

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Research

Taboo is a language whose use is prohibited to be spoken because it is contrary to the culture and norms that apply, especially in Bali. Each word that has taboos in each sentence has different types and forms, in relation to which taboos may be categorized as ordinary but in the context of language, taboos will be classified as things that are forbidden to be talked about (Haidir & Mulyadi, 2019). In its existence, taboo is believed to be a word that must clarify elements of meaning and usefulness, so as not to cause misunderstandings when someone does not know what is said. According to Haidir & Mulyadi (2019) taboo can be categorized as a prohibition on something related to behavior, people, objects, culture even based on social and environmental around. Since the taboo is rarely known, it will become the language death. To cover the taboo, it is better to preserve the taboo and the language. From this, the people that live in the village knew the meaning of the taboo. Each village has its own characteristics of taboos, so usually taboos are closely related to several aspects of social life. Each culture has different types of taboos that are adapted to the circumstances in the region itself, so taboos are considered prohibitions because they generally have different contexts from words in general (Barus, 2020). In addition, taboos will be specifically reviewed in Bali, namely Kubutambahan Village which stores various types of taboos

that can provide additional information, especially about the variety of taboos in Kubutambahan Village.

Taboo in Balinese language, especially in Kubutambahan Village is one of the things that is still common to know for people in this area. Generally, taboos are considered commonplace when discussed by the surrounding community, but after knowing the meaning of the words spoken, there is a prohibition on the words spoken so that they enter the context of taboos. In this connection, the term taboo is illustrated as a form of disrespectful or rude insult when discussed in public (Mahayana et al., 2022). As a community, especially Kubutambahan Village, it is necessary to pay attention to the right words to use when speaking in public or in holy places so as not to continue to deviate in terms of culture and language. In addition, (Mahayana et al., 2022) also added that the use of taboos is one part of culture. This is made triggers as debate when someone is not good at interpreting the word spoken, so in this case the research will discuss related to the use of taboos that occur in Balinese society, especially in Kubutambahan Village.

Taboos that occur in Kubutambahan Village have various types of structures according to their categories. There are several words that are forbidden to be said, for example when calling a mouse or rat in a sacred place, it is forbidden to ask and it should be called “*jro ketut*”. Another example, when calling father name without preceding the word father, it will cause taboo. In this village, taboos tend to belong to cultural elements. According to (Williams & Shipley, 2018) although spirituality is often a

similarity with the village concerned, it will also dominate the culture of the village itself. However, apart from taboos, each village also has its own prohibitions that sometimes people do not know the meaning spoken. This statement is also agreed by the opinion (Sendek et al., 2022) word that contains emotional, in relation taboo must be studied and used as a social context to obtain a reasonable meaning, so that people in Kubutambahan Village need to be given information and given a deeper study of taboo in Kubutambahan Village.

Based on preliminary observation, taboos are things that must be studied and are things that are forbidden to be discussed, people who are natives of Kubutambahan Village and immigrants from this village do not know widely about the taboos that exist in Kubutambahan Village. Thus, this study aims to find out more and analyze about taboo in Balinese language originally spoken in Kubutambahan Village. Taboos in Balinese are important and must be known by the community so that later they can learn and sort out the language well so that it will not cause mistakes when talking about taboo things. Thus, taboos are important things to be studied more deeply to increase urbanization for the community in relation (Plieninger et al., 2020). However, taboos must also be re-examined in accordance with the place and circumstances around so that the younger generation knows the meaning thrown out of words that are considered taboo. Therefore, to discuss more about Taboo in Balinese language with the title "Taboo in Balinese Language Spoken in Kubutambahan Village" must be investigated as soon as possible so that the taboos found in

Kubutambahan Village are not left behind the time.

The problem found in conducting this research is the tendency of language and cultural inheritance, especially taboo words, which are taboos that become our noble culture. Thus, many Balinese terms that contain culture are rarely known including taboo words and are rarely used. The current culture is not relevant to the culture of the past, so it will erode the elements of local wisdom. And if there is no study of this problem, then the taboo word will lose its identity and cause the language to die. Therefore, it is necessary to revitalize the language and maintain the language so that the Balinese language containing taboo words does not experience extinction or is not consumed by time. Therefore, this theory is related to the philosophy of *Tri Hita Karana*, which is a balance of life that comes from local wisdom and causes happiness. The teaching of Tri Hita Karana teaches to live in balance between worshipping God (*Parhyangan*), people (*Pawongan*), and the environment (*Palemahan*). Thus, these three aspects are closely related to the use of taboo words in Kubutambahan Village, which will become a guide and view of life for the Kubutambahan Village community to preserve taboo words through the concept of Tri Hita Karana.

This research uses data triangulation methods from (Denzin, 1989). Triangulation is a concept that plays a very important role in analyzing data as a condition for empirical studies and ensuring some analysis of events in the field in order to get validity in improving triangulation (Fusch et al., 2018). In addition, this study also uses sociolinguistics theories related to

humans, language, and socio conditions. Focus of the study was found out about language in Balinese and about social conditions in Kubutambahan Village. So that taboos related to language, especially in Balinese language, must be developed so that later making language in social circles not consumed by the times.

### **1.2 Problem Identification**

This study came from the use of taboos in Bali, especially in Kubutambahan Village. This taboo is something that is often said by people but they do not know the meaning of the words or sentences they throw. Not only the community, but the younger generation also does not know the taboos that exist in Bali especially in Kubutambahan Village, so it needs to be reviewed and later the taboos circulating in the community can be noticed. The taboo found in Kubutambahan Village is different from the taboo in other areas. Taboos in Balinese Language that are spoken in Kubutambahan Village have their own uniqueness and meaning regarding taboos spoken by the community and also have their own characteristics based on the type that exists. In particular, the people in Kubutambahan Village are not familiar with the taboos in this village and have less knowledge of taboo in Balinese language spoken in Kubutambahan Village. Thus, taboo in Balinese language spoken in Kubutambahan Village must be re-examined. This study explained the taboo in Balinese language which contains words found in Kubutambahan Village.

### 1.3 Limitation of the Research

This study was a descriptive qualitative study that was conducted in Kubutambahan Village, Singaraja, Bali. Based on problem identification, this study was limited to finding out on taboo in Balinese language especially in the taboo word, form of taboo, and reference of taboo. As for the language that is classified as Balinese and the language used in Kubutambahan Village. This study also used three selected informants who are native people from this village and are over 25 years old and often participate in a series of activities in Kubutambahan Village. Therefore, the data obtained in this study was only based on in-depth interview as data collection using an interview guide as an instrument. The research design is also supported with model qualitative from (Saulius & Malinauskas, 2021). In this theory, the use of a qualitative research approach allows the researcher to focus directly on phenomena, to observe phenomena with attention to dynamics, to take small groups as objects of scientific research and theory construction.

### 1.4 Research Questions

Based on the background of the study, problem identification, and limitation of the research above, the research questions that can be formulated are:

1. What taboo words are used in Balinese language spoken in *Kubutambahan Village*?
2. What are the forms of taboo found in Balinese language spoken in *Kubutambahan Village*?

3. What are the reference of taboo found in Balinese language spoken in *Kubutambahan* Village?

### **1.5 Purpose of the Research**

Based on the research questions above, the purpose of the study can be stated as follows:

1. To analyze the taboo words that are used in Balinese language spoken in *Kubutambahan* Village.
2. To analyze the forms of taboo found in Balinese language spoken in *Kubutambahan* Village.
3. To analyze the reference of taboo found in Balinese language spoken in *Kubutambahan* Village.

### **1.6 Research Significances**

This study has two significances, namely theoretical and practical significances. The study significances can be described as follows:

#### **1.6.1 Theoretical Significance:**

The result of this study was expected to be significant for people who study in linguistics and people who are interested in learning and knowing more about Taboo in Balinese Language Spoken in *Kubutambahan* Village. In addition, the result of this study is expected to give information and knowledge about the Taboo in Balinese Language Spoken in *Kubutambahan* Village, so the language in taboo will not become extinct and is still known by many people.

### **1.6.2 Practical Significance:**

#### **A. For the Government**

The results of this study aim to be used as documentation of Taboo in Balinese Language Spoken in Kubutambahan Village, especially in the linguistics area.

#### **B. For Kubutambahan Villagers**

The results of this study aim for the people in Kubutambahan Village, especially for their knowledge about taboo in Balinese language to preserve the Balinese language in this village.

#### **C. For English Language Education Department**

The results of this study aim to provide information and contribute to English Language Education students and lecturers, especially for the lecturers who teach linguistics.

#### **D. For other Researchers**

The results of this study aim to provide references and benefits for future prospective researchers who will take data or research in the same field, especially Taboo in Balinese Language Spoken in Kubutambahan Village.