

CHAPTER I

INTRODUCTION

This chapter discusses the background of the study, problem identification of the study, limitation of the study, research question, the objective of the study, and significance of the study. The study introduction is explained as follows:

1.1 Background of the Study

Bali is one of the provinces in Indonesia. Bali which is still very strong in its customs and culture. One example is Pengeragoan village. Most of the people in this village, especially parents, definitely use the taboo words in Balinese as their daily language to communicate. Taboo words in this Village is certainly related to 3 domains of Tri Hita Karana which included: *Parahyangan* (harmony with God), *Pawongan* (harmony to people), and *Palemahan* (harmony with nature). Meanwhile, young people in this village rarely use taboo words when communicating with others. Most young people in Bali use Indonesian rather than their mother tongue, this is because most of their parents taught them Indonesian from birth as their first language, (Budasi et al., 2023). Some of people in Pengeragoan Village also prefer to use English which makes them look slang, for example saying "*good morning*" when greeting their girlfriend, another example is "*honey and baby*" which of course is English words. This happened because of a language shift caused by a cultural shift. According to Koentjaraningrat (1994) in Christianna (2018), culture is a social idea and feeling, action and work produced by humans in social life, which is made their own through learning, whose cultural elements consist of language, art, social, religion, social technology, and social, livelihood, social organization, and social science.

According to Laksana (2003) in (Batubara et al., 2022), taboo words cannot be separated from the cultural system that regulates the social and religious life of society, for example rats are usually called '*jero ketut*' by Balinese people because these animals do not damage or disturb. So, the term taboo is not only related to things that are inappropriate to say because they are dirty, but can also be for reasons



of honor, morality and so on. This cultural shift occurred due to the rapid development of technology and the digital era, causing foreign cultures to easily enter Pengeragoan village. Little by little the taboo language in Pengeragoan village will be forgotten by the younger generation. If this is left unchecked it will have a bad impact on society because over time there will be something called Language Extinction.

According to Ansori (2019), language extinction is a total shift in a language and is a transition from one language to another, not from one language to another in one language, meaning the first language that was originally used by a group of speech (society). Language users become extinct because of these jokes. One of the causes of the extinction of this language is because its speakers are embarrassed and not confident in using their heritage language because they consider that their heritage language is not a language for science, a language for rural communities, and an ancient language. If this is allowed, then over time there will be language death.

According to Crystal (2014), stated that language death can occur due to the absence of verbal or non-verbal speakers of a particular language. According to Groningen (1989: 37) in Irwan (2016), language death is when speakers of a language no longer exist, the language can be said to be dead. There are several factors that cause language death, including; natural disasters that kill many people will indirectly kill speakers of a language. The next factor is foreign language hegemony or the strong dominance of a language over another language will cause a language to die because according to the law of language "survival of the fittest" the strong language will dominate the weak language. Feelings of pride, shame or lack of confidence from a group of language speakers towards their own language can result in the extinction of a language. Another factor is migration and cross-cultural marriage. If this is allowed to happen, it will affect a culture because the death of a language is the death of a culture.

Culture is a foundation and identity for an individual or group. E.B Tylor (1832-1917) in Saler (2009), culture is a complex whole that includes knowledge, belief, art, morals, scholarship, customs, other capabilities and habits acquired by

humans as members of society. Culture has universal elements such as language, so it must be preserved. According to Linton R., (1893-1953) in Rahmayuni Saharuddin & Rahman (2021), culture can be seen as a configuration of learned behaviour, where the constituent elements are supported and passed on by other members of society. Culture reflects a person's characteristics or identity. This also cannot be separated from the language used in that culture. Culture even dies if there is no language. This means that it cannot be avoided that language and culture form a cluster. In other words, language and culture are two systems that are interrelated with humans, (Gede Budasi & Wayan Suryasa, 2021).

Based on the explanations of the experts above, I can conclude that culture is the foundation and identity of a person, both individual and group, which shows a characteristic that differentiates one culture from another. Culture and language are interrelated things and cannot be separated. Therefore, to maintain and preserve language and culture so that remains sustainable, it is necessary to carry out language revitalization. According to Sartini (2014) in the context of language or linguistics, revitalization means revitalizing or giving vitality or new energy to a language, so that it can return to the norms or rules that have been established as the correct language reference. Regarding this problem, which was mentioned previously, it is very important to revitalize the language in order to continue the existing culture. The aim of language revitalization is not only to maintain the continuity of the language itself, but also to maintain the cultural heritage, community identity and traditional knowledge contained in the language. That's because maintaining language is the same as maintaining culture, and maintaining culture is the same as maintaining the identity of oneself, one's family and a large group. Therefore, one of the author's efforts to revitalize the language is by conducting this research with the title is *"TABOO IN BALINESSE LANGUAGE SPOKEN IN PENGERAGOAN VILLAGE, JEMBRANA REGENCY"*. This research location was chosen considering that this place is the place where the author was born, grew and developed.

1.2 Problem Identification

Balinese people use their mother tongue as the main form of communication in all aspects of daily life. The Balinese language is threatened with extinction from use and existence in the next few years. As we know, many generations have grown up speaking Indonesian, and sometimes using foreign languages such as English. As a result of this, the use of regional languages such as Balinese is decreasing. The research location chosen was Pengeragoan Village. Many teenagers do not know about existing taboo languages. This is a phenomenon that occurs in villages. This research can help people maintain regional languages through taboo languages.

1.3 Limitation of the Study

The scope of this research uses qualitative descriptive methods. The limitations of the problems examined in this research are: The problems studied are limited to studying the taboo context, especially taboo words in Balinese spoken in Pengeragoan Village. Problem limitations are carried out so that this research is more effective, efficient, focused, and so that it can be studied more deeply, it is necessary to limit the problem according to what has been explained.

1.4 Research Question

Based on the background that has been described by the researcher, it proposes some formulation of the problem in this study as follows:

- 1.4.1** What taboo words are used in the Balinese language spoken in *Pengeragoan Village*?
- 1.4.2** What are the forms of taboo in the Balinese language spoken in *Pengeragoan Village*?
- 1.4.3** What are the references to taboos found in the Balinese language spoken in *Pengeragoan Village*?

1.5 Purpose of the Study

Based on the research question, the objective of the study is as follows:

- 1.5.1** To identify taboo words used in the Balinese language spoken in *Pengeragoan Village*.
- 1.5.2** To identify the forms of taboo found in the Balinese language of *Pengeragoan Village*.

1.5.3 To analyze the references of taboos found in the Balinese language spoken in *Pengeragoan* Village.

1.6 Significance of the Study

This study is intended to provide a significant theoretical and practical contribution:

1.6.1 Theoretical significance

In this study, of course there are objectives to be achieved by researchers. The aim is that the results of this research can later contribute and provide theoretical evidence in it so as to support researchers in this study in depth which focuses on the use of taboo words in Balinese spoken in Pengeragoan Village in linguistic aspects. Especially, the preservation and maintenance of the Balinese language as a culture in the long term.

1.6.2 Practical significance

a. For Government

The result of this study is expected to have a physical document about taboos in the Balinese language in Pengeragoan Village.

b. For Ganesha Unoversity og Education

This study's findings are expected to positively affect the development of information regarding the taboo in the Balinese language spoken in Pengeragoan Village.

c. For Balinese People

The researcher hopes that the taboo language research conducted in Pengeragoan Village can become a bridge as well as a ladder for the Balinese people in increasing their knowledge of spoken taboo words.

d. For Other Researcher

The researcher hopes that this research will be able to add insight and can facilitate other researchers who want to explore more about linguistic field studies.