

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

In everyday life, Javanese people when communicating using Javanese always prioritize politeness or what is often called "*Unggah-ungguh*". "*Unggah-ungguh*", namely the procedure for behaving and communicating with other people based on the age and rank of the person speaking as a form of respect. The value of politeness in Javanese culture is considered very important. The application of good manners in Javanese society is manifested in words and actions. For example, saying "*monggo*" or "*nyuwun sewu*" when walking in front of someone who is older or respected. Likewise, the Javanese way of life refers to the "*Kejawen*" philosophy which has certain teachings, especially in building *Tata Krama* (rules of noble life). This is relevant to the Tri Hita Karana concept of happiness which applies a relationship with God (Parahyangan), a relationship with humans (Pawongan), and a relationship with the universe (Palemahan) which is dynamically continuous with language and culture.

In communicating, Javanese people must pay attention to the variety of languages they will use by paying attention to the speech partners involved in the interaction. This is related to the communication function explained by McQuil (1987) to avoid misunderstandings or conflicts between speakers and speech partners in communication. According to Sasangka (2009), there are various levels of linguistic variety, according to Sasangka (2009), Javanese according to the basis of upload-ungguh communication (language politeness values), is divided into "ngoko" and "kromo" languages. Meanwhile, ethically according to Wedhawati (2006), the levels of speech in Javanese are divided into 3 levels, namely "*ngoko*", "*madya*", and "*kromo*". Older people over the age of 60 seem to be active in using "*ngoko*" as the lowest language in communication.

The use of taboo language in the Ngenep Village community functions as a means of entertainment, art, comedy and an expression of anger which is often shown by parents. However, after researchers made observations, the young generation in Ngenep Village rarely used communication in their community. The majority of the young generation in Ngenep

Village more often use a second language, namely Bahasa, in interacting due to the influence of social media and the low use of their mother tongue. Saville-Troike (2006) explains that second language acquisition by the younger generation occurs naturally in informal learning and formal second language learning in the classroom. The acquisition of a second language that occurs among the younger generation in Ngenep Village is considered disturbing because Javanese as a mother tongue needs to be preserved as a cultural heritage and the language should not become extinct. Crystal (2002) state if language extinction, then culture will also extinction. Language and culture have a close relationship with each other, namely a relationship of equals and occupy a very high position. Apart from that, according to Rovira (2008) language and culture are a person's identity which includes self, ownership, belief systems and sentiments of self-esteem. Related to this theory, if the people of Panekan Village, especially the younger generation, do not use Javanese, then it is certain that Javanese will experience extinction or even language death.

Tondo (2009) states that language extinction occurs due to a reduction in the number of speakers of a particular language which occurs due to several factors such as certain languages being unable to compete with other languages. If this is allowed to continue it will result in the death of the language. According to Crystal (2000) language death can occur due to the absence of verbal or non-verbal speakers of a particular language. If this theory is allowed to continue, a person's identity will be lost. Therefore, it is necessary to preserve this language both by the community and the government to continue to preserve Javanese as the everyday language of the people of Ngenep Village by maintaining the language according to the Longman Dictionary of Language Teaching and Applied Linguistics in Farisiyah & Zamzani (2018), language maintenance is when a person or group continues to use their language, especially in a bilingual or multilingual area. Apart from that, the movement in an effort to preserve Javanese as the traditional language of the Ngenep Village community so that it remains sustainable includes, among other things, carrying out language revitalization. Turin (2017) expressed a community-led language revitalization that prioritizes youth engagement with traditional cultural knowledge and a focus on sustainable well-being as much as grammar, words, and orthography. Language revitalization in language maintenance efforts can be carried out through documentation, deepening and developing materials and curriculum.

The researcher reviewed the findings of previous researchers entitled "A Sociolinguistic Study of English Taboo Language" by Gao (2012) which connects culture with sociolinguistics with the aim of exploring various forms of taboo, socio-cultural values reflected by those who

are relevant. with research that will be carried out on the Panekan Village community. This research has similarities with "Taboo Words In Deli Javanese Dialect" by Zuindra (2021) which identifies taboo words used by Javanese society and their causes. However, these studies do not explain the reference of taboo and the relationship between taboo and culture, language and identity. Based on the arguments above, it is necessary to carry out research on taboos in Panekan Village, which is the researcher's hometown, and its relation to culture and language and Tri Hita in the people of Ngenep Village who adhere to Kejawen Karana Islam and Christian. It is not only important but must be carried out immediately as a my contribution is as a generation that lives in the Ngenep Village environment and who studies this knowledge. Based on this explanation, the researcher is interested in taking up research entitled "**Taboo in the Javanese Dialect of Ngenep Village, Malang, East Java**"

1.2 Problem Identification

The problem in this research that will be identified and studied in more depth is how the use of taboo words in Javanese occurs in common Javanese ethnicity in Ngenep Village where not everyone can understand the taboo words communicated in Ngenep Village. In accordance with the geographical conditions and social conditions of the region, there are many dialect differences in Java. Considering that there are still many people, especially in Java, who do not realize how important the local language is as a cultural aspect that must be preserved, one way is by understanding the local language. This phenomenon is an important enough knowledge to be studied more deeply. This is also a discovery for researchers to find out the variety of taboo words used in Javanese as a means of oral communication in Ngenep Village.

1.3 Limitation of the Study

Based on the background above this research is using descriptive qualitative method. The limitations of the problems studied in this study are: The problems studied are limited to the study of taboo words, form, and references that are often used by the people of Ngenep Village in daily activities. In term of aspects that want to be observed and examined using field observation methods and interviews with the native speaker of Javanese Malang dialect in Ngenep Village based on Islam and Christian kejawen beliefs with background of knowledge of different taboo language.

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:

- A. What taboo words are used in the Javanese language spoken in *Ngenep* Village?
- B. What are the forms of taboo in the Javanese language spoken in *Ngenep* Village?
- C. What are the references to taboos found in the Javanese language spoken in *Ngenep* Village?

1.5 Purpose of the Study

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

- A. To identify taboo words used in the Javanese language spoken in *Ngenep* Village.
- B. To identify the forms of taboo found in the Javanese language of *Ngenep* Village.
- C. To analyze the references of taboos found in the Javanese language spoken in *Ngenep* Village.

1.6 Significance of the Study

The study findings are predicted to be useful for:

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 Javanese spoken in *Ngenep* Village in linguistic aspects. Especially, the preservation and maintenance of the Javanese language as a culture in the long term. With this research on the used of taboo words in Javanese

1.6.2 Practical significance

A. For Researcher

This research is expected to be able to provide insight to researchers about taboo words in the Javanese dialect of *Ngenep* Village which are commonly spoken by the people of *Ngenep* Village so that researchers can know taboo words to say in communication.

B. For Readers

This research could make the readers has more knowledge about taboo in Javanese language spoken in *Ngenep* village.

C. For English Language Education

This research provides information about taboo as a part of linguistics. English Language Students will gain more knowledge about taboo terms which will help them better understand linguistics. In addition, students will also know which languages are taboo and which are not taboo, so that students can be more selective in choosing the words to say.

D. For Javanese People in Ngenep Village

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

E. For Another 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.

