

# CHAPTER 1

## INTRODUCTION

This chapter displayed the background of the study, problem identification, limitations of the research, research question, purpose of the study, and significance of the study.

### 1.1 Background of The Study

Language is the main media of communication in human life. They use language to convey feelings, desires, information, and ideas to others. (Suyanto, 2011) stated that in social life, people communicate using language, both spoken and written language. His statement is in line with the concept of sociolinguistics.

Each language in each country/region has different characteristics, in terms of grammar, dialect, intonation, expression, and so on which cannot be separated from cultural influences. Culture must be preserved because it has universal elements such as language (Koentjaraningrat, 2005). Balinese culture also upholds the values of balance and harmonization contained in the THK concept. "*Tri Hita Karana*" abbreviated as THK is part of Balinese culture. (Koentjaraningrat, 1994) argues that culture is a society of ideas and feelings, actions and works produced by humans in social life, which are made their own by learning, based on cultural elements consisting of language, art, social religion, social technology, social livelihoods, social organization, and social science.

One example of the relationship between language and culture is the use of taboo expressions in daily life in Bali. According to (Wardough, 2006) Taboos are cultural conventions that are forbidden. Verbally, (Frazer, 1955) classifies taboo words into six parts: (1) taboo names of parents, (2) taboo names of relatives, (3) taboo names of deceased people, (4) taboo names of sacred people and animals, (5) taboo names of God, and (6) taboo certain words. Meanwhile, (Montagu, 1973) classifies the taboo of swearing into six parts as well, namely: (1) abusive swearing, (2) blasphemy, (3) cursing, (4) swearing, (5) obscenity, and (6) expletive.

Frazer and Montagu's classification of taboo expressions is found in Balinese culture, and both are interesting to research.

According to (Laksana, 2003) taboo expressions cannot be separated from the cultural system that organizes the social and religious life of the community, for example, rat animals are usually called "*jero ketut*" by Balinese people because the animal does not damage or disturb. So the term taboo is not only related to things that are inappropriate to say because they are dirty or gross, but also for reasons of respect, politeness, and so on.

Language as a natural environment can live, change, and disappear or die (Miller, 1975). If a language is used by more speakers, it will grow and develop sustainably. This relates to the taboo words used in Peguyangan Village. However, if the number of speakers is small and dominant reduces the use of taboo words, then it is feared that the taboo words will shift, change, disappear, or become extinct. Conditions that illustrate taboo words in Balinese are no longer used. One situation that shows the phenomenon of taboo word extinction in Balinese is the drastic decline in the number of active speakers. The neglect of the use of taboo words in Balinese by young speakers is also a symptom of taboo extinction in Balinese. The general assumption is that the younger generation is no longer able to use Balinese. Most are only passively proficient. They understand the language, but are not fluent in speaking it. Therefore, it can be concluded that taboos will remain alive if the environment is maintained. So, activities within the environment must continue, so that culture and language will be protected from extinction. If this continues for a long period of time, the use of taboo words in Peguyangan Village may become extinct, which is closely related to language death. Another consequence is that Balinese people lose their identity.

Language revitalization and language maintenance are ways to overcome language extinction. The purpose of language revitalization and maintenance is so that young speakers will become active speakers of Balinese and learn about taboo in Balinese language with joy through the

media they like, because basically the Balinese language is closely related to Balinese human identity, with the loss of language it means loss of culture. The language lives if the environment maintains it. The activities in the environment must continue to do, so the culture and language will be protected from extinction.

Research on taboo words has been conducted by several researchers. (Yayuk, 2019) her research entitled "*Klasifikasi Tabu Pada Masyarakat Banjar*", describes two types of taboos, namely action taboos and language taboos. Based on the results of the study, it was found that both types of taboos were motivated by two things, namely fear and comfort. The language taboos found are classified as taboos related to supernatural names, taboos related to animal names, taboos related to disease names, taboos related to parents' names, taboos related to the names of body parts, and taboos related to swear words (Yayuk, 2019).

Based on previous research, it can be seen that most researchers are interested in knowing the types of taboo words and the motives behind the use of these words, both in culture in society and in certain environments. This is quite reasonable, because the discussion related to taboo words is still very minimal, even though these words are widely used in the community. Therefore, the first thing that needs to be considered to start research related to Taboo in Balinese Language Spoken in Peguyangan Village is taboo words, the form, and the references of taboo words in Balinese Language spoken in Peguyangan Village. This study aims to identify the taboo words, the forms, and the references of taboo words in Balinese Language spoken in Peguyangan Village. Research related to this topic in Balinese, especially in Peguyangan village, is still minimal. Given that taboo expressions are very rarely used by the younger generation, they are almost extinct. Therefore, this research must be carried out immediately and overcome so that language extinction does not occur even to the death of language. This research also important to help readers, especially the younger generation of Balinese language learners, to

understand taboo words more deeply and can pass them on to the next generation to prevent language extinction.

## **1.2 Problem Identification**

Based on the research background above, some problems in the field were identified. The problems were described as follows. Many taboos can be found in Peguyangan Village to preserve the Balinese language. Language extinction, particularly of the Balinese language, is a common occurrence nowadays. The Balinese language is not supposed to be extinct because it is used by Balinese people in all aspects of Bali, especially in traditional terms such as the Balinese Language. Balinese people communicate in both oral and written language using Modern Balinese as their mother tongue (Beratha, 2012). On the island, Balinese speak various dialects of Modern Balinese, each of which is considered distinct. However, since the majority of the population in Denpasar consists of migrants from different regions, the Balinese language there is considered very interesting. As a result, taboo words in Denpasar are unique compared to other areas (districts) in Bali. The use of taboo terms is commonplace in social interaction. However, taboo words in Balinese is no longer a recognized language by teenagers and children in Bali, due to lack of awareness about the development and lack of interest in traditional Balinese language.

The researcher conducted this study to answer these two difficulties, as can be seen from the previous description. The purpose of this research is to find out the taboos that exist in Peguyangan village. In Peguyangan village, the taboos that will be explored are the forms and also the references. In addition, several factors encourage researchers to conduct this research. First and foremost, the researcher is interested in what has happened to language use in recent years and looking for solutions. Secondly, finding taboos in Balinese language, especially taboos in Peguyangan village, is challenging for the researcher. Finally, the

researcher hopes that this study can help prevent the extinction of Balinese in the future.

### **1.3 Limitations of The Study**

The scope of this research is a descriptive qualitative method. Besides, the limitation of the problem for this research to be more effective, efficient, focused, and can be studied more deeply, it is necessary to limit the problem. The limitations of the problems studied in this study are: The problems studied are limited to the study of taboo context, especially for taboo words in Balinese language spoken in Peguyangan village.

### **1.4 Research Question**

From the problem identified, it could be proposed the research questions as follow:

1. What taboo words are used in Balinese language spoken in Peguyangan Village?
2. What are the taboo forms found in Balinese language spoken in Peguyangan Village?
3. What are the references of taboo words found in Balinese language spoken in Peguyangan Village?

### **1.5 Purpose of The Study**

Based on the research questions above, the objectives of the study could be obtained as below.

1. To identify the taboo words used in the Balinese language spoken in Peguyangan Village
2. To identify the taboo forms in the Balinese language of the Peguyangan Village
3. To analyze the references of taboo words found in the Balinese language spoken in Peguyangan village

### **1.6 Significance of The Study**

This research is expected to present a positive contribution theoretically and practically in significance.

#### **1.6.1 Theoretical Significance**

The researcher expects that the result of this study can support, contribute, and give theoretical evidence for the finding in further study, especially for the maintenance of the Balinese language. Thus, this study will be helpful to Balinese people or tourists for learning taboo in Balinese language.

### **1.6.2 Practical Significance**

Particularly, this study is helpful for:

a. For Language and Art Faculty

The result of this study can be used as a piece of information about taboo in a language, especially in Balinese language.

b. For English Language Education

The result of this study is expected to give some contribution to the lecturer in Linguistics study.

c. For Balinese Peoples

The result of this study hopefully can be an illustration of the existence of language variations in society from a sociolinguistic point of view and additional knowledge about taboo words in the Balinese Language spoken in Peguyangan Village.

d. For another Researcher

This research hopefully can be used by other researchers who want to conduct research in the same field as a source, so that this study can be used as a guideline for other researchers.