

TABOO IN BALINESE LANGUAGE SPOKEN IN MUNDEH VILLAGE: A DESCRIPTIVE QUALITATIVE RESEARCH**I Putu Gede Satriya Wibawa¹, I Gede Budasi², Dewa Putu Ramendra³**

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Taboo, Parhyangan, Pawongan, Palemahan, Mundeh, Tri Hita Karana.

Abstract

Study This aims To identify (1) taboo words, (2) forms of taboo words, and (3) references used in public Village Mundeh, Tabanan. Study This uses the qualitative descriptive. The data type uses primary data instrument study as a table sheet. The deep data collection study technique uses interviews with three original people, Villagin e Mundeh, with criteria that have been set. Procedure Data analysis begins with data collection, data reduction, data presentation, and writing a conclusion. Research data in the form of a taboo word in the environment *Narayanan*, *pawing*, *palemahan*, form taboo, and a reference from taboo the. Study This adopts a theory from Frazer (1955), which discusses taboo names and words, and a theory from Montagu (1973), which discusses oath swear. Results show that 5 data were found in the environment parhyangan, 5 in the environment palemahan, and 32 in the environment pawongan. For taboo Names, 6 data were found for words, 13 for swearing words, and reference to taboo is appropriate with theory from Laksana (2009) found data for 12 references. The conclusion from the study This shows that the most data found in the environment pawongan as many as 32 words.

Corresponding Author: I Putu Gede Satriya WibawaEmail: satriya@undiksha.ac.id**INTRODUCTION**

Bali is an island that is thick with cultural diversity. The cultural diversity that exists in Bali must be preserved to prevent extinction. In the current situation, globalization significantly influences culture, including the Balinese language (Sukanadi et al., 2022). Balinese has a function and position as a mother tongue in Bali. Balinese is a communication tool in formal and informal situations. As time goes by, a phenomenon in society is the decline in the frequency of use of the Balinese language in daily life, especially among people in the tourism sector.

Data that researchers found in an article entitled "*Pergeseran Bahasa Bali Sebagai Bahasa Ibu di Global Era*" written by I Kadek Mustika stated that the Balinese people, especially those living in urban areas or tourist areas, the Balinese regional language is no longer entirely their mother tongue. Some parents must introduce Balinese to their children (Mustika, 2018). This phenomenon is increasingly strengthened by the conditions of a multicultural society and for specific reasons. Loyalty and pride in Balinese have declined (Parwati, 2018). As many as 726 of the 746 regional languages in Indonesia are threatened with extinction because the younger generation is reluctant to use regional languages. In fact, of the 746 regional languages, currently, only 13 regional languages have more than one million speakers, mostly the older generation. These languages are Javanese, Batak, Sundanese, Balinese, Bugis, Madurese, Minang, Rejang Lebong, Lampung, Makassar, Banjar, Bima, and Sasak. From this data, as a native of Mundeh village and as a researcher, I have concerns about the use of Balinese in Mundeh village, especially taboo language, which has a narrower language scope than Balinese. Most taboo languages are used/known by people from the older generation, so the younger generation does not know the meaning.

Therefore, there are no longer any heirs, leading to no descendants and broken interactions, and the current culture is not connected to the original culture. The taboo language that is no longer used by the younger generation will become language death, which, of course, is one of the causes of the loss of the community's identity.

Mundeh Village is the name of the village taken from the name of one type of plant that is used to grow a lot in this area, namely "Mundeh," which is also known as yellow mangosteen, which is a type of plant whose shape resembles the mangosteen plant whose fruit resembles the mangosteen fruit, around 1950. Mundeh Village is located in West Selamadeg District, Tabanan Regency, Bali Province (Krismawintari et al., 2020). Most of the people of Mundeh Village make their living as farmers. The use of the Balinese language, especially in Mundeh village, has its characteristics compared to other villages, especially the taboo language, which is unique to this village.

Taboo prohibits using certain words because they are thought to bring disaster, violate good manners, defame one's name, and earn the wrath of humans and God (Sitohang & Mansur, 2021). The word "taboo" originates from one of the Polynesian languages introduced by Captain James Cook. The basic concept of taboo, namely "prohibition," remains unchanged. However, what undergoes elaboration in taboo is the substance, source, and type of sanction. In the taboo, the violation causes the violator to be hit by a "plague." Violation of the "taboo name" certainly results in defeat, while violation of the "expletive taboo" partially results in disaster, which incurs physical or social sanctions. Punishments for violations are caused by matters relating to magic and religion (religion). In the case of magic, the chanting of incantations or incantations (spells) brings success. In contrast, in the case of taboos, the chanting of taboo words leads to disaster (Gosden, 2020).

Regarding religion, chanting spells bring good fortune. However, uttering taboo words will result in bad luck. Taboo language is a form of sociolinguistic variation (Shariatmadari, 2020). People who use language are always diverse, seen from age, social status, economic status, education, gender, occupation, and so on. Likewise, the identity of the person spoken to continuously varies when viewed from these sociolinguistic variables. The place where the speech takes place is also used at the wedding venue, at school, at court, and so on (Holmes & Wilson, 2022). In the use of language, it can be proven that there are variations whose existence is influenced by social factors, such as who is speaking, where he is speaking, and for what purpose. This data is the background for the emergence of language studies, which tries to see the relationship between language and social factors, now widely known as sociolinguistics. So, sociolinguistics is the study or discussion of language about speakers of that language as members of society. Sociolinguistics studies and discusses social aspects of language, especially the differences and variations that exist in language, which are related to social factors (Bright, 2017).

If taboo language is lost, Balinese culture and cultural identity, as well as the identity associated with the use of taboo terms in Mundeh village, will also be lost. This study is essential to carry out to revitalize the language. The importance of reviving this language stems from the fact that losing a language also means losing every aspect of the culture and identity of the native speakers of that language. Regional languages, including Balinese, are still the mother tongue in every region. It is essential to immediately restore and preserve Balinese culture, especially in Mundeh village, to the younger generation in this research study (Purniawati et al., 2018).

If there is no such effort to study this problem, it will cause extinction. On the other hand, it can have implications for the loss of local wisdom and cultural richness of a particular ethnic group using language because they can only be known through the language used by a community unless the language has been documented and revitalized. If this is continued, it will lead to language death with a sign that the younger generation does not understand the meaning of taboo words uttered by their parents when communicating. For example, "leak ibo gun" means "you like a leak." This is a taboo word for someone who does not understand the meaning of the word leak in Balinese. In Balinese, leak means a human who practices magic. "leak ibo Agung" is usually said when someone hates someone. It is not a good word to use for other people, especially for someone you just met. Next, mention the

name of the sacred animal. Mundeh Village has one of the language taboos, often said inappropriately without knowing the correct use of taboo words called "Gullah."

The extinction of a language, especially regional languages, is a critical topic to be discussed in this research. (Budasi & Suryasa, 2021) States that the Balinese language is one of the minority languages that are endangered. The current impact of globalization is one of the causes of the threat of the extinction of a culture, especially the Balinese language in Mundeh Village. If a language is rarely used or not even used anymore, this can cause language death. Procedures that affect speech groups where there is a decrease in certain language variations caused by a decrease in the frequency of the speaker's language competency level (Priya & Singh, 2018). The young generation of Bali, who should be the main character in preserving and maintaining the Balinese language, are reluctant to use Balinese. The shift in the existence of the Balinese language does not make the younger generation pay more attention to the existence of the Balinese language itself. The application of regional languages, especially Balinese, in the era of globalization, which attacks Balinese society today, has a significant impact on the existence of the Balinese language; if this continues, the Balinese language will be threatened with extinction (Devi & Kasni, 2018).

There are four leading causes of language death, one of which is language death that occurs as a result of all speakers dying or being killed (sudden language death), sudden language death with a sudden process (radical language death), language death caused by the process of replacing a language with another language gradually (gradual language death), a language is no longer used as a medium of daily conversation, but still survives in particular uses such as religious songs or folk songs (bottom-top-up language death). Therefore, this theory is closely related to this research because the Balinese language, especially the taboo found in the Balinese language in Mundeh Village, can become extinct because its users have begun to decrease, and many Balinese people do it. Not understanding the terms taboo, teenagers are not interested in learning the taboo found in the Balinese language in Mundeh Village, and no written documents can be used as a first step to avoid language extinction. In this case, it is essential to revitalize the language because the loss of language also means the loss of all parts of the culture associated with it and the loss of the identity of the native people who use it. Therefore, language is part of culture, and society must defend it (McCarty, 2018).

Therefore, as a society, we must preserve the Balinese language and incredibly taboo words and forms in Mundeh village. Efforts by language users or communities to preserve a language's vitality depend on whether the language can continue and avoid extinction. Banned words will become extinct if they are allowed to perish. Society will lose its identity due to the death of language. Taboos are widely known in Bali, especially in the village of Mundeh. Previously, only Balinese speakers and older speakers who understood the language could speak it. There is not even much taboo language spoken, and there are no taboo dictionaries. Therefore, Balinese people must be aware of the positive and negative impacts of the language they use when communicating to avoid threats or harm to other parties and protect their cultural identity. This happens because the uniqueness of these taboos elevates regional language culture. (Mahayana, Suarjaya, & Putri, 2020) Provide evidence by stating that although people will enjoy something if they do it properly, not everyone will agree to use sound, correct, and appropriate language because this behavior speaks a different language for each group. This happens for several reasons, one of which is that some individuals do not know the cultural consequences of their language.

Specifically, revitalizing taboo language in Mundeh village is related to Tri Hita Karana, which states that every part of the world must be respected by its people. Its implementation needs to be carried out in a harmonious and balanced manner. Even though Balinese society is currently experiencing social transformation, this approach is believed to help preserve its culture and environment. The three components of Parahyangan, Pawongan, and Pabelasan must be implemented as one of the Tri Hita Karana philosophies. Who always maintains balance in his thoughts, words, and actions. The concept of *Tri Hita Karana*, according to I Ketut Wiana (2004: 141), emphasizes three human relationships in

living life in the world. These three relationships include relationships between humans, relationships with nature, and relationships with God, which are interconnected. The principles of implementation must be balanced and in harmony with one another. Humans will live peacefully and avoid bad things if the balance is achieved. *Tri Hita Karana's* relationship with taboos is how we respond to existing taboos and taboos to create a harmonious life.

An example is the relationship between humans and humans and how we have limits on speaking or acting. Furthermore, the relationship between humans and God can be exemplified by how we respond to taboos when performing rituals or prayers, such as humans having to take a bath before praying. Finally, the human relationship with nature or the surrounding environment, for example, is how we respond to taboos to keep the environment safe.

RESEARCH METHODS

This study was designed in the form of a descriptive qualitative study. It was conducted in Mundeh Village, West Selemadeg, Tabanan Regency, Bali. The objects of this study were the taboo words, forms of taboo words, and their references. Three native speakers of the Balinese language spoken in Mundeh Village were involved as informants. They were selected using a purposive sampling technique, and their selection was based on a set of criteria determined in this study. The data were obtained by conducting in-depth interviews and taking notes. The researcher was the main instrument in this study. The other additional instruments were the interview guide, smartphone, and table sheet. The data were analyzed using qualitative data analysis, as Miles and A. Huberman (1994) suggested, which consists of four main stages: data collection, reduction, data display, and conclusion. The first stage was the data collection process, which was collected from the informants by in-depth study. Second, the collected data was selected and simplified to get the specific result. Then, in the data display, the data is presented and described in a descriptive form. Taboo words were analyzed by *Tri Hita Karana's* theory, stated by Wiana (2004), consisting of *Parhyangan*, *Pawongan*, and *Pabelasan*. Frazer (1955) and Montagu's theory (1973) analyzed the form of taboo. The references to taboo were analyzed by Laksana Theory (2009).

RESULTS AND DISCUSSION

Taboo Words are Used in *Parhyangan* Mundeh Village

Researchers found five data of taboo words in the *parhyangan* environment, which can be explained as follows:

1. *Cecek*, when we see a "cicak" in Mundeh village, it is not allowed to call the name "cicak". We should call him "Sang Hyang Saraswati," which means "cicak," which has a very religious value for the people of Mundeh village.
2. *Dwata*, When our male ancestor has died and has been given a proper ceremony, the people in the Mundeh village are not allowed to mention his name. We must call him "Dwata" and follow it with his name. An example is "Dwata Deaf Dani."
3. *Dwati*, When our female ancestor has died, we cannot just say her name. She must be called "Dwati.", an example is "Dwati meme mandia."
4. *Lelipi*, When a snake enters a temple or holy place, it must not be called "snake" but "Due." Suppose an animal enters the temple area without any apparent intention or purpose. In that case, it is considered an animal that has magical value. An example sentence is "Dibi Sanje pole pat due mecelep to innards temple village."
5. *Pengayah*: In Mundeh village, people with unique positions in religious ceremonies at the temple are prohibited from calling them "pengayah". They must be named according to their respective duties and authorities. Examples are as follows:
 - a) *Jero Mangkuis* is a person who has special duties leading religious ceremonies at the temple. They are not allowed to be called "Pengayah" and must be called "Jero Mangku" to better respect people according to their duties.
 - b) *Juru Sunggi* is in charge of dancing the barong at every religious ceremony in the temple. They are not allowed to be called "Fathers" because they have followed religious stages/procedures to be said to be holier.

- c) *Serati* are women specially recruited through religious mechanisms and ceremonies to make temple ceremonial facilities.
- d) *Sepuh* are people specially recruited by the community through religious procedures and mechanisms to maintain cleanliness in the temple environment.

Taboo Words are used in Pateman Mundeh Village.

Researchers found five taboo words in the *Pabelasan* environment in Mundeh village, which are explained as follows:

1. *Tusuk Sate*: The people in Mundeh village believe in prohibiting the shape of the house called "sate skewers." A "skewer" house is a house that is in front of a perpendicular road. The Mundeh village community believes that if such a house is occupied, it will cause bad luck to its occupants.
2. *Teledu ngambeng* is land or yard surrounded by roads. Society avoids yards like this to occupy. The reason is that such yards are believed to have negative mystical value for their residents. For example, residents often get sick or often suffer from bad luck.
3. *Metundun sambuk* is a form of yard that looks like a coconut shell. The people of Mundeh village believe that the shape of the yard like this has a negative mystical situation for its residents. An example is that the residents often fight and always have ongoing problems.
4. *Karang slekak* is a yard flanked by a river. The community believes land or yards like this are unsuitable for ownership and habitation. The reason is that yards like this often attract evil spirits. If these yards are occupied, the residents often feel restless and sick.
5. *Memedi* is a spirit creature in the forest. The people of this place do not dare to say "meme" and must be called "spiritual creatures" because they are considered to have very high magical value.

Taboo words are used in Pawongan Mundeh Village.

Found as many as 42 taboo words in the "*Pawongan*," and they are explained as follows:

1. *Cai* is a term used to call people you hate or when they are fighting. When spoken, this is a curse word that can offend the person to whom it is addressed.
2. *Kleng*, *Kleng* is a swear word people use when upset about something. An example is someone insulting us, and we say "kleng" to that person. If this word is spoken, it can offend those who hear it.
3. *Nas ci* is a curse word uttered by people when faced with people who act strangely; an example is "nas ci mekeneh throughout the world." When "nas ci" is said, it offends the person who hears it.
4. *Leak Barak* is a curse word used in society directed at people who are hated or fighting. An example is "Leak the barracks Jelemo to tone." If this word is spoken, it will offend those who hear it.
5. *Polon* is a swear word used when they are annoyed with someone or hate someone. When "polon" is said, the person who hears it feels disrespected and offended. If said to an older person, it will be more severe and cause qualms.
6. *Nasbedag*, meaning horse head. Villagers usually say it when they hate something. It can be about an incident or hatred towards someone. When this is said to someone, the person who hears it feels belittled and offended.
7. *Tengal* is a term for naughty people. For example, people who often insult friends or commit crimes. When the word "tengal" is uttered, the person who hears it feels humiliated and offended.
8. *Pongah* is a term for shameless people. They always do things without thinking about the consequences, called "human ponga." If "pongah" is said, the person who hears it feels insulted and offended.
9. *Wake* is a term for referring to "you" roughly. Regarding the word "wake," some people feel demeaned when called that name. If the word "wake" is said to someone you know, it does not offend.
10. *Bangke*, in the society, means a corpse without any ceremony. People in the Mundeh village must call it "sapodilla" and are not allowed to call it "bake" for religious reasons.

Suppose a small amount of the carcass has been ceremonized. In that case, the village community usually calls it "petala" because even a tiny amount has gone through the ceremony.

11. *Igung*, in society, is a rude nickname for younger men. This call is a call that can offend some people. For people who have just met, it is not recommended to use this nickname because it causes someone to be offended and makes it seem like the person feels humiliated.
12. *Perot*, people usually use this term for people who have leg disorders. If this is said, it will offend the person it addresses because it is considered belittling someone.
13. *Picih*, people usually use this term for someone who is disabled. When this word is said, we are considered to demean someone so that the person feels insulted.
14. *Borok*, this term is used in society for people who have "ulcers." The word "boil" cannot be said even if the person has the disease. When that is said, it is considered an insult to someone.
15. *Keta*, Keta is a term used in the community for people who speak while wearing sandals. Suppose this word is spoken even to someone who suffers from the disease. When this word is said, it is considered insulting and degrading to someone.
16. *Cungih* is a term used in Mundeh village for people who have cleft lips. This word cannot be said to someone, even if that person has the disease. If it is said, it is considered insulting to someone and degrading.
17. *Bongol* is a term used for people who cannot hear sounds if you mention that even to someone who suffers from the disease, it is considered insulting and degrading to that person.
18. *Dendang*, is a term used in society for people with irregular eye defects. When this word is spoken, it is considered insulting and degrading.
19. *Ledap*, people in Mundeh villages usually use this term for men who are always crazy when they see beautiful women. When this word is said, it is considered insulting and makes the person feel offended.
20. *Kuug Keplug*, a term in Mundeh village, is used for people who always talk a lot without knowing the meaning. An example is "Muntin Caine Care Kuug Plugged In, Silent Liu But Sing Below." It is an insulting word for someone.
21. *Kai* is a term used in Mundeh village to refer to oneself. For some people, when this word is said, it is considered disrespectful to themselves.
22. *Gede Ondo* is a term in Mundeh village that refers to people who are immense but cannot work. This is an insulting statement that is prohibited and makes people feel offended. An example is "Cai Jelema big ondo, mega monto gen sing bise."
23. *Nak Cenik Barak* in Mundeh village to refer to adults who act like children. An example sentence is, "*Care nak cenik barak cai, be kelih nu ngelah bikas care nak cenik*" It is an insulting word that can make people feel offended.
24. *Lebian bungut* is used in mundeh villages when dealing with people who talk a lot without knowing the meaning. An example of a sentence is "*Cai lebian bungut dadi jeleme*". People will be offended if they hear that term, which will be considered impolite.
25. *Cicing* is the name of an animal. However, this term is used to call someone you hate or when you have a fight with someone. An example is "*Cicing cai dadi jeleme, mekejang anak urus cai*". This is an impolite statement and makes people feel offended.
26. *Bebinjat* is a term in the Mundeh village used for someone who is very hated or insults people when they fight. An example sentence is "*Panak bebinjat cai, bes kete cai dadi jeleme*." It is an insulting word that makes people feel humiliated and seems impolite.
27. *Ngidkid* is a term in Mundeh village used or spoken to people who cannot do their work seriously. An example sentence is "*cai sube kelih sing bise ngidkid*." This is a disrespectful word and makes someone feel offended and as if they are being humiliated.
28. *Bungut Gebuh*, a term in the Mundeh village, is used for people who always talk without facts or people who like to lie. An example sentence is "*Cai bungut gebuh, ngorahang*

- ngelah tanah dase hektar, sing saje.*" This is an impolite remark and can demean someone.
29. *Ibo* is a term in the Mundeh village that is used to call people who are hated or when they are fighting. An example is "*Care cicing bikes Ibo dadi jeleme, jele gobo jele ati.*" This is an impolite remark and can be considered insulting to someone to the point of feeling offended.
 30. *Bapa*, In Mundeh village, there is a prohibition on mentioning "bape" to certain people who have particular positions and people which are explained as follows:
 - a) *Jero Bendesa* is a person who has a unique position in the village area. If he is a man, we are not allowed to say "bapak"; we must say "Jero Bendesa" to better respect his position.
 - b) *Jero dasaran*, people with a duty or profession as a place to traditionally get traditional information about family genealogy. This person should be called "Jero Balian" to appreciate his position better. An example of the pronunciation is "Benjang pole jagi lunga to innards balan".
 - c) *Jero Balian*, People who have the authority to treat sick people with traditional medicine methods and treat sick people because they are affected by black magic. An example sentence is "*Dibi tiang mapinunas ring jero dasaran.*"
 - d) *Ajik*, We are not allowed to call people from high castes "father." We must call them "like." To have more respect for the high caste in Bali. An example is "*Ajik Rudi lunga ka Gianyar dibi sanje.*"
 31. *Meme*, The public is not permitted to call "mother" to people described as follows:
 - a) *Biyang*, We should say "biyang" to adult women who belong to a higher caste. An example is "*Biang Rudi ibi lunga ka pura.*"
 - b) *Jero Istri* is the term for the wife of a ceremonial leader in a temple. To be more respectful, we are not allowed to call "mother" and must be called "Jero wife." An example sentence is "*Jero Mangku istri Jagi nganteb Pejati.*"
 - c) *Mekel* is the term for a woman from the "*Jaba*" caste who marries a man from a high caste such as "Anak Agung." The woman should be called "Mekel" to appreciate her position better. An example of what he said was, "*Benjang mekel jagi ke pura tangkil?*"

The Forms of Taboo in Balinese Language Spoken in Mundeh Village

Table 1 Taboo Names and Words

No	Taboo Names	Classification
1	<i>Nak tua</i>	Paraphrase
2	<i>Father</i>	Diglossia
3	<i>Memes</i>	Diglossia
4	<i>Father</i>	Paraphrase
5	<i>Bangke</i>	Metonomia
6	<i>Sundel</i>	Paraphrase

Based on the table above, a total of 6 data were found related to taboo names, and the classification can be explained as follows:

32. *Paraphrase*: Paraphrasing expresses an idea differently but still has the same meaning. The data that researchers found were "*nak tue*" and "*Sundel*."
33. *Diglossia*: diglossia is not only found in monolingual societies but also bilingual societies. An example of diglossia is the use of "*bapak*" (Indonesian) in formal situations and in ordinary social interactions in daily activities. Researchers found "father" and "meme" data related to diglossia."
34. *Metonomia* is the expression of something by linking it with the name of the characteristic and the name of the thing. Researchers found data related to metronomics was the word "*bangke*"

Table 2 Swearing Word

NO	Swearing Word	Classification
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1	<i>Naskleng</i>	Anomaly
2	<i>Idiot</i>	Anomaly
3	<i>Tengal</i>	Anomaly
4	<i>Conceited</i>	Anomaly
5	<i>Nas Bedag</i>	Anomaly
6	<i>Bangkan</i>	Anomaly
7	<i>Polon</i>	Anomaly
8	<i>Leak Barak</i>	Anomaly
9	<i>Nak cenik barak</i>	Anomaly
10	<i>Gede ondo</i>	Anomaly
11	<i>Lebian bungut</i>	Anomaly
12	<i>Bebinjat</i>	Anomaly
13	<i>Ngidkid</i>	Anomaly

Data was found related to swearing words totaling 13 words, and the classification can be explained as follows: Anomaly is an expression of swearing or curses such as curses and blasphemy. When spoken, these expressions cause deviations from polite norms in language.

The References of Taboo Found in Balinese Language Spoken in Mundeh Village

Of the 16 reference categories for taboo words, according to Laksana (2009), in this study, only 11 reference categories were found, including Parent name (3), animals name (3), people name (2), people name who died (1), mentioning genitals (2), sexual activity (1), specific profession (2), nature (1), illness (7), name of spirit (2), personal pronoun (4). Those were elaborated as follows:

- a. ParentsName
There were three words found to refer to parents' names: *bape*, "father," *Meme*, "mother," and *penglingsir*, "elderly parents."
- b. Animals Name
There were three words found that refer to animal names there are *cicing* "dog," *nas bedag* "horse head," and *bojog* "monkey."
- c. People names
There were two words found that refer to people's names. *There is Papa*, "father," and *Meme*, "mother."
- d. People Name Who Died.
There was one word found referring to people's names who died. There are *bangle* "carcass."
- e. Mentioning genitals
There were two words found referring to mentioning genitals. There is a *need* for "male genitals" and "female genitals".
- f. Sexual Activity
There were 1 word found refer to sexual activity there are *melumbahan* "having sexual intercourse".
- g. Specific profession
There were 2 word found refer to specific profession there are *pengayah* "attendant at the holy place", *sundel* "a woman who has many boyfriends".
- h. Nature
There were 1 word found refer to nature there are *kuug keplug* "thunder sound" (people who always talk loudly and rudely).
- i. Illness
There were 7 word found refer to illness there are *perot* "lame leg", *pich* "lame", *borok* "ulcer disease", *koreng* "scabs", *cungih* "harelip", *dendang* "eye are not aligned", *ledap* "always fascinated by women".
- j. Name of spirits
There were 2 word found refer to name of spirit there are *leak* "humans who can change form into spirits", *memedi* "spirits in the forest".
- k. Personal Pronouns

There were 4 word found refer to personal pronoun there are *cang* "I", *kai* "I", *wake* "you", *ibo* "you"

Based on the data that researchers have found regarding taboo words, forms of taboo, and references to taboo in Mundeh village, research data shows that the theory from Frazer (1955) shows the most data, namely 31 taboo words in the *Pawongan* area of Mundeh Village. Furthermore, the data researchers found related to taboo words in the *Parhyangan* area of Mundeh village was five words. The data that researchers found in the *Palemahan* area of Mundeh village was five words. Based on Montagu's (1973) theory, which discusses the taboo of swearing, researchers found data on 13 words in Mundeh village.

Linked to Frazer's theory (1955), which expresses name and word taboos, finding research related to name and word taboos can strengthen a person's communication ethics. According to these findings, an example of a name, taboo is a "meme" for the mother's nickname. There are certain times when we are not allowed to call ourselves "memes" and must be called "buying", namely when calling an adult woman who has a higher caste, such as the "Anak Agung," "Gusti," and "Dewa." It is not permitted to be called "meme" to show more respect for caste in the Hindu religion; if it is violated, it is called "*tulah*," which means receiving a magical reprimand.

Linked to Montagu's (1973) theory regarding swearing taboos, the research findings can strengthen and provide insight into the functions and impacts caused by uttering swearing taboos in Mundeh village. Research findings regarding the taboo of swearing show that swear words are dominantly found in Mundeh village. With these findings, it is hoped that it will positively contribute to society and readers so that they do not say swear words carelessly and know the impact they have if they are said.

Based on the theory from Laksana (2009), which states that there are 16 references to taboo words, the data in society is that there are only 11 references to taboo words; the most data is on illness, which is seven words.

The similarities and differences between research findings and the theories of Frazer (1955) and Montagu (1973) are that they both discuss taboo language or language not spoken when communicating. If a taboo word is spoken, the person who says it will receive a magical warning. The difference between these two theories is that Frazer's theory (1955) states the taboo on names and words, while Montagu's theory (1973) states the taboo on swearing. These two theories positively contribute to maintaining politeness norms in communicating in society. Apart from that, these two theories can reveal the characteristics of taboo language in the Mundeh village.

In the context of language preservation, in the current era of globalization, the findings of this research open up ideas for further thought. The data is that when researchers conducted interviews with two informants in Mundeh village, many people, especially young people, still did not understand the taboo language in Mundeh village. In communicating, they are fluent in Balinese but need to learn the taboo language and its functions. So, with the findings of this research, we can save the taboo language characteristic of Mundeh village from becoming extinct and preserving it.

In *sociolinguistic* studies, the data shows that the background of the people in Mundeh village influences taboo words. An example that can be taken is the word "Petala." Petala means a human corpse given a ceremony, but the ceremony still needs to be completed. Society calls it "Petala." However, data obtained from informants stated that no one mentioned or gave the term "Petala" in another village."

CONCLUSION

Based on the data that researchers have found related to taboo words in the *parhyangan*, *pawongan*, and *palemahan* environments in Mundeh village, researchers can write the conclusion that there are 5 data in the *parhyangan* area of Mundeh village, 5 data in the *palemahan* area of Mundeh village, and 31 data which researchers found in the *Pawongan* area of Mundeh village. After the researcher obtained the data, the researcher processed data by conducting an in-depth analysis to clarify a finding with the concept of taboo. The most

data is found in the Pawongan neighborhood in Mundeh village. The data shows that the word taboo is more often applied to human communication. Taboo words need to be understood and paid attention to so that we know the ethics of communicating and do not offend others.

Based on the data that researchers have found related to the form of taboo from Frazer's (1955) theory, which discusses taboo names and words, researchers found as many as six taboo words in Mundeh village. After that, the researcher classified the data according to figures of speech. After classification, the researchers found data of 3 words that were included in paraphrase figures of speech, two words that were included in diglossia, and one word that was included in metonymia. Based on the data researchers have found in Mundeh village regarding the theory from Laksana (2009), which discusses 16 references to taboo words, the data shows that there are only 11 references to taboo words in Mundeh village. Various data on taboo words that researchers have found in the scope of *Parhyangan*, *Pawongan*, and *Palemahan*, all of these words have restrictions for being spoken to certain people, to maintain politeness and social ethics. This research is important to carry out so that the Balinese people, especially the Mundeh village community, can understand more about the use of the word taboo.

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