

## CHAPTER I

### INTRODUCTION

In this chapter discuss about research background, problem identification, research limitation, research question, purpose of the research, and significance of the research. Here's the explanation:

#### 1.1 Background of The Study

According to Yendra (2018), in a book entitled Knowing Language Science, linguistics studies everything about language, ranging from form, function, meaning, and value to discourse scientifically. From this statement, language has several elements: form, function, value, and discourse. This element is a forming element in a language scientifically. Meanwhile, according to Kridalaksana (1983), linguistics is a science that studies, examines, or studies the nature and intricacies of language, namely language in general that humans have as a means of communication, or linguistics is the science of language or the science that investigates language scientifically. It can be concluded that Linguistics is a field of science that studies or examines the science of language that has form, function, value, meaning, and opinion scientifically.

Linguistics has several types, namely morphology, phonology, and syntax. These three types have their understanding. The first one is morphology. According

to Trask (2007, Crystal, 2008), Morphology is the word structure of a language or a branch of linguistics that studies the word structure of a language. There are morphemes in morphology. Morphemes are words in the internal structure consisting of the most minor units that are the building blocks. The second is phonology. Phonology is a branch of linguistics that studies speech sounds (Muslich, 2008). According to Chaer (2009), phonology is a linguistics field that studies, analyzes, and talks about the sounds of language. Moreover, the last one is syntax. Syntax combines words into a grammatical arrangement that forms an utterance (Hockett, 1958).

This study focuses on the language used and the meaning of the taboo word for people in 'puri tukadmungga.' This study focuses on the language used of taboo words that are considered taboo in 'puri tukadmungga.' Sometimes, every person in every place or region understands how to interpret a word expression. This is due to the many cultures and languages that exist in Indonesia.

Indonesia is a country that has a diversity of ethnicities, cultures, and languages. Each tribe and region has its own culture. People who come from Java have and use the Javanese language to communicate. Similarly, people from Papua have used the Papuan language to communicate in Bali. Balinese people have their own language, namely Balinese. Balinese language is used by Balinese people, especially Hindus, to communicate daily. Hinduism is one of the religions in Indonesia. The majority of Hindu people come from the island of Bali. The island of Bali is so closely related to Hinduism that it is nicknamed the island of a thousand temples (places of worship for Hindus). The Balinese language is divided into

several regional languages that characterize it in Bali. Especially in northern Bali, Buleleng, the language and accent differ from southern Bali and others. Northern Bali, commonly called the Buleleng area, is known for its rude language. However, the people of North Bali are accustomed to using the language because they consider it the language of friendship. However, not all circles can be invited to communicate using that language. This is due to the caste system.

The caste system is defined by Eriksen (1998), cited in Mas Dewantara, as an order that categorizes all Hindu-Bali society into endogamous groups with hereditary membership, which simultaneously separates and connects one person to another through three characteristics, namely: separation regarding marriage and contact, division of labor in each group representing a particular profession, and finally hierarchy, so that people will be sorted on a scale that sorts them into high and low castes. It can be concluded that the caste system is an order in which several groups of Balinese Hindu society separate and connect through three characteristics: marriage, division of labor, and hierarchy.

The caste system consists of four major groups: Brahmins, Kshatriyas, Vaisyas, and Sudras. Each of these groups has small groups that can distinguish between one group and another, such as the Brahmin group, which has the Ida Bagus / Ida Ayu caste group. Furthermore, the Ksatria group consists of Cokorda and Anak Agung. Another group, the Vaisya, has several small groups, such as Dewa/Desak/Dewayu, I Gusti Ayu/I Gusti Ngurah, and Sagung. The last is the Sudra group, where this group uses Putu/Gede, Kadek/Made, Nyoman/Komang/Koming, and Ketut.

The Hindu community in Bali recognizes the concept of Tri Hita Karana. Tri Hita Karana is a guideline for Hindu human beings to love and care for three aspects: humans, animals, and nature or plants. Tri Hita Karana aims to maintain harmony in life for humans (Purana, 2016). Tri Hita Karana is also used as a view of human life in living life. Humans cannot be arbitrary with other humans, animals, or plants. All living things on earth must be loved and cherished by each other. All have the right to get all the good things in this world, with the mention and view of the three concepts of tri hita karana. Our fellow humans must love and respect each other. This study has a special relationship between humans and other humans. One human being has an advantage, namely having a position or caste, compared to other humans. In this study, the caste in question is 'Anak Agung.'

This study refers to one of the caste systems already mentioned, the 'Anak Agung' caste. This is related to the royal heritage in Buleleng called 'Puri Buleleng.' 'Puri' is the house's name for people with the caste title 'Anak Agung.' The 'Anak Agung' in Buleleng are noble people who are descendants of a Buleleng king named 'I Gusti Ngurah Panji Sakti.' People with this noble title use or speak with polite language. Therefore, people who talk to them are advised to use polite language. If someone speaks impolitely or rudely in the 'Puri' area, it is considered taboo by the people in the 'Puri' area. According to Matthews (1997), the definition of taboo is for words the speakers already know. However, their use is avoided in speech in some or all forms or contexts for reasons of religion, relevance, politeness, and others. Taboos vary from region to region and place to place.

'Puri tukadmungga' is one part of 'Puri Buleleng'. Just like 'Puri Buleleng,' the people in 'Puri Tukadmungga' are noble people with the caste title 'Anak Agung.' Tukadmungga villagers use polite and well-mannered language when speaking with the 'Puri' people. They consider the 'Puri' people descendants of Buleleng's work that must be respected. This is an interesting thing. Furthermore, Puri Agung has a good relationship with the society in Tukad Mungga village. It can be proved that the resource has already been obtained; Tukad Mungga's society always celebrates the "*Pecaruan Megebek-gebekkan*," where there must be social interaction among them. Besides that, based on the results of preliminary observations made by researchers at the research location, researchers found exciting phenomena or problems to be raised in this study.

The researcher found someone visiting the 'Puri Tukadmungga' area during the preliminary observation. The person who visited was someone who did not have a caste, or in Hinduism, was called 'Jaba.' At that time, the 'Jaba' person was served food by the owner of the house (Puri). The 'Jaba' person has good intentions when wanting to eat the food. Before he ate the food, he wanted to offer the food to the owner of the house (Puri) before eating it, or in Bali, it is commonly called 'Metanjenan'. However, the problem is that the 'Jaba' person said something like this: 'Makan, Nik.' The word 'Makan' should not be used when talking to elders other than us in the 'Puri' area. The person should have said 'Meriki tityang nunas ajengan ratu'. In the 'Puri' area, the word is more polite. Thus, researchers are interested in researching the use of taboos in the Balinese language in the 'Puri Tukadmungga' area to learn more about what things are considered taboo in the 'Puri Tukadmungga' area. For other reasons, this case has not been discussed yet.

Thus, it will be a new case study. Therefore, to keep taboos in taboo languages from language death. Furthermore, this study is conducted to maintain taboo words in the Balinese language spoken in Puri Tukadmungga. This study will focus on how Puri's people can show how one must be appropriately used in their environment and respect their identity.

## **1.2 Problem Identification**

In this study, the author raises the issue of using taboo language in the Balinese dialect of 'Puri Tukadmungga.' It is supported by the writer's experience when doing preliminary observation, where this language should not be used "makan" when people without caste (Jaba) talk to 'puri' people, especially elders in the 'Puri' environment. This language becomes taboo in Puri's environment. Therefore, to keep taboos in taboo languages from language death. Furthermore, this study is conducted to maintain taboo words in the Balinese language spoken in Puri Tukadmungga. This study focuses on how Puri people can show which one must be appropriately used in their environment and also to respect their identity because Puri Tukadmungga has an exciting story of a Buleleng king named 'I Gusti Anglurah Panji Sakti' was a king in Buleleng regency. The problem was solved through interviews.

## **1.3 Limitation of Study**

This study focuses on using the Balinese language in Balinese culture because it is an integral part of the cultural diversity in Bali. Through this study, we can explore the meaning of a Balinese word that many people may not know and

obtain a deeper understanding of Balinese culture, which is a lot and unique. Some people often ignore taboo language; therefore, through this study, we also provide a deeper understanding of it so that it can help Balinese people maintain and preserve their cultural diversity so as not to experience extinction and even death or loss of an indigenous language.

#### **1.4 Research Question**

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

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

#### **1.5 Objective of The Study**

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

1. To identify taboo word used in the Balinese spoken in 'Puri Tukadmungga'.
2. To identify the forms of taboo found in the Balinese language of 'Puri Tukadmungga'.
3. To analyze the reference of taboo found in the Balinese spoken in 'Puri Tukadmungga'.

## 1.6 Significance of The Study

The findings in this study are used to:

### 1.6.1 Theoretical Significance

The findings of this study are expected to contribute to the next researcher. Furthermore, this study is expected to show Puri Agung's Tukadmungga identity, specifically their language and taboo language in their environment. These findings of the present study can be references to support their research study.

### 1.6.2 Practically Significance

#### a. For Researcher

This study can increase the researcher's knowledge about taboo words in the field of linguistics.

#### b. For Educator

This study is a future reference to support studies that raise the form of taboos contained in the caste system.

#### c. For Next Generation

This study can build insight, especially the very young generation in this era to find out how the use of language should be in the caste system.



**d. For Another Researcher**

This study can be a source of using language in accordance with its context and also build awareness to maintain unity by avoiding the things that have been conveyed.

**e. For Balinese People**

This study can be used as a means to find out about the use of taboo language in Balinese in the area in Bali, namely in North Bali, namely Buleleng district, Bali.

