

CHAPTER I

INTRODUCTION

This chapter discusses the research background, identification of research problems, research limitations, research questions, research objectives and research significance. An introduction to the study is described below.

1.1 BACKGROUND OF STUDY

Language is a tool that humans use to communicate. Apart from that, language is a representation of social identity, especially ethnicity or certain groups. Balinese society has regulated norms such as how to interact with other people of different status, such as parents, teachers, religious leaders and foreigners.

Culture is a reflection of how a person lives in society. In general, culture is an identity for individuals or groups (Santoso, 2006). The language used as a communication tool cannot be separated from the culture of the community itself. Each language in each country/region has different characteristics, both in terms of grammar, dialect, intonation, expressions, and so on which cannot be separated from cultural influences.

One example of the relationship between language and culture is the use of taboo word in daily life in Bali. The term taboo not only relates to things that are inappropriate to say because they are dirty or dirty, but also for reasons of respect, politeness and so on. (Frazer, 1955) classifies taboo words into six parts: (1) taboo names of parents, (2) taboo names of relatives, (3) taboo names of deceased people, (4) taboo names of sacred people and animals, (5) taboo names of God, and (6) taboo certain words. Meanwhile, (Montagu, 1973) classifies the taboo of swearing into six parts as well, namely: (1) abusive swearing, (2) blasphemy, (3) cursing, (4) swearing, (5) obscenity, and (6) expletive. Frazer and Montagu's classification of taboo word is found in Balinese culture, and both are interesting to research.

Taboos in the Balinese language are now increasingly extinct, this is closely related to the death of the language. The condition that describes the Balinese 6 languages is no longer used, which is an example of ecolinguistics.



One situation that shows the phenomenon of Balinese language extinction is the drastic decline in the number of active speakers. Symptoms of the extinction of the Balinese language can also be seen from the neglect of Balinese language users by young speakers. The general assumption is that they understand the language, but currently the younger generation is no longer able to use Balinese. Another factor is that many parents do not introduce their children to their mother tongue, and if this situation continues it will cause the Balinese language to become extinct. Therefore, this research must be carried out immediately and addressed so that language extinction does not occur, even to the point of language death. Another consequence is that the Balinese people lose their identity so they have to maintain their language.

One way to overcome language extinction is by language revitalization. The aim of this language revitalization is for young speakers to become active speakers of Balinese and learn Balinese, because basically Balinese is closely related to Balinese human identity.

Balinese culture also upholds the values of balance and harmonization contained in the THK concept. Tri Hita Karana is part of Balinese culture. Revealed that the three components of THK are closely related, including a harmonious relationship between humans and God Almighty (Parahyangan), the relationship between humans and humans (Pawongan), and the harmonious relationship between humans and the natural environment (Palemahan).

Previous research reveals that the use of taboo word can have an important social and pragmatic role in society. Taboo word can be used to express emotions, strengthen social relationships, or show admiration for something. However, there are also rules and norms governing the use of taboo word, depending on the social context and cultural hierarchy. By understanding the use of taboo word in Sangsit Village, this research can provide deeper insight into the culture and traditions of the local community. It is hoped that the results of this research will provide a better understanding of the use of taboo word in certain social and cultural contexts, as well as enrich knowledge about socio-pragmatic principles that apply in human communication.

1.2 PROBLEM IDENTIFICATION

In this study, the problem that will be identified or studied in more depth is how the use of taboo words in Balinese occurs among ethnic groups in Sangsit Village where not everyone is able to understand the taboo words communicated in Sangsit Village. In each region according to the geographical conditions and social conditions of each in Balinese there are many different dialects. Considering that there are still many people, especially in Bali, who have not realized the importance of regional languages as a cultural aspect that must be preserved. This phenomenon is an important enough knowledge to be studied more deeply.

1.3 LIMITATION OF THE STUDY

Descriptive qualitative method is the scope of this research. In order for research to be more effective, efficient, directed, and can be studied more deeply, it is necessary to limit the problem by researchers. The problem studied is limited to the study of taboo contexts, especially taboo words in Balinese spoken in the village of Sangsit.

1.4 RESEARCH QUESTION

Based on the background described by the researcher, several problem formulations in this study are proposed as follows:

1. What prohibition words are used in Balinese spoken in Sangsit Village?
2. What are the forms of taboos in Balinese spoken in Sangsit Village?
3. What are the taboo references in the Balinese spoken in Sangsit Village?

1.5 OBJECTIVE OF THE STUDY

Based on the research questions, the research objectives are as follows:

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

1.6 SIGNIFICANCE OF THE STUDY

The study findings are expected to be useful for:

1.6.1 Theoretical significance

From the results of this study the researchers hope to be able to support, contribute, and provide theoretical evidence in it. The main focus of this research is taboo words where later the researcher will reveal in depth the use of taboo words in Balinese spoken in Sangsit Village for further research in the linguistic aspect.

1.6.2 Practical significance

a) For Research

This research will later provide results where researchers have more knowledge and broaden researchers' understanding of linguistic topics. Especially taboo words in Balinese and of course this is more emphasized on taboo words in Balinese spoken in Sangsit Village.

b) For Educators

This research will provide lecturers with a fresh source of information about taboo words as part of linguistics

c) For English Language Education

This research provides information and understanding about taboo as a branch of linguistics. Students in English Language Education will gain more knowledge about taboo terms which will help them better understand linguistics.

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 words in Balinese spoken in Sangsit Village and to preserve ancestral cultural heritage.

e) For Another Research

Hopefully with this research in the future it can facilitate other researchers in further studies regarding linguistic field studies.

