

CHAPTER I

INTRODUCTION

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

1.1 Background of the Study

Language is one of the tools that humans use to communicate to convey thoughts, intentions, and goals to the people they share. Devitt and Hanley (2008) explain that language is an expression that gives a message as a method of communication in certain conditions and across a range of contexts. According to Chaer (2012), language consists of a system, symbols, and sounds. It is subjective, logical, ordinary, extraordinary, universal, productive, diversified, dynamic, and humane. It also works as the speaker's identity and is utilized for social interaction. The language used by humans in society has a social nature, namely the language used by each community. Language is not individual and wearable only and understood by speakers only. However, the use of language would be more appropriate if speakers and interlocutors understood the meaning of speech.

Language and culture have a very close relationship. Language is a product of culture. Koentjaraningrat (1984) defined culture as the entirety of human beliefs, behaviors, and inventions in social life that are made their own through learning.

Additionally, language is a component of culture. Language and culture have a secondary link to one another. Language is included in the definition of culture. The language used or spoken by the community is a reflection of the culture of the community itself. Indonesia is a country that has many cultures and languages in every region. Indonesia is recognized as a multicultural country because of its emphasis on ethnic diversity and its position as a diverse and plural society (Wahyuni, 2015). Taboo is one a culture that exists in languages, one of which is Balinese. The word taboo is derived from the Tongan word *tabu*. Taboo words are not regarded positively by society or are better avoided because they reference unpleasant facts (Freud, 2001). According to Yayuk (2019), in terms of some elements, taboo itself is simply a "prohibition" or "prohibited object."

Taboo words are components of societal or cultural language and good claims (Argasetya, 2009). That is frequently associated with breaking the law, using language, or acting in a "not customary" or "inappropriate" way in certain social groups. Another straightforward interpretation of "*tulah*" is a wrong turn of events brought on by taboo behavior or exceeding the bounds of regional customs (Laksana, 2009). The parable above relates to the *Tri Hita Karana* concept accepted by Hindus in Bali. *Tri Hita Karana's* teachings encompass three topics: *Parahyangan*, *Pawongan*, and *Palemahan*, all of which have applications in everyday life. *Parahyangan* refers to the relationship between humans and God as the creator and keeper of their creation, *Pawongan* refers to the interaction between humans in social space, and *Palemahan* refers to the link between

humans and their natural surroundings (Pitana, 2010). The term taboo indicates that something is regarded negatively and unacceptable.

In the Balinese language, there are many taboo words and taboo names that are often used. An example of a taboo name and word often used is “*leak*.” “*Leak*” in Balinese means black magic, which often disturbs human life on certain days or periods. In Balinese, taboo words tend to come up in conversation. One of the places in Bali that tends to use taboo language is Bebetin Village, Buleleng Regency. Nowadays, the taboo language in Bebetin Village is rarely used by young people, causing the taboo language to approach extinction. Therefore, the maintenance of taboo language needs to be done.

In Bebetin Village, a phenomenon was discovered, namely when calling rats. In Bebetin Village, people call rats *bikul*. They considered the word *bikul* taboo because saying the word *bikul* to the rats would cause trouble. However, nowadays, the word *bikul* is rarely used among the younger generation. So this will cause the language to become soon extinct. Therefore, it is essential to maintain the language so it does not become extinct. Continuous language usage in the face of competition from other languages is referred to as language maintenance (Fishman, 1991). Using maintenance and language revitalization is significant in keeping a language from becoming dead. According to Hinton (2001), language revitalization is the creation of initiatives that restore a language that has lost its role as the principal language of communication in the speech community and its entire usage in all aspects of society. Therefore, this research was conducted to preserve taboo languages, especially in Bali. This research is

essential and must be done immediately. Based on the case above, this research focuses on identifying and analyzing the taboos in the Balinese language spoken in Bebetin Village.

1.2 Problem Identification of the Study

Balinese people use their native tongue as their primary form of communication in all aspects of everyday life. The Balinese language is in danger of disappearing from usage and existence in the next few years. As we know, many generations must have grown up speaking Indonesian, our first language, and as a result, the usage of regional languages like Balinese is quickly diminishing. The chosen research location is Bebetin Village. Many youths need to learn about the existing taboo languages. This is a phenomenon that exists in the village. This research can help people to maintain regional languages through taboo languages.

1.3 Limitations of the Study

This study employs a descriptive qualitative technique. Furthermore, for this study to be more effective, efficient, and focused and to be researched more thoroughly, the problem must be limited. The following are the limits of the challenges investigated in this study: the concerns investigated are restricted to studying taboo contexts, mainly taboo terms in the Balinese language spoken in Bebetin Village.

1.4 Research Question

Based on the background study that has been explained above, the research questions of this study are as follows:

1. What taboo words are used in the Balinese language spoken in Bebetin Village?
2. What are the taboo forms in the Balinese language spoken in Bebetin Village?
3. What are the references to taboo in the Balinese language spoken in Bebetin Village?

1.5 The Objective of the Study

Based on the research questions above, the objectives of this study are as follows:

1. To identify the taboo words used in the Balinese language spoken in Bebetin Village
2. To identify the taboo forms in the Balinese language spoken in Bebetin Village
3. To analyze the references to taboo in the Balinese language spoken in Bebetin Village

1.6 Significance of the Study

This study is intended to provide a significant theoretical and practical contribution.

1.6.1 Theoretical Significance

This study is expected to give people positive information, especially in linguistics. By identifying taboo language in Bebetin Village, Buleleng can increase the knowledge of sociolinguistics and maintain the existence of the language itself.

1.6.2 Practical Significance

a. For Government

The result of this study is expected to have a physical document about taboos in the Balinese language in Bebetin Village.

b. For Ganesha University of Education

This study's findings are expected to positively affect the development of information regarding taboos in the Balinese language spoken in Bebetin Village.

c. For Balinese People

The result of this study is expected to give information about taboos in the Balinese language, mainly spoken in Bebetin Village, Buleleng Regency.

d. For Other Researcher

This study might serve as a source or a point of reference for related future studies, allowing those working in the area to learn more about the same problem.