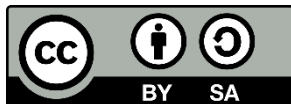

Taboo Words Used in Pedawa Village Related to *Tri Hita Karana*

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Abstract

In this research, an examination was conducted on the use of taboo words, specifically in the Balinese language, within Pedawa Village. The primary aim of this investigation is to uncover the instances of taboo words employed in the three harmonious concepts of life (Tri Hita Karana). The study is situated in Pedawa Village, Buleleng. Consequently, a descriptive qualitative method was employed in the research design. The main tools utilized in the study were the researcher as the principal instrument and an interview guide. Data collection involved in-depth interviews, and three informants were selected during these sessions as the primary data sources. The findings of the study revealed a total of sixty-eight (68) instances of taboo words being used. This outcome underscores that the residents of Pedawa Village persist in utilizing taboo words in the Balinese language as a means of preserving their cultural heritage.

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INTRODUCTION

Misinterpretations or differing viewpoints on the use of words, belief systems, actions, norms, and objects in a specific context can be categorized as "taboo." Taboo, as defined by Douglas (2002), encompasses elements of "religious," "sacred," and "ambiguity," and can be understood as something forbidden. Violations of established rules, unconventional language usage, or inappropriate actions in specific social circles are referred to as "*tulah*," signifying the misfortune resulting from taboo behaviors or words, exceeding local traditions (Laksana, 2009). The intricate connection between culture and language, integral to sociolinguistics, underscores the inherent nature of human socialization (Wardhaugh & Fuller, 2021).

In Bali, Balinese language is widely used as the primary language, a source of pride for its people, with diverse linguistic nuances and ethical considerations across districts. The use of a common language across different communities, however, can lead to misunderstandings

due to dialect variations (Wardhaugh, 2006; Aryani, 2020). The challenge of enforcing taboo words in Balinese society, particularly among the youth, is evident. An example is the expression "*de mesu sandikaon, engkebang memedi nyanan!*" containing the term "*memedi*," an alternate name for "*butha kala*" in Hinduism, signifying a sacred and magical power (Juliawan & Dewi, 2022). This expression is linked to the *Tri Hita Karana* principle in Balinese Hinduism, encompassing *Parahyangan* (connection with God), *Pawongan* (social relation), and *Palemahan* (connection with the environment) (Pitana, 2010). The phrase serves a purpose, warning children not to venture outside as evening approaches, to avoid potential misfortunes associated with negative forces represented by "*memedi*" figures. However, the younger generation in Bali may struggle to fully comprehend the significance of such taboo phrases, influenced by external cultures and technological advancements, reflecting characteristics of language death as outlined by Crystall (2000).

Pedawa Village, part of the Bali Aga ethnic group, a unique linguistic phenomenon exists where the use of harsh language, considered taboo in mainstream Balinese society, is commonplace, even when communicating with parents. For instance, expressions like "*Ba ngamah pa?*" meaning "Have you eaten, dad?" employ the harsh term "*ngamah*" instead of the more polite "*ngajeng*" for "eat." While this might be perceived as impolite and taboo in Balinese culture, it has become a norm in Pedawa Village. Not all areas in Bali follow this Bali Aga practice, leading to frequent language misunderstandings. Observations suggest that the youth's indifference to taboo words results from the influence of other cultures or globalization. Janse (2003) notes that a language is endangered when its youngest speakers, typically young adults, lack interest, and there is a shortage of child speakers. In Pedawa Village, the decline in speakers using taboo words is attributed to a generational gap in cultural transmission. This contradicts the ecolinguistics principle of preserving language as a valuable resource (Stibbe, 2020). To prevent language death, revitalization efforts are crucial, especially for the Balinese language in Pedawa Village, emphasizing the importance of maintaining taboo words for the benefit of the next generation.

Based on the description above, the researcher assumed that the taboo words as the cultural component in Pedawa Village need to be preserved. Thus, this study is not just important, but soon to be conducted to prevent the taboo words language extinction because it is a part of the integral. Due to that reason, this study is done and entitled "Taboo Words Used in Pedawa Village Related to *Tri Hita Karana*".

METHOD

This research adopted a descriptive qualitative method with interview. The qualitative research method can be defined as research aimed at understanding the subject's experience phenomena, such as behavior, perception, motivation, and action naturally (Creswell, 2014). The setting of this research will be conducted in Pedawa Village, Buleleng Regency. The reason why the research conducted in this place is that this Village is one of several Bali Aga ethnicity who still spoke with their own Balinese dialects, and they are the original inhabitants of the Bali island with all their own local rules, traditions, and *Tri Hita Karana* aspects,

although in this era almost all Balinese Hindus are descendants of the Majapahit ancient kingdom (Utama, 2016; Armiyati et al., 2022). The subjects of this study are the people who usually speak Balinese, especially Bali Aga in Pedawa Village. This study focused on taboo words spoken in Pedawa Village.

The use of in-depth interview made it easier for the researcher in order to get the data collection. In line, this method is relevant in collecting data about taboos in Balinese language spoken in Pedawa Village because the researcher made conversation directly with the informants as the subject in the research to gain information. In addition, because the preliminary observation revealed that the subjects are native Balinese speakers, the researcher would utilize the Balinese language and Bahasa Indonesia throughout the interview. This made it simpler for the researcher to get information from the informants. Besides, all the data that collected are written in the table.

The data analyzed by using interactive model data analysis adapted from Miles & Huberman (1994). Interactive model has meaning if all the processes that exist are interrelated so that it made up the general domain namely "analysis". All the result of analysis is presented in form table and in qualitative descriptive method.

FINDINGS AND DISCUSSIONS

There are two theories used in revealed the data. Taboo words definition theory by Douglas (2002) is used for the taboo words in Pedawa Village. Besides, the theory about *Tri Hita Karana* are from the Pitana (2010) which used to classify the connection of every taboo words founded into *parahyangan*, *pawongan*, and *palemahan* in Pedawa Village.

Table 1. Taboo words related to Tri Hita Karana in Pedawa Village

<i>Parahyangan</i>	<i>Pawongan</i>	<i>Palemahan</i>
<i>dewa sakti, plangpang, ngeluku, nebus, mebasa tegeh. (5)</i>	<i>mebasa tegeh, malaib, ngamah, leklek, untal, magelut, macacad, traskleng, meme, bapa, aku, ko, kaka, nira, cai mantu, palukan, megoba cedar, ngecicit, slepa maan tekep, ima, timpal, suduk-an, pengeng, ngiris, ngawen, balu, ketegteg ulu, cedar wang suargan, sang dewa pirata, sang raja newata, petala, tetumbu, melayu gunda, dedandan, sangket, mekapleran, klentit, sampek,</i>	<i>luwak, cedar, capcapan, paung batu, la, ngeresikin, nguliang bebelaan, tuwug, basang dawa, banteng raja, anak jegeg, undak-an. (13)</i>

*gudug, keceng, mala, celak,
 teli, keskes, premas, pengulu
 desa, paboan. (50)*

Based on the table, there are sixty-eight (68) taboo words founded in total. All of the data above are used in Pedawa Village in their social environment. There are five (5) for the *parahyangan* which showed in the table above. There are fifty (50) for the *pawongan* which showed in the table above. There are thirteen (13) for the *palemahan* which showed in the table above. Thus, more information is discussed below.

1. Taboo words related to *Parahyangan* aspect of *Tri Hita Karana*

In this segment, the inhabitants of Pedawa Village deeply adhere to the taboo words outlined in the table. Transgressing these taboo words is believed to incur divine retribution from God, who is perceived as the creator, sustainer, and unifier. Additionally, it is clarified that each word holds a distinct meaning within the context of *Parahyangan*. The term '*dewa sakti*,' when omitted from any prayer, is viewed as a lack of devotion or religiously invalid. Violations of rules or matters aligned with divine norms are termed '*plangpang*' and can result in calamities. In the event of '*plangpang*' a religious apology to God, conducted through a ceremony known as '*ngeluku*' is necessary to seek forgiveness for past transgressions. The community also upholds the belief that the performance of '*mebasa tegeh*' validates the religious aspect of a marriage between individuals from a specific clan. However, failing to conduct or deviating from the guidelines outlined in the table and this explanation is considered taboo, and according to their beliefs, *tulah* is imposed.

2. Taboo words related to *Pawongan* aspect of *Tri Hita Karana*

Taboo words, functioning as terms or pronouns within societal contexts, include expressions like '*mebasa tegeh*.' This term, while connected to the domain of *Parahyangan*, extends its impact to the individuals involved in the marriage, potentially bringing misfortune to someone from the *Dadia Pasek Gajah Para* clan if the marriage is not conducted according to its essence. Another taboo term, '*malaib*,' pertains to the violation of ethical norms in a romantic relationship, particularly associated with unethical and immoral behavior in taking responsibility for one's actions, often referred to as a 'backstreet relationship.' In Pedawa Village, there's also a taboo term, '*ketegteg ulu*' reserved for individuals caught engaging in intimate activities, such as making out, having sex, or getting pregnant outside of wedlock. This term entails a form of punishment, resulting in immediate marriage as a community sanction. These village regulations, collectively known as '*dedandan*' represent both material and spiritual penalties imposed on individuals in Pedawa Village based on the nature of the violation. People who are perceived as mischievous or impudent are labeled as '*cedar wang suargan*' by the community.

Furthermore, within the interpersonal dynamics of Pedawa Village, careful consideration must be given to words used in family and kinship communication within the *pawongan* sphere to prevent them from becoming taboo. Noteworthy taboo words in this context include "meme" "bapa" "aku" "ko" "kaka" "nira" "pan" "men" "cai mantu" and

"*timpal*" as detailed in the provided table. Failure to use these words in specific family or kinship contexts can give rise to taboos, resulting in offense or slander due to perceived impoliteness.

In fostering positive relationships with neighbors and the local community as fellow human beings, it is essential to be mindful of the existence of taboo words. Understanding and avoiding the use of these words is crucial to prevent friction or social inequality. Most of these taboo words function as pronouns or metaphorical expressions that differ from the general Balinese language. The identified words include, but are not limited to: "*ngamah*" "*leklek*" "*untal*" "*magelut*" "*macacad*" "*traskleng*" "*palukan*" "*megoba cedar*" "*ngecicit*" "*slepa maan tekep*" "*ima*" "*timpal*" "*suduk-an*" "*pengeng*" "*ngiris*" "*ngawen*" "*balu*" "*sang dewa pirata*" "*sang raja newata*" "*petala*," "*tetumbu*" "*melayu gunda*" "*sangket*," "*mekapleran*" "*klentit*" "*gudug*" "*keceng*" "*sampek*" "*mala*" "*celak*" "*teli*" "*keskes*" "*premas*" "*pengulu desa*" and "*balian desa*".

3. Taboo words related to *Palemahan* aspect of *Tri Hita Karana*

The inhabitants of Pedawa Village have developed their own approach to environmental preservation by demonstrating respect for everything in their surroundings. Additionally, in the context of taboo words associated with animals, distinct terms are utilized, setting them apart from other regions in Bali and showcasing their profound reverence for nature. When mentioning animals, particularly dogs, specific names are employed based on the communication context. For instance, the term "*kocong*" is used for puppies to circumvent the taboo that categorizes dogs under the general term of "*cedar*"; in reality, "*cedar*" is reserved for adult dogs. Similarly, the term "*luwak*" is used to refer to female dogs. This practice extends to other animals, such as "*basang dawa*" for snakes, "*banteng raja*" for cows, "*anak jegeg*" for rats, and "*undak-an*" for horses. These practices not only serve to pay homage to other living beings but also aim to prevent ambiguity in their nomenclature.

The residents of Pedawa Village maintain the belief that inhabiting the world requires a deep understanding of and connection with the natural conditions in their surroundings. This understanding is then expressed through language as a means of environmental preservation. This belief system is intricately linked to the presence of taboo words. In order to maintain balance, they use specific words and terms to describe the various natural conditions surrounding them. For example, "*tuwug*" or thunder is seen as an indication of impending rainfall, "*capcapan*" is used to denote the splashing of water in nature, and "*paung batu*" is considered the source of life-sustaining water, regarded as "pure" or sacred.

In our world, humans coexist with other entities, both unseen energies and spiritual beings sharing the same realm. The villagers of Pedawa believe in the presence of a spirit known as "*la*." When engaging in activities like "*ngeresikin*" or cleaning, humans are cautious to avoid disturbing this spirit, acknowledging its existence. However, human actions sometimes display a lack of consideration for nature, potentially disrupting the delicate balance. Moreover, the mandatory *nguliang bebelaan* ceremony is performed as a gesture of apology and to prevent impurity from arising.

Based on the findings, sixty-eight (68) taboo words were used in Pedawa Village and based on the *Tri Hita Karana* concept with three domains: *Parahyangan*, *Pawongan*, and *Palemahan*. Furthermore, the taboo words used are also found in two forms of taboo words, including *taboo on names and words* and *swearing words*. All words found are analyzed again according to the reference of taboo. All data found was carried out using interviews and interview guides. These taboo words are used and adapted to the theory of the definition of taboo put forward by Douglas (2002) that the term taboo can refer to language, acts, thoughts, or beliefs that are considered harmful and, therefore, are not tolerated in society. In addition, the use of the word taboo by the people of Pedawa Village is combined with the *Tri Hita Karana* concept by Pitana (2010) to better understand the word taboo used because it is local wisdom that the Balinese people trust according to their domains such as *Parahyangan*, *Pawongan*, and *Palemahan*. In this section, findings related to taboo words used in Pedawa Village are very relevant to the synthesized of linguistic taboo theory between Douglas (2002) and the implementation of the *Tri Hita Karana* concept by Pitana (2010) which is in line with the culture of Balinese society, so that the data analysis process or findings become sustainable and easy to do. This strengthens how this research was carried out besides just using Douglas's (2002) language taboo theory.

This research shows similarities in the application of descriptive qualitative methods as a research design, with the use of in-depth interviews as a data collection technique. However, this research creates very important novelties by analyzing the use of taboo language in Pedawa Village, using a special concept based on *Tri Hita Karana*, which includes three elements that cause harmony in life, namely *Parhyangan*, *Pawongan*, and *Palemahan*. Therefore, this research was conducted to prevent the extinction of language taboos because they can have a negative impact on Balinese cultural identity as a means of communication in society. The main mission of this research is as an effort to maintain, revitalize, and prevent language death in the sociolinguistic and ecolinguistic spheres in taboo aspects of language.

Furthermore, all the taboo words found in Pedawa Village also refer to many things in accordance with the reference of taboo by Laksana (2009), as follows; (a) taboo on parents' names, (b) taboo on animal names, (c) taboo on God's name, (d) taboo on people's names those who died / about death (e) taboo on the names of relatives, (f) taboo mentioning genitals, (g) taboo mentioning sexual activity, (h) taboo related to specific professions, (i) taboo mentioning certain bodily functions, (j) taboo related to the wisdom of the ruler, (k) taboo mentioning nature or condition, (l) taboo related to illness, (m) taboo on the names of spirits, (n) taboo on personal pronouns, and (o) taboo related to specific activities. All aspects of reference of taboo words are found in Pedawa Village.

All existing findings regarding the use of taboo language in Pedawa Village provide additional information about the richness of the Balinese language, especially for the people of Pedawa Village. In line with that, these taboo words can be used as a dictionary for learning for foreigners who come or who want to know the language and culture of Pedawa Village. On the other hand, this study has implications for students in the academic aspects of studying languages. With taboo language findings ranging from the use of taboo language, taboo forms,

to references of taboo, it provided additional references, comparisons in further research, and information for learning in the classroom and outside the classroom.

Furthermore, the use of the word taboo has a solid connection to the local wisdom of *Tri Hita Karana*, as it is believed that this concept can provide harmony in life, and this has implications for Balinese society as a social component that needs to be maintained and developed for the next generation. In Bali, there are firm local rules and norms that apply, so this study is very influential in finding out what can or cannot be done in society regarding language taboos in each region

CONCLUSION

Based on the result and discussion above, it can be concluded that the data that has been found in the form of taboo words related to *Tri Hita Karana* are sixty-eight (68). All of these taboo words are related to the three domains of *Tri Hita Karana*, namely; five (5) for *parahyangan*, fifty (50) for *pawongan*, thirteen (13) for *palemahan*. These taboo words are still used in the language in Pedawa Village. The study offers several recommendations for future researchers interested in updating their investigations on taboo words. It is anticipated that subsequent researchers can explore taboo words using diverse theories, approaches, or issue formulations and employ various data sources. The expectation is that this research will contribute to the academic advancement of studies on taboo words and cultural preservation.

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