

**A SOCIOLINGUISTIC STUDY OF TABOO IN ALAS PURWO
BANYUWANGI**

THESIS

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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURES
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

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**A SOCIOLINGUISTIC STUDY OF TABOO IN ALAS PURWO
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THESIS

**Presented to
Universitas Brawijaya
In partial fulfillment of the requirements
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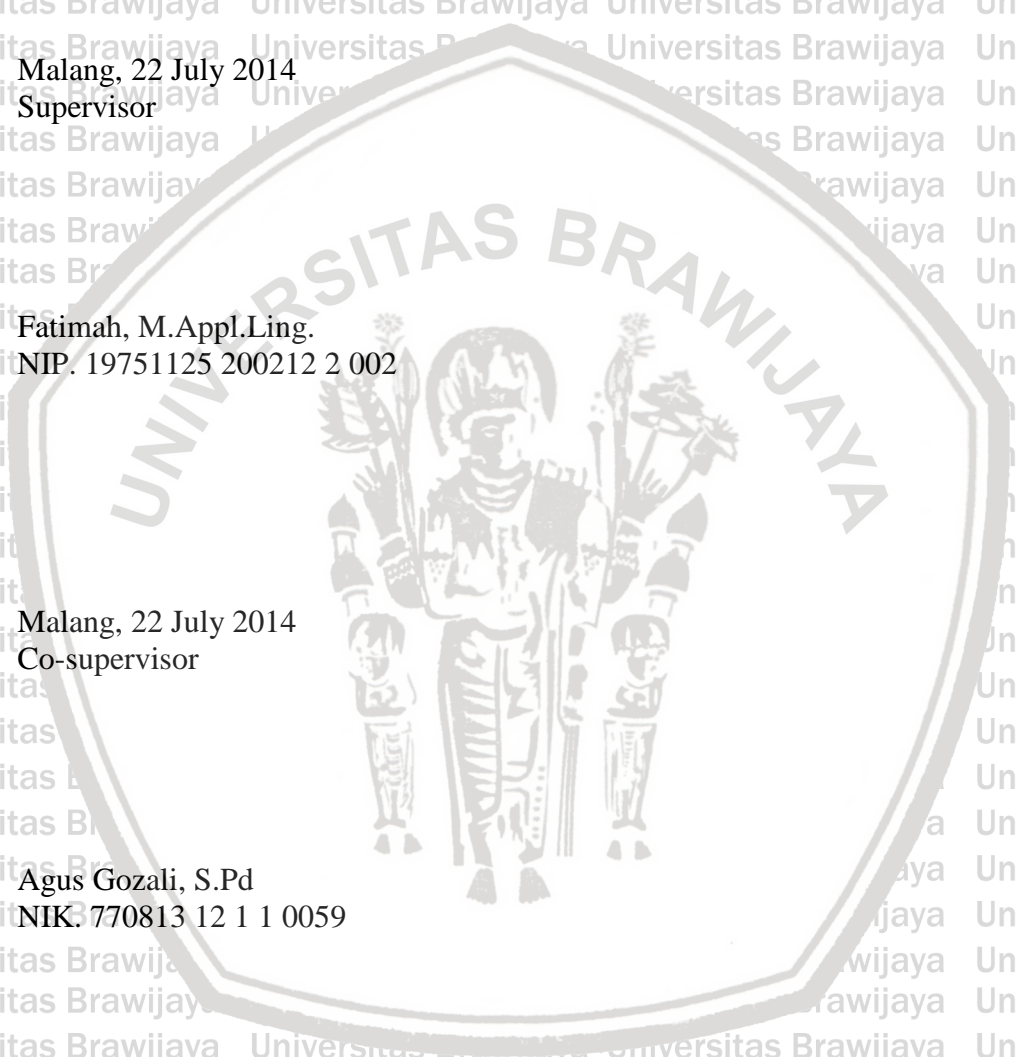
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ABSTRACT

Yamani, Azmi Zakki. 2014. **A Sociolinguistic Study of Taboo In Alas Purwo Banyuwangi**. Study Program of English, Department of Language and Literatures, Faculty of Cultural Studies, Universitas Brawijaya, Malang.
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Key words: sociolinguistic, taboo, folklore, social mental structure

Language can be the most powerful attribute to define the mental structure of the people in particular group. Taboo is one of the social phenomena that can be used as an object of the study in sociolinguistic field. Taboo consists of normative rules that are transferred orally through generations without any specific rational. The appearance of these taboo rules in society are accepted by the society as their local belief in communicating with others. In order to find the relationship between social mental structure and taboo rules, oral tradition as the device to transfer the information must be examined. The oral tradition as the social behaviour that have the same characteristics with the taboo rules appear as the form of language that can also define the social mental structure. Based on those backgrounds, the writer is interested in analyzing the existence of taboo rules in Banyuwangi society especially in Alas Purwo which is touted as one of the most superstitious society in Banyuwangi area. The focus of the study attempts to find answers of this following problems of study: (1) What kind of taboo are believed in Alas Purwo Banyuwangi, (2) What are the meanings of the taboo in Alas Purwo Banyuwangi, (3) What are the types of folklore for each of the taboo in Alas Purwo?

In the study, the writer uses Keith and Burridge (2006) categorization related to the function and the impact of breaking the rules. The writer also uses Danandjaja's (1982) categorization of folklore.

The result of the study shows that there are 4 fatal taboos, 1 exploiting taboo, 1 Uncleanliness taboo, and 9 less serious taboo. From those taboos, there are two types of folklore that namely Myth and Legend. There are 10 myths and 3 legends in Alas Purwo. This result proves that eventhough the development of technology and information has grown fast in Banyuwangi area, the society's subconscious mind still cannot accept the modernity principles in their life which demands eliminating the traditional beliefs which are full of superstition and myths.

The writer suggest the study of taboo in Banyuwangi area be developed by the next researcher by tracking the existence of the characters like Werjo and Minak Jinggo with the historical data taken.

ABSTRAK

Yamani, Azmi Zakki. 2014. **Kajian Sociolinguistik Tabu Di Alas Purwo Banyuwangi**. Program Studi Sastra Inggris. Fakultas Ilmu Budaya, Universitas Brawijaya, Malang. Pembimbing: (I) Fatimah, (II) Agus Gozali.

Kata kunci : sociolinguistik, tabu, folklor, struktur mental sosial

Bahasa merupakan atribut yang amat penting untuk mendefinisikan struktur mental dalam suatu masyarakat tertentu. Tabu adalah salah satu fenomena sosial yang dapat digunakan sebagai objek dalam studi sociolinguistik. Tabu terdiri dari peraturan normatif yang disampaikan melalui mulut ke mulut dari generasi ke generasi tanpa penjelasan rasional. Dalam upaya menemukan hubungan antara struktur mental masyarakat dengan peraturan tabu, tradisi lisan yang digunakan sebagai alat transformasi informasi harus diuji keabsahannya dalam menjelaskan hubungan tersebut. Tradisi lisan sebagai perilaku sosial yang memiliki karakter yang sama dengan seperangkat peraturan tabu muncul sebagai bentuk bahasa yang dapat digunakan untuk menjelaskan struktur mental sosial. Berlandaskan latar belakang tersebut, penulis berminat untuk menganalisa keberadaan seperangkat peraturan tabu pada masyarakat Banyuwangi, khususnya di Alas Purwo yang terkenal sebagai daerah yang penuh dengan aura magis/takhayul. Fokus analisis penulis adalah: (1) Apa saja Jenis tabu yang terdapat di Alas Purwo, Banyuwangi, (2) Apa saja makna dari seperangkat hal-hal tabu yang terdapat di Alas Purwo, (3) Apa saja jenis folklor tabu yang terdapat di Alas Purwo.

Dalam penulisan skripsi ini, penulis menggunakan referensi dari berbagai pakar seperti Keith dan Burrige (2006) yang berkaitan dengan fungsi dan pengaruh terkait dengan melanggar peraturan yang bersifat tabu. Penulis menggunakan referensi dari Danandjaja (1982) terkait dengan kategori folklor.

Kajian ini menunjukkan adanya 4 *fatal taboo*, 1 *exploiting taboo*, 1 *uncleanliness taboo*, dan 9 *less serious taboo*. Dari tabu-tabu tersebut terdapat 2 tipe folklor yaitu mitos dan legenda. Diantaranya terdapat 10 mitos dan 3 legenda. Hasil ini menunjukkan bahwa walaupun perkembangan teknologi dan informasi berjalan cepat di area Banyuwangi, alam bawah sadar masyarakat tetap tidak dapat menerima prinsip modernitas yang mengharuskan peniadaan keyakinan tradisional yang berbau mistis dan penuh akan takhayul dalam hidup mereka.

Penulis ingin memberikan saran terhadap peneliti selanjutnya untuk mengembangkan penelitian dengan melacak tokoh-tokoh seperti Werjo dan Minak Jinggo melalui data sejarah.

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Finally, I do hope this thesis can be useful for all.

M alang, 20 August 2014

The Writer

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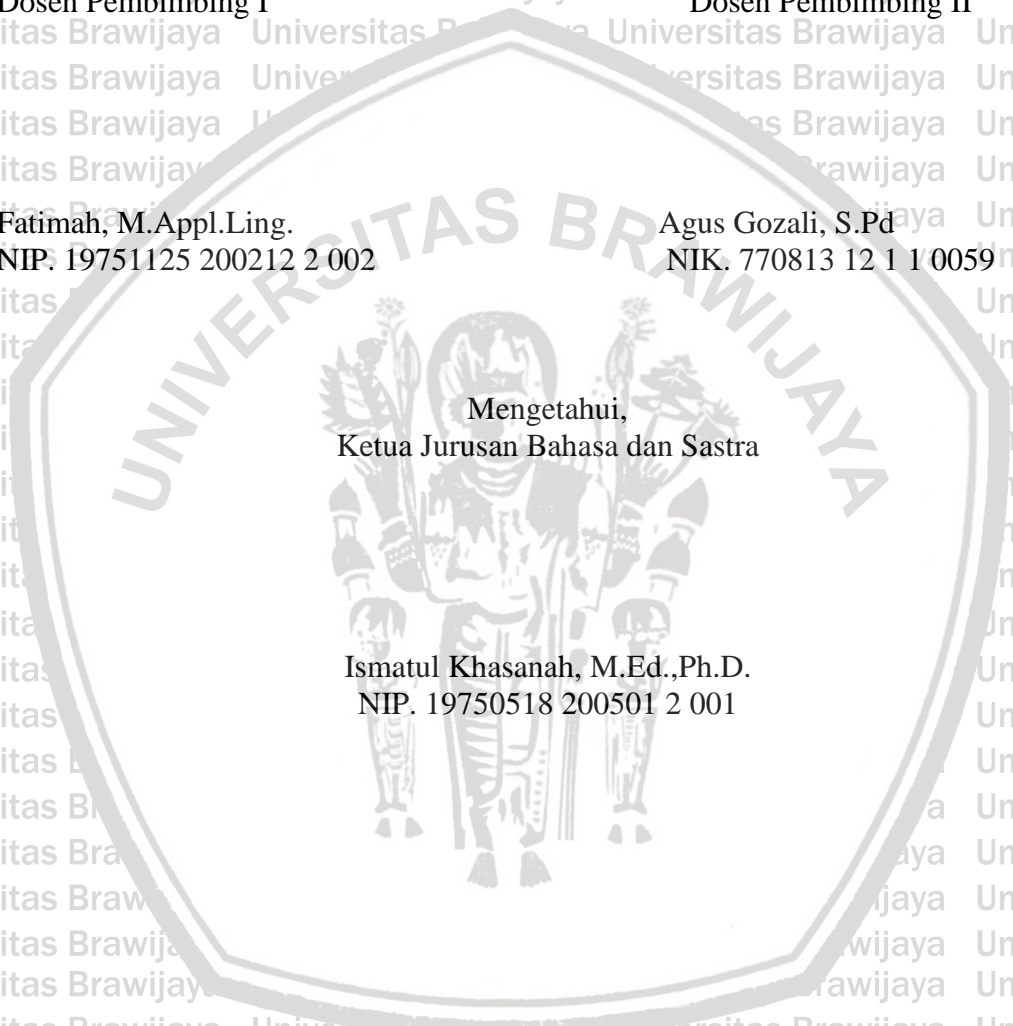
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CHAPTER 1

INTRODUCTION

This chapter consist background of the study, problems of the study, objectives of the study, and definition of the key terms.

1.1 Background of the Study

Language has a very important function in communication. As part of society, language is seen as a tool to communicate with others but in more advance level language is seen as an identity of the specific culture or society related to how they communicate with others as a repartition of its nature. The relationship between languages in society is studied in Sociolinguistics. It can be found by some research which have been conducted by Sociolinguists. One interesting research was conducted by the father of sociolinguistics William Labov which according to Kurniawan (2012) concludes that to understand the development of language a researcher must pay attention to the social life of the speaker of that language.

Through the development of definition of language, the writer wants to conduct a research from sociolinguistic point of view. The data that is used by sociolinguistics comes from a specific language or part of language. This can also be seen from the definition Sociolinguistics itself by Spolsky (1998, cited in Raharjo 2011, para. 12) that “Sociolinguistics is the field that studies the relationship between language and

society, between the uses of language and the social structures in which the users of language live.”

One of the elements of language that is discussed through sociolinguistics recently is the existence of the word taboo not only as a social phenomenon, but also language phenomena. Taboo language exists in every language in the world.

According to Wardhaugh (2006) taboo word is defined as part of social behavior in communicates between others to express particular emotion that can be seen as unacceptable action in communication. Sociolinguists believe that there are deep relation between how taboo words are created in particular society with non-material social elements which according to Emily Durkheim (cited in Modernity and the sociological response, p.111) non material social elements consisting of norms, culture, social relationship behavior, morality or in sociology point of view are categorized as normative principle or collective sentiments. Since the production of taboo is influenced by normative principle, the study of taboo must be connected with the social study of those particular societies who use that particular language.

The study of taboo is sub division of sociolinguistics which mainly discusses about how the use of taboo in particular language builds an image of particular society. Wardhaugh (2006) states that sometimes the way people talk shows the social background of them. There is an assumption that from those backgrounds, a deep connection between taboo language and social structure is influenced by mental structure of people who speak that language. Through oral tradition or folklore taboo are constructed as people behavior which can build an image of their mental

structure. Folklore or oral tradition that is believed as the collective communication behavior (Danandjaja, 1982) appears as the reflection of metal structure of society which also according to Danandjaja reveals the superstition mental structure of a society. In order to find the relationship between the use of taboo and social structure, it would be necessary to understand the oral tradition of particular society that builds mental structure. As state Alan Keith and Kate Burrige (2006, p.11) about the origin of taboo, "Taboo refers to a proscription of behavior for a specifiable community of one or more persons, at a specifiable time, in specifiable contexts.

Through the framework above the writer is interested in analyzing taboo language in particular area which is specified in Alas Purwo Banyuwangi area. Alas Purwo is chosen as the specified area of study because it has great mystical stories that create taboo rules such as the mystical story that every Indonesian President came to Alas Purwo before they were chosen. *Bahasa Oseng* and social behavior which is greatly influencing Alas Purwo society will be one of the main sources of the data. Based on the geographical position, *Bahasa Oseng* which is spoken by Banyuwangi people is located as a part of Java Island but most of Javanese people cannot understand it easily. It means that *Bahasa Jawa* that is used by most of people who live in Java Island do not influence *Bahasa Oseng* greatly. According to Elvin (2010, para 1) The word "Oseng" means 'No' or '*Tidak*' in *Bahasa Indonesia*. From cultural contextual meaning it can be defined from mental structure of Banyuwangi people who are very isolated from foreign culture influence. Pegeaud (1929) believes

that even though their land is on the same island with many subcultures, they seem like a stranger society outside the subcultures around it especially Javanese people.

Banyuwangi is imaged as a city which has a lot of traditional and mystical belief. Based on an interview with Mr. Slamet, a local cultural observer, might influence the production of *Bahasa Oseng*. A taboo language and behavior which exists in *Bahasa Oseng* is another interesting topic to be discussed due to the uniqueness of how it is created by traditional belief. There is much folklore that influences the production of Taboo words. One of them is how the word *Werjo* is created. *Werjo* can be categorized as taboo word by people in Pakes district of Banyuwangi, but this word is not a word from *Bahasa Oseng*. According to the issue which exists in Banyuwangi, *Werjo* was a name of person who would curse the person who discussed about him. *Werjo* was known as a chain killer who was believed to be a ghost after his death on his mother's hand.

Nowadays, studying local language is important to gain the information that can build identity of nation. Local language as a part of culture must be kept for the stability and the existence of a nation. In this global era culture can also be used as commodity of a nation, so the production of local culture is being developed by much nation in the world to compete in this global market era. Based on that background, the writer is interested in analysing taboo as a reflection of social identity of Banyuwangi society especially in Alas Purwo area.

1.2 Problems of the Study

There are some points that will be observed in this study related to taboo.

They are:

1. What kinds of taboo are believed in Alas Purwo Banyuwangi?
2. What are the meanings of the taboo in Alas Purwo Banyuwangi?
3. What are the types of folklore for each of the taboo in Alas Purwo?

1.3 Objectives of the Study

There are some points as objective that hopefully can be gained through this study. They are:

1. to find the kind of taboo words in Alas Purwo Banyuwangi.
2. to find the meaning of the taboo in Alas Purwo Banyuwangi.
3. to find the types of folklore for each of the taboos in Alas Purwo.

1.4 Definition of Key Terms

1. **Sociolinguistics** refers the field that studies the relationship between language and society, between the uses of language and the social structures in which the users of language live (Spolsky, 1998, cited in Raharjo 2011, para. 12)

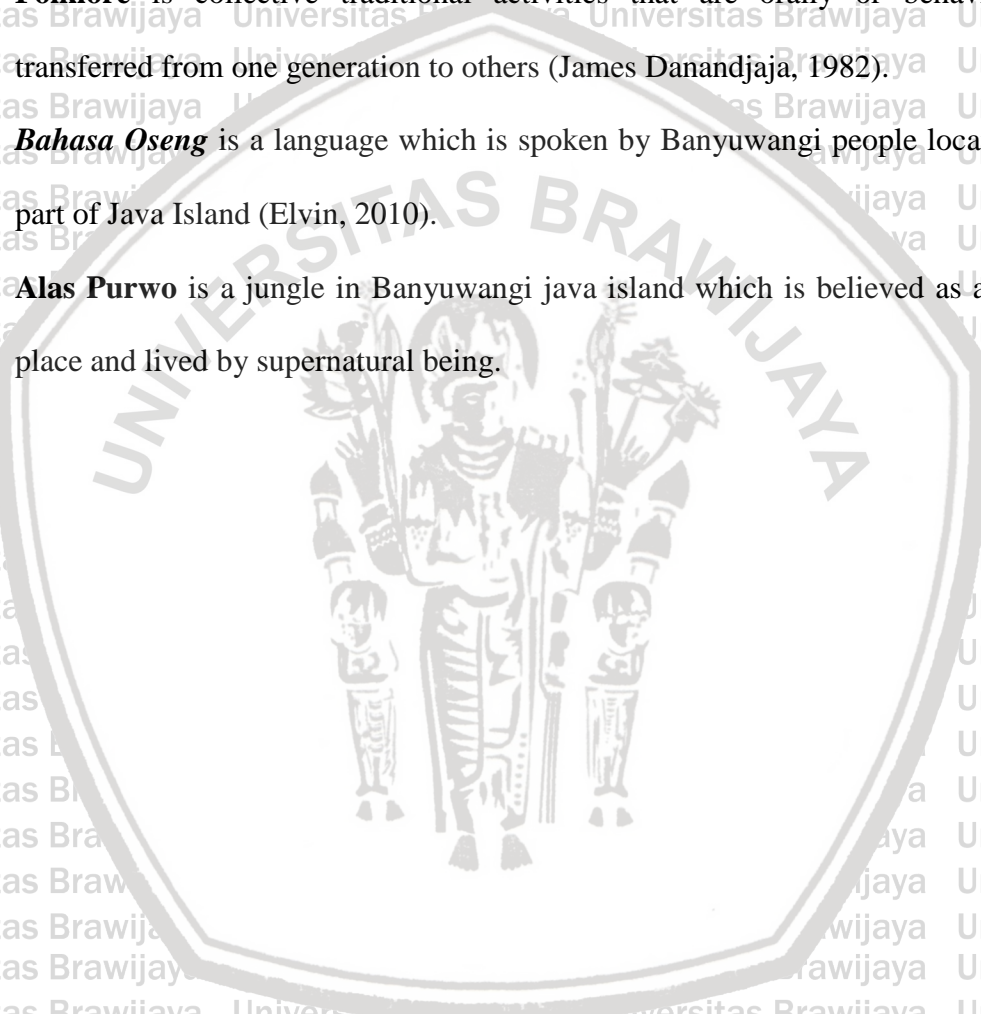
2. **Taboo** refers to a proscription of behavior for a specifiable community of one or more persons, at a specifiable time, in specifiable contexts (Alan, Keith and Kate Burridge 2006, p.11)

3. **Taboo Words** is defined as part of social behavior in communicates between others to express particular emotion that can be seen as unacceptable action in communication (Wardhaugh, 2006)

4. **Folklore** is collective traditional activities that are orally or behaviourally transferred from one generation to others (James Danandjaja, 1982).

5. **Bahasa Oseng** is a language which is spoken by Banyuwangi people located as a part of Java Island (Elvin, 2010).

6. **Alas Purwo** is a jungle in Banyuwangi java island which is believed as a sacred place and lived by supernatural being.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses review of the related literature. It consists of some parts: Sociolinguistic, Bahasa Oseng and Banyuwangi People, Taboo Word, Type of Taboo, Folklore and Oral Tradition.

2.1 Sociolinguistics

Spolsky (1998, p.3) states that Sociolinguistics is the field that studies the relationship between language and society, between the uses of language and the social structures in which the users of language live.” The definition from Spolsky is determined by an argument from Whorf’s point of view about the function of language in individual and society. Based on Carol (1956, cited on Wardaugh, 1986, p.222):

One of Whorf’s strongest statements is the background linguistic system (in other words, the grammar) of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shape of ideas, the program and guide for the individual’s mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade.

In more simple explanation, Carol sees that language system is not only seen as a tool to communicate or the production of words that have meaning, but also as a reflection of the mental activity and character to express their impressions in communicate with others.

According to Wardaugh (1986, p.12) “Sociolinguistics will concern with investigating the relationship between language and society with the goal of better

understanding of the structure of language and how language function in community.

Through the definition above, it can be concluded that sociolinguistics as a scientific knowledge has two different material objects from two different fields. Those two different fields are sociology and linguistic. From the two fields, the experimental study which connects two different material objects from sociology and linguistic was concerned with how those two different material objects from two different studies are related. The first connection was probably found by sociolinguist named William Labov which starts the research from the basic hypothesis that the language represented social class identity.

2.2 Taboo

As a social reality, taboo is one of the objects in sociolinguistic study that have both characteristic as social phenomenon and language phenomenon. According to Fairman (2009, p.50) "The English word taboo comes from the Tongan word tabu. In the 1770s, Captain James Cook explored the Pacific islands and observed the behavior of the Polynesian people." It means that the general term of taboo originally appeared as a part of eastern culture brought to the western scholar. In the development of taboo study, the terminological meaning of taboo is introduced by Wardaugh (2006, p.239) by stating that "Taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. It is an extremely strong politeness constraint."

From the explanation above the term taboo was not familiar with western culture. James Cook arrived in Polynesian territory which was surrounded by a society that was isolated from modern culture. Modern culture which was introduced by western civilization was influenced by positivism philosophy of Auguste Comte, denied mystical behavior such as taboo behavior. Auguste Comte (1851, cited in Bourdeau 2008, para. 63) proposes that the the position of metaphysical in normative elements of society must be eliminated in the development of civilization,

“Positivism asserted very early its wish to construct a moral doctrine that owes nothing to the supernatural. If we need a spiritual power, it is because social questions are quite often moral rather than political. The reforms of society must be made in a determined order: one has to change ideas, then morals (*les moeurs*; the word is difficult to translate: it is something like ways of acting, habits, *les us et coutumes*), and only then institutions.”

Polynesian people chose culture was built by traditional and mystical belief presented taboo more than western civilization at that time.

The study on traditional culture was developed to taboo word as behavior act on communication of eastern culture after it was found by James Cook. On sociolinguistic point of view, the study of taboo in traditional culture was focused on how taboo represents mystical belief as social phenomenon. So the focus studies of taboo are:

1. Finding the implied meaning of those taboo word
2. Finding the reason of some act that can be categorized as taboo
3. Finding the relationship between social mental structure and the taboo words

So in other word taboo language is both oral language and behavioural language that must be avoided in the communication area in particular society.

2.2.1 Types of Taboo

There are some types of taboo that have characteristics based on sociolinguistics point of view. Types of taboo are related to the form and tabooed subjects as proposed by Wardaugh (2006, p.239) who states that “Tabooed subjects can vary widely: sex; death; excretion; bodily functions; religious matters; and politics. Tabooed objects that must be avoided or used carefully can include your mother-in-law, certain game animals, and use of your left hand (the origin of sinister).”

According to Allan Keith and Kate Burridge (2006, p.1) taboo is proscription of behavior that affects everyday life.” In general concept, Keith and Kate Burridge found that there are some types of taboo that existed on every society. They categorize it based on how big the punishment to the individuals who break it and the function of the creation of the taboos. Keith and Kate Burridge (2006, p.5) further divide the types of taboo related to its function and impact or punishment are as follow:

1. The first type of taboo is categorized as fatal taboo. Fatal taboo can bring a very dangerous impact to the person who breaks it. The impact can be very big because there are constitutional laws which protect this inappropriate acts. For example of fatal taboo can be found on some nations that punish a women who commits

adultery by stoned to death. The impact of the individuals who break this rule is not only a concept of belief, but also a direct punishment from the government even though the government builds this law based on a traditional or religious belief of that society.

2. The second of taboo is categorized as Uncleanliness taboo. The subject of this taboo is a condition that is believed to be dirty subject in physical contact. So the function of this taboo for particular society is to keep a holy state of an individual.

The example of this taboo can be seen in Orthodox New York Jews community that a male Jew sometimes avoid public transportation to avoid contact with a menstruating woman.

3. The third type is called exploiting taboo. These taboos are made by individuals as a law to protect their territory or pride or an effective weapon to protect or even defeat a negative power. The example is a chief of group of people who protects the land and his people by stating that the land is his blood. Another example can be found on some particular society which believes that naming pets to their chief name of group will protect their pets to be killed by other people. Some cultures also believe that by exposing a woman sacred organ like vagina and breast, they can defeat demonic power. This situation according to Keith and Kate Burrigge can be seen in Indonesia, South America and medieval Europe.

4. The fourth type is less serious taboos. Less serious taboos is categorized as taboos which do not bring a direct physical or metaphysical harmful impact to the individual. It can be seen from the function of these taboos to the society. Some of

less serious taboos are avoided to not break a relationship through bad communication. In some cultures, it is taboo to give something with a left hand. In other cultures, through a forbidden word, this less serious taboo is presented. For example in some western society, it is taboo to ask the age of an unmarried woman. Another form of taboo is a food as a subject of taboo. Avoiding some food for an individual like chocolate and sugar are categorized as less serious taboos. The function of this individual tabooing subject is only personal principle for the sake of his or her own health.

Those types of taboo are considered to be a dangerous rule to be violated. The punishment for violating those rules can be very harmful which according to Keith and Kate Burrige (2006), it can cause either, physical or metaphysical injury to the person who break it. The other punishment comes from the society itself or the people who are agree those terms to be the rule of society. It is moral risk which can cause an individual to be isolated or morally punished by the others. The last punishment is believed to be the most real punishment than the others, while physical and metaphysical situations cannot be proven as a direct impact of breaking those rules. Eventhough the most real impact of taboo is a moral sanction to its society, people still believe that avoiding the more serious taboo is more important than avoiding the less serious taboos.

Both types of taboos from Wardaugh's taboo form categorization and Keith & Kate Burrige categorization, has given clear description about the existence of taboo in a society. Although the form of taboo can be various such as taboo words and

taboo acts, but general description of taboo is well known as those classification above. From the explanation about taboos, the taboo can be simply described as forbidden activity among society which its subjects can be identified by the types of taboos above.

2.3 Folklore

Through sociolinguistic point of view, folklore that is also seen as social behavior like taboo, have the same language element characteristic that influence the social mental structure. According James Danandjaja Folklore in Java Island has an important role in society. A Javanese person usually uses this Folklore as part of their natural methodology to memorize general concept or idea. In short Danandjaja (1982, p.2) states that folklore is a mnemonic device.

In order to understand folklore as the element of society, Danandjaja (1982, p.3) formulates the characteristics of folklore into nine points.

1. The inheriting process is transferred orally through one generation to other generation, sometimes it also contains of some specifics movement sign to memorize the story.
2. Folklore is expanded traditionally in a standard form that relatively constant. It is also spreader through community in a long time period (at least two generations)
3. Folklore exists variously, there are a lot of different versions in folklore. This condition is logic because of how folklore is transferred through generation.

Through the oral transfer, the folklore element is modified, it is usually not written

in a note or book. That is why through natural interpolation of individual, the variously version of folklore are created eventhough the basic form is still the same.

- 4. Folklore is anonymous.
- 5. Folklore usually has the structure or frame. The story in society, for example, always use cliché words like “moon fourteen days” to depict the beauty of the girl and “as circumvent snake” to depict the anger of someone, or traditional expressions, repetitions, and sentences or opening sentences and closing formal sentences. Such as the words, “*sahibul hikayat*..... and they life happily ever after.” Or according to the owner of the story or in Javanese fairy tale which is frequently beginning by the sentence “*Anuju sawijining dina*” (Once open a time), and by closing sentence: A lan B rukun bebarengan koyo mimi lan mintuna (A and B life in peace like male mimi and female mimi).
- 6. Folklore has function in collective life. Society for example has function as educational instrument, solace, social critics, and the manifestation of hidden desire.
- 7. Folklore has *pralogis* character. It has its own logic which is not relevant with general logic. The recognition sign is using primarily in oral folklore and a half of oral story.
- 8. Folklore becomes collective possession of certain collective people. It because the first creator of the story is no longer recognized. Therefore, each collective member feels to posses the folklore.

9. Folklore generally has innocent characters, therefore frequently rough, too spontaneous. It can be understood, remembering that there are much folklore which is manifested the emotion of human about their honesty.

There are some types of folklore that has own characteristics. According to Bascom (1965 cited in Danandjaja 1982) there are three types of folklore that can be categorized as local stories. They are:

1. Myth is the story in this folklore is believed to be a true story by the people on that society. This story is also sacred to the people who believe it. The example of this folklore in Indonesia is the story of *Gajah mada* with his *Sumpah Palapa*. A minister of *Majapahit* who swore to not eating *buah pala* before uniting *Nusantara*.

2. Legend is the story in this folklore like Myth is also believed as a true story that happened in the past time. What makes it different with Myth is that this true story is not sacred to the people. What is meant by sacred is that this story does not give an emotional impact bigger than myth does. This can only be identified by feeling the sensation that comes from the story whether it is sacred or not. The example of this folklore in Indonesia is the story of *Tangkuban Perahu*. A lover who wanted to marry his own mother by creating a big ship as requested by his mother. The ship was not finished yet after the time given was ended, so he kicked the big ship until it became a mountain called *Tangkuban Perahu*.

3. Folktale is the story in this folklore is not believed to be a true story or in other word, the people believe it as a fiction story. It is also not sacred to the people. The

example of this folktale is a story about the farmer with a little bird, the farmer with mouse deer, a mouse deer with crocodile.

2.4 Bahasa Oseng and Banyuwangi People

Bahasa Oseng is a traditional language of local people in Banyuwangi.

According to Ali (2004) Banyuwangi which is occupied by *Oseng* people is firstly known as the old Blambangan. The location of Blambangan is strategic which cause civil war for a group territory. Ali (2004) also states that the local war from 1655 until 1800 (the end of VOC era) caused the development of traditional language of Blambangan people to be decreased.

Even though the geographical location of Banyuwangi is inside Javanese island, most Banyuwangi people cannot speak Javanese. This situation is not only mainly because of Banyuwangi is surrounded by Flores, Coast, and Mountain which close the connection with the outsiders, but also because of the historical background between the local people and Majapahit. It has been a common knowledge that in ancient time Majapahit Kingdom tried to conquer Banyuwangi. The long war between Majapahit and Banyuwangi affects the mental structure of Banyuwangi people which try to not be influenced by Javanese culture until now.

2.5 Previous Studies

Before conducting this research, the writer found one depth analysis or criticism about taboo words. It is a thesis entitled "Study of English Taboo Utterances Used by Main Characters in American Comedy Movie *Tropic Thunder*" which was

conducted by Dwi (2013), the graduate of Universitas Brawijaya, by using the same background Sociolinguistic as the writer does. It was analyzed different research data with the writer's. However, the research data was a textual data, from a movie using qualitative method which will also be used by the writer in conducting this research.

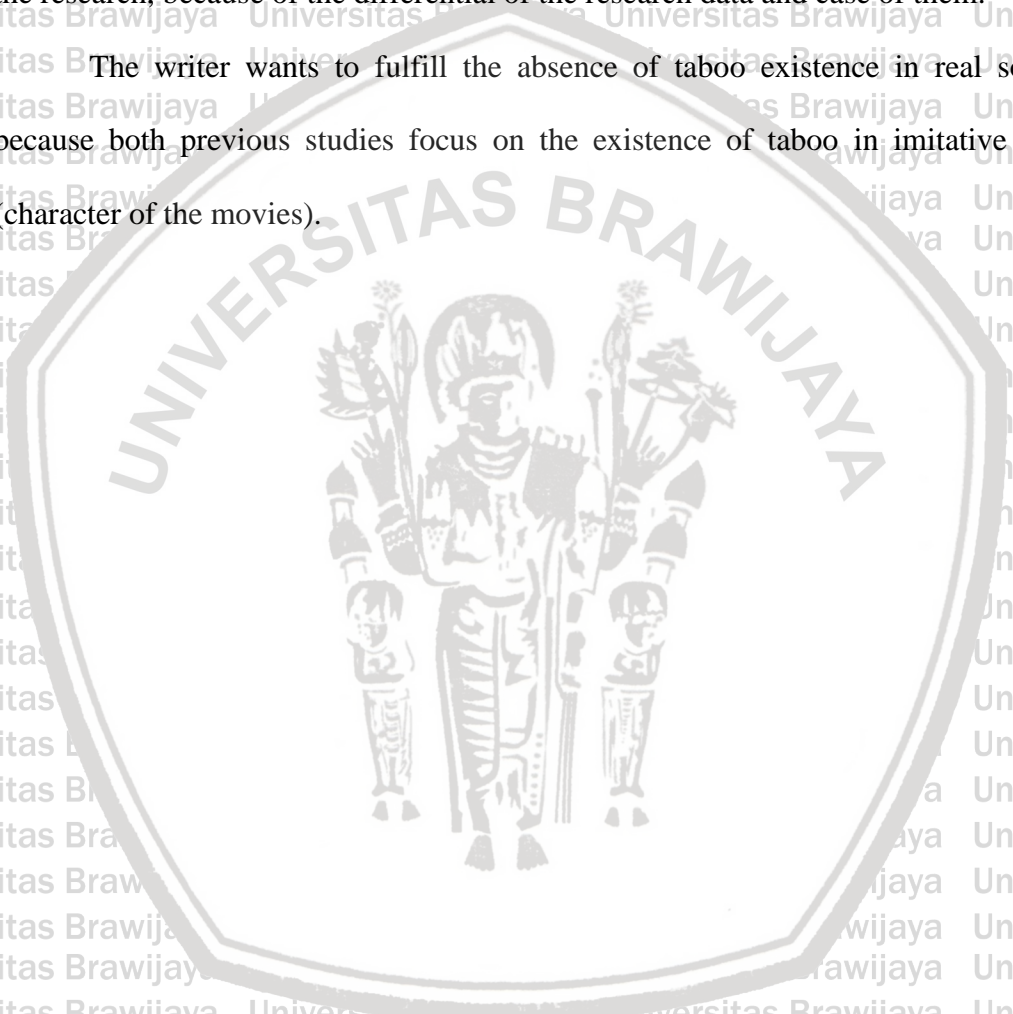
From her research, the result shows that the most common taboo words used in conversation were reflected as shock impression.

The next thesis is entitled "A Sociolinguistics Study Analysis of Taboo Words Used By Collin Sullivan and Bill Costigan in Movie Entitled *The Departed*" conducted by Mirayanti (2012), also graduated from Universitas Brawijaya, using the same background sociolinguistic as the writer does. It was analyzing the taboo word from different research data with the writer's also. In that thesis Dewi use a textual data from a movie same with Ella Dwi model of data with different source. Dewi Mirayanti also uses same qualitative method. From the research, Dewi Mirayanti found that taboo words that were used by the characters reflected their habitual activity in life. Most of them were strong characters which lived mostly as a field worker.

This research has similarity with both of the previous research, which is analysis of taboo. However in this research the writer chooses different data that is verbal data from certain society, while both of previous research uses textual data from the movie. The writer also chooses different methods of collecting and analyzing the data, because of the different case and location involved.

The benefits of that previous research to this research are that the writer can learn the step of conducting an analysis research of taboo words and expand to a wider range research. The previous studies were used to compare the theory used at the research, because of the differential of the research data and case of them.

The writer wants to fulfill the absence of taboo existence in real society, because both previous studies focus on the existence of taboo in imitative world (character of the movies).



CHAPTER III

RESEARCH METHOD

In this chapter, the writer explains the general procedure in conducting the research. In order to get a systematic organization, the writer divides this chapter into four parts: research design, data source, data collection, and data analysis.

3.1 Research Design

In this study the writer used qualitative method to analyze the data. Qualitative method was chosen because the data is not a numeric or statistic. In qualitative method human became the primary instrument to gather and analyze data. It means that the writer involved directly during this study (Ary, Jacobs, and Razavieh, 2002).

Single case study is chosen as a research model in qualitative method by the writer. Identifying the “case” and the specific “type” of case study to be conducted, researchers must consider if it is prudent to conduct a single case study or if a better understanding of the phenomenon will be gained through conducting a multiple case study (Yin, 2003).

3.2 Data Source

The data in this research is list of taboo rules taken from 3 Cultural observes, 4 chieftain and 3 local people of the locations in Alas Purwo. In order to gain information about who would be appropriate to be selected as the respondents, the

first interview must be taken to the 3 local people first who have been living in the area the research since their childhood to assume that they get the story from the social oral tradition. Second is the chieftain of the areas who can be selected from the information that is gained from the local people. Finally, the cultural observers that are pointed by the society as the individuals that understands about the local culture in the area.

3.3 Data Collection

In order to collect the taboo words data, there are several steps that need to be done for this research. They are:

1. Making interview about taboo in the area with the local people. The questions are listed below:
 - a. Are there prohibited actions in Alas Purwo? What are they?
 - b. What do you know about those prohibitions in Alas Purwo? Are there punishments or consequences for breaking those rules?
 - c. What are the background stories of those prohibited rules? If there are any?
 - d. How do you know about those prohibited rules? Is there a legal announcement or just transferred orally through generations?
 - e. Did your grandparents also tell that prohibited rules?
 - f. Who is the chieftain in here?
 - g. Who do you think know about the prohibited rules or taboo in Alas Purwo?

2. Making interview about taboo in the area with the chieftain from location to collect the data. The interview consists of several questions related to the form of taboo and the production process of the taboo. The detail questions are listed below:

- a. Are there prohibited actions in Alas Purwo? What are they?
- b. What do you know about those prohibitions in Alas Purwo? Are there punishments or consequences for breaking those rules?
- c. What are the background stories of those prohibited rules? If there are any?
- d. How do you know about those prohibited rules? Is there a legal announcement or just transferred orally through generations?
- e. Did your grandparents also tell that prohibited rules?

In order to make the interview process is accepted by the chieftain, personal approach must be done before starting the interview. Based on the ethnics that are believed by the people on that society, it would be appropriate to bring gift to be chieftain.

Also, it would be important to bring the man who can connect the researcher with the chieftain.

3. Collecting information from the cultural observer related to the collected data from previous steps.

3.4 Data Analysis

After collecting the data, some analytical processes are constructed to obtain the objective of the study:

1. Classifying the kinds of taboo which people believe in Alas Purwo. In this step, the writer used Keith's and Kate Burrige's (2006) theory.
2. Identifying the meaning of those taboos. This step was based on the result of interview with 3 chieftain and 4 local people.
3. Classifying the types of folklore by using Dananjaja's (1982) theory.
4. Displaying all the taboo kinds of taboo and type of folklore in a Table.

Table 4.1 Sample of Category of Taboo and Folklore

No	Example of taboo	Type of Taboo	Type of Folklore
1	Stealing bamboo tree	Fatal taboo	myth
2	The requirement to take ablution water to enter Istana cave	Uncleanliness taboo	legend
3	Expressing the word "eleketek"	Exploiting taboo	legend
4	Expressing the word "werjo"	Less serious taboo	myth

5. Discussing the taboo, kinds of taboo and types of folklore.
6. Making conclusion.

CHAPTER IV

FINDING AND DISCUSSION

In order to answer the problem of study, the analyses of the data that have been discovered by the writer are discussed in this chapter. Includes two main discussions, the first is the story behind those tabooed act and the second is the categorization of taboo base on Keith and Katen Burigge theory.

4.1 Finding

Society is built by some fundamental instruments. One of the most influential instruments is communication. It means that how people communicate to each other in a community reflects their social identity. Many years ago, there was an argument which believed that civilized societies followed their own rules.

The rules appeared in every social element including the rule to communicate.

Some traditional cultures believe that people communicate with environment too.

This has become the basic reason of communication rules creation between people and nature. One of those rules is reflected on the taboo rules which will be stressed as the main discussion in this chapter.

By knowing the form of taboo rules in Banyuwangi, a piece of image of social identity in Banyuwangi is gathered, so that the study of the relationship between social life and language can be moved to further level.

Table 4.1 Category of Taboo and Folklore

No	Taboo	Type of Taboo	Type of Folklore
1	Stealing Turtle egg	Fatal Taboo	Myth
2	Stealing bamboo tree	Fatal Taboo	Legend
3	The Requirement to take ablution water to enter Istana cave	Uncleanliness taboo	Legend
4	Expressing the word " <i>eleketek</i> "	Exploiting Taboo	Legend
5	Expressing the word " <i>werjo</i> "	Less Serious Taboo	Myth
6	Expressing the word " <i>minak jingo</i> "	Less Serious Taboo	Myth
7	Entering " <i>Alas Ketonggo</i> "	Less Serious Taboo	Myth
8	Questioning the existence of the vesting hermit	Less Serious Taboo	Myth
9	Expressing the words: " <i>Cuweleng, Asau, Babi, Hun Byanting hiro</i> "	Less Serious Taboo	Myth
10	Prohibition of Wearing Red and Green Clotes	Less Serious Taboo	Myth
11	Questioning the Supernatural beings of " <i>Alas purwo</i> "	Less Serious Taboo	Myth
12	Questioning the existence of " <i>mbae</i> "	Less Serious Taboo	Myth
13	Prohibition to insult spiritual ritual: " <i>telakon lali jiwo</i> "	Less Serious Taboo	Myth

4.1.1 Category of Taboo

Types of taboo are related to the form and tabooed subjects as proposed by Wardaugh (2006, p.239) who states that "Tabooed subjects can vary widely: sex; death; excretion; bodily functions; religious matters; and politics. Tabooed objects that must be avoided or used carefully can include your mother-in-law, certain game animals, and use of your left hand (the origin of sinister)."

According to Allan Keith and Kate Burridge (2006, p.1) taboo is proscription of behavior that affects everyday life." In general concept, Keith and Kate Burridge found that there are some types of taboo that existed on every society. They categorize it based on how big the punishment to the individuals who break it and the function of the creation of the taboos. Keith and Kate

Burridge (2006, p.5) further divide the types of taboo related to its function and impact or punishment are as follow:

1. The first type of taboo is categorized as fatal taboo.
2. The second type of taboo is categorized as Uncleanliness taboo.
3. The third type is called exploiting taboo.
4. The fourth type is less serious taboos.

4.1.1.1 Fatal Taboo

Fatal taboo is accepted by the community member to be part of their policy in living in particular area. This rule controls the social behaviour to the members. Fatal taboo is designed to give the very dangerous impact to the individual who breaks it. Some of them is found in Alas Purwo society. They can be categorized as fatal taboo due to the consequences that follow.

4.1.1.1.1 Stealing Turtle Egg

Despite its numerous mystical things, Alas Purwo also has the beauty of its numerous fauna. One of the scarce fauna that exist in Alas Purwo is *penyu* (turtle). Turtle is one of the animal which are protected by the government. The reservation of turtle in the Alas Purwo area has been legalized by the constitution.

Therefore, the visitors must not disturb and distract the preservation of the turtle.

The population of turtle in Alas Purwo is emergence to be saved. The destruction of the preservation of the turtle in Alas Purwo has become the concern of the government to protect this animal. The number of thieves and crime which threaten the population of turtle makes government in collaboration with society

around Alas Purwo look for the best way or solution to solve this problem. There are many backgrounds of the thieves to steal the turtle. One of the motives is commodity. It is well known that the egg of the turtle is looked for by many people because of its commercial price and its benefit.

By the legal constitution, the law strictly states that (*hukuman bagi pelanggar*). It means the breaker of the law must face the legal consequence to take responsibility of their crime. The conservation of turtle in Alas Purwo is using the mythical matters too. The taboo rule which preserves the population of the turtle is the prohibition for taking anything which has the connection about the natural resources in Alas Purwo. People believe that if anyone takes something from Alas Purwo, they will get bad destiny or unfortunate. The belief that exists for the long period has made the people really obey and take care of the population of the turtle. However, this legal law and taboo action law which are created by the diversity of this local people has made the balance and keep the population of turtle safely.

The turtle which lives in Alas Purwo since a thousand years ago have become the beliefs of people in Alas Purwo that turtle is one of the sacred animals, just like “*Mbah*” that represents tiger. In English the word “*Mbah*” is Grandfather. The existence of this turtle in Alas Purwo has become the concern of society along with government to maintain the legal constitution and the taboo rule in order to save the population of the turtle. By the legal law, people who commit the crime must face the direct consequence of their action, not only the punishment from the society but also face the law of the constitution.

The type of this taboo is fatal taboo. According to Allan, Keith, and Kate Burrige (2006) fatal taboo can bring a very dangerous impact to the person who breaks it. The impact can be very big because there are constitutional laws which protect this inappropriate acts. The direct legal law which brings the consequence directly to the person who breaks the law is the fatal taboo, because the breaker of the law can be directly feel the impact of that taboo.

4.1.1.1.2 Stealing Bamboo Tree

Alas Purwo is well known too the various variety of its flora. One of the most varieties of flora that grow well in Alas Purwo is bamboo tree. Bamboo has become the mystic tree in Alas Purwo. Some people believe that bamboo is the tree which becomes the house of spirit and ghost. Therefore, people are respecting and adoring the bamboo as the sacred tree. Many people around Alas Purwo are doing the worship in order to make a wish and ask the spirit inside the bamboo to solve their problem of life. Many people also believe that bamboo tree can give the wealthy and welfare in life. Because of the all sacred and magical power inside the bamboo, people then forbid everybody to cut bamboo tree around Alas Purwo. One of the witness ever saw that there were the labor who worked to build the road, one of the road path that is grown by the bamboo must be cut by the worker, but there was ann odd incident happened. After the worker cut the bamboo, there was blood flowing inside the bamboo, and the smell is rancid.

An odd story makes people around Alas Purwo is quite sure that there is magical power in bamboo tree. However, people begin to make the taboo rule to the society in order to save the bamboo from the destruction. The protection of

bamboo tree is also strengthened with the legal law of the government. The criminal who cut and steal the bamboo will face the punishment and jail. The great collaboration between the society and government to maintain the preservation of bamboo population is the good effort to save the various fauna that exists in Alas Purwo.

This taboo action has been working for a long time to manage the rule for the visitors who visits Alas Purwo. The belief of the society to the magical power of the bamboo is maintaining the folklore and tradition of the people around Alas Purwo. Since this taboo action has become the legal law of constitution, this taboo action is categorized as fatal taboo. The direct impact of the criminal who commits the crime in the jail, not only the punishment from the people around Alas Purwo is the proven that if somebody commits this crime, they will face great problems. Related to this case, Allan, Keith, and Kate Burrige (2006) says “the impact of fatal taboo can be very big, because there are constitutional laws which protect the inappropriate acts.”

4.1.1.2 Uncleanliness Taboo

Most of Uncleanliness taboo appear as an ethical rule to keep the holy state of particular subjects or objects. Both subjects and objects can be very sacred through particular beliefs which causes the born of taboo rules.

4.1.1.2.1 The Requirement to take ablution water to enter *Istana* cave

Alas Purwo is the spiritual forest that many people aim to do some ritual which cannot be explained in scientific reason. The term of spiritual forest is not

merely non sense. There are more than hundred caves which exist inside it. Most of the caves are used by the people, especially the hermits to do some spiritual ritual to obtain their purposes. The hundred caves that exist in Alas Purwo are natural old cave, and for long time ago it becomes the spiritual place for the King of the kingdom. One of the famous caves that is frequently visited in Alas Purwo is “*Goa Istana*”. *Goa Istana* becomes one of spiritual caves in which many hermits are doing their spiritual ritual inside it. The people who pray in *Goa Istana* are doing some tight ritual, for example fasting, and meditation. However, before the hermits are doing those such ritual, it is the obligation for them to take ablution water under the cave. One of the respondents says that under the “*Goa Istana*” there is a small river with the cascade to take the ritual ablution water. People believe if the hermits do not do the ritual of ablution water, their effort to do spiritual ritual will fail.

The following concern of the regulation in *Goa Istana* related to the taboo rule of taking ablution water is to purify the soul. Only the people who want to clean their heart are allowed to come inside the *Goa Istana*. However, one of the requirements before people clean his spiritual heart, they must clean their physical body. The hermits are also prohibited to throw the trash, and doing some activities that can harm the sacred or holiness inside the *Goa Istana*. The purification of either physical or spiritual aspect is the main requirement for the hermit in order to obtain their purposes. Due to this purifying, people then sublimed these rules into the taboo action. The important aspect to keep their holy soul and spirit is manifested in this taboo rule too.

By understanding this reason, this taboo action according to Allan, Keith, and Kate Burrige (2006) is categorized as uncleanliness taboo. "The subject of this uncleanliness taboo is a condition that is believed to be dirty subject in physical contact. However the function of this taboo for particular society is to keep a holy state of an individual." The correlation between the ritual of ablution water to purify and clean the heart and soul is in line with the concept of uncleanliness taboo which is manifested the holiness, cleanness, and purifying.

4.1.1.3 Exploiting Taboo

The most important function of this taboo rules is to protect the individuals or groups' territory. According to Allan Keith and Kate Burrige (2006) theory, this taboo have purpose to create a phsycolgical mechanism which bring fear to the person who knows the rule.

4.1.1.3.1 Expressing the word "eleketek"

Normally, the word "*Macan*" means tiger. It is a normal word to name a kind of animal that lives in Javanese forests. The interview shows that there is a different meaning of word "*Macan*" when it is expressed in Alas Purwo. *Macan* becomes tabooed word because of some reasons. According to the security officer, there were Javanese tigers in Alas Purwo, but they never appeared again.

In people of Alas Purwo perspective, those tigers were spiritual tigers, that is why it is still believed that those tigers never leaved Alas Purwo. The existence of those spiritual tigers then creates another taboo rules.

According to some hermits that were interviewed, the name of the tiger is “*eleketek*”. *Eleketek* is believed to be the most powerful spiritual tiger in Alas Purwo, and it is so impulsive. The hermits believe that if the word “*Macan*” is expressed in Alas Purwo, “*eleketek*” will be disturbed. One of the respondents had ever experienced the consequence of breaking the taboo rule. It is Mr. Rawi who had personal experience when breaking the rule, when he had to guide tourists to Alas Purwo. One of their cars was out of control and was pushed by powerful strength and hit the car in front of it after the tourist spelled the word “*Macan*”. Eventhough this seemed coincidence, the people still believed that breaking this rule had caused the accidents. Mr. Rawi who finally decided to be a hermit, had been living there in a year. He also explained the logical reason of why this subject being tabooed by society. The only reason of the creation of this rule is that tiger is a protected animal. According to Allan Keith theory, this kind of taboo is categorized as exploiting taboo. The use of the word “*Eleketek*” as a leader of the tigers create sacred sensation that stated as a symbol of protected animal.

4.1.1.4 Less Serious Taboo

Less serious taboo is the most common taboo that is found in this research. Most of them do not bring the real impact to the breakers. The impact is only an assumption brought by the folklore story that surrounds it. The historical background of the production process is unclear that creates a variative versions of the story.

4.1.1.4.1 Expressing the word “*Werjo*”

The result of this study shows that taboo appeared in many aspects of communication. Not only as a rule in communication between people and nature, but also appeared as a rule in communication with each other. The taboo in Banyuwangi appears in two forms. The first comes in a form of word, and the second comes in a form of action. Most of taboo appeared in Banyuwangi indicates that this society still believes in illogical consequences of several forbidden actions and speeches. Eventhough the development of technology and information has come to influence the area, the unconscious mind of people still follow this rule. It mostly can be seen in the respondent’s reaction when they are asked to tell a story about “*Werjo*” the most famous taboo word in Banyuwangi area. The horror sensation is still expressed by them. In order to understand the creation of this word becomes tabooed, the story of this word must be revealed.

According to the respondents *Werjo* is a name of serial killer in Banyuwangi.

Even though there are several different versions of the story, most of the people believe that *Werjo* is killed by his own mother. The spirit of *Werjo* becomes a horrible ghost because of his unnatural death. His past bad behavior makes his body to be rejected by the spirit world. In other words, *Werjo* is believed to be stucked in the world of the living people. People believe that those bad memories must be buried. Some respondents had ever experienced the consequences of breaking this taboo rule. Many of them swore that they were visited by a shadow of *Werjo*. Some of them even met *Werjo* in the dream holding a knife with a scared face.

Based on that story, the word *Werjo* is indicated by Wardaugh theory as the reflection of human fear on death. This idea appears from the perspective of the tabooed object's form. From Allan Keith's point of view which focuses on the consequences of the act, this kind of taboo belong to a less serious taboo because there is no absolute certainty that the punishment will be fallen to the subject who breaks it.

Related to the classification of the type of the folklore, this taboo is categorized as a myth. According to Bascom (1965 cited in Danandjaja1982) "Myth is the story which is believed to be a true story by the people on that society, this story is also sacred to the people who believe it". In this case, the expressing word *werjo* is convinced by the people about the truth of its story. people believe that after saying *werjo*, some bad incident will happen. Due to the magical power of this taboo word, people consider to sacred this less serious taboo. Therefore, this less serious taboo is categorized as a myth.

4.1.1.4.2 Expressing the word "*Minak Jinggo*"

Another tabooed object from the name of a historical person appears again in Alas Purwo. According to the interview with Mr. Hasnan Singodimajan (a cultural observer), the word *Minak Jinggo* is believed to be a taboo word. *Minak Jinggo* was a name of a warrior in Banyuwangi. It is believed by the people, that *Minak Jinggo's* soul is still trapped in Alas Purwo because of his unnatural death. *Minak Jinggo's* body is mutilated and placed in several different areas. One of them is placed in Alas Purwo.

The consequence of expressing this word will be harmful to the subject. It is believed that there will be an uncomfortable and nervous feeling in Alas Purwo after saying *Minak Jinggo* or even talks about it. Some of them may think that they were followed by *Minak Jinggo* himself. This story has also created the ritual in Alas Purwo to celebrate the death of *Minak Jinggo*. Based on that background of story, according to Allan Keith's and Kate Burridge's (2006) theory, *Minak Jinggo* can be categorized as less serious taboo because the consequence is not real. It comes from the psychological cause that is created by the myth. In Wardaugh perspective, this taboo comes from the human natural instinct about their fear to death.

Related to the classification of the type of the folklore, this taboo is categorized as a myth. According to Bascom (1965 cited in Danandjaja1982) "Myth is the story which is believed to be a true story by the people on that society, this story is also sacred to the people who believe it." In this case, the expressing word "*minak jinggo*" is convinced by the people about the truth of its story. people believe that after saying *minak jinggo*, some bad incident will happen, for instance the nervous and suspicious feeling that they are followed by the spirit of *minak Jinggo*. Therefore, people consider to sacred this less serious taboo. Therefore, this less serious taboo is categorized also as a myth.

4.1.1.4.3 Entering "*Alas Ketonggo*"

The next taboo rule appears in actual form. The idea of this taboo rule is quite the same with "*Enterring Savanna*" on page 22. The difference here is on the purpose and reason of this rule. People are not allowed to enter the place

called *Alas Ketonggo*. *Alas Ketonggo* is a place inside Alas Purwo which is believed to be the most sacred place. The story is constructed based on personal experience of some people that never came home after entering the *Alas Ketonggo*. People believe that without some specific magical skill, the visitor who enters that place will never come back. Eventhough the physical consequences had ever been experienced and witnessed by some people, according to Allan Keith's (2006) theory, this kind of taboo is still considered as less serious taboo. Because the certainty of the impact in breaking the rule is arguable. The most logical reason that cause the consequences of this action is that *Alas Ketonggo* is a habitat of wild animals and geographically dangerous for human being to enter.

4.1.1.4.4 Questioning the existence of the fasting hermit

Traditional ritual always appears in the place that is known sacred by people. The most famous spiritual activity in Alas Purwo is fasting for 40 days without eating rice. The hermit believes that those spiritual activity has purpose to purify the human psychological condition. In Javanese word, it is known as "pangruwating diyu" activity. Pangruwating means purify, and diyu means desire. In ancient tradition of people in Banyuwangi, it is believed that in order to meet the spiritual development, the person should purify and control his desires. It is also believed that spiritual awakening by "pangruwating diyu" is the only way to meet the creator or God. Eventhough this form of spiritual ritual appears in other culture and society, the unique story has been constructed in people's life of Alas Purwo.

People who perform this spiritual activity in Alas Purwo is believed to be a powerful and sacred individual. From this point, questioning the existence of those individuals sacred activity is touted as an insulting action, that is why questioning this activity is prohibited. The consequences of breaking this taboo can be varieties. The breaker is believed to be visited both physical and spiritual individuals who is performing this action.

4.1.1.4.5 Expressing the words: “*Cuweleng, asau, babi, hun byanting hiro*”

As a member of larger community in Java Island, Banyuwangi has a unique local taboo word. The word “*jancok*” which is a taboo word in most of Javanese community is not recognized in Banyuwangi. The word “*jancok*” is usually used to express the anger. It is not appropriate to use the word “*jancok*”. Unlike the most Javanese community, the words to show the expression of anger are, “*cuweleng*” means wild boar, “*asau*” means dog, “*babi*” means pig, “*hun byanting hiro*” means I am gonna smack you. Those words according to Wardaugh, are universal subject to be taboo. *Cuweleng, asau, and babi* are the name of animal, while *hun byanting hiro* is a threatening statement to bring the opposite talker into anxiety.

There is a historical background behind those phenomena. According to the interview with, Mr. Slamet the local cultural observer in Banyuwangi, those animal names were formerly used as the names of soldier group when the female warrior “*Sayuwiwit*” tried to fight against the colonialism in *Rowo Bayu*. This war was known as “*perang puputan*” and recorded as a historical resistance of the people of Banyuwangi in Desember, 18th 1771.

4.1.1.4.6 Prohibition of Wearing Red and Green Clothes

Local wisdom in Banyuwangi has been coloring the way of life of Banyuwangi's people. This city is located in coastal area of south Java beach (Pantai Selatan). The culture that built in coastal area is constructed by the habitual of the society that relied on their life with the condition of nature. Nature has become the life blood of Banyuwangi's people, therefore they do respect and adore the nature, especially beach or sea. Beach or sea is the nature life that people in Banyuwangi depends on their livelihood from the glorious natural resources of the sea. The fisherman, fish seller, and everything that have relation with the exploitation of the sea becomes the central commodity in Banyuwangi.

This condition makes people in Banyuwangi adore the sea. In order to reply the blessing and welfare that they receive, people in Banyuwangi have special ceremony that they dedicated to the sea, such as *Larung Sesaji*, *Petik Laut* and etc. The folktale has become the main tradition to keep and preserve this respect of the honor to the sea. Therefore, people in Banyuwangi believe that there are some God and Goddess that live and have the authority in the sea. Societies that live along *Pantai Selatan* route believe there is a queen or goddess called *Nyai Roro Kidul*. *Nyai Roro Kidul* is the goddess that owned *Pantai Selatan*, people also believe that *Nyai Roro Kidul* has the kingdom under the sea. Therefore, people must take care of the sea and obey the regulation that existed in *Pantai Selatan*.

One of the rules that exist in *Pantai Selatan* is not wearing red or green clothes. Because those color are the favorit colors of *Nyai Roro Kidul*. People

believe that red and green are the uniform and the great color of *Nyai Roro Kidul*, so ordinary people cannot wear that. According to one of the respondent, *Nyai Roro Kidul* has jealous character, so that way people do not compare with the glorious of *Nyai Roro Kidul*. This story is strengthened also with some odd incidents ever happened in *Pantai Selatan*, There were many visitors that wearing the red or green clothes died because they were dragged by wave. People do not know why such odd incident could happen, but because of these incidents oftenly happen, people then make the assumption that this incident is the anger of *Nyai Roro Kidul*. She does not want to be compared to anything.

As time goes by, these odd incidents become the taboo rule. People do not wear red and green clothes any longer. If some guests or visitors wear those clothes, people around "*Pantai Selatan*" will warn or remind them. Till nowadays, people in Banyuwangi are afraid to break that rule, none of them are wearing red or green clothes if they are near to the beach. This unique phenomenon is well preserved in the middle of society, the story of the sacred character of *Nyai Roro Kidul* has built the assumption that people must respect and adore *Nyai roro Kidul* is the guardian of *Pantai Selatan*. This taboo rule is categorized as less serious taboo. The people who believe those taboo rules will obey and be afraid to break the rule because of the effect of those rules. On the other hand, people who do not trust those taboo rules have their own believe to not to follow the taboo rule. This indirect impact according to Keith and Burrige's theory is the type of less serious taboo.

4.1.1.4.7 Questioning the Supernatural beings of “*Alas Purwo*”

These taboo words (sentences) are well known in Alas Purwo as the scary words that can bring dangerous or harmful effect for the speaker. These taboo words have become the belief or even faith that evolutes as a rule for the people and the strangers (visitor) that comes to Alas Purwo. This long belief has become the tradition of people around Alas Purwo. This rule must be obeyed by the person that comes to Alas Purwo. The historical background of this taboo words are the odd incident which frequently happen to the visitors that mentioned that words. Those odd incidents such as, the pushed of invisible hand to the visitors, or being watched by the invisible eyes, the visitors are getting unconscious suddenly, some of the witness even says that the visitors are like throwing away from the ground. By the all of those odd incidents, people belief that these kinds of ordering word are dangerous to be spoken.

However, if we look at the interpretation of this word “*Mana Katanya Purwo itu Angker*”, it seems like underestimating and challenging the haunted of Alas Purwo. People in Banyuwangi believe that Alas Purwo has magical power which can be appeared if the people doubt the haunted of Alas Purwo. People do not even doubt the mystical power of this haunted forest. According to the oral tradition, Alas Purwo was the sacred or holy place which used by the *Brahmin* (hermit) to pray and doing meditation inside the forest. No wonder, we can see there are many worship area as Pura and caves that exists in Alas Purwo. S

According to hermit’s story that the writer observed, Alas Purwo has magical power that protects all the area of the forest. Therefore, those sacred

forests denied the visitor who has dirty soul, and arrogant feelings. This holy forest saves the spirit of ancestor that aim to clean their soul from the worldly and material matters. This magical power cannot be logically understand by the western visitors that do not believe the mystical thing. The different perspective point of view brings the different effect of taboos in western observer.

Therefore, according to Allan, Keith, and Kate Burrige (2006) these taboo words are categorized as the less serious taboo. It means that this taboo do not bring a direct physical or metaphysical harmful impact to the individual. The effect of this taboo is limited by the assumption of the visitors. People who trust this rule is obeying this belief, and they will accept the consequence. While, people who people who do not believe, they will not get the impact of the beliefs.

4.1.1.4.8 Questioning the existence of “*Mbae*”

The following taboo words which discusses are “*Mana Ada Mbae*”. The magical power of the spirit in Alas Purwo brings many impacts of the people who visit Alas Purwo. The impact that appeared as the odd incidents, naturally become the sacred rule in those place. By the all of the magical power Alas Purwo has many rules which must be obeyed by the visitors, and one of them is the taboo rule to not speak “*Mana Ada Mbae*”. In English, this world is translated “where is the grandparents?” *Mbae* or grandparents here has the meaning tiger. Tiger over here is not representing the physical wild tiger which live in the forest. Tiger here is assumed with the guardian of the forest which has magical forest to protect the safety and secure the forest. Therefore, the word “*Mbae*” has taboo connotation which lead to the curiosity and challenging the appearance of tiger. The Hermits

in Alas Purwo believes that after mentioning this word, there will be the appearance of the tiger, in order to save the soul of the speaker, the speaker must ask forgiveness to the tiger to avoid the harm impact of those taboo words.

The impression of these taboo words seems like underestimate, arrogant and doubt about the magical power of the tiger. Therefore, the security officer of the forest reminds the visitors to not speak those words for the sake of their safety.

This phenomenon brings the assumption that the visitors who come to Alas Purwo must clean their mind and soul. Alas Purwo is the holy forest which in the long time ago become the place of the worship of Brahmin, hermit, or even the King and President of this country. The taboo itself is the implication of the characters of society to do the polite thing, and to clean their life from sin and dirty soul.

This taboo rule has become the tradition of people around Alas Purwo, the visitors must obey the rule, and even it does not make any sense. The value, norm, and ethics in the society are the part of communication to the outsiders who aims to introduce the sacred of Alas Purwo with the all of those magical supranatural powers.

The fear, worrying, and panic which is shown by the speaker who spoke those taboo words is categorized as less serious taboo. In addition, according to

Allan Keith, and Kate Burrige (2006) the less serious taboo is defined as the indirect physical or metaphysical effect to the individual. This impact is limited as the assumption of people. People who do not trust the believe must be ready to accept the consequence, and it's vice versa.

According to the observation of the writer, the existence of the tiger in Alas Purwo is suspicious, because the population of the tiger in Alas Purwo is the secret of government authority. This secret information about the real population of the tiger brings mystery and absurdity of the truth of this taboo. However, due to of this mystery this taboo still preserve and obeyed by the people around the forest.

Mbae is a legendary character that lives through generations. Like *Nyi Roro Kidul*, the existence of *Mbae* is categorized as folklore element. Related to the classification of the type of the folklore, this taboo is categorized as a Myth.

According to Bascom (1965 cited in Danandjaja1982) Myth is believed to be an actual events happened in the past but is sacred by people.

4.1.1.4.9 Prohibition to insult spiritual ritual: “*Lelakon Lali Jiwo*”

There are amount reasons for the people to come to Alas Purwo. Most of the reasons are beyond the logic. *Lelakon Lali Jiwo* is the term of Javanese language which has the meaning in English the action without the spirit has become the famous taboo action in Alas Purwo. One of the respondent says, mostly people comes to Alas Purwo because of their dream. Some of them follow their dream and try to find the answer of their dream. Even it is going very illogic reason the people who follows the dream or intuition that comes from their unconscious mind in Banyuwangi taboo’s terminology is being called *Lelakon Lali Jiwo*.

The witness story that is revealed by the respondent is the searching of Javanese bride that comes to his dream. The other respondent says that they are

looking for the treasures, or they want to find the *wangsit* (guidance) from the problem they face. Even it is going to be known as general secret public *Lelakon Lali Jiwo* is taboo to be spoken of the other people. These taboo words are coming from the real incident that happens in the real life. One of the respondent reveal that the group of visitors who drives the car were talking about *Lelakon Lali Jiwo*, suddenly the car which takes them were rolling down under the hole which made by the guardian jungle. It means, people are forbidden to speak those words for the sake of their safety.

This taboo action words leads the honor and appreciate to the subject of *Lelakon Lali Jiwo*. It means the visitors can not insult or mock the action or ritual that being done by the people who does *Lelakon Lali Jiwo*. The rules of taboo which make people around Alas Purwo have the positive thinking and not easy to blame or forbid the people who wants to do their ritual in Alas Puwo. The odd incident which frequently happen because the impact of break the taboo rules, make the visitors must be strongly careful before any words comes from their mouth.

The conviction of cause and effect by the people in Alas Purwo makes this taboo words well preserved in this holy forest. This conviction also leads this taboo into the category of less serious taboo which defined by Allan, Keith, and Kate Burridge (2006). The direct effect which caused the harmful of the people who breaks the taboo rules cannot be judge for sure that this rule is the absolute rule and must bring bad effect. However, the rule which relied on the justification of the assumption of mystical thing cannot be accepted in scientific methodology.

4.1.2 Type of Folklore

According James Danandjaja Folklore in Java Island has an important role in society. A Javanese person usually uses this Folklore as part of their natural methodology to memorize general concept or idea. In short Danandjaja (1982, p.2) states that folklore is a mnemonic device.

There are some types of folklore that has own characteristics. According to Bascom (1965 cited in Danandjaja1982) there are three types of folklore that can be categorized as local stories. They are:

1. Myth is the story in this folklore is believed to be a true story by the people on that society.
2. Legend is the story in this folklore like Myth is also believed as a true story that happened in the past time.

In this research, those two types of folklore were found. The research reveals that those are (10) myth and (3) legend in Alas Purwo.

4.1.2.1 Myth

Myth is the story in this folklore is believed to be a true story by the people on that society. This story is also sacred to the people who believe it. The example of this folklore in Indonesia is the story of *Gajah mada* with his *Sumpah Palapa*. A minister of *Majapahit* who swore to not eating *buah pala* before uniting *Nusantara*. As stated earlier, those are (10) myths which can be found in the taboos exist in Alas Purwo. Each of the myth will be explained in the following section.

4.1.2.1.1 Stealing Turtle Egg

This taboo action is categorized as a Myth. In this taboo action, stealing turtle egg is forbidden, because people believe the unfortunate and the magic power of the egg turtle, even it is sacred by the people. However Banyuwangi people still trust about the effect of unfortunate of this myth.

4.1.2.1.2 Expressing the word “*Werjo*”

This taboo word is categorized as a Myth. In this case, the expressing word *werjo* is convinced by the people about the truth of its story. People believe that after saying *werjo*, some bad incident will happen. Due to the magical power of this taboo word, people consider to sacred this less serious taboo. Therefore, this less serious taboo is categorized as a myth.

4.1.2.1.3 Expressing the word “*Minak Jinggo*”

This taboo word is categorized as a Myth. In this case, the expressing word “*minak jinggo*” is convinced by the people about the truth of its story. People believe that after saying *minak jinggo*, some bad incident will happen, for instance the nervous and suspicious feeling that they are followed by the spirit of *minak Jinggo*. Therefore, people consider to sacred this less serious taboo.

Therefore, this less serious taboo is categorized also as a myth.

4.1.2.1.4 Questioning the existence of “*Mbae*”

Mbae is a legendary character that lives through generations. Like *Nyi Roro Kidul*, the existence of *Mbae* is categorized as folklore element. *Mbae* that represents as the appearance of the tiger is believed by the people as the guardian

of the forest. Even the factual appearance can not prove empirically, however people in Alas Purwo is surely believe the existence of the tiger. Therefore, this taboo action is categorized as a Myth.

4.1.2.1.5 Entering “Alas Ketonggo”

This taboo action is categorized as a Myth. In this case, entering *Alas Ketonggo* is convinced by the people about the truth of its story. People believe if somebody does not have magical skill to enter Alas Purwo, they will not come outside safely or can not exit from that jungle. However, people consider to sacred this less serious taboo. Therefore, this less serious taboo is categorized also as a myth.

4.1.2.1.6 Questioning the existence of the fasting hermit

This taboo action is categorized as a Myth. In this case, questioning the existence of the vesting hermit is convinced by the people about the truth of its story. People believe that the breaker of this taboo rule will occur some bad incident. However people believe of its story, people considers to sacred this less serious taboo. Therefore, this less serious taboo is categorized also as a myth.

4.1.2.1.7 Expressing the words: “Cuweleng, asau, babi, hun byanting hiro”

This taboo word is categorized as a Myth. In this case, some folklore elements can be recognized in this taboo production process. The most dominant element is that this taboo is transferred through generation orally. The background story of this taboo is not only believed to be exist in the past time, it is also transferred through generation without any significant modifications. The story

about the war in the past time is seen as a sacred story, but it is definitely remembered by the society.

4.1.2.1.8 Prohibition of Wearing Red and Green Clothes

This taboo action is categorized as a Myth. Even though there are no direct evidences that prove the existence of the spiritual beings in Alas Purwo, the people believe that the spiritual being is existing from the past time until now. It influences the life in Alas Purwo which can bring the taboo rules production into the folklore category. According to Mr. Slamet, the unnatural power of spiritual being as a softer creature than human, constructs the society's unconscious mind in an anxiety's state related with the existence of spiritual beings. Questioning the existence of the spiritual being is avoided by the society because of the mythological stories about spiritual beings in Alas purwo from time to time.

4.1.2.2 Legend

Legend is the story in this folklore like Myth is also believed as a true story that happened in the past time. What makes it different with Myth is that this true story is not sacred to the people. The example of this folklore in Indonesia is the story of *Tangkuban Perahu*. A lover who wanted to marry his own mother by creating a big ship as requested by his mother. The ship was not finished yet after the time given was ended, so he kicked the big ship until it became a mountain called *Tangkuban Perahu*.

4.1.2.2.1 Stealing Bamboo Tree

This taboo action is categorized as a legend. In this case, stealing bamboo tree is convinced by the people because of people believe there are spirits and ghosts inside the tree; furthermore there will be some bad accident which is going to happen after stealing bamboo tree. This fatal taboo is trusted by the people in Banyuwangi, even though, they do not sacred this fatal taboo. Due to this fatal taboo and the consideration of the people to not sacred this taboo act, this fatal taboo consider as a legend.

4.1.2.2.2 The Requirement to take ablution water to enter *Istana* cave

This taboo action is categorized as a legend. In this case, the requirement to take ablution water is convinced by the people because of people believe that if the hermits do not take ablution water before entering the cave, the hermits will not obtain what they aim to wish; furthermore people also believe, the purifying soul after doing ablution water can bring the good result in life. Due to this uncleanliness taboo, people take the action as an obligation ritual, however people in Banyuwangi do not take it as a sacred ritual, because only certain people (hermits) that do those ritual. Therefore, this uncleanliness taboo is categorized also as a legend.

4.1.2.2.3 Expressing the word “*eleketek*”

This taboo word is categorized as a legend. In this case, the expressing word “*eleketek*” is convinced by the people can bring the dangerous effect to the speaker; furthermore, this taboo word is strengthen by the real evidence that ever

happened after mentioning the word. Even there are real evidences for the breaker this taboo is not sacred by the people. Therefore, this exploiting taboo is categorized also as a legend.

4.1.2.2.4 Questioning the Supernatural beings of “*Alas Purwo*”

This taboo action is categorized as a legend. Even though there are no direct evidences that prove the existence of the spiritual beings in Alas Purwo, the people believe that the spiritual beings is exist from the past time until now. It influences the life in Alas Purwo which can bring the taboo rules production into the folklore category. Therefore, this taboo action is categorized as legend.

4.2 Discussion

The discussion part discusses the analysis of finding. In this study the researcher uses the theory from Keith and Burridge to answer the problem of study. According to Keith and Burridge (2006) taboo is proscription of behavior that affects everyday life. In general concept, Keith and Kate burridge found that there were some types of taboo that existed on every society. They categorize it based on how big the punishment to the individuals who break it and the function of the creation of the taboos. The type of taboo related with its function and impact or punishment as follow: Fatal taboo, Uncleanliness taboo, exploiting taboo, and less serious taboos. Besides this theory appropriate to research the taboo in Alas Purwo Banyuwangi society, theory of Allan Keith, and Kate Burridge also has a more specific category of taboo, whereas the others theory are

more general in classifying the taboo category, so that it is making the researcher easier to classify taboo word in this study.

Based on the data analysis, the writer found that fatal taboos that appear in Banyuwangi consist of the constitutional rules which are accepted by society about the relationship between people and nature. They are “stealing turtle eggs”, entering “savannah” and “stealing bamboo tree”. The exploiting taboo appears in only one form of action which is expressing the word “*Eleketek*” that is known as the chief leader of spirit tiger. The same situation happens in Uncleanliness taboo case, the only form that appears is the requirement of taking ablution water to enter “*istana*” cave. The last and the most common type of taboo is less serious taboo, which consists of nine forms of taboos. They are: “expressing the word *Werjo* and *Minak Jinggo*, questioning the existance of the fasting hermit, entering *Alas Ketonggo*, questioning the supernatural being of Alas Purwo, prohibition of wearing red and green clothes, expressing the words:”*cuweleng, asau, babi, hun byanting hiro*”, questioning the existance of “mbae”, and prohibition to insult the spiritual ritual “*lelakon lali jiwo*”.

From the data analysis above we can see the most dominant catagory that used by the taboo clasification according to Allan Keith, and Kate Burrige’s theory, the most catagory taboos that appeared in this study is less serious taboo.

The less serious taboo appears 9 times in the sentence of “expressing the word *Werjo* and *Minak Jinggo*, questioning the existance of the fasting hermit, entering *Alas Ketonggo*, questioning the supernatural being of Alas Purwo, prohibition of wearing red and green clothes, expressing the words:”*cuweleng, asau, babi, hun*

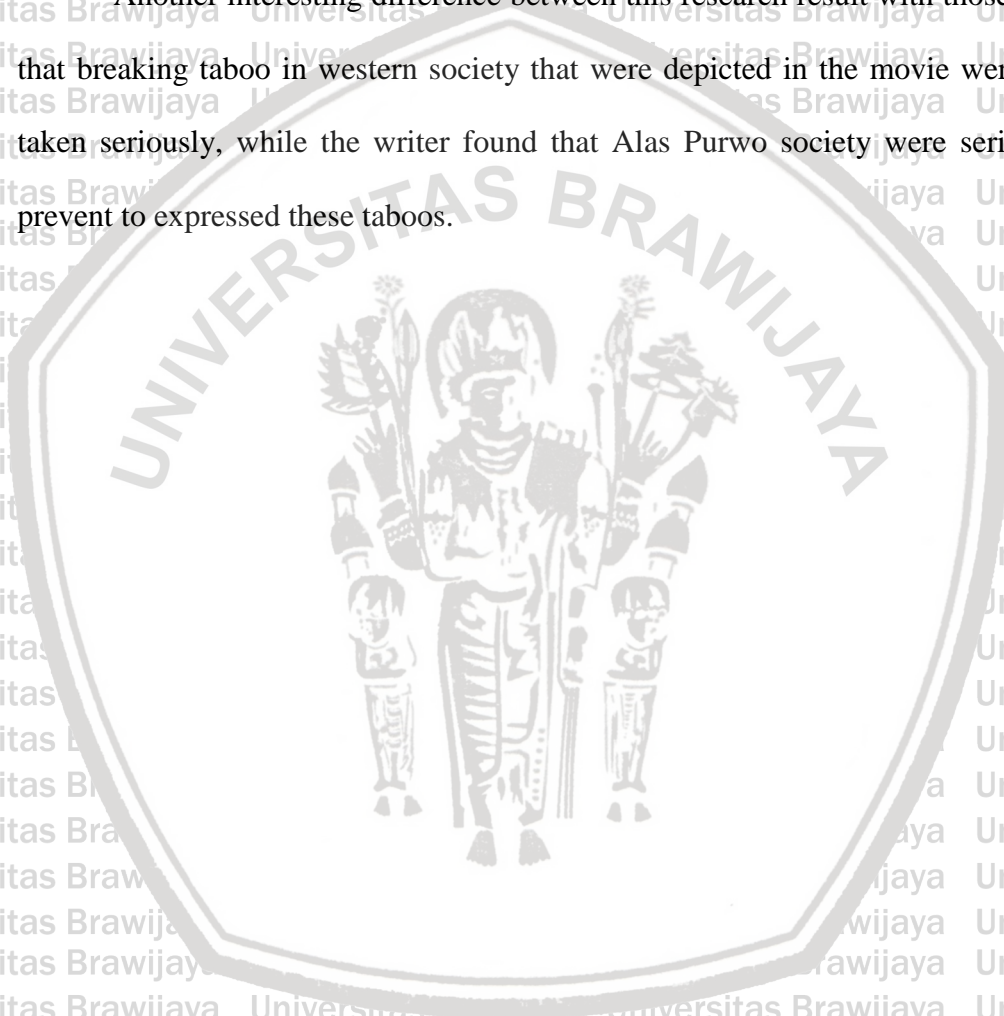
byanting hiro”, questioning the existence of “mbae”, and prohibition to insult the spiritual ritual “*lelakon lali jiwa*”.

The result also shows that it is clear that folklore has become the major influence in the production of taboo. According to Danandjaja (1982), the elements of folklore creates the normative rules in society. Since folklore is believed to be the way to construct the rule in society, folklore influences the product of taboo rules. So the reason of why those objects are tabooed, is the existence of the elements of folklore in Alas Purwo area. The most influencing folklore that creates these taboo rules is legend. The elements of Myths have been found through the research as the major cause of the taboo production process. The sacred beliefs in Myth create the greatest impact of the taboo rules to be obeyed. It also reflects the society’s mind construction in their thinking process which according to modern philosophy of knowledge, their basic reasons are traditional. This concludes that the identity of Alas Purwo society who believes in superstition or normative elements has become their way of life in this modern era. The modernity is seen as a life style which transform their habitual in physical performance, but the real identity that is reflected on how they communicate is still on the traditional phase.

While the previous studies from Ella Dwi and Dewi Mirayanti showed that taboos were found as the attribute of the characters to project their phycological condition and social status, the writer found the different outcome. From what Ella found that taboos were expressed as a shock expression in characters, some people in Alas Purwo expressed those taboos to challenge or to test the existence

of these spiritual beliefs. In different view, the previous researcher Dewi Mirayanti found that the most taboos were expressed by the field worker who had a hard day work, while in this research the people who broke the taboo rules usually came from the people who did not believe in the mythology.

Another interesting difference between this research result with those two, that breaking taboo in western society that were depicted in the movie were not taken seriously, while the writer found that Alas Purwo society were seriously prevent to expressed these taboos.



CHAPTER V

CONCLUSION AND SUGGESTION

In order to provide the summary information about the result of the study, this chapter is presented. This chapter includes the conclusion of the study about the taboo in Banyuwangi area and some suggestions to the next researchers who have passion to develop the study of sociolinguistic. This chapter is also presented to the readers who are interested in the study of culture.

5.1 Conclusion

A piece of image of Banyuwangi people's character has been gathered in the end of the study. The result shows that people in Banyuwangi have a unique faith about superstition. There are a lot of superstition myths becomes the basic idea in the production of taboo rules in Banyuwangi. The categorization of the taboo rules have been used based on Allan Keith and Kate Burridge's theory. It consists of three fatal taboos, one uncleanliness taboo, one exploiting taboo, and nine less serious taboos.

Fatal taboos that appear in Banyuwangi consists of the constitutional rules which are accepted by society about the relationship between people and nature.

They are "stealing turtle eggs", entering "safannah" and "stealing bamboo tree".

The exploiting taboo appears in only one form of action which is expressing the word "*Eleketek*" that is known as the chief leader of spirit tiger. The same situation happens in Uncleanliness taboo case, the only form that appears is the requirement of taking ablution water to enter "*istana*" cave. The last and the most

common type of taboo is less serious taboo, which consists of nine forms of taboos. They are: “expressing the word *Werjo* and *Minak Jinggo*, questioning the existence of the fasting hermit, entering *Alas Ketonggo*, questioning the supernatural being of *Alas Purwo*, prohibition of wearing red and green clothes, expressing the words:”*cuweleng, asau, babi, hun byanting hiro*”, questioning the existence of “*mbae*”, and prohibition to insult the spiritual ritual “*lelakon lali jiwo*”.

Related to the classification of folklore, the writer found there are two type of folklore. They are myth and legend the classification is as follows: Legend, consist of Stealing of bamboo tree, The Requirement to take ablution water to enter Istana cave, Expressing the word “*eleketek*”. While Myth consist of Expressing the word “*werjo*”, Expressing the word “*minak jingo*”, Entering “*Alas Ketonggo*”, Questioning the existence of the vesting hermit, Expressing the words: “*Cuweleng,Asau,Babi, Hun Byanting hiro*”, Prohibition of Wearing Red and Green Clotes, Questioning the Supernatural beings of “*Alas purwo*”, Questioning the existence of “*mbae*”, Prohibition to insult spiritual ritual: “*lelakon lali jiwo*”.

From what the writer found, one of fatal taboo cannot be categorized as folklore in production process because the taboo rule is a new regulation for the people, and the rule is made based on known logical reason about keeping the forest habitat.

From the result above, it can be concluded that most of the taboo appears as less serious taboo which Allan Keith and Kate Burrige believe that there are no logical consequences of breaking these rules. However, the people’s faith in those rules makes these normative system to be followed by the majority people

in Banyuwangi. This result proves that even though the development of technology and information has grown fast in Banyuwangi area, the society's subconscious mind still cannot accept the modernity principles in their life which demands eliminating the traditional beliefs which are full of superstition and myths.

5.2 Suggestions

There are several suggestions that the writer would like to share to the next researcher for the development of sociolinguistic study, especially for the development of the study of Banyuwangi people.

The writer suggests the next researcher to develop the data of taboo rules in East Java to compare the similar characteristic as a bigger community. Hopefully, the bigger image of the identity of East Java people can be gathered related with the use of language as their fundamental expression. The next researcher can also find the relationship between the taboo rules in Banyuwangi with their social behaviour in fulfilling their life necessity. Another more important development can be achieved by verifying the myth characters such as Werjo and Minak Jinggo through the historical records to find the more specific reason of the purpose of this taboo rules. The secondary data can be taken from the newspaper, historical literature, or even fictional literary works to understand more about these phenomena.

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