type of Research

This research utilized qualitative research design. The purpose of the implementation of qualitative serves to understand the research areas as phenomena. This procedure was employed to answer the first and second research questions, it was conducted by distributing questionnaires through Google form to reach wider audiences. To answer the third research question, the researchers drew the data taken from the first and second research questions and analyzed the data using DRA. Therefore, all of the data from this research was qualitative.

B. Research Subjects

The respondents were EFL students from various departments and Faculty in an Islamic-based university in Indonesia. These students were required to attend the Foreign Language of Specific Purposes courses in English as required subjects. Therefore, only 14 students agreed to join this research as respondents. The number of respondents was relatively low because not all of the students were eager to join this research due to the sensitivity of the topic related to their identity as Muslim, this was inferred based on initial verbal correspondences with potential respondents before the questionnaire was given.

C. Research Procedure

The researchers collected the data by distributing the questionnaire to Muslim university students in an Islamic-based University in Malang through Google form to reach the respondents with ease. The Google form requires the respondents to fill in their details (name, duration of learning English, majors), and complete the primary aspects of the questionnaire. The first research question was completed by inquiring the respondents to choose the most frequent to the least frequent profanity words used based on Chris Kirk's list, the second research questions were completed by determining the reasons for using profanity words (Finn, 2017; Pluszczyk, 2015; Jay & Janschewitz, 2008). Kirk's list (see Figure 2) was chosen because it served as a parameter of the profanity used among English speakers on Facebook, notably by American and other English-speaking countries during the year 2013 (Andang & Bram, 2018b). Lastly, both of the data taken from the first and second research questions were pivotal in determining the researchers' analysis by using DRA. Therefore, all the data from this research are qualitative.

Popularity of Select Profanities by Country

	U.S.	Britain	Canada	Australia
1	shit	fuck	fuck	fuck
2	fuck	shit	shit	shit
3	damn	bloody	damn	bitch
4	bitch	piss	bitch	bloody
5	crap	bitch	crap	cunt
6	piss	crap	piss	damn
7	dick	cock	dick	crap
8	dam	cunt	darn	dick
9	cock	damn	cock	piss
10	pussy	dick	asshole	cock
11	asshole	bastard	fag	bugger
12	fag	bugger	bastard	fag
13	bastard	fag	douche	slut
14	slut	pussy	pussy	bastard
15	douche	bollocks	bloody	pussy
16	bloody	slut	slut	asshole
17	cunt	arsehole	bugger	dam
18	bugger	dam	cunt	douche
19	bollocks	asshole	arsehole	arsehole
20	arsehole	douche	bollocks	bollocks

Figure 2:
Chris Kirk’s List of Popularity of Select Profanity by Countries

RESULTS AND DISCUSSIONS

In the findings section, the researchers classified it into two sections: the most frequent profanity words used by Muslim students, the reasons for using profanity words by Muslim students, and DRA’s approach in investigating the relation of Muslim students’ use of profanity words. Firstly, the researchers discovered that based on Chris Kirk’s list of Popularity of Select Profanity by Countries above, the respondents were emphasizing the most dominant or most used profanity words like displayed in Figure 3):

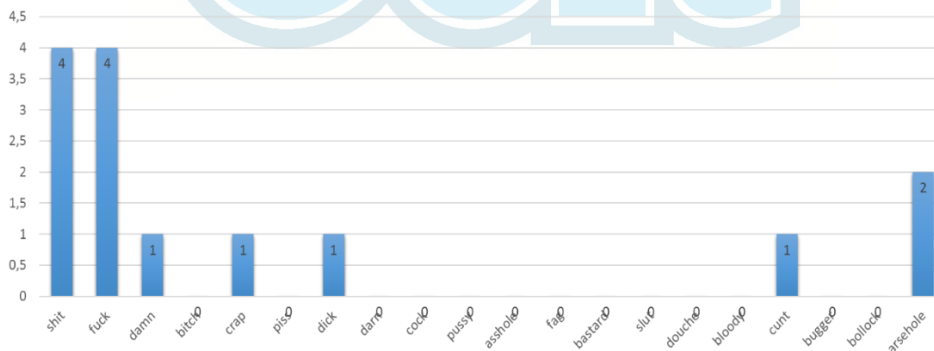


Figure 3:
Most frequent profanity words

Based on the result of the questionnaire, the researchers discovered that two profanity words stand atop others by sharing a similar frequency of use among the respondents. Approximately 4 respondents each were preferred to go for the option *shit* and *fuck*. Next, the *arsehole* was placed second by having preferred by 2 respondents. The researchers also exposed that the word *damn*, *crap*, *dick*, and *cunt* all share similar preferences by having 1 respondent each. Meanwhile, the rest of the profanity words were not chosen by any of the respondents.

Secondly, the researchers also investigated the reasons for using profanity words by Muslim students as displayed in the charts below:

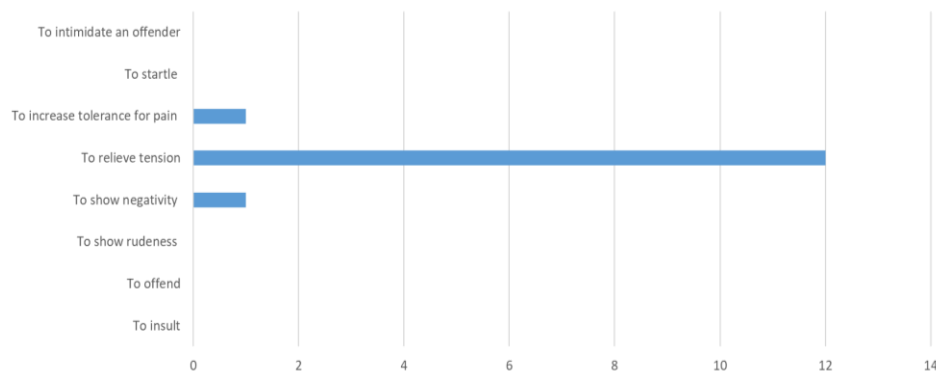


Figure 4:
Reasons for using profanity word

Based on the figure above, there were eight reasons for using profanity words according to (Finn, 2017; Pluszczyk, 2015; Jay & Janschewitz, 2008). However, some of them were not chosen by the respondents, yet the highest one was determined to be *to relieve tensions* which was preferred by 12 respondents. Followed by *showing negativity* by approximately and, *to increase tolerance for pain* by 1 respondent each. Lastly, the rest of the reasons were not preferred by the respondents.

Based on the previous premise, in the context of language learning the use of swear words or profanity words has been categorized as part of language development and language interactions (Nye & Ferreira, 2017). Besides, the discourse of profanity words also strongly indicated that the use of profanity words when communicating with their peers or interlocutors means that the language learners were displaying a close relationship between social interactions and the language used in informal contexts (Feldman et al., 2017; Wang et al., 2014). In other words, the researchers attempted to view this proposed topic from multidimensional perspectives, including what caused the respondents to overlook this issue although the use of profanity words was against their belief. Therefore, in the previous section, the researchers discovered that two profanity words stand atop the rest of the profanity words by sharing similar frequency or use, namely, *fuck* and *shit*.

The researchers argued that the popularity of this word had been part of its users' daily communication. This notion was also explained further that the word *fuck* had been deemed as part of socio-language interaction in normal context daily (Nye & Ferreira, 2017). Robertson et al., (2017) added that in British culture even this word has been used as part of everyday language. In addition, the word *shit* has been deemed as one of the ways to vent the users' emotions. Similar to the previous notion, the word *shit* also had been used widely by users as part of daily communication (Inglebert, 2022), this can be perceived as the effect of social interactions and the use of profanity words in various media which support its' spread and use (Coyne et al., 2011). The researchers reasoned that either *fuck* or *shit* here is deemed as the most popular profanity word due to its use or frequency of use in various media, cinemas, social media, and others. Thus, both of them have gained significant popularity among students since they have been exposed to these media from an early age. In addition, the researchers also investigated the reasons for the use of English profanity words by Muslim students in an Islamic Indonesian university. The main

reason for the use of profanity words among the respondents was determined as to relieve tension or stress, the second one was to show negativity, and the third one was to increase pain tolerance. This reasoning indicated that the students were utilizing these profane words as a means to vent their emotions or feelings. Thus, the researchers indicated that the most dominant one which was to relieve tension or stress belonged to non-propositional because it was considered unplanned and to exhibit feelings, the second was to show negativity which fitted right in propositional due to its' traits to be intentional and to express rudeness, and the third one which was to increase pain tolerance which deemed as non-propositional because mostly it was unintentional when someone was in agony (Finn, 2017; Pluszczyk, 2015; Jay & Janschewitz, 2008).

Previous research also showed that profanity words were widely used as emotional catharsis in relieving stress, anxiety, and depression which helps in the speakers' psychological state (Husain et al., 2023.; Feldman et al., 2017; Carmack & De Groot, 2014). However, the use of profanity words also came with criticisms, several studies have emphasized that using profanity words indicates negativity and hostility to its users, and also offend others (Legocki et al., 2022; Ariani & Kembaren, 2021). Therefore, based on the aforementioned premises and to answer the third research question about how profanity words interact with the respondents' identity as Muslim, the researchers utilized the following DRA scheme as shown in Figure 1 above. The following is the explanation.

1. DRA focused on social wrongs or issues in the semiotic aspects

Here, the researchers underlined that profanity words were not part of Muslim belief (Jubilado et al., 2015; Bailén, 2018) since Legocki et al., (2022). Researchers stated that profanity words were regarded as an informal language whose purpose was to exhibit negative sentiments, yet the aforementioned corpus stated that the respondents were all well aware of the various types of profanity words based on Chris Kirk's list. As a Muslim, using profanity words is deemed taboo, but as language learners learning profanity words is deemed as part of understanding emotional and cultural context (Dewaele, 2004; Eilola & Havelka, 2010). Thus, the researchers emphasized that the significance of profanity words among Muslim students were somewhat intersected with their religious and cultural contexts.

Previous studies also mentioned that using profanity words might have a negative influence on students' well-being, social interactions, and mental health (Ratanasiripong, 2012; Coyne et al., 2011). Therefore, the researchers perceived that although the use of profanity words was deemed as part of language acquisition and language proficiency (Dewaele, 2004), using profanity words intentionally might have shaped others' perceptions and impressions regarding the users' identity negatively (De Frank & Kahlbaugh, 2018; Coyne et al., 2011; Bostrom et al. 1973). Thus, since the use of profanity words contradicts Islamic teachings, the use of profanity words among Muslim students might have brought upon negative perceptions about Islamic belief in general (Jubilado et al., 2015; Bailén, 2018).

2. DRA identified the obstacles to understanding the social wrongs or issues

In this section, the researchers intended to elaborate thoroughly on how profanity is still deemed necessary for Muslim students. Although the previous section clearly stated that using profanity words provided negative perceptions regarding the users' religious identity

and credibility (Jubilado et al., 2015; Bailén, 2018), and the scientific basis for non-drug management especially the use of profanity words to relieve tension was deemed inadequate (Bendtsen et al., 2010), many argued that the use of profanity words somewhat served as a means to boost the user's psychological well-being. This notion emphasized that the use of profanity words functioned as a medium to relieve tension, and emotional catharsis which helps to reduce negative emotions, stress, and pain management (Husain et al., 2021; Feldman et al., 2017; Wiley & Locke, 1982). This notion was supported by the respondents' response that the reasons for using profanity words to relieve stress or tension were the highest one compared to the rest of the reasoning. Besides, the researchers also highlighted the association of profanity used in communication with hostile personalities, and other forms of aggression that were deemed unfavorable for the users' integrity (Coyne et al., 2011; Bostrom et al., 1973). Thus, profanity words have their pros and cons which aid the speakers to maintain their psychological state, however, the use of profanity words has close ties with unfavorable behaviors or misdeeds.

3. DRA considered whether the social order requires the existence of social wrongs or issues

The researchers emphasized in this segment that the profanity words used by the respondents were regarded as a social phenomenon that seeped into the process of language learning. The previous premises clearly stated that profanity words were deemed an important piece of language learning (Dewaele, 2004; Eilola & Havelka, 2010), and as a medium to ease the psychological burden (Husain et al., 2021; Feldman et al., 2017; Wiley & Locke, 1982). However, the previous notion contradicted the religious sanctity of Islamic teaching about the use of language, since the practice of profanity words was strictly forbidden in Islamic belief (Jubilado et al., 2015) and the practice or the use of profanity words among Muslims could lead to the devaluation and people's opinion of Islamic teaching (Aziz et al., 2020).

In addition, the Islamic teaching about profanity words is also in line with negative socio-cultural practices that labeled those who utter profanity words as closely associated with hostile behavior and negative stereotypes and even led to the use of force or violence towards the profanity users (Patton et al., 2017; Martindale et al., 2022). Since profanity words possess attributes to aid learners in learning language and its cultural contexts greatly and possess emotional catharsis (Dewaele, 2004; Janschewitz, 2008; Feldman et al., 2017), thus, the researchers would well argue that Muslim students as the respondents required the existence of profanity words to the extent of socio-cultural knowledge, yet when it came into practice the use of profanity words must be strictly limited to avoid unforeseen circumstances.

4. DRA identified the concept beyond the obstacles

This part underlies the relationship between profanity words and the Muslim students' identity. As the previous premises elaborated although the use of profanity words lessens the user's psychological burden (Husain et al., 2021; Feldman et al., 2017; Wiley & Locke, 1982), it contradicts the respondents' belief because it was recognized as a taboo and devaluing their deeds (Jubilado et al., 2015; Aziz et al., 2020). In addition, the use of profanity words which is thought of as improper, rude, and hostile-like behaviors might have a probability to influence negative perspectives about Muslim identity in general (Patton et al., 2017; Martaindale et al., 2022). Another research also emphasized the use of profanity that was closely associated with a negative impact on its user's well-being and

communal exchanges (Coyne et al. 2011). As a result, DeFrank & Kahlbaugh (2018) stated that the lengthy use of profanity words influenced others' perceptions and opinions about the characters who regularly used profanity words, included opinions about their religious background. These notions were supported by Pérez-Izaguirre (2019) who expressed that the regular use of profanity words in social and institutional contexts, which is labeled as transgressive language, could define and measure Muslim identity. Therefore, the use of profanity words among Muslims has formed people's perception of Islam in general, including the likelihood of an identity crisis within Islam (Zuriet & Lyausheva, 2019; Moosavi, 2014).

As Islamic belief truly encouraged its' followers to avoid misdeeds, using respectful and dignified language that aligned with Islamic teaching that discourages any use of profanity words was encouraged (Ji et al., 2009; Jubilado et al., 2015; Shepard, 2018; Bailén, 2018; Razaq & Umiarso, 2019). However, to some extent, profanity words among Muslim students were deemed necessary since profanity words have significant influences on language acquisition and mental health among the students, as previously stated Husein et al (2023) emphasized the significance of profanity among Muslims under certain psychological upheaval. Besides, ongoing discourse on Muslim mental health has been examined and it stressed that the Muslim student's psychological well-being in academics needs to be addressed as well (Altalib et al., 2019; Ratanasiripong, 2012).

Nevertheless, the researchers also expressed the importance of profanity words as part of sociocultural aspects in acquiring a language. Since, in this day and age the methods of learning a language and socio-cultural not only lie in formal education but also informal or social interactions as well (Bostrom et al., 1973; Alizai, 2020; Shen et al., 2022), which included social interactions with others in many mediums of communication with social media and the internet as their foundation (Sule & Aliyu, 2019; Coats, 2021).., the use of social media added a new dimension and paradigm regarding the process of language learning as well as the exposure of profanity words among Muslim students. This was due to various concerns about profanity that circulated among young learners (Ivory et al., 2009; Kaye & Sapolsky, 2004), and this also distressed the Islamic teaching that discouraged the use of profanity Jubilado et al., 2015; Bailén 2018). In other words, due to social interactions in many forms of communication, the researchers perceived that the use of profanity by Muslim students was deemed a complex phenomenon that encompassed various issues.

It can be concluded that although the benefits of profanity words were part of learning a language, however, in the Muslim context they were not encouraged to utter harsh or offending words. This was due to the nature of profanity words that are identical to negative actions that might alter people's perceptions and opinions about Islam (Pérez-Izaguirre, 2019; Scherer & Sagarin, 2006).

CONCLUSION

The researchers argued that the use of profanity words among Muslim students indicated that although their beliefs contradicted the use of profanity words, the respondents were all already familiar with the various types of profanity words. Hence, this research discovered that the most frequent ones were *fuck* and *shit* in addition, the majority of the

respondents expressed that the reason or their motivation for uttering profanity words was as the medium of their anger management, which is to relieve tension. The researchers also discovered that the respondents, who all are Muslim, were already aware that the use of profanity exhibited notions against their beliefs. The respondents are still keen on using profanity words due to the aforementioned benefits. However, the researchers here also would like to emphasize that this research has several limitations which could be explored further in the upcoming research; (1) this research has not classified the respondents based on gender, since males were deemed to use profanity in greater number compared to their female counterparts in various aspects (Cressman et al., 2009; Coats, 2021), (2) this research was conducted only on a small number of Muslim students in a private Islamic university in Malang, East Java, Indonesia. Therefore, future research addressing these limitations would provide a deeper and more thorough analysis of this particular issue. One of which would be proposing an advanced series of lectures about character education for freshmen in every university, not only in religious matters but also socio-cultural practices in societies to lessen the use of profanity words and the related negative influences.

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