

CHAPTER I

INTRODUCTION

This chapter discusses the introduction of the research study which covers research backgrounds, problem identification of the study, limitations of the study, research questions, research objectives, and significances of the study.

1.1 Research Background

Taboos are words that are considered dirty, embarrassing, or even considered vulgar because they relate to sexual acts (Dewi et al., 2017). In line with Yani et al. (2019), taboo language is language or words that should not be spoken or avoided. The concept of taboo is a prohibition that may not be carried out because it is believed to obtain "*tulah*" or harm to those who do or violate it (Siska et al., 2021). According to Laksana (2009) a "*tulah*" is a disaster resulting from taboo actions or words that do not follow social norms and local traditions. Each language will be different from one language to another. Also, each language certainly has words or things prohibited from being spoken depending on the customs, norms, and beliefs of the language speakers themselves.

Bali, especially the Balinese language, is not only a means of communication but also reflects Balinese identity and culture (Padmadewi in Meko et al., 2011). Language and culture are two interrelated things. Sociolinguistics deals with how language is integrated into the culture (Wardhaugh, 2006; Farisi et al., 2019). Therefore, the formation of a language is built by social factors and culture in

society. Taboos in Balinese cannot be separated from the cultural system that governs Balinese social and religious life (Laksana, 2009). In other words, taboos will also be attached to the concept of “*Tri Hita Karana*”, which is a principle in building the behavior and life of Balinese people. The concept of *Tri Hita Karana* in taboo culture has the value of local wisdom in ethnic or morals, which is to maintain harmonious relations with God, fellow humans, and the natural environment (Dwijia & Subadra, 2014). Therefore, taboos in Balinese culture have the power to create purity, both in behavior and language.

Nowadays, the Balinese people need to learn more about Balinese taboo words, especially the younger generation. Learners who learn Balinese directly from the community without learning the formal use of the language can lead to the misuse of Balinese taboo words (Mahayana et al., 2020). Therefore, people only understand the Balinese taboo through swearing words, such as dirty or messy expressions (Laksana, 2009). The words “*keleng*”, “*bangsat*”, and “*cicing*”, are frequently found in daily conversation that is used by people when they feel angry and irritated. However, many types of taboo words still need to be known and learned by today’s society and the younger generation, such as taboo words that are sacred in Balinese culture. For instance, Tenganan Pegringsingan Village has a unique name for male buffaloes called “*jero gede*”. This term is taboo because these animals are sacred to the people of Tenganan Pegringsingan Village.

One of the phenomena found in the use of taboo words by people in Kerobokan Village is when carrying out the “*nyiramin*” ceremony or bathing a

corpse before the cremation ceremony. The one expression is '*jepak jep kasa anggon penekep sarira*', which means "take gauze to cover her/his genitals". The word "*sarira*" means "genitals", which is the word "*sarira*" used to tell the genitals of someone who has died. When someone talks directly about the genitals of a deceased person, it will be considered taboo during the ceremony. Only parents or older speakers understand these words, and few or even none of the younger generation know the use of those words, especially in communication during certain ceremonies. Based on preliminary observations, it can be seen that the young generation has a low awareness of taboo words in Balinese language.

Balinese taboo words will become extinct over time. Only some Balinese active speakers understand and know the proper use of these Balinese taboo words in communication. If this happens continuously, the Balinese taboo words will be close to the language death. The language death means there are no speakers who use it anymore. So, Balinese people will lose their traditions and culture. The language, especially Balinese taboo words, lives and can be protected from language extinction if the environment maintains it. Ecolinguistics is part of studying the relationship between language and social environmental factors, such as the use of Balinese taboo words, which are influenced by ecological values. Therefore, language development, such as Balinese taboo words, will be sustainable if more speakers conserve that language (Dewi et al., 2017).

Some researchers have conducted a study of taboo words, Farisi et al. (2019), in the research entitled "A Sociolinguistics Analysis of Taboo Words in Alpha Dog Movie," found that four types of taboo words, including epithet, profanity,

vulgarity, and obscenity, and the functions of taboo words are to draw attention to oneself, to show contempt, to be provocative, and to mock authority (Farisi et al., 2019). On the other hand, Anggraini et al. (2022) in their research, investigated the types and uses of taboo language by children in Bertais, Kota Mataram.

In contrast to the previous study above, Anggraeni (2019) in her research entitled "*Identitas Gender dalam Penggunaan Kata-kata Tabu Bahasa Jawa di Jawa Timur*" which identified the differences between males and females in East Java society in using Javanese taboo words and the factors that influence differences in the use of these taboo words.

Based on previous research, most researchers are interested in discovering several types of taboo terms and the motives behind using the words, whether in films or certain cultures. In this study, the researcher wants to discover the taboo words used in Kerobokan Village, the form of taboo words, and the references to taboo words used in the Balinese language spoken in Kerobokan Village.

So far, the researcher has yet to find other research conducting a study on the use of taboo words in Kerobokan Village. Besides, there are taboo words that can be found as data sources in Kerobokan Village, this research also aims to preserve the Balinese taboo words, which is an effort to maintain the local culture in the Kerobokan Village. Examining more deeply the use of taboo words, the form of taboo words, and the references to taboo words, especially the Balinese language spoken in the Kerobokan dialect, will be one of the strategies to avoid the extinction of the Balinese language itself.

1.2 Problem Identification of The Study

The problem identification in this study shows that the extinction of local languages, especially Balinese, probably happens as time passes and is affected by the globalization era. In this case, one of the Balinese language variations, namely taboo words, is not widely known by Balinese people, especially the next generation. Taboo words in the Balinese language have certain values and norms in regulating their culture. As in Balinese culture, taboo words used in certain contexts that refer to naming animals and sacred things (Laksana, 2009; Mahayana et al., 2020) are cultural taboo words that need to be understood. Therefore, this study identified the Balinese taboo words and explored the taboo forms and taboo words used in Kerobokan Village, which aims to acquire an insightful understanding of the use of these taboo words. In addition to answering the research objectives, the results of this study are expected to help preserve Balinese local culture related to the use of taboo words in the Balinese language.

1.3 Limitation of The Study

This research focuses on the Balinese taboo words used especially the use of taboo words in the values on the concept of *Tri Hita Karana*. Moreover, this study also focuses on identifying the forms and references of taboo words used in the Balinese language spoken in Kerobokan Village. This research is expected to enrich the knowledge about taboo words used in the Balinese language.

1.4 Research Questions

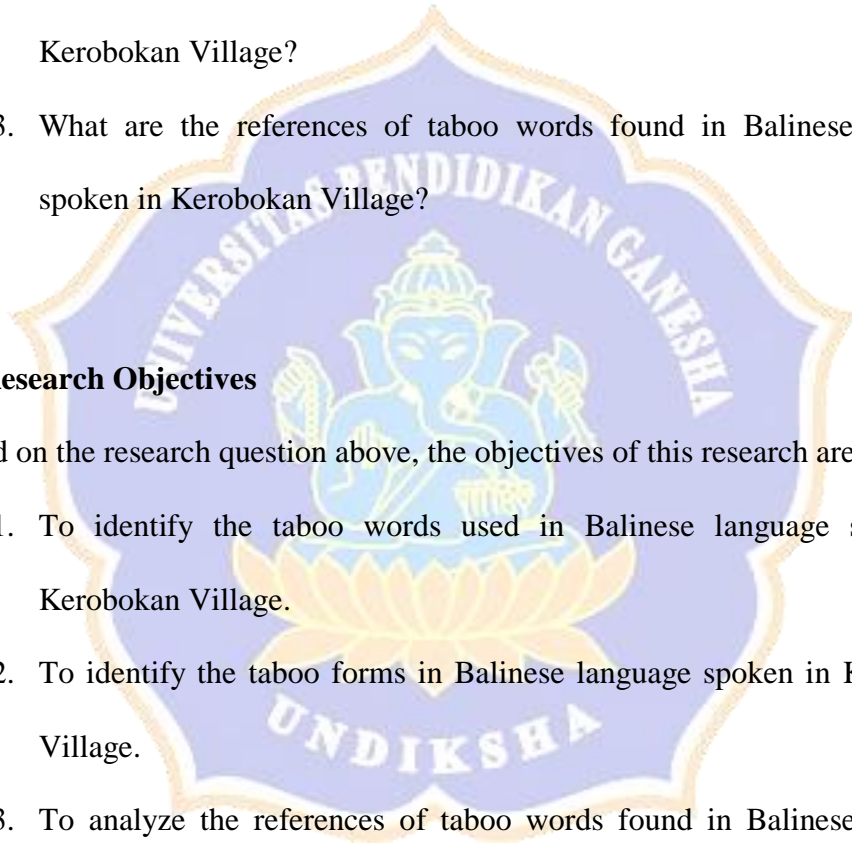
Based on the research background, the research questions of this research are follows:

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

1.5 Research Objectives

Based on the research question above, the objectives of this research are follows:

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



1.6 Significance of The Study

This research is expected to provide useful theoretical and practical contributions to the readers, especially for people who are interested in linguistics, especially in studying taboo words in Balinese language. There are two significant aspects of the study in this research, namely theoretical significance, and practical significance.

1.6.1 Theoretical Significance

The researcher expected that the results of this research can contribute and give theoretical evidence for the future study regarding the use of taboo words in the Balinese language. On the other hand, this study also aims to enrich or increase people's knowledge about taboo words used based on the forms and the references.

1.6.2 Practical Significance

a. For Educators

The results of this study are expected to be used to increase knowledge and give more understanding about taboo words used, taboos form and taboo references in Balinese language.

b. For English Language Education

The results of this study are expected to give some contribution for the lecturer in linguistics field about the use of taboo words terms in Balinese language which is related to the sociolinguistics study.

c. For Balinese People

Among Balinese people, the result of this study hopefully can provide an overview of the existence of language variations, especially about Balinese taboo words spoken in Kerobokan Village.

d. For Another Researcher

This study is expected to be a way for other researchers to understand more deeply related to the Balinese taboo words. Also, the result of this study can be used as a reference for other research with the aim of enriching their linguistics research, especially among students in Ganesha University of Education.

