

CHAPTER I

INTRODUCTION

This chapter discusses the introduction of the research, which includes research background, problem identification, limitation of the research, research questions, research objects, and significance of the research.

1.1 Research Background

The Balinese language is a local language that used as an identity by Balinese people. According to Suasta (2013), the position of the Balinese language is as a local language and as a mother tongue. As a local language, the Balinese language is a symbol of pride, a symbol of identity, a liaison tool in the family and Balinese society, and also supports Balinese regional literature (Dispora prov. Bali, 2008:4). Mother tongue was the first language from birth through their social or family. In society, there are a lot of people who use the Balinese language to interact with each other. So, the Balinese language has the biggest role in supporting the development of Balinese culture.

Each region in Bali has their own ways in using the Balinese language. But Balinese people can create religious harmony without any divisions that caused by the differences of language in each region, because they use *Tri Hita Karana* concept as a foundation for get the happiness. *Tri Hita Karana* comes from Sanskrit which consists of three words, namely: *Tri*, *Hita* and *Karana*. *Tri* means three, *Hita* means happy, and *Karana* means cause. So, *Tri Hita Karana* means three causes of happiness. It has three part, *Parahyangan* (living harmony with God), *Pawongan* (living harmony with human), and *Palemahan* (living

harmony with nature). By using the *Tri Hita Karana* concept, *Hindu* people are able to live in harmony even though they come from different ancestry.

Based on the region, the Balinese language is separated into two dialects. There are mountain dialects (*Bali Aga*) and a common dialect (*Bali Dataran*), whereas each dialect has different subdialects. *Bali Aga* was an ethnic group that lived longer in Bali. So, we know that *Bali Aga* was a native Balinese with a strong culture. They live around mountains. Furthermore, *Bali Dataran* was the dialect that used by the descendants of *Bali Majapahit*. The people of *Bali Majapahit* lived in the lowlands. The one example was *Badung District*. After the war of *Puputan Badung*, *Denpasar* became the city's government centre. So, *Denpasar* was descended from *Bali Majapahit*. Based on the social dimension among the *Bali Majapahit*, Balinese language has several levels known as “*Sor Singih Basa Bali*”. These levels set the rule about how Balinese people interacted in society and differentiate three dynasties of citizens. There were *Brahmana*, *Ksatria*, *Waisya*, these are called as “*Triwangsa*” and the last was *Sudra*. If one of them communicate with the higher dynasty, they should use “*Song Singih Basa Bali*” or it is called as Balinese language level. If they were used an offensive language towards the *Tri Wangsa*, this was considered taboo.

According to Nanoazza (2008), “taboo” is taken by Tongan language, it was a language family of Polynesia. It is introduced by Captain James Cook, then enter into English and other Europe language whereas the meaning is prohibited or avoided actions. If one action is called as taboo, it will be automatically all of things that is related with the action will be taboo. Taboo is the speech that is contained of prohibition which should not be done by Balinese people. It is also

the form of an activity or expression that can harass to other people so that it cannot be said arbitrarily. A term is declared taboo in accordance with the norms and agreements that apply in society. Therefore, activities and taboo expressions that found in a community cannot be separated from cultural influences. According to Napoli & Hoeksema (2009), they are classified the taboo was related to religion, sacredness, vital organs, excretions, insults that are physical, social, mental, and the mention of people's names indiscriminately. Taboo expressions in Balinese have a variety of different dialects, especially the taboo expression that found in *Sesetan Village*.

For the example, in the *Sesetan Village*, there were some castes, such as *Ida Ayu*, *Anak Agung*, and *Gusti*. They have a special name for call their father (*Ajik*). But, if we use the word of "*Bapak*" to them, it will be taboo because it is considered impolite and underestimate to them. It was affected by external influences is the one factor of the extinction the Balinese language in daily communication. For the example "*kleng ci*". The word of "*kleng*" (damn) is considered into abusive word. It was taboo if we use this word with people who older than us, especially our parent. But sometime, someone feel slang when they use this word.

Furthermore, there were many information from social media that not discussed about taboo word. It causes the people loss their understanding about taboo word in *Denpasar*. Many people used social media standards as standard for daily language. Then, the role of parents in *Denpasar* also rarely taught about the taboo forms in Balinese in *Denpasar* which is caused the language

start to disappear because language can be said to be alive if there are more than one people who can communicate using the language.

To preserve this language, we should understand about the language in our area, so that it is not taboo when it is heard by other people. We can use this language in our daily lives, such as having conversations with family and friends around us, because if we often use this language, we will more understand about the meaning of every taboo word in the *Denpasar* area. The youths should get more understanding about taboo word from their parents, grandparents as a native speaker. It takes awareness in each individual to do, so that the younger generation able to preserve Balinese taboo language in *Denpasar* in the appropriate ways.

1.2 Problem Identification

The problem in this study is, there are some of taboo words, taboo forms, and their references that are used in Balinese language. The researcher will find the reason about how the word called as taboo. This also creates new invention for researchers to know the taboo words that used in the Balinese language as the spoken communication tools in *Sesetan Village*.

1.3 Research Limitation

The research focused on the taboo words, taboo forms, and taboo references that found in Balinese Language spoken in *Sesetan Village*. The research used descriptive qualitative research by in depth interview that is conducted in *Sesetan Village*.

1.4 Research Question

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

- 1) What taboo words are used in Balinese Language spoken in *Sesetan Village*?
- 2) What are the taboo forms found in Balinese language spoken in *Sesetan Village*?
- 3) What are the references of taboo found in Balinese language spoken in *Sesetan Village*?

1.5 Research Objective

Based on the research question, the purposes of this study are:

- 1) To find out the taboo words that used in Balinese Language spoken in *Sesetan Village*.
- 2) To find out the taboo forms that found in Balinese Language spoken in *Sesetan Village*.
- 3) To find out the references of taboo that found in Balinese language spoken in *Sesetan Village*.

1.6 Research Significant

This research had two significances, including theoretical and practical significance. The research significances are elaborated below.

1.6.1 Theoretical Significant

The result of this study is to contribute in the linguistic aspect. This study also to reveal taboo words, taboo forms and their references that found in Balinese Language spoken in *Sesetan Village* in order to maintain the preservation of the Balinese language and help the people to be aware in communicating.

1.6.2 Practical Significant

- 1) The government can use this research as a documentary about the taboo language and culture, especially in *Sesetan Village*.
- 2) Balinese people can increase the knowledge about the taboo words that used in their area.
- 3) English Language Education Program can use this research as the information about the taboo words, taboo forms and their references that found in Balinese Language spoken in *Sesetan Village* which can support learning in linguistic study.
- 4) Future researchers can use this research as references or additional source when conducting the same research since this research gives the information about the taboo words, taboo forms and references of taboo word that found in Balinese Language spoken in *Sesetan Village*.

