

CHAPTER 1

INTRODUCTION

This chapter displayed the background of the study, problem identification, limitations of the research, research question, purpose of the study, and significance of the study.

1.1 Background of The Study

Language is a communication tool that has a central role in shaping the identity, culture, and social interactions of a society. Language, encompassing both spoken and written forms, is a vital tool in interpersonal interaction (Suyanto, 2011). However, amidst globalization, technology, and rapid social change, many traditional languages and local cultures are at risk of extinction. This phenomenon is known as "language death" or language death. One obvious example of this phenomenon is taboo language, which is language that is used in certain situations and has specific rules governing its use. In this modern era, taboo language is starting to experience a decline in usage, especially among young people. Young people tend to be more exposed to global languages that are more commonly used in media, technology and everyday interactions. This often leads to a shift away from taboo language towards a more dominant and popular language. This phenomenon is not only happening at the local level, but can also be observed in various communities around the world.

Sometimes there are misunderstandings or mistakes in interpreting the meaning of certain phrases when the same language is used in different regional contexts (Wardhaugh, 2006). One concrete example is the situation in Bali, Indonesia. Bali is an island rich in culture and tradition, including taboo languages which play an important role in local culture. However, with the growth of tourism, development of infrastructure, and penetration of technology, the taboo language in Bali is starting to face challenges in its maintenance and usage. Young people in Bali use taboo languages less and less in everyday interactions, preferring languages that are more commonly used and more in line with global trends. Factors contributing to the decline in the use of taboo language among young

people in Bali include changing lifestyles, the dominance of outside media, and the pressures of globalization. Young people tend to want to connect with global trends and feel that taboo language is less relevant in the context of modern life. Meanwhile, the family and social environment also play a role in influencing the language preferences used by the younger generation.

Over time, taboos in the Balinese language disappear along with the concept of language death. The characteristics that determine Balinese are no longer actively used, as seen from the substantial decline in active speakers. The diminishing use of the Balinese language among youth further indicates its extinction. Today, the younger generation struggles to use their native Balinese language, often passively understanding but not speaking fluently. Moreover, parents often neglect to impart their mother tongue to their children. If this trend persists, the Balinese language will surely fade away in the coming years. Urgent research is essential to combat this trajectory and prevent language death. The next consequence is the erosion of the cultural identity of the Balinese people. In Balinese culture, the use of these taboo words is part of the wealth of language and traditions that must be respected and understood by those involved in interactions with Balinese society.

The concept of *Tri Hita Karana*, which includes *Parahyangan*, *Pawongan*, and *Palemahan*, has a close relationship with taboo languages in Bali. Taboo language, which has specific rules of use in certain situations, is related to cultural values, harmony, and social interaction. In the *Parahyangan* aspect, taboo language reflects respect and respect for spirituality and God. In the context of *Pawongan*, the use of taboo language describes ethical values in human interaction and efforts to maintain harmonious relationships between individuals. Apart from that, taboo language can also be related to *Palemahan*, because its use in traditional situations or rituals related to nature shows an awareness of balance with the environment. Thus, the taboo language in Bali does not only reflect local values, but also functions as a practical manifestation of

carrying out *Tri Hita Karana* values, maintaining harmony with spiritual, social and natural aspects of everyday life.

Therefore, it is important to understand the dynamics of this language shift with social linguistic approaches such as Sociolinguistic and Ecolinguistic. Efforts to maintain and restore the use of taboo language among young people require a holistic approach that involves the community, government, educational institutions and various other stakeholders. By analyzing the factors that influence the reduction of taboo language use among young people, we can identify appropriate strategies to promote the maintenance and revitalization of taboo language, which in turn will safeguard cultural identity and language heritage in Bali.

Several researchers have delved into the realm of taboo words, with one such study conducted by Yayuk in 2019. Her research titled "Taboo Classification in Banjar Society" examines two distinct categories of taboos: action taboos and language taboos. The study's findings reveal that both forms of taboos are driven by two primary factors—fear and comfort. The language taboos identified encompass various themes, including supernatural names, animal names, disease names, parents' names, body part names, and swear words (Yayuk, 2019). Past research reveals a predominant focus among scholars on unraveling the classifications of taboo words and the underlying rationales for their utilization, spanning cultural, societal, and specific contextual domains. This emphasis is justified, given the relatively limited discourse concerning taboo vocabulary despite its pervasive presence within communities. Therefore, the first thing that needs to be considered to start research related to Taboo in Balinese Language Spoken in Jinengdalem Village is taboo words are used in Balinese Language spoken in Jinengdalem Village, the forms of taboo words in Balinese Language spoken in Jinengdalem Village, the references of taboo words in Balinese Language spoken in Jinengdalem Village. This study aims to identify the taboo words, the forms of taboo words, and the references of taboo words that used in Balinese Language spoken in Jinengdalem Village. The research landscape concerning this

topic in Balinese, particularly within Jinengdalem village, remains relatively unexplored. This void is compounded by the fact that taboo expressions are scarcely employed by the younger generation, nearing the brink of extinction. The results of this research are expected to contribute to efforts to preserve and promote the Balinese language as well as strengthen the cultural identity of the people of Jinengdalem Village, and also become a reference for efforts to preserve regional languages in Indonesia which face similar challenges in maintaining the continuity of their mother tongue.

1.2 Problem Identification

Some issues in the field were recognized based on the research background mentioned above. The issues were listed in the following manner. In Jinengdalem Village, there are many taboos in place to protect the Balinese language. These days, language extinction is a widespread occurrence, notably for the Balinese language. Since Balinese people continue to utilize the language in all facets of Bali, particularly when using traditional terminology like the Balinese Language, it is believed that the language will not become extinct. Unfortunately, many teenagers and children in Bali no longer recognize Balinese taboos as part of their language. This is mainly because they lack awareness about their culture's development and show little interest in learning the traditional Balinese language.

The researcher conducted this study to answer these two difficulties, as can be seen from the previous description. The purpose of this research is to find out the taboos that exist in Jinengdalem village. In Jinengdalem village, the taboos that will be explored are the forms and also the references. In addition, several factors encourage researchers to conduct this research. The researcher's primary motivation is to understand the changes that have occurred in language usage in recent years and seek potential solutions. Secondly, the challenge lies in identifying taboos within the Balinese language, particularly those in Jinengdalem village.

Lastly, the researcher aspires for this study to play a role in preventing the potential extinction of the Balinese language in the future.

1.3 Limitations of The Research

This study uses a descriptive qualitative methodology. In addition, the problem needs to be limited in order for the research to be more focused, effective, and able to be researched in greater depth. The limitations of the problems studied in this study are: The problems studied are limited to the study of taboo context, especially for taboo words in Balinese language spoken in Jinengdalem village. By doing this study, it will increase understanding of and explore the taboo language in Balinese language that exist in Jinengdalem Village.

1.4 Research Question

From the problem identified, it could be proposed the research questions as follow:

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

1.5 Purpose of The Study

Based on the research questions above, the objectives of the study could be obtained as below.

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

1.6 Significance of The Study

This research is expected to present a positive contribution theoretically and practically in significance.

1.6.1 Theoretical Significance

This research is expected to give positive information to people and especially in linguistics fields. The identification of taboo language in Jingdalem Village, Buleleng will increase the knowledge of sociolinguistics and keep the existence of the language itself.

1.6.2 Practical Significance

Particularly, this study is helpful for:

a. For Language and Art Faculty

The findings from this research can serve as valuable information regarding linguistic taboos, particularly in the context of the Balinese language Balinese.

b. For English Language Education

This study offers knowledge and awareness of linguistics' taboo field. Students in English Language Education will learn more about taboo terms, which will improve their understanding of linguistics.

c. For Balinese Peoples

In order to maintain the cultural legacy of the ancestors and provide additional understanding about taboo terms in the Balinese language used in Jinengdalem Village, it is hoped that this research would serve as a bridge for Balinese people.

d. For another Researcher

Hopefully, this research can help other researchers in the future with their work on linguistic field study.