

# CHAPTER I

## INTRODUCTION

### 1.0 Overview

This chapter discuss the study's introduction, which elaborates research background, problem identification, research limitation, research questions, purpose of the research, and research significance.

### 1.1 Research Background

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 "Prohibition" is fixed and unchanging and those who break it will be hit by "Plague", Laksana (2009). Violation of the "Tabu on names" will result in violators being subject to evil, while the prohibition on the "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 "sacredness (kesakralan)" and "profanity", "danger" and "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 and Wilson, 2017). In language use, it can be proven that there are variations whose existence is influenced by social factors, such as who is speaking, where he is speaking, and for what purpose he is speaking. 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. 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.

Tanjung Karang Village is a village located in Sebatik sub-district, Nunukan district, North Kalimantan Province. Tanjung Karang Village has a variety of very unique languages, because Tanjung Karang Village is one of the villages that borders the neighboring country, namely Malaysia and is close to other tribal areas, for example the Mandar tribe, Dayak tribe and Tidung tribe. Apart from that, the current phenomenon is that Bugis language is very rarely used in Tanjung Karang Village. The younger generation who grew up in the digital and technological era tends to use English and Malay more. The large number of languages can pose a risk to regional languages, so they have striking differences with the languages of neighboring countries and other ethnicities. This makes this research important and must be hastened. This language also offers cultural products such as taboo language that can be studied and researched.

As many as 726 of the 746 regional languages in Indonesia are threatened with extinction because the younger generation is reluctant to use regional languages. In fact, of the 746 regional languages, currently only 13 regional languages have more than one million speakers, mostly the older generation. These languages are Javanese, Batak, Sundanese, Balinese, Bugis, Madurese, Minang, Rejang Lebong, Lampung, Makassar, Banjar, Bima, and Sasak (Setyawan, 2011). It is necessary to realize that if a language becomes extinct, it is certain that the culture of the tribe that speaks that language will also be lost (Rijal, 2012). From this data, researchers are concerned that the use of the Bugis language in Tanjung Karang village is decreasing, including the taboo nature which is actually narrow in scope. The majority of taboo languages are used/known by people from the older generation, so the younger generation does not know the meaning. Therefore, there are no longer any heirs leading to no descendants, and interactions are broken and the current culture is not connected to the original culture. Taboo language that is no longer used by the younger generation will become language death, which of course is one of the causes of the loss of the community's identity. According to Campbell and Muntzel (1989), language death is a language that no longer exists and no one uses it at all.

If taboo language is no longer used, Bugis cultural identity and the identity associated with the use of taboo terms will also disappear. This research is important to revitalize the language. The need to revive this language stems from the fact that losing a language also means losing every aspect of the culture and identity of native speakers of that language. It is important to immediately return Bugis culture to the younger generation who appreciate it through this research study.

Absent any effort made to investigate the issue, Extinction will occur. On the other hand, if the language is not revitalized, this may result in the loss of local wisdom and cultural richness of the ethnic population that uses 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 language. As in the expression in Tanjung Karang Village which has one of the taboos or what is often called "pemali" by the Buginese community. The mention of animal names is sacred in the Bugis language, which is often said without knowing the meaning and consequences of Taboo words, and is also a "tulah" or "Tulah". For example "Balawo" which means "Rat". Saying the word Balawo (Rat) is believed by the farming community in Tanjung Karang Village to result in crop failure due to attacks by rat pests (Imran, 2017).

People who often use taboo language are people with a low level of education, so they say things that are not appropriate to say. An example of language that is often used in Tanjung Karang Village, people use the names of animals when calling someone. Saying the words "Asu" (Dog), "Tedong" (Buffalo), "Bawi" (Pig), to call someone you hate. The expression above is classified as vulgar because it violates politeness norms. This is in line with what Laksana (2009) said, in terms of taboo, the use of taboo words can be dangerous, because a word can have benefits and harm other people. This is in accordance with the Taboo form based on Frazer's (1955) theory regarding taboo names and words and Montagu's (1973) theory regarding swearing.

The loss of a language, especially a regional language in Tanjung Karang village, is a crucial problem that needs to be addressed in this research. One of the factors causing the extinction of taboo languages today is the rise of globalization, especially with regard to the Bugis language in the village of Tanjung Karang. The impact of globalization is currently one of the causes of the threat of extinction of a culture, especially the Bugis language (Halima, 2019). 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 Bugis, who should play a big role in maintaining the Bugis language, is apparently reluctant to use the language. The younger generation no longer cares about the presence of the Bugis language itself due to the shift in its use. The use of regional languages, especially Bugis in the era of globalization which is currently threatening the Bugis community, has an important influence on the survival of the language. If this continues, the language will experience extinction (Devi & Kasni, 2018).

Therefore, as a society, we must preserve the Bugis language, especially taboo words and taboo forms in the village of Tanjung Karang. 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 the Bugis taboo language, especially in the village of Tanjung Karang, where taboos are already widely known. Previously, only Bugis speakers and older speakers who

understood the language could speak the language. There isn't even much taboo language spoken, and there are no taboo dictionaries. Therefore, the Bugis 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.

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 Tanjung Karang Village. 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 with the aim of making people aware of the categories of taboo words in the Bugis language used in Tanjung Karang village, knowing the forms of taboo in the Bugis language used in Tanjung Karang village, and knowing the references to taboo. in the Bugis language used in Tanjung Karang village. This is also intended so that the public knows the reasons for

reducing the use of taboo language. Based on the background of this problem, researchers are interested in conducting research related to taboos in the Bugis language, especially in Tanjung Karang village, Sebatik District, Nunukan Regency, entitled **"Taboo in Buginese Language Spoken in Tanjung Karang Village: Qualitative Descriptive Study"**. Through this research, the researcher hopes to help and facilitate those who wish to study taboo words in the Bugis language, especially those spoken in Tanjung Karang village or for those who wish to conduct research on the same material or topic.

### **1.2 Problem Identification**

In this research, the problems that were identified or studied in more depth are how taboo words are used, the forms of taboo found, and references to taboo found in the Bugis language in Tanjung Karang Village, Nunukan Regency, North Kalimantan Province. In Bugis culture, the taboo language reflects the culture of the Bugis people. Firstly, when the Bugis people say rude things, however, this is part of the Bugis language, which must be maintained even though these words are not suitable to be conveyed. This is part of the culture of the Bugis people, and the next generation really needs to understand these words. In fact, most of these Bugis words are no longer used by the Bugis community, based on Preliminary data. The taboo word is mostly no longer understood by younger people in the village of Tanjung Karang. However, because this is a language and this language should be a means of communication used in various regions, it is necessary to be aware that if there is extinction of a language, be sure that the culture of the tribe that speaks that language

will also be lost (Rijal, 2012). Taboo language that is no longer used by the younger generation will become language death, which of course is one of the causes of the loss of the community's identity. According to Campbell and Muntzel (1989), language death is a language that no longer exists and no one uses it at all.

Arief Rachman (2007) mapped several regional languages that are threatened with extinction, 50 regional languages in Kalimantan, one of which is threatened with extinction. Sumatra, of the 13 existing regional languages, two of them are threatened with extinction. From this statement, the author is afraid that the Bugis language, which is one of the regional languages in Kalimantan, is at risk of language extinction. The author hopes that this research can help the community to maintain regional languages through Bugis Taboo Language, especially in the village of Tanjung Karang Village.

### **1.3 Limitation of the Research**

This researcher used descriptive qualitative. The limitations of the problem studied by this researcher to make it more effective and efficient are related to the problem of studying the taboo context in the theory that the researcher will use. There are two theories that are classified as taboo language, namely: Frazer (1955) taboo on names and words, and Montagu (1973) taboo on swearing words. The limitation of the problem studied in this research is that the problem studied is limited to studying the taboo context, especially finding out what Taboo words are used in the Buginese language in Tanjung Karang Village using the theory of Frazer (1955) and Montagu (1973). In this research, researchers will try to find out related Tabo words, taboo

forms, and the references of taboo words used in the Bugis language in Tanjung Karang Village suggested by Laksana (2009).

#### **1.4 Research Questions**

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

1. What taboo words are used in the Buginese language spoken in Tanjung Karang Village?
2. What are the forms of taboo found in the Buginese language spoken in Tanjung Karang Village?
3. What are the references of taboo found in the Buginese language spoken in Tanjung Karang village?

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

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

1. To identify taboo words used in Buginese language spoken in Tanjung Karang village.
2. To identify the forms of taboo found in the Buginese language spoken in Tanjung Karang village.
3. To analyze the references of taboo found in the Buginese language spoken in Tanjung Karang village.

## 1.6 Significances of the Research

This study is expected to provide useful theoretical and practical contributions for readers, especially for people who are interested and pursue linguistics in learning about language taboos. There are two research significances, namely theoretical significance and practical significance. The significance can be described as follows:

### 1.6.1 Theoretical significance

Researchers hope that the results of this study can support, contribute, and provide theoretical evidence it. Taboo words are the main focus of this research so this research will reveal in depth the use of taboo words in Buginese language spoken in Tanjung Karang Village for further research in the linguistic aspect. Especially for the maintenance of the Buginese language as a culture and for long-term sustainability.

### 1.6.2 Practical Significance

#### a. For Buginese peoples

The results of this study the authors hope to have physical documents for in Tanjung Karang Village, with this form of physical documents the researcher hopes that these physical documents will provide additional knowledge about Taboo words in the Bugis language spoken in Tanjung Karang Village and maintain and preserve ancestral culture.

#### b. For English Language Education

It is hoped that the findings from this study will have a positive effect on the development of information and literacy regarding Taboo in the Bugis

language spoken in Tanjung Karang Village. Especially for English Education students, this research can provide more knowledge about the term Taboo which will help them understand more specifically and in detail related to understanding linguistics.

c. For educators

This research provides information and a positive impact on related lecturers regarding taboo words as part of linguistics. And we hope that this study will become a source and reference for further research.

d. For researchers

The results of this research provide a lot of knowledge and expand understanding of linguistic topics. Apart from that, it also provides accurate and detailed information, especially on Taboo words in the Bugis language which will be more emphasized in Tanjung Karang village.

e. For Another Researchers

The findings of this study the authors hope to serve as a source or reference point for future studies and research related to linguistic field studies. So it will be easy to obtain similar research data