
**Taboo Words Related to *Parahyangan*, *Pawongan*, and
Palemahan Used in Bebetin Village**

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Abstract

The objective of this research was to recognize and examine the forbidden terms present in the Balinese language as spoken in Bebetin Village. The study adopted a descriptive qualitative research, selecting three informants according to the criteria outlined by Samarin, 1967. The taboo words found in Bebetin Village are related to the Tri Hita Karana concept, namely Parahyangan, Pawongan, and Palemahan. Parahyangan refers to the relationship between humans and God as the creator and sustainer of their existence, Pawongan encompasses human interactions in the social realm, and Palemahan centers on the connection between humans and their natural surroundings. The findings revealed 46 taboo words in use within Bebetin Village, categorized into 2 terms associated with connections to God, 37 terms linked to human harmony, and 8 terms related to environmental harmony.

Keywords: Balinese language; *Tri Hita Karana*; Taboo Words

INTRODUCTION

Taboos are cultural phenomena present in languages, including Balinese, and the term originates from the Tongan word "tabu." Words considered taboo are generally viewed negatively by society or are better avoided due to their association with unpleasant realities, as per Freud (2001). Yayuk (2019) defines taboo as a "prohibition" or a "prohibited object" in certain aspects. These taboo words form integral components of societal or cultural language and moral norms, often linked with transgressions such as violating laws, deviating from accepted language usage, or behaving in a manner deemed "non-customary" or "inappropriate" within specific social groups (Argasetya, 2009). Another interpretation of "*tulah*" is a consequence resulting from taboo behavior or the breach of local customs boundaries (Laksana, 2009). The mentioned allegory corresponds to the *Tri Hita Karana* principle embraced by Balinese Hindus. The teachings of *Tri Hita Karana* revolve around three aspects: *Parahyangan*, *Pawongan*, and *Palemahan*, each with practical implications in daily life. *Parahyangan* pertains to the connection between humans and God as the originator and sustainer of their existence, *Pawongan* involves interactions among humans in the social sphere, and *Palemahan* focuses on the relationship between humans and their natural environment (Pitana, 2010). The term "taboo" signifies that something is perceived negatively and deemed unacceptable.

The Balinese language features numerous frequently used taboo words and names. A notable instance is the term "*leak*," which, in Balinese, denotes black magic that can disrupt human life during specific days or periods. Taboo words commonly surface in conversations

in Balinese, and Bebetin Village in Buleleng Regency, Bali, is recognized as a location where such language is prevalent. However, contemporary trends show a decline in the usage of taboo language among the younger generation in Bebetin Village, bringing it closer to extinction. Consequently, there is a need for efforts to preserve and maintain the use of taboo language.

In Bebetin Village, an observed phenomenon involves the summoning of rats, referred to as "*jro ketut*." Unlike in other villages where rats are called "*bikul*" in Balinese, the usage of this language is dwindling among the younger population, putting it at risk of extinction. Preserving this language is crucial to prevent its disappearance. Sustaining a language amidst competition from others is known as language maintenance (Fishman, 1991). Beyond maintenance, language revitalization is equally important in preventing language death. Language revitalization, as defined by Hinton (2001), entails initiatives aimed at restoring a language that has lost its role as the primary means of communication in a community, encompassing its usage across all aspects of society.

Based on the explanation above, researchers assumed taboo words as a part of culture in Bebetin Village need to be preserved. Therefore, this research is not only important, but must be carried out immediately to maintain taboo words which are starting to become extinct because they are part of the integral. Due to that reason, this study is done and entitled Taboo Words Related to *Parahyangan*, *Pawongan*, and *Palemahan* Used in Bebetin Village.

METHOD

This research was designed with a descriptive qualitative method. Data were collected through in-depth interview about the taboo words related *Parahyangan*, *Pawongan*, and *Palemahan*. Acquiring data will be more straightforward for the researcher through the use of in-depth interviews, especially when addressing sensitive topics in the Balinese language within Bebetin Village. This method is suitable for gathering information as it allows direct communication between the researcher and the informants serving as subjects in the study. Data collection was carried out using interview guide. The subject of this research is someone who has knowledge in the fields of culture and language who lives in Bebetin Village. The reason the researchers chose Bebetin Village as the research location was because the researchers discovered a phenomenon that many young people there did not know the word taboo. In this research, the Miles and Huberman (1994) model of data analysis is employed. The data analysis process encompasses three key phases: data reduction, presentation of data, and the formulation of conclusions along with verification. The results of the data obtained are explained in qualitative descriptive form and in tabular form.

FINDINGS AND DISCUSSIONS

Table 1. Taboo Words Related to *Parahyangan*, *Pawongan*, and *Palemahan*

Taboo Words Related to:		
<i>Parahyangan</i>	<i>Pawongan</i>	<i>Palemahan</i>
dewa bagus, sang hyang bayu. (2)	naskleng, sawa, memek, bapa, guru, wa, bli, mbok, dadong, kaki, celak, teli, butuh, mesepsep, mekatukan, amah/ngamah, meciplakan, dewayang,	cicing, kakia, jro ketut, memedi, leak gundul, endihan, kerug, and tatit. (8)

*hyang guru, cedangga, anak
ubuh, curekan, koreng,
pemangku/jro mangku,
gondong, sakit endas, cai,
ake, nani, sige, kole, ibe,
gremeng, mongkeg, bracuk,
kebintee, and cicing. (37)*

In the *Parahyangan* section, there are two taboo words, namely *dewa bagus* and *sang hyang bayu*. *Dewa bagus* is the god who guards the house. In Bebetin Village, it is believed that when a homeowner departs, the deity called "*dewa bagus*" assumes responsibility for safeguarding the house. Locals hold the belief that bidding farewell or making offerings to "*dewa bagus*" diminishes the god's protective influence on the dwelling. There is also the wind god or "*sang hyang bayu*." In Bebetin Village, there is a belief that referring to the wind as anything other than "*sang hyang bayu*" can lead to perceived risks or dangers.

From the insights gathered during the conducted interview, the researcher identified thirty-seven (37) taboo words associated with human harmony, known as "*Pawongan*" in the Balinese language. *Naskleng*, *kebintee*, *amah/ngamah*, and *cicing* are offensive expressions commonly employed for abusive language, profanity, and insults in Bebetin Village. These words are typically used by individuals when they are angry, engaged in conflicts, or arguing. Additionally, there are also offensive words that pertain to personal pronouns, namely *cai*, *ake*, *nani*, *sige*, *kole*, and *ibe*.

Sawa, *dewayang*, and *hyang guru* are designations for individuals who have passed away. *Sawa* is used for those who have deceased but not undergone cremation. *Dewayang* and *hyang guru* refer to individuals who have been cremated and have transitioned into ancestors. In Bebetin Village, there is a cultural prohibition against mentioning the names of the deceased. It is considered highly taboo to speak the names of those who have passed away.

Subsequently, there are expressions like "*anak ubuh*" and "*cedangga*." The term "*anak ubuh*" refers to individuals without parents, commonly known as orphans. On the other hand, "*cedangga*" is used for individuals with deficiencies, such as physical or bodily disabilities. According to the information gleaned from conducted interviews, these terms are considered taboo if misused—such as using them to mock people—which can be emotionally hurtful to orphans and those with physical disabilities.

Kaki, *dadong*, *bapa*, *memek*, *guru*, *wa*, *bli*, and *mbok* are designations for parents and relatives. "*Bapa*" and "*memek*" are used for parents, whereas "*kaki*, *dadong*, *guru*, *wa*, *bli*, and *mbok*" are employed for various relatives. In Bebetin Village, there is a belief that invoking the real names of parents and relatives may result in karma, and people fear that something negative could happen to them if they do so.

Taboo terms associated with genitals include *celak*, *teli*, and *butuh*. In Bebetin Village, these words are deemed inappropriate when employed in formal settings and are also considered unsuitable for communication with individuals of a higher caste than the speaker.

"*Mesepsep*" and "*mekatukan*" are terms considered taboo in relation to sexual activities. "*Mesepsep*" refers to the act of two people kissing using their lips, commonly known as a French kiss. According to information obtained, engaging in such a kiss is not permitted in Bebetin Village as it goes against their cultural norms. On the other hand, "*mekatukan*" denotes sexual intercourse between a male and a female, and its usage is highly inappropriate and

impolite in the perspective of the people in Bebetin Village. Unmarried individuals engaging in sexual intercourse is particularly taboo within their cultural context.

Within Bebetin Village, the term "*amah/ngamah*" is a vulgar expression associated with eating. Residents of Bebetin Village consider this term impolite, as it is typically used for animals. Using "*amah/ngamah*" to refer to fellow humans is deemed offensive. Additionally, the term is linked to "*meciapkan*," which means to chew, and using "*meciapkan*" for humans is also considered inappropriate.

Taboo words associated with illnesses include *cedangga*, *curekan*, *koreng*, *gondong*, and *sakit endas*. The term "*cedangga*" is occasionally used to ridicule individuals with physical or bodily disabilities. In Bebetin Village, there is a belief that naming diseases such as *curekan*, *koreng*, *gondong*, and *sakit endas* might worsen the condition, contributing to the taboo surrounding directly addressing these ailments.

There is a particular taboo term associated with a specific profession, namely "*pemangku/jro mangku*," referring to a priest who conducts ceremonies. In Bebetin Village, when individuals are engaged in temple prayers and encounter the priest, it is considered inappropriate to address the priest by their actual name. Instead, they are expected to use the term "*jro mangku*."

Taboo expressions like *ake*, *kole*, *cai*, *nani*, *sige*, and *ibe* function as personal pronouns, where *ake* and *kole* represent "me," while *cai*, *nani*, *sige*, and *ibe* signify "you." These terms are also classified as offensive language. Additionally, alternative pronouns used to address individuals include *gremeng*, *mongkeg*, and *bracuk*, which serve as alternative names or derogatory terms for people in Bebetin Village. Specifically, "*gremeng*" is used for individuals with black skin, "*mongkeg*" refers to those with a robust physique, and "*bracuk*" is applied to individuals considered mischievous.

There are eight (8) forbidden terms associated with environmental harmony or *Palemahan*. These taboo words include *cicing*, *kakia*, *jro ketut*, *memedi*, *leak gundul*, *endihan*, *kerug*, and *tatit*.

The term "*cicing*" holds a distinct meaning in *Palemahan* compared to its usage in Bebetin Village. In *Palemahan*, "*cicing*" refers to a dog. However, in Bebetin Village, if a dog causes issues or disturbances in people's lives, it is referred to as "*cicing*."

Another term for a shark in Bebetin Village is "*kakia*." When people in Bebetin Village use the term "*kakia*" for sharks, they express a hope that these animals are not harmful to humans. The term "*kakia*" is derived from "*kaki*," meaning a grandfather with a gentle and kind character.

The following forbidden term is "*jro ketut*," which is an alternative name for a mouse. In Bebetin Village, there is a belief that if a mouse causes issues in people's lives, they perform offerings and prayers, uttering "*jro ketut*," in the hope that it ceases to cause further problems.

Memedi is a spirit commonly observed during midday and afternoon in Bebetin Village. There is a belief among the locals that this particular spirit has a tendency to abduct children.

"*Leak gundul*" is one of the spirit names recognized in Bebetin Village. This term is used because the spirit is characterized by a bald head and has a penchant for frightening people.

"*Endihan*" is the name of a spirit that takes the form of a flying ball of fire and emits light. In Bebetin Village, if individuals spot "*endihan*" and vocalize its name, they hold the belief that it may pose a threat.

"Kerug" refers to thunder that produces sound during cloudy weather. In Bebetin Village, there is a belief that if thunder is referred to as "kerug," the sound of the thunder will intensify, so people avoid using that term.

"Tatit" is a type of lightning that emerges during cloudy or rainy weather. In Bebetin Village, there is a belief that if lightning occurs on a damp day and is referred to as "tatit," the impact of the lightning will be more severe.

CONCLUSION

A total of 46 taboo words are utilized by the people of Bebetin Village, each categorized within the Tri Hita Karana framework, encompassing *Parahyangan*, *Pawongan*, and *Palemahan*. Among these, 2 taboo words associated with connections to the divine or *Parahyangan* are *dewa bagus* and *sang hyang bayu*. Additionally, there are 37 taboo words linked to harmony with humans or *Pawongan* used in Bebetin Village. Some examples include *naskleng*, *sawa*, *memek*, *bapa*, *guru*, *wa*, *bli*, *mbok*, *daong*, *kaki*, *celak*, *tehi*, *butuh*, *mesepsep*, *mekatukan*, *amah/ngamah*, *meciapkan*, *dewayang*, *hyang guru*, *cedangga*, *anak ubuh*, *curekan*, *koreng*, *pemangku/jro mangku*, *gondong*, *sakit endas*, *cai*, *ake*, *nani*, *sige*, *kole*, *ibe*, *gremeng*, *mongkeg*, *bracuk*, *kebintee*, and *cicing*. Furthermore, 8 taboo words related to environmental harmony or *Palemahan* include *cicing*, *kakia*, *jro ketut*, *memedi*, *leak gundul*, *endiha*, *kerug*, and *tatit*.

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