

CHAPTER I

INTRODUCTION

The introduction of the study is presented in this chapter. It includes the research background, problem identification, research limitation, research questions, purpose of the research, and research significances.

1.1 Research Background

A culture passed down from generation to generation and played a significant part in personal identity is that of taboo language. According to its etymology, taboo is something that should be avoided. Englishman Captain James Cook created the term "taboo" for the first time namely in 1777 (Affini, 2017). According to Wardhaugh (2000), taboo is defined as behavior being prohibited and can result in negative emotions like shame and anxiety. The nature and customs of the surrounding community influence the creation of taboo language. This shows that there is a strong correlation between taboo language and culture. Besides that, according to Laksana (2003) taboo language has an inextricable connection to the cultural system as a social structure. Because of this, every area has a taboo language that is particular to it. One of them is Menyali Village. In this village, taboo language is closely related to *Tri Hita Karana*, which entails establishing a harmonious relationship with God "*Parhyangan*", with other people "*Pawongan*", and with the environment "*Palemahan*" (Yhani & Supastri, 2020).

Preliminary observations indicate that only older people understand culture in the form of taboo language due to historical developments In Menyali Village.

Put differently, the younger generation has less understood of the taboo language associated with their culture. One example of taboo language culture in Menyali village is the prohibition in referring to the mouse with the word *bikul*. The reason for this is that the villagers of Menyali believe that a mouse called *bikul*, particularly in the agricultural sector, can cause problems and ruin rice crops. In light of this, the younger generation is unaware of this taboo term. Based on this example, it can be seen that the taboo language in Menyali Village is full of cultural values that are important to preserve. In reality, many young people do not have an understanding of taboo language and do not use it correctly. Furthermore, knowledge related how to used taboo language properly is not taught in schools in Menyali Village. These are indications of the language extinction and death threat that faced taboo language in Menyali Village.

A phenomenon of language extinction due to the non-use of the language by both native speakers and the wider community is called language death (Atifnigar et al., 2021). According to Harrison (2008) the cause of the language death phenomenon is that people do not learn the language and avoid using the local language or mother tongue in communication. Besides that, the influence of national and modern languages also threatens the existence of language, as well as taboo language in Menyali Village. This is not trivial because, according to UNESCO, it was recorded that ten languages experienced extinction in 1 year. This should be addressed because when a language dies, culture as an identity will also disappear. Therefore, real action is needed as a solution to this problem, one of which is language revitalization.

Language revitalization is an effort that is the obligation of the whole community to maintain the existence of language. This is in accordance with Crystal's statement (2000: 130) that language revitalization is an attempt to make an endangered language remain a communication tool used in the environment. There are various ways to revitalize a language, namely by studying the language, developing the language, using the language, using language as a learning medium, and making archives in the form of documentation of the language. However, it is very unfortunate that efforts to revitalize taboo language in Menyali Village are still minimal because the use of taboo language is avoided, and it is considered language that tends to be wrong. Therefore, it can threaten the existence of a taboo language in Menyali Village.

Previous research that discussed taboo language in Tegenan Pegringsingan Village was conducted by Mahayana et al. (2022). This research addressed the context and types of taboo words used by the Tegenan Pegringsingan Village community. The method of this research was a survey. The results of this study were that 16 taboo languages were found. Based on the context of the taboo language in this village, it is divided into communication participants, places, norms, and causes of communication. Meanwhile, there are seven types of taboo language in this village, namely animals, body parts, activities, swearing, excrement, pronouns, and sacred objects. There are several novelties of this research compared to previous research, namely, the research focused on taboo words, forms of taboo, and references of taboo. Also, this research setting was located in an area that has never been studied regarding taboo languages, namely in Menyali Village, and the in-depth interview was used as a data collection method.

In analyzing taboo language, this research focused on the use of taboo language in relation to the *Tri Hita Karana* concept, namely *Parhyangan*, *Pawongan*, and *Palemahan*.

Based on the problems described are very serious related to the threat of language extinction, which can lead to the death of the taboo language in Menyali Village. As the young generation has a high concern for culture, all parties must take the right actions. Therefore, this research with the title Taboo in Balinese language spoken in Menyali Village not only needs to be carried out but must be conducted immediately as documentation and a source of knowledge that is used to preserve taboo in Menyali Village.

1.2 Problem Identification

The problem identification in this study was discussed the taboo language as the local culture in Menyali Village. The taboo language in this study certainly has characteristics that are different from other taboo languages because it is created from the uniqueness of the culture in Menyali Village. The taboo language in Menyali Village is still not widely known by the wider community, especially the younger generation. The taboo language in Menyali is rarely used due to the influence of globalization and other languages, such as the national language. This is exacerbated by the lack of serious revitalization of taboo language in the village. Therefore, the taboo language in Menyali Village needs to be studied and maintained through research activities that describe the taboo in the Balinese language spoken in Menyali Village.

1.3 Limitation of the Research

In accordance with the identification of the problem, the limitations of this study, namely to find taboo words in Menyali Village. In addition, this research focused on the forms of taboo and references of taboo language that used in Menyali Village. Taboo language in Menyali is only known in depth by the local village community. Therefore, the local people of this village were interviewed to get in-depth information. The limitation discussed in this study was the taboo language used in three domains, namely *Parhyangan*, *Pawongan*, and *Palemahan*.

1.4 Research Questions

Based on what is explained in the background above, several research questions can be formulated as follows:

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

1.5 Purpose of the Research

This research has objectives that are very relevant to the research question described above, namely:

1. To identify taboo words used in the Balinese language spoken in Menyali Village.

2. To identify the forms of taboo in the Balinese language spoken in Menyali Village.
3. To analyse the references of taboo in the Balinese language spoken in Menyali Village.

1.6 Research Significances

The significance of this research is divided into two, namely, the theoretical and practical significance. The following is an explanation of the two significances of this study:

1. Theoretical Significance

The result of this study is expected to provide information and a source of knowledge about taboos in Balinese language spoken in Menyali Village. It is also hoped that the results of the research can be used to make it easier for people who study the linguistics of taboo languages.

2. Practical Significance

a. For university

This research can be used as material for additional information for teaching taboo language in linguistics subjects, especially in English language education study programs.

b. For the villagers of Menyali Village

This research is expected to provide information regarding taboo language in Menyali Village so that the villagers know and avoid the extinction of taboo language as the local culture.

c. For researcher

This research is expected to give information and add insight to researcher in the field of linguistics, especially knowledge related to taboo language in Menyali Village.

d. For other researchers

This research is expected to be a source of knowledge and reference in conducting research with similar theme, namely taboo language.

