

CHAPTER I

INTRODUCTION

This Chapter discusses about the introduction of the study and elaborates research background, problem identification, research limitation, research questions, research objectives, and research significances.

1.1 Background of the Study

Taboo is essentially a prohibition on using certain words because they are thought to bring disaster, violate good manners, defame one's name, and earn the wrath of humans and God. The word "taboo" comes from a Polynesian word introduced by Captain James Cook whose concept is that "*Larangan*" (Prohibition) is fixed and unchanging and those who break it will be hit by "*Tulah*" (misfortune) (Laksana, 2009). Violation of the "*Tabu Nama*" (Tabu on names) will result in violators being subject to evil, while the prohibition on the "*Tabu Sumpah serapah*" (Tabu of swearing) means that violators will be subject to physical or social sanctions. Punishment for violations is caused by matters related to magic and religion (Douglas, 1994). Taboo contains concepts such as "*kesakralan*" (sacredness) and "*Keprofanan*" (profanity), "*bahaya*" (danger), and "*kecemaran*" (impurity). Even though the study is oriented towards taboo behavior (nonverbal), Douglas's concept of taboo shows its superiority because it can accommodate Frazer's concept of taboo names and Montagu's concept of swearing.

People who use language are always diverse, judging from age, social status, economic status, education, gender, occupation, and so on. Likewise, the identity of the person being spoken to always varies when viewed from these sociolinguistic variables. The place where speech takes place is also used at weddings, schools, courts, etc. (Holmes & Wilson, 2022). In language use, it can be proven that there are variations whose existence is influenced by social factors, such as who speaks, where he speaks, and for what purpose he speaks. This fact is the background to the emergence of language studies which try to see the relationship between language and social factors which are now widely known as sociolinguistics. So sociolinguistics is the study or discussion of language, in relation to the speakers of that language as members of society. Sociolinguistics also studies and discusses social aspects of language, especially the differences and variations that exist in language which are related to social social factors.

Nusa Penida is a district located on the opposite side of Bali Island, and Nusa Penida is part of Klungkung Regency. Nusa Penida has its own Balinese language which is very unique and diverse, in fact this language is quite different from the Balinese language in other areas in general, this is due to the distance between Nusa Penida and other areas which are far from mainland Bali and quite remote, the Balinese language used in Nusa Penida is very unique to outsiders because not everyone can understand it. In addition, because it has a striking difference with other Balinese languages, this language offers cultural products such as taboo languages that can be studied and researched.

Based on the data that researchers discovered in an article entitled "The Changing of Balinese Language as a Mother Language in the Global Era" authored

by I Kadek Mustika, it is explained that the Balinese people, specifically those who live in city or tourist areas, the Balinese regional language is no longer functioned as their main language, in fact there are parents who do not give Balinese to their kids. This trend is increasingly supported by society's multicultural conditions and for certain reasons. Faithfulness and pride in the Balinese language have appeared to weakening. 726 of the 746 regional languages in Indonesia are in danger of death because the young people is unwilling to speak regional languages. In fact, of the 746 regional languages, now, only 13 regional languages have more than one million speakers that mostly are spoken only by the elder generations. Those languages are Javanese, Batak, Sundanese, Balinese, Bugis, Madurese, Minang, Rejang Lebong, Lampung, Makassar, Banjar, Bima, and Sasak (Setyawan, 2011). From this information from article, the researcher is afraid that the use of Balinese language in Nusa Penida is reducing, including taboos which in fact have a narrower range than Balinese language. The common of taboo languages are spoken by those who are from the older generation, hence, younger generation does not recognize the meaning. Therefore, there are no any successors leading to no descendants, and interactions are wrecked and the current culture is not connected to the original culture. Taboo language that is no longer spoken by the youth will become language death, which of course is one of the factors of the damaged of the community's identity. As cited from (Campbell & Muntzel, 1989), language death is a language that no longer live and no one uses it at all.

The Balinese culture and cultural identity, as well as the identity connected to the use of taboo terms, will all disappear if taboo language is abandoned. The language has to be revitalized, so this research is vital. Since losing a language also

means losing all elements of a language's native speakers' culture and identity, this language needs to be revived. Each area continues to have its own native language, one of which is Balinese. Through this research study, it is crucial to return Balinese culture as soon as possible to the next generation who values it.

If no effort is made to investigate this issue, extinction will occur. On the other hand, if the language is not revitalized it will have an impact on the loss of local wisdom and cultural richness of the ethnic population who use the language. Because, they are only known through the language used by a society. Younger children will not be able to understand the meaning of the taboo words their parents say when speaking if this situation is allowed to continue, resulting in the death of the language. As in the expression "*soleh gen ide*" which means "you are weird ". For someone who doesn't know the definition of the word "*soleh*" in Balinese, this is a word that is considered taboo. Meanwhile, the word "*soleh*" in Indonesian means good. In Balinese, calling someone "*soleh*" is impolite, especially if you have just met them.

The people of Nusa Penida say that the name of the sacred animal is often pronounced incorrectly without knowing its meaning, which is often called "*Tulah*". One of them is "*Bikul*" (Rat). If the word is directed at rats, especially if it is used with a harsh insult, then the word "*bikul*" is considered taboo. Nusa Penida usually calls it "*Jero Ketut*", because it is an animal that is considered sacred by the community. In everyday life, when people want to tell other people that they have just seen a rat, they will say "*Tuni Kole Ningalin Jero Ketut*", (Just now I saw a rat). Therefore, it can be said that the word "*bikul*" is a word that is considered taboo, and in some cases should not be said carelessly, as are other taboo words in Nusa

Penida. People who often use taboo language are people who have a low level of education so they say things that are inappropriate to say.

Another taboo language that is often spoken in Nusa Penida is the mention of animal names when calling someone. Like saying the words “*Cicing*” (Dog), “*Bojog*” (Monkey), “*Celeng*” (Pig), to call someone they hate, another example is that people who enter Nusa Penida also often say “*Cicing, seneb basang le nolih jeleme jelek care Ide*”. Based on the expression above, the word “*cicing*” means 'dog'. The word “*seneb*” means 'disgust' and the word “*basang*” means 'stomach'. The above expression has the meaning of a social motive, namely an expression of disgust towards someone. This expression is classified as vulgar because it is contrary to the norms of decency. The examples of these statements are in line with (Laksana, 2009), from a taboo perspective, the use of taboo words can be dangerous, because a word has benefits and harms others. This is in accordance with the form Taboo is based on (Frazer, 1911) theory of taboo names and words and (Montagu, 1973) theory of swearing.

The loss of a language, especially a regional language in Nusa Penida, is a crucial issue that needs to be addressed in this research. Balinese is a minority language that is threatened with extinction, according to (Dewi et al., 2020). One of the factors causing the extinction of taboo languages today is the rise of globalization, especially with regard to the Balinese language in Nusa Penida. Language death can occur if a language is almost never spoken or is even left behind. As emphasized, the process that has an influence on the speech community when there is a reduction in certain language differences is caused by the loss of the speaker's level of speaking ability (Jha, 2018). The younger generation in Bali, who

should play a big role in maintaining the Balinese language, turns out to be reluctant to use the language. The younger generation no longer cares about the presence of the Balinese language itself due to the shift in its use. The use of regional languages, especially Balinese, in the era of globalization which currently threatens Balinese society, has an important influence on the survival of these languages. If this continues, these languages will experience extinction (Devi & Kasni, 2018).

Therefore, as a community, we must preserve the Balinese language, especially taboo words and taboo forms in Nusa Penida. The efforts of language users or language communities to preserve the vitality of a language depend on whether the language can continue and avoid extinction. Banned words will become extinct if left unchecked. Society as a whole will lose its identity due to the death of language. In Bali, especially in Nusa Penida, taboos are widely known. Previously, only Balinese speakers and older speakers who knew the language could speak the language. There isn't even much taboo language spoken, and there are no taboo dictionaries. Therefore, Balinese people must be aware of the positive and negative impacts of the language they use when communicating with other people in order to avoid threats or harm to other parties and to protect their cultural identity. This happens because the uniqueness of these taboos elevates regional language culture. (Mahayana et al., 2022) provide evidence by stating that although people will enjoy something if they do it appropriately, not everyone will agree to use good, correct, and appropriate language because these behaviors speak different languages for each group of people. This happens for several reasons, one of which is that some individuals do not know the cultural consequences of the language they use.

Specifically in revitalizing taboo language in Nusa Penida. This is related to the idea of Tri Hita Karana which states that every part of the world must be respected by its people. Its implementation needs to be carried out in a harmonious and balanced manner. Even though Balinese society is currently experiencing social transformation, it is believed that this approach will help preserve its culture and environment. The three components of Parahyangan, Pawongan, and Pabelasan must be implemented as one unit in order to implement the Tri Hita Karana philosophy. who always maintains balance in his thoughts, words and actions. The concept of tri hita karana according to emphasizes three human relationships in living life in the world (Wiana, 2004). These three relationships include relationships with fellow humans, relationships with nature, and relationships with God which are interconnected with each other. The principle of implementation must be balanced, in harmony with one another. If balance is achieved, humans will live in peace and be kept away from bad things. Tri Hita Karana's relationship with taboo is how we respond to existing taboos and taboos in order to create a harmonious life. An example is the relationship between humans and humans and how we have limits on speaking or acting. Furthermore, the relationship between humans and God can be exemplified by how we respond to taboos when performing rituals or prayers, such as humans having to bathe before praying. Lastly, the relationship between humans and nature or the surrounding environment, for example, is how we respond to taboos to keep the environment safe. This study uses the Tri Hita Karana reference in collecting data and focuses on taboo language within the scope of palemahan, pawongan and parhyangan.

Language maintenance is an action taken to avoid a shift in a particular language (Fishman, 1991). It is important to maintain language because many young people today choose to use other languages that are popular in society. If this happens, the language could experience extinction or death. Therefore, caring for language is very much needed today. This is related to this research, namely about the taboo found in the Balinese language in Nusa Penida. This study can be an action to maintain the language so that it is not replaced by other languages.

Therefore, this research needs to be carried out so that people know the categories of taboo words in the Balinese language spoken in Nusa Penida and, know the forms of taboo that exist in the Balinese language spoken in Nusa Penida, know the reference of taboo in Balinese language spoken in Nusa Penida. This is also intended so that people know the reasons for reducing the use of taboo language. Based on the background of this problem, the authors are interested in conducting research related to taboos in the Balinese language, especially in Nusa Penida, Klungkung Regency, Bali. entitled **“Taboo in Balinese Language Spoken in Nusa Penida: Descriptive Qualitative Study”**. Through this research, the researcher hopes to help and facilitate those who wish to study Balinese taboo words in the Nusa Penida community, especially spoken in Nusa Penida or those who wish to conduct research on the same matter or topic.

1.2 Identification of Problem

Based on the background of this research, the researcher wants to identify some interesting problems to be identified related to taboos in Balinese. As we know abstinence is the prohibition of using certain words because they are

considered to bring disaster, violate the ethics of good manners, defame one's name, and earn the wrath of humans and God. Every language has its own taboo words. Most of the children and adults who speak use taboo words in everyday life, without knowing what these words actually mean. They also do not know that the word they use is a taboo word, where the use of taboo words must be reduced to avoid an "epidemic"

The word taboo has several forms. And from this, the researcher wants to know the forms of taboos in Balinese language spoken in Nusa Penida. In Balinese language spoken in Nusa Penida, there are many taboo words that need to be introduced to the public both in form and meaning. In addition, the word taboo also has reference of its use that the public needs to know so that they are not mistaken in speaking the Balinese language itself.

There are several references to the use of the word taboo. And each taboo word has its own reference. The word taboo not only has a negative function but also has a positive side. It is very important to know the reference of the word taboo that exists or that we often hear among people who use taboo words and the reasons why these words are called taboo in that society.

1.3 Limitations of Study

Based on the problems identified above, the researcher limits the research so that the research area will be specific. Thus, the researcher focused on identifying the taboo words based on Tri Hita Karana concept, the forms of taboo words that consist of two types of taboo namely; taboo of names (Frazer, 1955) and taboo of

swear words (Montagu, 1973), and also taboo references based on taboo references (Laksana, 2009) found in Balinese language spoken in Nusa Penida.

1.4 Research Question

Based on this background, the researcher formulates several problems that will be answered in this study:

1. What taboo words are used in the Balinese Language spoken in Nusa Penida?
2. What are the forms of taboo in the Balinese language Spoken in Nusa Penida ?
3. What are the references of taboo found in the Balinese Spoken in Nusa Penida?

1.5 Purpose of the Study

Based on the problems above, the research objectives can be seen as follows:

1. To identify taboo words used in the Balinese Language Spoken in Nusa Penida.
2. To identify the forms of taboo in the Balinese Language Spoken in Nusa Penida.
3. To know the references of taboo found in the Balinese Spoken in Nusa Penida.

1.6 Significance of the Research

From the results of the study, the researcher expects it will be beneficial theoretically and practically, as follow.

1.6.1 Theoretical Significance

The result of this research is expected as a mean of contribution for the same field of taboo language study as it concerns with taboo analysis in area of Bali. Because, Bali has different regions and areas which has its own culture and uniqueness in terms of the language, especially the taboo. Thus, taking this study as an example, it is important to study how taboo in different language is spoken. Specifically, on the way the taboo is formed, the example of taboo word and also what reference does it refer to as it can brings significance.

1.6.2 Practical Significance

a. For Institution

This research can provide good benefits for the institutions since it can be a source of study and reference to be used in delivering language teaching. Especially in the field of taboo language where it can be used to aid the teaching of linguistics, mainly for the sociolinguistics. Aside of being a teaching reference, this research can be additional literature source in the field of taboo language accessed in the library. It presents reading material for taboo language that serves multiple purposes for the readers in the institution.

b. For Balinese People

With this research, it is hoped that it can become a bridge for the Balinese people as additional knowledge about taboo forms in the form of taboos in Balinese spoken in Nusa Penida and to preserve the taboo. Moreover, this research is also can be a source information for Balinese people regarding on

how different variation of Balinese language is presented, so that can be acknowledged and expand the knowledge of every Balinese people.

This research can also be a resource for the readers to have wider knowledge and preparation for going to Nusa Penida or certain area in Bali to minimize culture shock. This also can be evidence that how diverse the Balinese language is, and people can be more grateful to preserve Balinese language for long time.

c. For Researchers

The results of this study can be as additional empirical references about taboo in Balinese in Nusa Penida. This is especially related to the word taboo used by the people of Nusa Penida, the form of taboo, and the references of taboo. And in a more specific context, this research is expected to be a reference for studies that wish to discuss taboos in certain languages or taboos in Balinese in certain spoken forms. Furthermore, it is hoped that this can become a reference for the development of other taboo words.

