

CHAPTER I

INTRODUCTION

1.1 Background the Study

Gianyar district is one of the districts known for its distinct culture. This district has emerged as a popular tourist destination werea in Bali. It is located near the Rangkung Hill Tourissm Object in the regency. Mayority of Gianyar district residents work as farmers and carvers. Based on the statistics data from the last 3 years obtained from 3 villages, namely Sidan Village, Tegal Tugu Village and Serongga Village, it can be seen that in Sidan Village in 2021 there were 56 farmers and 17 carvers, in 2022 there were 52 farmers and 14 carvers, in 2023 there were 46 farmers and 11 carvers (Sriasih, 2021; Sriasih,2022; Sriasih, 2023). Then, in Tegal Tugu Village in 2021 there were 105 farmers and 15 carvers, in 2022 there were 97 farmers and 10 carvers, in 2023 there were 82 farmers and 8 carvers (Puspadewi, 2021; Puspadewi, 2022; Puspadewi, 2023). Then, in Serongga village in 2021 there were 71 farmers and 11 carvers, in 2022 there were 60 farmers and 9 carvers, in 2023 there were 57 farmers and 7 carvers (Febriani, 2021; Febriani, 2022; Febriani, 2023). They use conventional techniques to produce agricultural products and carvings, which have been passed down through generation. Meanwhile, based on statistical data for the last 3 years obtained through observations in three villages, namely Sidan Village, Tegal Tugu Village, and Serongga Village, there has been an increase in workers in the field of tourism. In Sidan Village in 2021 there were 58 tourism, in 2022 there were 59 tourism, and in 2023 there were 62 tourism (Sriasih, 2021; Sriasih,2022; Sriasih,

2023). Then, in Tegal Tugu Village in 2021 there were 53 tourism, in 2022 there were 57 tourism, and in 2023 there were 62 tourism (Puspadewi, 2021; Puspadewi, 2022; Puspadewi, 2023). Meanwhile, in Serongga Village in 2021 there were 75 tourism, in 2022 there were 79 tourism, and in 2023 there were 81 tourism (Febriani, 2021; Febriani, 2022; Febriani, 2023). Based on the above data, many individuals have transitioned from carvers and farmers to tourism employment. The following will certainly have a direct effect on professional interaction, particularly in the field of tourism, where productive interaction with visitors is essential. This can result in taboo language being altered or modified for easier interaction with foreigners. As an example, taboo words or phrases may become more commonplace in a professional setting. Furthermore, there is a reduction in the use of taboo language as working in the tourism sector often requires greater communication with foreigners. This can lead to a lowering of the use of harsh taboo language as people prioritize successful and inclusive interaction with guests.

This phenomenon affects the everyday language they use in their work, even though this district has been designated as a national heritage site by the Balinese government (Astawa et al., 2019). Therefore, with the development of the tourism sector in Gianyar, most people in this district have left their jobs as farmers and craftsmen and switched professions to the world of tourism. This condition affects their everyday language in their work. They use Indonesian and English or even rarely use their regional language in their daily communication. This condition also affects the abandonment of unique taboo words that play a

very important role in their communication. These words often have a negative impact between one speaker and another. These words seem to be used frequently in conversation but are not by the context, resulting in a language not being understood and causing the use of language in a problem to become taboo.

Taboo words were expressions or words that were viewed as offensive, disrespectful, or offensive in particular contexts often referred to as slurs or coarse language (McIntosh, 2020). These expressions have powerful emotional or cultural meanings and were frequently associated with sex, ethnic background, religion, or physical attributes. Strong indicators of the values and viewpoints of a culture, the usage of forbidden words and phrases was particularly sensitive and governed by cultural norms (Irwin, 2020). What was considered taboo varies a great deal from culture to culture or from community to society, and it might change over time within the same community (Jönsson et al., 2021). In conclusion, the aim of taboo words was to define interaction limits that represent the principles, manners, as well as reactions of a particular neighbourhood.

Taboo words provide several functions in language. It may be employed to communicate intense feelings, disbelief people, or challenge social norms. 1) Intense feelings: taboo words are able to communicate extremely powerful or deep feelings to express person's anger. 2) disbelief people: taboo expressions may also be employed to demonstrate incredulity or unexpectedly at an aspect deemed irrational or unexpected. 3) Challenge social norms: Employing forbidden words may serve as an opportunity to encourage or violate established social norms. This could indicate discontent with the current rules or a desire for

transformation. For instance, someone may use taboo language to demonstrate their emotions. Furthermore, they can serve as language tools for interaction, facilitating members of a particular community to connect with one another due to discussed linguistic taboos.

1) Connection Tools: Taboo expressions may be utilized to facilitate interactions with others. This demonstrates that the utilization of forbidden words operates not merely to convey emotions or challenge standards, but also to facilitate conversation and interaction with others.

2) Organizing Social Relationships: In certain societies, the employing of taboo words can assist individuals in connecting and relating to one another. This occurs because people from the community share a common awareness of the relevant language taboos, allowing them to converse in a manner that is more profound and significant.

3) Communication Taboos Discussed: The incorporation of taboo words in connections indicates that people within the community agree on which phrases or words are deemed taboo. The employing of these terms demonstrates a common awareness of the neighborhood's cultural standards (Ndhlovu & Botha, 2017). Furthermore, the intentional use of taboo words in art, literature, or the media can act as a form of feedback or criticism (Jay, 2009). Even though they were controversial, taboo words continue to play a significant role in the history of language by illuminating the complex relationship between society, interaction, and social standards.

The rich linguistic landscape of the Balinese language includes taboo phrases, which complicate the language's linguistic environment where it has a set of expressions and words that were regarded as taboo in the context of culture

(Mahayana et al., 2022; Putri, 2020). These expressions were deeply embedded within a complicated web of Balinese customs, faiths, and social structures, illustrating the island's distinct ethos. In Balinese, terms that were taboo refer to concepts that were revered, forbidden, or inappropriate in specific contexts. They have significant historical or social significance. They warn speakers of the boundaries that define their culture and serve as proof of the survival of long-standing traditions and conventions.

In addition to being linguistic curiosities, those forbidden words in Balinese signify the cultural standards and conventions that have shaped Balinese culture over many centuries (Suartika et al., 2020). They exhibit a profound understanding of the intricate balance between religious and secular elements by highlighting the significance of unique cultural identities and peaceful interactions within Balinese culture. Knowing these taboo words provides insight not just concerning the subtle nuances of Balinese, as well as into the deeply rooted customs and values that keep influencing the Balinese people's daily lives, implementing language study as a fascinating exploration to the core of their rich heritage of culture.

It was no doubt that taboo words exist in Gianyar district. Thus, a preliminary observation was conducted, where the researcher found that some taboo words such as 'Kebo' which means 'buffalo' becomes 'taboo' when it was directed at male buffalo, particularly if it was utilized for rude swearing to it. Furthermore, the local people revere the male buffalo as 'jero gede', as it was

considered sacred. They commonly use the phrase “tuni tyang ningalin jero gede” which means ‘today, I saw ‘Jero Gede’ to describe seeing a male buffalo.

In relation to this matter, in some countries like the United States and Europe, certain topics such as ‘sex’ and ‘vital’ body parts were also regarded as taboo words. Some examples of religious expressions that shouldn’t be utilized recklessly include “Oh My God”, “Jesus Christ”, and “Holy Shit” (Schippers, 2013:4). In Indonesia, especially Bali, words like “Ya Tuhan, Mimih Dewa Ratu” were not considered taboo. The researcher’s preliminary observation showed that gender and cultural norms influence whether an expression was considered taboo in particular contexts in Gianyar district. Therefore, the researcher examined three things, namely taboo words, forms of taboo, and references of taboo. Dwija and Subadra (2014) explained taboo words in Bali were related to the three-domains which were connected to Tri Hita Karana concept namely parhyangan, pawongan, and palemahan. Wiweka, (2014) mentioned that the term "parahyangan" refers to the harmony that results from the relationship among humans and God; Pawongan was harmony that results from human relationships; Palemahan was a harmonious relationship formed among humans and their natural surroundings. Then, the form of taboo words is analysed by using Montagu's (1973) theories. Then, the references of taboo words is described by using Laksana's (2009), Jay's (2009), dan Farobi's (2022) theories.

Based on taboo words, forms, and references, as far as the researcher has observed, there has been no study that investigates this topic particularly in the Gianyar area, to gain understanding of *taboo words* as an important cultural

aspect in Gianyar Regency. For the researcher, this study was not only important but carried out immediately to maintain and revitalize local culture which was reflected in the *taboo words* themselves. In this way, the local culture can be recorded, understood and can be used as references in cultural learning for institutions and providing cultural aspects, both formally and informally. In this regard, the title of this study is entitled "Taboo Words In Balinese Language Spoken by People in Gianyar District.

What makes this study unique was its concentration on taboo words in the Balinese language within Gianyar district. Unlike earlier studies that discussed these words in broader cultural or linguistic settings, this study aims to provide a detailed examination of the distinct language nuances within the local culture of Gianyar. The specific taboo words and their cultural implications are grasping in Gianyar district enhance our understanding of the Balinese language and its complex linguistic landscape.

The urgency of this study was underscored by the impact of tourism on language use in Gianyar district. The shift from traditional occupations like farming and carving to tourism-related jobs has resulted in changes in the everyday language used by residents. The study highlights the potential loss of unique regional languages like "Taboo" due to the growing use of Indonesian and English. Safeguarding and recording these taboo words becomes crucial in the face of language erosion, ensuring that future generations can access the linguistic heritage of Gianyar district. Additionally, comprehending the cultural and social

implications of taboo words is essential for promoting respectful communication and preserving the rich cultural identity of the community.

1.2 Problem Identification

Considering the importance of language preservation, especially in the Gianyar werea, researchers want to conduct a study that concentrates on the forms, and references of taboo expressions utilized in the Gianyar district so that tourists who come to Gianyar can keep everything they say. Therefore, based on the background previously explained, there were several problems that can be identified according to the gap and urgency of this research related to research related to taboo words. Some of the problems were as follows:

- a. A particular linguistic problem involving taboo words in the Balinese language has come up over the years in the regency of Gianyar district, which was in the heart of Bali, Indonesia. Balinese culture places great importance on language as an expression of social standards and ideals. Words thought about taboo have deep meaning in society, and their use was controlled in order to preserve social respect and balance. The issue at hand was the shifting dynamics of language use in this district, in which the next generation was progressively forgetting these taboos, raising concerns about the loss of cultural customs.
- b. Language use between generations was one of the most urgent parts of this problem. By carefully avoiding the usage of forbidden terms, the elder generation in the hamlet has maintained the fundamental principles linked with the Balinese language. But because of modernity and exposure to

international media, the younger generation has a tendency to use these terms more sloppily and was frequently ignorant of their cultural connotations. The passing down of cultural legacy and the maintenance of linguistic norms were raised by this split.

- c. The altering use of taboo words has interpersonal ramifications in the district. Older people in the community see this development as impolite and were concerned that it will weaken the foundations of their close-knit society. Inconsistencies, strained friendships, and occasionally conflicts between residents can result from an alteration of interpersonal norms. The loss of linguistic and cultural customs may also have an impact on the district unity and identity, which has its roots in its rich history.
- d. Due to the diversity of its culture, the community receives a substantial portion of its revenue from tourism. The current generation's usage of forbidden terms can result in misunderstandings and problems, particularly when conversing with visitors who might not completely comprehend the cultural background. This would discourage visitors from coming back, which would be detrimental to the area's economy and people's quality of life.
- e. Concentrating on outreach and learning initiatives among the local community was one possible remedy. These programs might educate the next generation concerning the value of maintaining language customs and the social importance of banned terms. Promoting polite language use in

both formal and informal contexts can aid in bridging the gap between generations and preserving communal cohesion.

- f. Community elders should also be involved in ensuring the survival of their language history. They may offer their experiences and expertise, which will help to foster interrelated conversation and comprehension. allowing storytelling, traditional entertainment, and cultural activities can help to further cement the importance of Balinese language and customs.
- g. To deal with the matter involving taboo words within the Balinese language prevalent in Gianyar district, the community as a whole must take an active role in finding solutions. The community can achieve a balance that honors its rich legacy while welcoming modernity by creating an atmosphere in which consideration for customs and cultural customs was respected within progress. In doing so, the hamlet can maintain its status as a Bali historical treasure and guarantee that its spoken tongue will always serve as a live reminder of its past and present.

1.3 Limitation of Problems

Related to the research background previously presented, as well as considering the several problems identified, we would like to focus this research on the matter of finding out the forms of taboo words, and references of the taboo words spoken in Gianyar district.

1.4 Research Questions

Based on the background research and the limitation of the problems, the research questions can be formulated as follows:

- a. What taboo words were used in Balinese language spoken in Gianyar district?
- b. What were the taboo forms found in Balinese language spoken in Gianyar district?
- c. What were the references of taboo words found in Balinese language spoken in Gianyar district?

1.5 Objectives of the Study

Following the research questions developed according to the research background and problems identification, the purposes of this study were:

- a. To identify the taboo words used in Balinese language spoken in Gianyar district.
- b. To identify the taboo forms in Balinese language spoken in Gianyar district.
- c. To analyze the references of taboo words found in Balinese language spoken in Gianyar district.

1.6 Significances of Study

The findings of this study will help to expand the field of concept about Taboo words in Gianyar district, specifically in the forms, and references of taboo words. Additionally, this study aims to contribute to the advancement of theories about Sociolinguistics, specifically focusing on spoken taboo words. This study also could benefit other researchers who wanted to look for other potential research and could use this study as a stepping stone to conduct similar

research in the future. This way, further research about relevant topics in the setting could also give a contribution on Sociolinguistics topics, especially about Taboo words. This research was particularly significant due to spoken taboo words amongst the people, as discussed earlier.

Practically, this study offered. Firstly, it serves as a catalyst for further research, promoting a heightened consciousness and comprehension of the social usage of forbidden terms, especially within the Gianyar district environment. This advances the scholarly investigation of linguistic changes and cultural nuances. Secondly, this research was useful for both foreign and native visitors to Bali since it provides information on appropriate language usage and prohibited terms. By offering this cultural reference, it encourages polite interactions and helps avoid inadvertent misunderstandings. The study also points out directions for future investigation, opening doors to a more thorough understanding of the linguistic and cultural environment. Its overall effects include intellectual stimulation, knowledge of the local community, intercultural comprehension, and fostering constructive relationships between people from different backgrounds. The study supports a variety of educational objectives, including increasing cultural sensitivity by investigating the social use of prohibited terms in the Gianyar district. This examination rawases understanding of language taboos, allowing people to deal with various social situations with regard and compassion. Furthermore, interacting with findings from studies helps learners and researchers develop analytical skills as they examine the effects of choice of language and social customs on the community and personality.