

CHAPTER I

INTRODUCTION

1.1 RESEARCH BACKGROUND

In daily interactions, individuals of Javanese descent consistently prioritize politeness or what is commonly referred to as "*Unggah-ungguh*" when utilizing the Javanese language. "*Unggah-ungguh*" denotes the protocol governing behavior and communication, emphasizing respect for the age and status of the interlocutors. The significance of politeness in Javanese culture is deemed highly significant. The observance of proper etiquette within Javanese society is evident in both verbal expressions and behavioral gestures. For instance, uttering "*monggo*" or "*nyuwun sewu*" when passing in front of an elder or esteemed individual exemplifies this cultural norm. Similarly, the Javanese way of life encompasses the "*Kejawen*" philosophy, which encompasses specific teachings, particularly in establishing *Tata Krama* (rules of noble conduct). This is pertinent to the Tri Hita Karana concept of happiness, which involves a connection with God (*Parahyangan*), human relationships (*Pawongan*), and harmony with the universe (*Palemahan*), all of which are dynamically intertwined with language and culture.

When communicating, Javanese individuals must be attentive to the array of languages they employ, taking into account the speech partners involved in the interaction. This pertains to the communication function elucidated by McQuil (1987), aiming to prevent misunderstandings or conflicts between

speakers and their interlocutors in communication. According to Sasangka (2009), there exist multiple levels of linguistic variety within the Javanese language. As per Sasangka (2009), Javanese, based on the principle of "unggah-ungguh" communication (values of linguistic politeness), is categorized into "ngoko" and "kromo" languages. Conversely, ethically, according to Wedhawati (2006), speech levels in Javanese are classified into three tiers: "ngoko", "madya", and "kromo". Elderly individuals aged over 60 appear to be actively employing "ngoko" as the lowest form of language in communication.

The utilization of taboo language within the Panekan Village community serves various functions such as entertainment, artistic expression, comedy, and as an outlet for expressing anger, often demonstrated by elders. However, following observations made by researchers, it was noted that the younger generation in Panekan Village rarely engaged in such communication within their community. The predominant usage among the younger generation in Panekan Village is the Indonesian Language, influenced by social media and the declining use of their native tongue. The transition away from Javanese among youth is supported by outcomes from the Badan Pusat Statistik (BPS) report in *Long Form Sensus Penduduk 2020 (LF SP2020)*, indicating a growing abandonment of regional languages by the younger demographic. The post-Generation Z percentage stands at 61.7%, whereas the preceding generation, Generation Z, achieved 69.9%. Alfarisy (2022) identified factors contributing to the decline in the usage of Javanese, including the inadequate proficiency of young individuals in the language and the absence of early exposure to Javanese within the familial environment during childhood. elucidates that second

language acquisition among the younger generation transpires naturally through informal learning settings as well as formal instruction in second language classrooms. Proficient acquisition of a second language by youth is contingent upon their focus on the learning approaches and systems employed in second language pedagogy (Aljumah, 2020). The acquisition of a second language among the younger generation in Panekan Village is regarded as concerning, as the preservation of Javanese as a mother tongue is imperative for safeguarding cultural heritage, ensuring the language's continuity, and preventing its extinction.

Crystal (2000) states that if a language becomes extinct, the corresponding culture is also at risk of extinction. Language and culture share a symbiotic relationship, characterized by equality and occupying a highly esteemed position. In addition, as stated by Rovira (2008), language and culture constitute an individual's identity, encompassing self-perception, ownership, belief systems, and feelings of self-worth. In line with this theory, if the inhabitants of Panekan Village, particularly the younger generation, cease to use Javanese, it is inevitable that the Javanese language will face extinction or even complete language death.

Tondo (2009) , language extinction is brought about by a decline in the number of speakers of a specific language, a phenomenon influenced by various factors, including the inability of certain languages to compete with others. If this trend persists, it will inevitably lead to the demise of the language. Drawing from (Crystal, 2000) language death can result from the absence of both verbal and non-verbal speakers of a specific language. Should this theory persist

unchecked, it will lead to the loss of individual identities. Hence, it is imperative for both the community and the government to undertake efforts to safeguard this language, ensuring the continued preservation of Javanese as the vernacular of the inhabitants of Panekan Village. This involves adhering to the concept of language maintenance as defined in the Longman Dictionary of Language Teaching and Applied Linguistics by (Farisiyah & Zamzani, 2018) where language maintenance entails individuals or groups persisting in the usage of their language, particularly in regions characterized by bilingualism or multilingualism. Furthermore, the endeavor to maintain Javanese as the indigenous language of the Panekan Village community, ensuring its sustainability, involves various initiatives, one of which is language revitalization. Pine & Turin (2017) articulated a community-driven approach to language revitalization, which emphasizes involving youth in traditional cultural knowledge and prioritizing sustainable well-being alongside grammar, vocabulary, and orthography. In language maintenance endeavors, language revitalization can be pursued through activities such as documentation, the expansion and enhancement of educational materials, and curriculum development.

The researcher examined the outcomes of a previous research titled "A Sociolinguistic Research of English Taboo Language" by Gao (2013) which links culture with sociolinguistics, aiming to explore different forms of taboo and the socio-cultural values reflected by those associated with them. This exploration is pertinent to the forthcoming research on the Panekan Village community. This research shares similarities with "Taboo Words In Deli

Javanese Dialect" by Zuindra (2021), which identifies taboo words utilized within Javanese society and their underlying causes. However, these studies fail to elucidate the significance of taboo references and the intricate interplay between taboo, culture, language, and identity. Drawing from the aforementioned arguments, there arises a necessity to conduct research on taboos within Panekan Village, the researcher's place of origin, and their correlation with culture, language, and *Tri Hita Karana* among the inhabitants of Panekan Village, who adhere to *Islam Kejawen*. It is not only important but imperative to undertake this research promptly, as my contribution as a member of the generation residing in Panekan Village and engaging in the research of this knowledge. Building upon this rationale, the researcher is inclined to pursue a research entitled **"TABOO IN JAVANESE SPOKEN IN PANEKAN VILLAGE, MAGETAN, EAST JAVA"**

1.2 PROBLEM IDENTIFICATION

Based on the background of the problems described above, these problems can be identified as follows:

1. Identification taboo words used in the Javanese language spoken in *Panekan Village*
2. Identification the forms of taboo in the Javanese language spoken in *Panekan Village*
3. Find out the references of taboo found in the Javanese language spoken in *Panekan Village*

1.3 RESEARCH LIMITATION

Based on the background above, the researcher limits the boundaries of the problems to be discussed, the taboos referred to in this research are in the form of taboo words, forms and references that are often used by the people of Panekan Village in the social realm. environment. In terms of aspects that want to be observed or examined using field observation methods and interviews with several people in Panekan Village based on Islam Kejawen beliefs with a background of knowledge of different taboo languages.

1.4 RESEARCH QUESTIONS

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

- a. What taboo words are used in the Javanese language spoken in *Panekan Village*?
- b. What are the forms of taboo in the Javanese language spoken in *Panekan Village*?
- c. What are the references of taboo found in the Javanese language spoken in *Panekan Village*?

1.5 PURPOSE OF STUDY

- a. General Purpose

The general aim of this study is to find out the taboo words that are often used by speakers of the Javanese dialect of Panekan Village.

b. Specific Purpose

- 1) To find out the word taboo in Javanese spoken in Panekan Village
- 2) To find out the form of taboo words in Javanese spoken in Panekan village
- 3) To find out the references of taboo in Javanese spoken in Panekan Village

1.6 SIGNIFICANCE OF THE STUDY

Based on the formulation of the problem and research objectives above, the benefits that will be obtained after conducting this research are:

a. Theoretical significance

- 1) With this research on the use of taboo words in the Javanese Spoken in Panekan Village, Magetan Regency, this can add insight to the public regarding taboo words that must be avoided in daily communication.
- 2) With this research, it is hoped that readers will be more aware of the importance of understanding good communication procedures to uphold cultural values and politeness in communicating.

b. Practical significance

a. For the Panekan Village Community

The results of this study are expected to be able to provide education and insight to the people of Panekan Village to prioritize polite, religious and cultural values by avoiding the use of taboo words in daily communication.

b. For Researchers

This research is expected to be able to provide insight to researchers about taboo words in the Javanese Spoken in Panekan Village which are commonly spoken by the people of Panekan

Village so that researchers can know taboo words to say in communication.

c. For Readers

For readers, through this research, the readers will have new knowledge about taboo especially taboo word, taboo form, and the reference of taboo.

