

CHAPTER I

INTRODUCTION

1.0 Overview

This chapter present research background, identification of research problems, research limitations, research questions, research objectives, and research significance. Which can be explained as follows:

1.1 Background of Research

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 origin of the word "taboo" is taken from one of the Polynesian languages introduced by Captain James Cook. The basic concept of taboo, namely "prohibition" remains unchanged. However, what undergoes elaboration in taboo is the substance, source, and type of sanction. In the taboo, the violation causes the violator to be hit by a "*tulah*". Violation of the "taboo name" certainly results in defeat, while violations of the "expletive taboo" partially result in disaster which incurs physical or social sanctions. Punishments for violations are caused by matters relating to magic and religion (religion), (Douglas, 1994). In the case of magic, the chanting of incantations or incantations (spells) brings success whereas in the case of taboos, the chanting of taboo words leads to disaster.

About religion, chanting spells bring good fortune. However, uttering taboo words will result in bad luck. Taboo language is a form of sociolinguistic variation. People who use language are always diverse, seen 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 the speech takes place is also used at the wedding venue, at school, court, and so on (Holmes and Wilson, 2017). In the use of language, 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 data is the background for 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 in relation to speakers of that language as members of society. It could also be said that sociolinguistics studies and discusses social aspects of language, especially the differences and variations that exist in language which are related to social social factors.

Mundeh Village is the name of the village taken from the name of one type of plant that used to grow a lot in this area, namely "Mundeh" which is also known as yellow mangosteen, which is a type of plant whose shape resembles the mangosteen plant whose fruit resembles the mangosteen fruit, around 1950. Mundeh Village is a village located in West Selemadeg District, Tabanan Regency, Bali Province. Most of the people of Mundeh Village make their living as farmers. The use of the Balinese language, especially in Mundeh village, has

its own characteristics compared to other villages, especially the taboo language which is unique to this village.

According to data that researchers found in an article entitled "*Pergeseran Bahasa Bali Sebagai Bahasa Ibu di Era Global*" written by I Kadek Mustika, it is stated that the Balinese people, especially those living in urban areas or tourist areas, the Balinese regional language is no longer fully their mother tongue, in fact There are parents who do not introduce Balinese to their children. This phenomenon is increasingly strengthened by the condition of a multicultural society and also for certain reasons. Loyalty and pride in the Balinese language have been seen to decline. 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). From this data, as a native of Mundeh village and as a researcher, I have concerns about the use of Balinese in Mundeh village, especially taboo language, which has a narrower language scope than Balinese. 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 lost, Balinese culture and cultural identity as well as the identity associated with the use of taboo terms in Mundeh village will also be lost. This study is important to carry out to revitalize the language. The importance of reviving this language stems from the fact that losing a language also means losing every aspect of the culture and identity of the 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 restore and preserve Balinese culture, especially in Mundeh village, to the younger generation in this research study.

If there is no such effort to study this problem, it will cause extinction. On the other hand, it can have implications for the loss of local wisdom and cultural richness of a particular ethnic group using language because they can only be known through the language used by a community, unless the language has been documented and revitalized. If this is continued, it will lead to language death with a sign that the younger generation does not understand the meaning of taboo words uttered by their parents when communicating. For example, "leak ibo gung" which means "you like leak". This is a taboo word for someone who doesn't understand the meaning of the word leak in Balinese. Leak in Balinese means a human who practices magic. The word "leak ibo gung" is usually said when someone hates someone. It's not a good word to use for other people,

especially for someone you just met. Next, mention the name of the sacred animal. Mundeh Village has one of the language taboos which is often said inappropriately without knowing the correct use of taboo words or often called "tulah". One of them is "*Bikul*" (rat) . If the word is addressed to rats, especially if it is used to make harsh swear words for it, then the word "*bikul*" is considered taboo. The local people usually call it "*jero ketut*", because it is one of the animals that is considered sacred by the Mundeh villagers. In everyday life, when local people want to tell others that they have just seen a rat, they will say "*tuni tyang ningalin jero ketut*", 'I just saw a rat'. Therefore, it can be said that the word "*bikul*" is a word that is considered taboo, and in some cases, it should not be uttered carelessly, as well as other taboo words in Mundeh Village. 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 taboo language that is often used in Mundeh Village is that people say animal names when calling someone. Like saying the word "*cicing*" (dog), to call someone you hate. Another example is that people who enter Mundeh Village often say "*Cicing, gedeg basange nolih jleme jelek care cai*". Based on the expression above, the word "*cicing*" means 'dog'. The word "*gedeg*" means 'hate' and the word "*basang*" means 'stomach'. The expression above has a social motive meaning, namely the expression of hatred towards someone. This expression is classified as vulgar because it is contrary to the norms of decency. This is in line with what was stated by Laksana (2009), in terms of taboo, the use of taboo words can be dangerous, because a word can have benefits and harm others. This is in accordance with the form of

Taboo based on the theory of Frazer (1955) regarding the taboo of names and words and the theory of Montagu (1973) concerning swearing.

The extinction of a language, especially regional languages is a very important topic to be discussed in this research. Dewi, Budasi, & Suarnajaya (2020) state that the Balinese language is one of the minority languages that are endangered. The current impact of globalization is one of the causes of the threat of the extinction of a culture, especially the Balinese language in Mundeh Village. If a language is rarely used or even not used anymore, this can cause language death. Procedures that affect speech groups where there is a decrease in certain language variations caused by a decrease in the frequency of the speaker's language competency level, (Jha, 2018). The young generation of Bali, who should be the main character in preserving and maintaining the Balinese language, are reluctant to use Balinese. The shift in the existence of the Balinese language does not make the younger generation pay more attention to the existence of the Balinese language itself. The application of regional languages, especially Balinese, in the era of globalization which attacks Balinese society today has a major impact on the existence of the Balinese language, if this continues, the Balinese language is threatened with extinction (Devi & Kasni, 2018).

There are four main causes of language death, one of which is language death that occurs as a result of all speakers dying or being killed (sudden language death), sudden language death with a sudden process (radical language death), language death caused by the process of replacing a language with another

language gradually (gradual language death), a language is no longer used as a medium of daily conversation, but still survives in special uses such as religious songs or folk songs (bottom-top-up language death), (Campbell & Muntzel, 1989). Therefore, this theory is closely related to this research, because the Balinese language, especially the taboo found in the Balinese language in Mundeh Village, has the potential to become extinct because its users have begun to decrease, many Balinese people do it. Not understanding the terms taboo, teenagers are not interested in learning the taboo found in the Balinese language in Mundeh Village, and there are no written documents that can be used as a first step to avoid language extinction. In this case, it is important to revitalize the language, because the loss of language also means the loss of all parts of the culture associated with it and the loss of the identity of the native people who use that language. Therefore, language is part of culture and it is society's obligation to defend it (Hinton et al, (2018).

Therefore, as a society, we have an obligation to preserve the Balinese language, especially taboo words and taboo forms in Mundeh village. Efforts by 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 they are allowed to perish. Society as a whole will lose its identity due to the death of language. In Bali, especially in the village of Mundeh, taboos are widely known. Previously, only Balinese 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, Balinese

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 properly, not everyone will agree to use good, correct, and appropriate language because this behavior speaks a different language 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 Mundeh 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 in order to implement the *Tri Hita Karana* philosophy. who always maintains balance in his thoughts, words and actions. The concept of Tri Hita Karana according to I Ketut Wiana (2004: 141) emphasizes three human relationships in living life in the world. These three relationships include relationships between humans, relationships with nature, and relationships with God which are interconnected with each other. The principle of implementation must be balanced, in harmony with one another. If the balance is achieved, humans will live in peace and be kept

away from bad things. *Tri Hita Karana's* relationship with taboo is how we respond to existing taboos and taboos in order 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 as how we respond to taboos when performing rituals or prayers, such as humans having to take a bath before praying. Finally, the human relationship with nature or the surrounding environment, for example, is how we respond to taboos to keep the environment safe.

Based on the background of the problems above, the researchers plan to conduct a study on taboo languages in the Province of Bali, especially in Mundeh Village, Selemadeg Barat District, Tabanan Regency. Therefore, researchers are interested in conducting research entitled Taboo in Balinese Spoken in Mundeh Village. The benefits of this research are expected to be able to add insight and knowledge about taboo words and taboo forms, references contained in the Balinese language, especially taboo languages and save the taboo language of Mundeh Village which is endangered. Apart from that, it is hoped that this research can provide a reference for future researchers who have the same research topic.

1.2 Identification of Research Problem

In this study, the problem to be identified is how the use of taboo language in Balinese occurs in Mundeh Village, Selemadeg Barat District, Tabanan

Regency, Bali Province, Indonesia. Based on the preliminary observation of the researchers, not all people understand the taboo words spoken. The Balinese language in each region has differences and similarities according to the geographical conditions of a community's habits. This phenomenon is quite important knowledge to be researched and studied in more depth, bearing in mind that there are still many people, especially Balinese people who have not realized the importance of culture that must be preserved so that it does not become extinct. This is a new finding for researchers to find out various taboo languages in Balinese, especially in Mundeh village.

1.3 Research Limitation

The scope of this research is a qualitative descriptive method. Apart from that, to limit the problem so that this research is more effective, efficient, focused, and can be studied more deeply, it is necessary to limit the problem. There are three theories included in taboo language, namely the researcher took the *Tri Hita Karana* theory within the scope of *Parhyangan*, *Pawongan*, and *Palemahan*. The theory of taboo from Frazer (1955) which states that there is a taboo on names and words, and the theory of taboo from Montagu (1973) which states that there is a taboo on swearing. The limitations of the problems examined in this research are: The problems studied are limited to studying the taboo context, specifically finding out what taboo words are used in Balinese in Mundeh Village using the theory of *Tri Hita Karana*, Frazer (1955) and Montagu (1973).

1.4 Research Questions

From the problems identified, the following research questions can be asked:

- a. What are taboo words are used in the Balinese language Spoken in Mundeh Village?
- b. What are the form of taboo used in Balinese language Spoken in Mundeh Village ?
- c. What are the references of taboo used in Balinese Language Spoken in Mundeh Village ?

1.5 Research Objectives

Based on the research question above, the research objectives are as follows:

- a. To identify taboo words used in the Balinese language spoken in Mundeh Village.
- b. To identify the forms of taboo found in the Balinese language of Mundeh Village.
- c. To analyze the references of taboo found in the Balinese language spoken in Mundeh Village.

1.6 Research Significance

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

This research is expected to have a positive impact on the community and readers, especially in the use of taboo language in depth in Mundeh village.

1.6.2 Practical Significance

a. For Government

The results of this research are expected to have a positive impact and to get to know more about the taboo language in Mundeh village and the role of the government and the community to address this.

b. For Universitas Pendidikan Ganesha

The results of this study are expected to be used as a reference to further explore the field of linguistics, especially taboo languages in areas in Bali.

c. For other researcher

The results of this study are expected to be useful for other researchers who have the same topic to study, and it is also hoped that the results of this study can provide a clear picture of taboo language.

d. For Balinese People

By conducting this research, it is hoped that it will be able to make a positive contribution to Balinese society, especially a deeper understanding regarding taboos and the consequences that arise when uttering taboo words.

e. For Educators

It is hoped that the results of this research will be able to make a positive contribution to educators, especially in similar fields of science, so that they can increase their insight into culture, especially Balinese culture.

