

# CHAPTER I

## INTRODUCTION

This chapter covers the research background, research problems, research objectives, research scope, and significances of the study.

### 1.1. Research Background

Language is used to make interaction with other people. Richards and Rodgers (2001) define language as a system of expressing the meaning. Moreover, they state the characteristics of language namely: 1) language allows interaction and communication; 2) the structure depends on the function as well as communicative uses. Language can be used to inform or maintain the relationship. In addition, Trudgill (1974) argues that language is not only as a mean of communicating. He focuses on the function of language which is used to establish and maintain relationship with people. By using language, people can keep in touch with each other.

Besides the function of the language, it is also as the characteristics of its own environment. Trudgill (1974) suggests that environment and social structure as well as the social value can affect the language. On the environment view, one language can be different from the others because the origin people use certain language in certain environment. They tend to use the same language to communicate within the same environment. On the social structure view, the use of language will be different because of the status in the society. The higher the status, the higher the level of language will be used. On social value view, people

use language consider on the value in society. If it is seen as rude or bad, the language will not be used by the society. The consideration of being rude is on using taboo words. Trudgill (1974) characterizes taboo as immoral or improper behavior. He emphasizes that taboo words is not said nor even used. In addition, Allan and Burridge (2006) differentiate terms of taboo words and swear words. Taboo words are forbidden words to be used in the communication. It is considered as rude attitude for the speakers who use them. On the other side, swear words are the words that are used to express/insult emotions or feelings. The use of swear words considers the context and participant. It is considered as rude for some context whereas it indicates intimacy for some cases.

However, nowadays people tend to use swear words and it is accepted in society. One of the examples can be seen in the movie. The movie entitled "THE HELP" shows some swear words in the scenes such as "*Oh, shit. What a mess. Napkins*", "*Damn, girl, don't you have fun?*", etc. It shows that swear words is not taboo anymore. Jay (2009) argues that swear words are used to signify some emotions such as anger, frustration, joy, and surprise. In addition, Pratama (2017) states that taboo words is used to emphasize the message of the speaker when it is used in swearing. The message will be achieved easily by the listener.

Pinker (2007) categorizes swear words into five types namely dysphemistic swearing, abusive swearing, idiomatic swearing, emphatic swearing, and cathartic swearing. The first one, dysphemistic swearing, has effects for the listeners in which they will think something negative when hearing that kind of swearing. The second category is abusive swearing. It is used to insult others. The third one is idiomatic swearing. It refers to showing off. The fourth category is

emphatic swearing. It focuses on something. The last one is cathartic swearing. It is spoken for something bad related with bad emotions of the speaker. As stated above, people swear because of some reasons. In addition, Finn (2017) states that swear words are not only related with rudeness but it also has social value to be considered as polite one.

There are three linguistic forms of swear words namely, swear words in the form of words, swear words in the form of phrases, and swear words in the form of clauses. In addition, Finn (2017) adds five more of swear words namely: (1) supernatural, (2) organs, (3) disease, death, and infirmity, (4) sexuality, and (5) disfavored.

The interview was conducted on local people of Dangin Sema community in East Bali, Karangasem Regency. Karangasem people are known to use the most cultured language compared to other Balinese people. They are also well-known for not using swear words in their daily life. However, a phenomenon was found in one community in Karangasem, namely Dangin Sema community. Some people including children in the community were caught uttering swear words in their daily interactions.

As for Dangin Sema, at the end of the 17<sup>th</sup> century, the king of Karangasem was at war with the king of Lombok. The war was won by the King of Karangasem, the king of Karangasem at that time successfully occupied West Lombok, West Nusa Tenggara. Having succeeded in occupying West Lombok, the King of Karangasem brought several Lombok residents who were Muslims to live in Karangasem, Bali. And vice versa, the Hindus of Karangasem were brought to Lombok to live there. After being brought to Karangasem, these

residents were placed in pairs, namely husband & wife around the Karangasem Royal Palace which was divided into several regions. These residents were placed differently between the Muslim populations from Lombok and the Hindu populations who were originally from Karangasem.

No one dared to stay here at first, because the shopping complex around the city of Amlapura used to be a grave, where people were executed by the king. Every person who was sentenced to death in this location was beheaded. That is why, no one dared to live in a location that was considered haunted. Then, there was someone named Raden Nangglung Baye from Lombok or whose real name was Sile Parang and he was the first person who dared to live in Dangin Sema. In fact, the meaning of Dangin is east in Balinese while Sema means grave. At that time, when the King of Karangasem wanted to call the ancestors of Dangin Sema people which was Raden Nangglung Baye, he used the Balinese language "*Kaukin ajebos mami, Raden ane ngoyong di Dangin Semane,*" which means "ask Mr. Raden who lives in the east of the cemetery to meet me for a moment". Thus, it was originally named Dangin Sema and is still called Dangin Sema.

Not long after that Raden Nangglung Baye and his wife generated offspring whom until now still live in Dangin Sema community, and from the first until the current generation of Raden Nangglung Baye, there have been approximately 20-21 generations. Several decades later, the migrants from Madura and Java came to Dangin Sema. The Dangin Sema residents refused to accept them at first, but one of the daughters of the king of Karangasem married a migrant from Madura. Finally, the residents allowed them to live in Dangin Sema which made the majority of the communities are of the Madurese population.

In Dangin Sema, the community does not use neighborhood or hamlet system but is divided into 4 groups according to the predetermined area boundaries. The community selection system has been carried out from generation to generation. The first heads of community were: Great Grand Father Cendong, Great Grand Father Ruasih, Great Grand Father Amin, then Mr. Hasyim and until now the current head of community is Mr. Segar.

Based on the results of preliminary observation in Dangin Sema community, it was found the examples of swear words used by children in that community, such as “*setan, mendep ibe*/fuck you, shut up”, “*sundel*/bitch”, “*basong*/dog, “*pletan*”/fuck, “*bangsat*/bastard”. They used those swear words to express their emotions directly to their friends. Not only that, swear words were often used in the family too.

Some other researchers had conducted some studies about swear words. Amrullah (2016) had conducted a study about swear words used by university students in Indonesia. This study found out that the social dimension influences the choice of swear words. Swear words are often used by university students who had close relationship. In addition, Sarnika (2018) had conducted a study about swear words on the sitcom *How I Met Your Mother* season one. The study shows that the use of swear words are classified into six types, namely: sex, excrement, name of animal, personal background, taboo or religion, and mental illness. The functions of the swear words are expletive, humorous, abusive, and auxiliary. Moreover, Prayuda et al., (2019) had conducted a study about swear words used by the character in *Moonlight* movie. The study shows that there are some types of swear words, namely: excretion, sex, religious, mother-in-law, animal swear,

death, and body function. Those mentioned studies above discuss about the type and functions of swear words in movie and university level.

Considering the aforementioned results, it is important to study the swear words because of two main reasons, namely: 1) the pre-observation showed the existence of swear words used in Muslim children community; 2) the previous studies only focus on the use of swear words in movie and academic setting. Finding out more swear words spoken by children in Dangin Sema has caught the researcher's interest.

Regarding the explanation above, the researcher aimed at analyzing the use of swear words in Dangin Sema community. The study aimed to analyze the forms of swear words used by children in Dangin Sema community, why do they use it, and the purposes of them using it.

## **1.2. Research Scope**

Based on the background illustrated above, children in Dangin Sema community utter swear words in their conversations to express their feelings as well as to maintain their relationships. It is important to know some swear words spoken in Dangin Sema community. Thus, this study is conducted to analyze the forms of swear words used by children in Dangin Sema community and the functions of using swear words.

### 1.3. Research Problems

Based on the background of the study above, the research questions of this study can be formulated as follows

1. What are the forms of swear words used by children in Dangin Sema community, Karangasem Regency?
2. What are the functions of swear words used by children in Dangin Sema community, Karangasem Regency?

### 1.4. Research Objectives

Based on the research questions above, the objectives of this study were

1. To know the forms of swear words used by children in Dangin Sema community, Karangasem Regency.
2. To know the functions of swear words used by children in Dangin Sema community, Karangasem Regency.

### 1.5. Research Significance

#### 1.5.1 Theoretical Significance

The result of the study is expected to give significant contribution to the development of language knowledge, especially in the field softlinguistics. It can be as an evidence of linguistics that is used by society in certain place.

### 1.5.2 Practical Significance

#### 1) For English Language Education

This study was used to give contribution to English Language Education for the lecturers as well as the students who taught and learned about linguistics. This study could be used as an additional knowledge for the lecturers to give a real example in teaching Sociolinguistics.

#### 2) For the Researchers

This study could be used as a reference to other researchers who are interested to conduct the similar study about swear words used by children in the next study.

## 1.6 Definition of Key Terms

### 1.6.1 Conceptual Definition

- **Swear Words**

Swear words are taboo words used to signify some emotions such as anger, frustration, joy, and surprised (Jay, 2009)

### 1.6.2 Operational Definition

- **Swear Words**

Swear words in this research is defined as rude utterance which is spoken by children to express their feeling as well as maintain their relationship in Dangin Sema community.