

## CHAPTER I

### RESEARCH BACKGROUND

Communication is important process in daily life. In the term of communication, language is the one of essential element as well as the system of communication between individuals (Hickey, 2012). Communication is the way how people interact to each other by using the language to express feelings, desires, ideas and information that people want to convey to others either directly or indirectly. Language can be in many forms based on the place and the culture that can influence the way how people communicate using their own language.

In Bali, there are 4 basic levels in the Balinese language that are most often used by Balinese people, namely; 'Basa Alus', 'Basa Madia', 'Basa Andap', and 'Basa Kasar'. 'Basa Alus' is the highest level of 'rasa basa bali', 'Basa Alus' is commonly used to honor people of higher social and commonly use in having conversation with the stranger. 'Basa Alus' is used by lower social people in having conversation with higher social people. 'Basa Madia' according to Suwija (2014) can be define as Balinese language which sounds like 'basa alus' yet its meaning and value is considered medium and often used in a daily conversation (madia). 'Basa Madia' is most widely used in the Balinese community when communicating with people who are not known but are still in the same area. 'Basa Andap' according to Suarjana (2011) means low (endep) language, but 'Basa Andap' is different from 'basa kasar' because the value of 'rasa basa' of 'Basa

'Andap' is not coarse, not medium and not refined. 'Basa Andap' is often used by people who have the same degree, also used by people of higher social status when talking to people of lower status. 'Basa Kasar' is the language that has the worst 'rasa basa', disrespectful and rude. 'Basa Kasar' is usually used to express emotions; angry, upset, and when in a fight.

In common, people swear due to an unexpected situation or event. In line with that statement Nurhayati, (2007) states that swear words are the words that said as a reaction toward something that people do not expect and want (Nurhayati, 2007). People also swear to express feelings of annoyance, anger, or insults at someone. According to Vingerhoets et al., (2013) swear words are used to express intense emotions such as fear, joy, anger, excitement. According to Hughes (1991), swearing draws upon such a powerful and incongruous resonators as religion, sex, madness, excretion, and nationality, encompassing an extraordinary variety of attitudes, including the violent, the amusing, the shocking, the absurd, the casual and the impossible. Swear words are commonly used in all circles, both adults and children.

People who use swear words when they have conversation sounds a bit inconvenient to be heard for those who listen. However, in areas in Bali such as in Banjar Dinas Satria in Buleleng District. The children are used to communicate by using swear words on their daily conversations. They use swear words to express familiar feelings and jokes. The use of swear words in Balinese language is not only stigmatized negatively but also contributes to positive impact, such as; for reducing their pain or distress and for joke (Dewi, 2018).

According to Ljung (2011), swear words are used to express something taboo. According to Richards & Schmidt (2010) and Trudgill (2000) taboo language as an offensive and embarrassing expressions in which the use of taboo language in public is discouraged. Taboo and swear words are different but still the same swear language. All taboo words are included in curse words. The taboo words have more vulgar, insulting, and humiliating meanings, for instance the word "bitch" which is used to insult someone. Whereas, swear words have different meanings and purposes depending on the context of the conversation and who uses the words. In case the swear word has the purpose of mocking, insulting or bullying therefore the word is included in a taboo word.

Swear words are very common in the community. In Bali, Buleleng Regency, people are accustomed to use swear words since they believe in their culture in which using swear as a sign of intimacy. The closer relationship is, the rougher the language they use. Swear words become a characteristic of Buleleng people. People in Buleleng are considered to speak more roughly than other areas in Bali (Ramendra, 2015). In Buleleng, people use swear words conveniently without being offended since the use of the swear words are common. The meaning of swear words among Buleleng's people does not always has negative meaning (Dewi, 2018). Therefore, people in Buleleng even use curse words in expressing happiness or gratitude.

Buleleng is a wellknown place in Bali with the speaking style of its people who uses swear words in daily conversation. The Buleleng people use swear words to communicate with people they are close to. Despite, people in

Buleleng still have good manners towards strangers, people will automatically use more general language like Indonesian when they have a conversation with stranger to maintain courtesy and respect for people who are not known to be from Buleleng or do not understand Balinese.

As explained in the previous explanation, swear words are no longer strange to people in Buleleng both young and old. As what is found by the researcher through observation, there is a place in Buleleng Regency namely Banjar Dinas Satria whom people are used to talk roughly to each other. However, the people who live in this place are considered as people with high social status namely *Tri Wangsa*. Here, they frequently speak with swear words instead of using *basa bali alus*. In Bali, there is a caste system which is divided into 2, namely *Tri Wangsa* and *Jaba Wangsa*. In the terms of 'rasa basa bali' *Tri Wangsa* people is wellknown for its higher social status and commonly this type of level uses 'basa alus' and 'basa madia' when talking to people of the same caste or with people with lower social status. *Tri Wangsa* people are believed to be descended from the previous kingdom, therefore Balinese people believe that they have to use 'basa alus' when communicating with *Tri Wangsa* people to show respect and appreciation, and *Tri Wangsa* people also used 'basa alus' to communicate with other.

The researcher found a phenomenon that happened in people who belong to *Tri Wangsa* which is located in Banjar Dinas Satria, Bungkulan village, Buleleng regency. In this case, people who belong to *Tri Wangsa* used swear words in their daily conversation. *Tri Wangsa* are usually did not used swear

words because as the explanation above Tri Wangsa used ‘basa alus’ and showing respect with each other. Worstly, the children who belong to Tri Wangsa in Banjar Dinas Satria also used swear words in their daily conversation.

According to Dewi (2018) in her study entitled “An Analysis of Balinese Swear Words Used In Cempaga Village”, she analyzed the swear words used by adults in Cempaga Village. She explained the swear words in Cempaga Village has forms, references, and functions. There are nine reference classifications of swear words, namely: religion, bodily functions, feces, animal terms, activities, personal background, mental illness, demons, and kinship. The functions of swear words are (a) to attract attention, (b) to provide catharsis, (c) to provoke, (d) to create interpersonal identity, (e) integrative, (f) aggressive, (g) regressive, and (h) ) emphasis.

From that previous research, the researcher found the phenomenon among Tri Wangsa’s children who use swear words in their daily conversation including the forms, references and the purpose, especially by the children who belong to Tri Wangsa. The researcher desired to investigate the forms, references, and also the purpose of swear words among Tri Wangsa’s Children.

## **1.2 Problem Identification**

This study originated from a phenomenon in the language used by children in their conversations in their surroundings. Researchers saw the interesting thing about the conversations used by these children who belong to Tri

Wangsa that they used swear words in their conversations. Swear words are no longer unusual for people, especially in the Buleleng area; people frequently use swear words. However, it does not familiar for children especially children who belong to Tri Wangsa to use swear words since Tri Wangsa is wellknown as high social people that tent to use *basa bali alus* instead of *basa bali kasar*. Therefore, it is important to conduct research on the forms, references and purposes of the swear words used by the children who belong to Tri Wangsa in Banjar Dinas Satria, Bungkulan village.

### 1.3 Research Limitation

This study was bordered to investigate the use of swear words. This study discussed the forms, refereces, and purposes of swear words among children who belong to Tri Wangsa in Banjar Dinas Satria, Bungkulan Village, Buleleng, Bali.

### 1.4 Research Questions

Based on the background of the study, the statement of the problem can be formulated as follows:

1. What are the forms of swear words used by children in Banjar Dinas Satria, Bungkulan Village?
2. What are the references of swear words used by children in Banjar Dinas Satria, Bungkulan Village?
3. What are the purposes of swear words used by children in Banjar Dinas Satria, Bungkulan Village?

## 1.5 Research Objectives

Revering to the statement of the problem previously mentioned as follows:

1. To analyze the forms of swear words used by the children in Banjar Dinas Satria, Bungkulan Village.
2. To analyze the references of swear words used by the children in Banjar Dinas Satria, Bungkulan Village.
3. To analyze the purposes of swear words used by the children in Banjar Dinas Satria, Bungkulan Village.

## 1.6 Research Significances

The significances of this study are divided into two types, namely theoretical significance and practical significance:

### 1. Theoretical Significance

The results of this study are expected to make a contribution to the existing theory about swearwords in terms of a language variation of sociolinguistics about the study of the relationship between language and society.

### 2. Practical Significance

The results of this study may hopefullu useful to people or newcomers who visit the Banjar Dinas Satria, Bungkulan Village for the first time therefore they do not feel uncomfortable with the children who belong to Tri Wangsa (Desak/Dewa) in Banjar Dinas Satria, Bungkulan Village who use swear words.