

# CHAPTER I

## INTRODUCTION

### 1.0 Overview

This chapter discusses several points, namely; background of the study, problem identification, research limitation, research questions, purposes of the research, and significance of the research. The research introduction explained as follows:

### 1.1 Background of The Study

Indonesia is a country that has a lot of cultural diversity. One of the most interesting aspects is language. Indonesia is a multilingual country with Bahasa Indonesia as a lingua franca, and it is used as the official language and formal language. Also, Indonesia has 733 languages and several regions in Indonesia also have their own regional language, which are used for daily communication. Each regional language has its own distinct characteristics and uniqueness that reflect the diversity of Indonesian culture.

Language is not only a means of communication, but also a strong connector in maintaining and passing on the richness of human culture. Sociolinguistics is a part of linguistic studies that focuses on language as it relates to social and cultural phenomena in a society, Yule in Masitha (2016). Meanwhile, Hogan-Brun & O'Rourke (2018) defines ecolinguistics as a study that discusses the mutual interactions that occur between languages and also between language and the environment. Therefore, ecolinguistics and sociolinguistics theories is essential for this research. These theories are used to explore the correlation

between the effect of nature or the environment on language, and how language is used by speakers to interact with the environment. This is because in essence, humans cannot ensure their survival properly without language.

Sasak language is one of the local languages in Indonesia. This language is used by Sasak people as a tool of communication in Lombok Island, West of Nusa Tenggara Province. The Sasak people, especially the young generation in Kopang Rembiga Village, started to show a lack of understanding about taboo words in the Sasak language. Taboo words in the Sasak language would have become extinct over time if there were few active speakers who knew and used Sasak taboo words in communication. If this had happened continuously, the taboo words would have been close to language death.

Nowdays, the young generation in Kopang Rembiga Village only understands the rude taboo words such as swearing and animal names because these kind of taboo are very often spoken without know the meaning of these taboo words. In other words, the term of taboo can refer to language, acts, thoughts, or beliefs that are regarded negative and hence are not tolerated in society. Basically, people must know the good and bad things to use when speaking in language, the context of which still creates a taboo effect if it is heard by some people.

Some researchers have conducted a study about taboo in Sasak language, for example; Hakiky (2018) conducting a research entitled *“A Study Of Taboo Expressions Used Among Meno-Menedialect Speakers Of Sasak In Praya”* this research found that there are four types of taboo, which are; epithets; profanity; vulgarity and obscenity. Moreover, context and situation are affecting the possibility of taboo expressions to be appeared.

Furthermore Anggraini et al. (2022) have complete a research on the use of taboo language entitled “*Bentuk Dan Penggunaan Bahasa Tabu Pada Anak Di Lingkungan Bertais Kota Mataram*” found the types of taboo language include taboo words relates to the condition, taboo words relate to the animal’s name, taboo words relate to the object, taboo words relate to the part of human body, taboo relate to the supranatural beings, taboo relate to the activity, and taboo relate to the profession.

In order to avoid extinction, it is important for us as a young generation of Sasak people who live among Sasak customs, cultures, and communities to be aware and familiar with this phenomenon. It is necessary to make efforts to maintain the existence of the Sasak language, especially in Kopang Rembiga Village.

Since there are no researchers conducting a study on the use of taboo language in Kopang Rembiga Village, this study is a part of language revitalization and preservation to maintain language extinction, so that people's understanding especially in taboo language does not become extinct.

## **1.2 Identification of Problem**

Sasak is the language of communication most often used by Lombok people in their daily activities. This study was conducted based on the background of the phenomenon above, the extinction of the Sasak language, especially taboo language in the Sasak language. Taboo words in Sasak language will become extinct over time if there are few active speakers who know and use Sasak taboo words in communication.

In this study, the problem that identified and studied more deeply was how the use of taboo words, taboo forms, and the references of taboo in the Sasak language spoken in Kopang Rembiga Village. This also led to new discoveries for researchers to find out the variety of taboo words used in the Sasak language as a means of oral communication in Kopang Rembiga Village.

### 1.3 Limitation of The Study

For more effective, efficient and focused study, it is necessary to limit the problem. The problems were limited to the study of taboo language context, especially for taboo words, taboo forms and references of taboo in Sasak language spoken in Kopang Rembiga Village.

### 1.4 Research Questions

1. What taboo words are used in Sasak language spoken in *Kopang Rembiga* Village?
2. What are the forms of taboo in Sasak language spoken in *Kopang Rembiga* Village?
3. What are the references of taboo found in Sasak language spoken in *Kopang Rembiga* Village

### 1.5 Research Objectives

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

1. To identified taboo words used in Sasak language spoken in Kopang Rembiga Village
2. To identified the forms of taboo found in Sasak language in Kopang Rembiga Village

3. To analyze the references of taboo found in Sasak language spoken in Kopang Rembiga Village

### 1.6 Research Significance

The study findings are predicted to be useful for:

1. Theoretical significance

The researcher expects that the result of this study can support, contribute, and give theoretical evidence. Taboo words are the main focus of this study so this study reveal deeply the use of taboo words in the Sasak language spoken in Kopang Rembiga Village for further research in the linguistic aspect. Especially, for the maintenance of the Sasak language as a culture and for long-term sustainability.

2. Practical significance

- a. For Researcher

The results of this study gave the researcher more knowledge and extend the understanding of the topic on linguistics. Especially taboo words in the Sasak language and of course this is more focused on the taboo words in Sasak language spoken in Kopang Rembiga Village.

- b. For Educators

This research provided the lecturer with a fresh source of information on taboo words as part of linguistics.

- c. For English Language Education

This research provides information and an understanding of taboo as a branch of linguistics. Students in English

Language Education gain more knowledge about taboo terms that will help them better comprehend linguistics.

d. For Sasak People

With this research, it is hoped that this research can increase knowledge of taboo words in the Sasak language spoken in Kopang Rembiga Village and help preserve the cultural language.

e. For Another Researcher

Hopefully this research in the future can facilitate other researchers in their further studies regarding to linguistic study.

