

CHAPTER I

INTRODUCTION

This chapter discusses research background, problem identification, research limitation, research question, purposes of the research, significance of and the research. The research introduction is explained as follows:

1.1 Background of The Study

The culture is a reflection of how a person lives in society. More concisely, culture is an identity for an individual or group (Santoso, 2006). Thus, it is complicated to separate the relationship between culture and language as part of sociolinguistics (Wardhaugh & Fuller, 2021). Moreover, this is the nature of a person and is inherent as the essence of socializing. Therefore, in Bali, most people use Balinese as their mother tongue in communication and the pride of every people there. Many different Balinese language and ethics in each district. From this justification, when the same language is used in various community settings, there will be misconceptions or mistakes when interpreting the meaning of terms due to dialect variations (Wardhaugh, 2006). Misunderstandings or different perspectives on using a word, belief system, action, norm, and thing in a

specific context can be classified as "taboo". Taboo, according to Douglas (2002), has "religious," "sacred," and "ambiguity" components and can be interpreted as a forbid. Furthermore, Bali is a place that is thick and strict within the culture, and their local manners have different procedures and ethics for speaking, acting, making offerings to ancestors (religious), with fellow humans (humanity), and with nature (environment), especially in the use of Balinese in each district to understand more for the culture. That is often associated when someone violates rules, uses words or actions that are "not as usual" or "inappropriate" in certain circles of society called "*tulah*". The meaning of "*tulah*" is a misfortune arising from taboo actions, words, or exceed towards the local traditions (Laksana, 2009). The Balinese language still has a very important position and function in Bali (Aryani, 2020).

Habits that are practiced by an individual or group and are accepted in a particular community sometimes face opposition from individuals or groups from other communities or are viewed as taboo things. Thus, with the variety of Balinese language, of course, it won't be separated from taboo words among its people. From the explanation above, there is a problem with how taboo words are enforced in Balinese society, especially the youth. Common expression spoken in Balinese is "*de mesu sandikaon, engkebang memedi nyanan*". In the expression of this sentence, there is a word "*memedi*", another name for "*butha kala*" in Hinduism which is interpreted as a magical power that is undeniably sacred (Juliawan & Dewi, 2022). The parable above also has something to do with the principle held by Hindus in

Bali which is called *Tri Hita Karana*. In its implementation, *Tri Hita Karana* covers three aspects such as *Parahyangan*, *Pawongan*, and *Palemahan* which have correlations in living life in the world. *Parahyangan* means the relationship between humans and God as the creator and maintainer of their creation, *Pawongan* means the relationship between humans in social space, and *Palemahan* means the relationship between humans and the environment or the natural surroundings of living (Pitana, 2010). The taboo phrase has a purpose or goal as a prohibition so that children do not leave the house to play because the day will be changing into evening or "*sandikaon*" and may cause a misfortune that is being caught and hidden "*engkebang*" by negative forces described as "*memedi*" figures. The sentence's wording also suggests that there remains uncertainty surrounding the definition of the term, which is not widely grasped by the younger generation in Bali due to the influence of external cultures and technological advancements. These influences are characteristics of language death as stated by Crystall (2000).

According to Utama (2016) and Armiyati et. al., (2022), almost all Balinese Hindus are descendants of the Majapahit kingdom (a Hindu's ancient kingdom). Besides, Bali has an indigenous ethnicity called *Bali Aga* even before the invasion of the Majapahit ethnicity acculturation. They are the original inhabitants of the Bali island with all their own local rules and traditions. From this statement, taboo words in the Balinese language tend to be found in the communication process that occurs by the *Bali Aga*

ethnicity in the perspective of general Balinese people who speaks Balinese language.

Thus, one of *Bali Aga* ethnic Pedawa Village which has a unique phenomenon where the use of harsh language when communicate to friends even their parents is common but sound strange or taboo for other society in Bali. *Swearing words* expressions used such as "*Ba ngamah pa?*" which means "Have you eaten, dad?" when communicate with their parents. Word "*ngamah*" in Balinese is harsh form of "*ngajeng*" which has a meaning of "eat", and it shows impoliteness and can even result in harm as taboo to common Balinese but it has become normal communication in Pedawa Village. Not all places in Bali are *Bali Aga*, so language misunderstandings often occur. From the pre-liminary observation, the youth's lack of concern for taboo words is a result of the influence of other cultures or globalization. According to Janse (2003), a language is at risk of extinction when its youngest speakers are in the young adult age group, and there is a shortage or complete absence of child speakers. The speakers of taboo words for the Pedawa Village area have also decreased because of gap between the old speakers and the young speakers in acquiring taboo words as culture. This contradicts the fundamental principle of ecolinguistics, which revolves around preserving language as a valuable resource for the times ahead (Stibbe, 2020). So that revitalization is needed to save language from death. Furthermore, these studies are conducted in order to maintain taboo words in Balinese language spoken in Pedawa Village. It is not only important, but must be done immediately especially for Balinese next generation.

1.2 Problem Identification

In this study, the problem that identified or studied more profoundly is a unique phenomenon that occurs in the Bali Aga ethnicity in Pedawa Village such as the use of *swearing words* which is considered as harsh language towards parents in the village, which is very contrary to the communication habits of Balinese people in general. Expressions used above shows impoliteness and can even result in harm as taboo to common Balinese but it has become normal communication in Pedawa Village.

Furthermore, the issue stems from the younger generation's disregard for the culturally sensitive language employed by Pedawa Village society, leading them to be perceived as using inappropriate language. The lack of understanding about the use of taboo words by Pedawa Village toward other Balinese people has led to a perspective above. Those phenomena are important knowledge to be studied more deeply, considering that many people, especially in Bali, must be made aware of the importance of a regional language as a cultural aspect that must be preserved. One of them is by understanding the context of taboo words in order to maintain the integrity of Balinese language for the long term.

1.3 Limitation of The Study

The scope of this research is a descriptive qualitative method. Besides, limitation of the problem in order 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 Pedawa village.

1.4 Research Question

Based on the background that the researcher has described, it proposes some formulation of the problem in this study as follows:

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

1.5 Objective of The Study

Based on the research question, the objective of the study as follows:

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

1.6 Significance of The Study

The study findings are predicted to be useful in positive output for:

1.6.1 Theoretical Significance

The researcher expects that the result of this study can support, contribute, and give theoretical evidence in it. Taboo words are the focus of this study so that this study reveal deeply the use of taboo words in the Balinese language spoken in Pedawa Village for further research in the linguistic aspect. Especially for the maintenance of the Balinese language as a culture and for long-term sustainability.

1.6.2 Practical Significance

a) For Researcher

The results of this study will give the researcher more knowledge and extend the understanding of the topic of linguistics. Incredibly taboo words in the Balinese language, and of course, this is more focused on the taboo words in Balinese language spoken in Pedawa Village.

b) For Educators

This research will provide the lecturer with a fresh source of information on taboo words as part of linguistics.

c) For English Language Education

This research provides information and an understanding of taboo as a branch of linguistics. Students in English Language Education will learn more about taboo terms that will help them better comprehend linguistics.

d) For Balinese People

With this research, it is hoped that it will become a bridge for Balinese people as additional knowledge about taboo words in the Balinese language spoken in Pedawa Village and to preserve the ancestors' cultural heritage.

e) For Another Researcher

Hopefully, this research can facilitate other researchers in their further studies regarding linguistic field study.

