

CHAPTER I

INTRODUCTION

This chapter discusses the study's introduction, which elaborates research background, problem identification, research limitation, research questions, research objectives, and research significance.

1.1 Research Background

Taboos are basically prohibitions on the use of certain words because they are believed to bring misfortune, violate manners, defame, and invite 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 "*Tulah*", Laksana (2009). In Balinese culture, "*tulah*" means a curse or negative karmic that arises as a result of bad deeds or violations of social norms and customs. For example, stealing, unjustly harming others, or insulting something considered sacred are examples of actions that are considered inappropriate or not by custom. Violation of the "*Tabo name*" 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. Magic and religion lead to punishment for offenses, Douglas (1994). Taboo contains concepts such as "*sacredness*" and "*profanity*", "*danger*", and "*impurity*". Douglas' concept of taboo shows its superiority as it can accommodate Frazer's theory of taboo names and Montagu's theory of swearing, although this study focuses on nonverbal behaviors that are considered taboo.

The language people use is always different based on age, social status, economic status, education, gender, occupation, and other factors. In addition, the identity of the person spoken to is always different based on sociolinguistic factors. The place where speech takes place is also used at weddings, schools, courts, etc. Holmes and Wilson, (2017). Social factors such as who is speaking, where, and for what purpose he or she is speaking affect variations in language use. 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, especially its speakers as members of society. This field also studies the social aspects of language, especially how language differences and variations relate to social factors.

Belimbing Village is located in Pupuan District, Tabanan Regency. Due to the long distance between areas in Belimbing Village, the diversity and uniqueness of the Balinese language there are very different from other areas. So, that not all outsiders can understand it. In addition, because it has a striking difference from other Balinese languages, it offers cultural products such as taboo language that can be studied and researched. According to data found by researchers, in an article entitled: "*Pergeseran Bahasa bali sebagai Bahasa Ibu di Era Global*" written by Mustika, it is mentioned that Balinese people, especially those living in urban or tourist areas, are no longer fully speaking their mother tongue. Some parents do not introduce Balinese to their children. The phenomenon is further reinforced by the multicultural condition of the

society and also for certain reasons. Loyalty and pride in the Balinese language seem to be declining. Because the younger generation is reluctant to use local languages, as many as 726 out of 746 local languages in Indonesia are threatened with extinction. In fact, of the 746 regional languages, only 13 currently have more than one million speakers, mostly the older generation. Javanese, Batak, Sundanese, Balinese, Bugis, Madurese, Minang, Rejang Lebong, Lampung, Makassar, Banjar, Bima, and Sasak are all languages spoken (Setyawan, 2011). From this data, the researcher is concerned about the diminishing use of Balinese in Belimbing village, including taboos that are narrower in scope than Balinese. Taboo language is mostly used/known by the older generation, so the younger generation does not know its meaning. Thus, there are no more heirs, which leads to no descendants, disconnection of relationships, and the existing culture is not connected to the original culture. If the younger generation does not use a language that is considered taboo, it will die. This is definitely one of the contributing factors to the loss of community identity. A dead language, according to Campbell and Muntzel (1989), is a language that is no longer used and no one uses it.

If taboo language is lost then Balinese culture and cultural identity as well as the identity associated with the use of taboo terms will also be lost. 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. Regional languages are still the mother tongue in every region, one of which is Balinese. It is important to immediately return Balinese culture to the younger generation who appreciate it

through this research study.

If no effort is made to investigate this 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. If this is allowed to continue, younger children will lose the ability to understand the meaning of words that their parents consider taboo when they speak. As in the expression "*soleh gen ci*" which means "you are strange". 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.

Belimbing Village stated 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. In Belimbing Village, they usually call it "*Jero Ketut*", because it is an animal that is considered sacred by the villagers. In everyday life, people say, "*Tuni Tyang Ningalin Jero Ketut*" or "I just saw a rat." As a result, it can be said that the word "*bikul*" is a word that is considered taboo and should not be spoken carelessly, just like other words that are considered taboo in Belimbing Village. Those who often use language that is inappropriate to hear are those who lack education.

Another taboo language that is often spoken in Belimbing village is saying

the name of an animal when calling someone. Like saying the words "*Cicing*" (Dog), "*Bojog*" (Monkey), and "*Celeng*" (Pig), to call someone they hate, another example is that people who enter Belimbing Village also often say "*Cicing, seneb basange noli jeleme jelek care Ibe*". 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 a social motive meaning, namely an expression of disgust towards someone. These expressions are classified as vulgar because they conflict with politeness norms. The example statement is in line with Laksana (2009), who states that from a taboo point of view, the use of words that are considered taboo can be dangerous because they can benefit or harm others. This is based on Frazer's (1955) theory on taboo names and words, while Montagu's (1973) theory on swearing words.

The loss of a language, especially a regional language in Belimbing village, 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, Budasi, and Suarnajaya (2020). One of the factors causing the extinction of taboo languages today is the rise of globalization, especially in the Balinese language in the village of Belimbing. Language can die if it is rarely used or abandoned. The reduction of certain language differences is due to the loss of speakers' speaking ability. This process affects the speech community, (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 local languages, especially Balinese, in the

era of globalization that is currently threatening Balinese society has a significant impact on the sustainability of the language. 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 Belimbing village. 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 the Belimbing Village, 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, To avoid threats or harm to others and to protect their cultural identity, Balinese people should be aware of the positive and negative effects of the language they use when communicating with others. 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 Belimbing Village. 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 *Palemahan* must be implemented as one unit to implement the *Tri Hita Karana* philosophy. who always maintains balance in his thoughts, words, and actions. According to Wiana (2004), the concept of *Tri Hita Karana* emphasizes three human relationships in living life in the world. These three relationships involve one another between humans, nature, and God. To apply these principles, they must be balanced and in harmony with each other. People will live calmly and avoid things that are not good if there is balance. *Tri Hita Karana's* relationship with taboos is how we respond to existing taboos and taboos 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. Finally, the human relationship with nature or the environment is an example of how we deal with things that are not appropriate to keep the environment safe. To gather data, this study uses the *Tri Hita Karana* benchmark. The focus of research is on languages that are considered taboo in *Palemahan*, *Pawongan*, and *Parahyangan*.

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 a taboo issue in the Balinese language in the Belimbing Village, which is the subject of this research. One way to keep a language from being replaced by another language is to learn it.

Therefore, this research needs to be carried out to inform the public about the categories of taboo words, taboo forms, and taboo references in the Balinese language used in Belimbing 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 Balinese language, especially in Belimbing Village, Pupuan District, Tabanan Regency, entitled "**Taboo in Balinese Language Spoken in Belimbing Village: Qualitative Descriptive Study**". Through this research, the researcher hopes to help and facilitate those who want to study taboo words in the Balinese language, especially those spoken in Belimbing Village, or those who wish to research the same material or topic.

1.2 Problem Identification

In this study, the problems that will be identified or studied more deeply are the use of taboo words, taboo forms, and taboo references in the Balinese language that occur in Belimbing Village, Pupuan District, Tabanan Regency. In this village, not all people can understand the taboo language that is communicated or conveyed directly or indirectly. Currently, the Balinese language in each region varies according to geographical and social conditions. This phenomenon is quite important knowledge to be studied more deeply, considering that there are still many people, especially in the Balinese area, who

do not realize the importance of language as one of the cultural aspects that must be preserved, one of which is understanding the regional language. The context of taboo words to maintain the integrity of the Balinese language in the long run. This also opens up discoveries for researchers to find out the variety of taboo words used in Balinese as a means of communication in the Belimbing Village dialect.

1.3 Limitation of the Research

The scope of this research is the descriptive-qualitative method. To limit the problem so that this research is more effective, efficient, directed, and can be studied more deeply, it is necessary to limit the problem. The limitations of the problems studied in this research are: On the study of taboo context, specifically finding out about what taboo words are used in the Balinese language. Related to taboo words were analyzed based on the concept of *Tri Hita Karana* using Wiana's theory (2004), and related to taboo names were analyzed using Frazer's theory (1955) and Montagu's theory (1973). Meanwhile, taboo references were analyzed using Laksana's (2009) theory.

1.4 Research Questions

Based on the background that the researcher has described, there are several problem formulations in this research, as follows:

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

3. What are the references of taboo found in the Balinese language spoken in Belimbing Village?

1.5 Purpose of the Research

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

1. To identify taboo words used in the Balinese language spoken in Belimbing Village.
2. To identify the forms of taboo found in the Balinese language of Belimbing Village.
3. To analyze the references of taboo found in the Balinese language spoken in Belimbing Village.

1.6 Significance of the Research

This research is expected to contribute to the development of the same field of linguistics, namely on taboo language studies, especially those related to the analysis of taboo language in the Balinese regions. There are two research significances, namely theoretical significance and practical significance. The significance can be described as follows:

1.6.1 Theoretical significance

The researcher hopes that the results of this study can support, contribute to, and provide theoretical evidence. Taboo words, taboo forms, and taboo references are the main focus of this study, so, this research will reveal in depth the use of taboos in the Balinese language spoken in Belimbing Village for further research in linguistic aspects. Especially for the maintenance of Balinese as a

culture and for long-term sustainability.

1.6.2 Practical significance

a. For Researcher

The results of this research will provide researchers with more knowledge and expand their understanding of linguistic topics. Especially in taboo words, taboo forms, and taboo references in the Balinese language spoken in Belimbing Village.

b. For Educators

This research will provide educators with a new source of information regarding taboo forms as part of linguistics.

c. For English Language Education

This research provides information and understanding about taboo as a branch of linguistics. Especially for students in English Language Education will get more relations or knowledge about taboo terms which will help them to better understand parts of the linguistic branch.

d. For Balinese Peoples

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 the Balinese Language spoken in Belimbng Village and to preserve ancestral cultural heritage.

e. For Another Researcher

It is hoped that this research will help other researchers gain a better understanding of the field of linguistics and language

retention in the Belimbing Village. Other researchers can also use this research to improve their knowledge of linguistics, especially about students at Ganesha University of Education.

