

# CHAPTER I

## INTRODUCTION

### 1.1. Background of the Study

Bali is one of the small islands in Indonesia. Bali has a unique custom of cultural diversity such a traditions, traditional clothes, customs, traditional houses and others besides the Balinese language which has many unique languages. The Balinese language has numerous specialized phrases used in distinct cultural and religious activities since the people of Bali practice a wide variety of cultural and religious activities (Budasi et al., 2021). When we learn a language, we also learn about the culture that exists in that society. As mentioned by Kramersch (1998). There are many languages used to communicate in the world. One of the languages in the world is Balinese. Balinese language is the language used daily by the people in Bali. Utama (2011) said that the Balinese language is the language used by the Balinese people for Balinese cultural activities. Balinese language is a tool for communicating with Balinese people. Each country or region has a different language. The language used in Balinese region has different characteristics and language rules. This is due to the fact that different cultures and customs which result in language being considered taboo in certain countries/regions.

The utterances of the Balinese imply various taboos or prohibitions in Balinese. Words that contain taboos are known as taboo words. Taboo words conveyed by Balinese society are often associated with supernatural things that seem illogical or unreasonable or seem far-fetched. However, when understood in depth, behind these taboo words are contained values that can regulate people's behavior patterns so that they do not cross the boundaries in accordance with the

prevailing standards. The taboo word is only used by speakers who live in Tigawasa Village among the elderly, but in reality not many people in Tigawasa especially young people use or know about taboo language. According to Matthews (1997) taboo is defined as a word that is known in word and meaning but avoided or not used by speakers in all contexts for reasons of religion and ethnics. Taboo language is an alternative form of communication used by certain groups within a culture to convey messages that are often considered taboo or cannot be expressed openly. This language plays an important role in maintaining and strengthening cultural identity, as well as providing a means of expressing ideas or feelings that may be difficult or unacceptable in the wider social context. Taboo has a very important connection in language, especially in Balinese. Usually, Balinese people generally use Balinese as the main language when talking to people around them, but it should be noted that not all Balinese are polite when talking to immigrants and people who know the meaning of the words spoken.

Balinese language terms that contain culture have begun to disappear. One of them is taboo language. So this study is not only important but must be carried out to save the language, namely the taboo language so that it does not become extinct. Extinction is caused by many generations migrating out and being influenced by foreign languages so that they rarely use Balinese, and the influence of increasingly advanced technology makes the Balinese language erode, one of them taboo language which later makes the cultural identity become extinct and death. In this way, the Balinese language as a regional language will experience death in the future (Giri, 2017). Language death is a condition whereby the number of native or fluent speakers of a particular language within a speech community declines over time due to a loss in linguistic competence (Crystal, 2000). With

the progress of the times which are heavily influenced by foreign culture and the many words of terms that make the generation lack of knowledge of the regional language, it makes the regional language decline until it is considered taboo if heard or used. Even though it is the regional language that makes the culture or the are known. Research on taboo language is important for understanding how cultures and societies manage sensitive issues. By understanding the background, use, and effects of taboo language, we can see more about the social, moral, and political norms that surround a society.

As a young generation who loves Bali, it is very important to revitalize this study. This research can provide valuable insights into under-explored aspects of culture and broaden our understanding of language diversity. In this study, taboos are classified into 4 of them, action taboos, people taboos, objects taboos, and certain words taboos. Where my research only discusses the classification of language taboo adopted by Frazer (1911) and Montagu (1973) taboo words and taboo swearing. Future researchers are expected to explore other taboo, such as action taboos, people taboos, and object taboos. Because all groups of taboos are very important to study so that there is no extinction of the language itself. Where this research effort obtains an overview of the data to answer focused on the concept of *Tri Hita Karana*, namely *Parahyangan*, *Pawongan*, and *Palemahan*. *Parahyangan* is a harmonious relationship between humans and Sang Hyang Widhi Wasa (God), *Pawongan* is a harmonious relationship between humans and each other, *Palemahan* is a harmonious relationship between humans and nature or their environment. One of the villages that I will conduct this research is in Tigawasa village. The origin of Tigawasa Village cannot be known with certainty,

it is still under investigation, but what is clear is that Tigawasa Village is an Ancient Village (Bali Aga) because it stores a lot of antiques. The name of the village consists of a compound word, namely Tiga-wasa (Wasa in kawi language) which means Banjar or Village. Based on this explanation, it is necessary to carry out an in-depth study of the various taboo speeches that have developed among Balinese people, which I did in Tigawasa village, which has regulated patterns of behavior for generations, through a research activity entitled “Taboo In Balinese Language Spoken In Tigawasa Village”. The results of this study can enrich references about taboos in Balinese. Especially regarding taboo forms, taboo reference forms, and the factors that influence speakers of each language and their dialect to use taboo forms in communicating. And in a more specific context, this research is expected to be a reference for studies that wish to discuss taboos in certain languages or taboos in certain Balinese dialects. Furthermore, it is hoped that it can become a reference for other taboo word discovery carriers.

## **1.2. Problem Identification**

In this study, the problem identified or studied more deeply is how taboo words are used in Balinese in Tigawasa Village where not everyone is able to understand the taboo words spoken in Tigawasa Village. Considering that there are still many people, especially in Bali, who have not realized the importance of local languages as a cultural aspect that must be preserved, one way is by understanding the local language. The context of taboo words to maintain the integrity of the Balinese language in the long term. This also led to new discoveries for researchers to find out the variety of taboo words used in Balinese as a means of spoken in Tigawasa Village. It is important to approach the topic of taboo

language with sensitivity and respect for diverse perspectives. This problem identification is meant to provide an overview of potential issues associated with taboo language in Tigawasa village. Today the development of language is decreasing from time to time due to globalization. These conditions make this taboo language foreign to some people and they also do not know the taboo language skills in Tigawasa village that tend to be used in that village.

### **1.3. Research Question**

Based on problem that found, the research question can be arranged as follow:

- a. What taboo words are use in Balinese language spoken in Tigawasa Village?
- b. What are the forms of taboo in Balinese language spoken in Tigawasa Village?
- c. What are the reference of taboo found in Balinese language spoken in Tigawasa Village?

### **1.4. Research Objectives**

Based on the research question above, the objective of this study can be stated asfollow:

- a. To analyze what taboo words are used in Balinese spoken in Tigawasa Village
- b. To analyze the form of taboos contained in the Balinese spoken in Tigawasa Village
- c. To analyze the references contained in the Balinese spoken in

## Tigawasa Village

### **1.5. Research Limitation**

In this research, I focus on the use of taboo language in Balinese. One of the villages that I conduct this research is in Tigawasa village which is an important part of Bali's cultural diversity. By conducting a study of taboo languages, I explored various nuances and hidden meanings in the Balinese language, and deepen our understanding of the rich culture and history of Bali. In an effort to preserve and preserve the Balinese language, understanding taboo language is becoming increasingly important as it is often considered an overlooked and forgotten aspect of the Balinese language. In this research, I strove to provided deeper insight and understanding regarding taboo languages, so that I can help preserve the Balinese language and encourage the Balinese people to maintain their cultural diversity. One of them is Tigawasa Village

### **1.6. Research Significant**

The proposed research has two results of this research which are of theoretical and practical benefits.

#### **1. Theoretical Significance**

The results of this study can enrich empirical references regarding Taboo in Balineselanguage in some spoken language, Taboo in Lombok language, Taboo in Java Language,and Taboo in Kalimantan Language. Especially regarding taboo forms, forms of referenceof taboo, and factors that influence speakers of each language and their dialects to use these forms of taboo in communicating. And in a more specific context, this research is expected to be a reference for studies that wish to discuss taboo in specific language or taboo in Balinese language in specific

dialects. Furthermore, it is hoped that it can become a reference for the development of other taboo word inventions.

## **2. Practical Significance**

### **a. For Readers**

This research is expected to provide information and knowledge to readers about Taboo in Balinese Language, Taboo in Lombok language, Taboo in Java Language, and Taboo in Kalimantan Language. Completed with an explanation of the meaning contained in Taboo in some Language in specific dialects.

### **b. For Researchers**

This research is expected to increase the knowledge of researchers related to linguistics, especially on Taboo in Balinese language and some languages and specific dialects. Besides that, it is also to inform the diversity of taboo forms that exist in each region.

### **c. For Lectures and Students**

This study is expected to have a positive and beneficial impact on lecturers and students who are interested in studying linguistics, especially in the field of Taboo Language in Balinese language and some languages and specific dialects. This study can be a source and reference for them.

### **d. For other readers**

This study is expected to be a way for other researchers to understand more deeply related to the field of linguistics, especially

Taboo Language in Balinese Language and some languages in specific dialects. This study can be used as a reference for other researchers with the aim of enriching their linguistic studies, especially among students of the Ganesha University of Education.

