

CHAPTER I

INTRODUCTION

This chapter presents some sub chapters, namely background of study, statements of research problems, objectives of the study, significance of the study, identification study, and scope of limitation of the study. Those are important to be explained because they describe this study generally.

1.1 Background of the study

Language is a system of conventional spoken, manual or written symbols use in the social group and participants in its culture to express themselves. To date, 'language' has been largely regarded in the field of aphasiology as a symbolic system governed by a set of rules that must be mastered for a speaker to produce coherent speech. According to Armstrong and Ferguson (2010), describe language is purposefully used to engage others as well as simply convey certain types of information. Speakers can construe their own identity and authority and choose to align or disalign themselves with potential conversation partners through their choice of words and particular grammatical constructions. In addition, they adjust their style of language according to whom they are talking. For example, language may be relatively 'formal' if talking with someone who is unfamiliar or has higher

authority than the speaker. Conversely, contracted grammatical forms and shared 'local' vocabulary may be used with friends.

For one nation there are several languages used in each region as the identity of their own culture. For example, Indonesian people do not always use *Bahasa Indonesia* to communicate. They can be use Javanese, Madurese, Bataknese and other. Even though *Bahasa Indonesia* is a national language, but local languages still have their own value in the lives of their regions.

Jiang (2000) stated in general that language is a part of culture, and that it plays a very important role in it. Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of a people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking.

Culture is very broad term that includes in itself all over walks of life, our modes of behaviour and our ethnics our morals, and manners, our custom, and tradition, our religious, political, economic (Simple, 2020). The culture that is owned in each region is very numerous and varied, and has its own uniqueness (Hasibuan, 2019). Culture has become the pride of the region in particular, and Indonesia in general. One form of Indonesia culture in *Osing* is folklore, which is spread through words from the mouth of the mouth for generation. Folklore is collection of fictional stories about animals and people,

of cultural myths jokes, songs, tales, and even quotes which consist of oral folklore, partial oral folklore, non-verbal folklore.

In the life of the Javanese especially in *osing* society there are many interesting and unique things that can be explored. Especially things related to superstitions and myths. Azizah and Alee (2014) argue that myths is a story, opinion, or assumption in a that is considered to have the truth about a case that once happened at a time whose is still a question mark. One type of myth that is still believed by the public to this day is a myth in the form of prohibition or taboo, which is better known as *pamali*.

Creator (2019) states that *pamali* is a speech prohibiting action, they believe that if they do things that are considered *pamali* then a strange event will happen to those who violate the prohibition. Danadibrata (2009 in Azuraa, 2021) in his dictionary explains that *pamali* is a prohibition which if violated will bring harm. *Pamali* is often referred to as a myth or limited to the ancestral heritage of ancient parents, there are still prohibitions that can be accepted by reason, there are also prohibitions that reason cannot accept.

This research focused on the *pamali* utterances which is believed by the *Osing* society have a bad meaning or can have a negative effect. *Pamali* is a speech that is a habit of a community from a certain area that does not allow people to do certain things, usually *pamali* is said so that people feel afraid.

The purpose of choosing this topic because the *pamali* utterances in the *Osing* society certainly has its own function which is useful in the social setting. For some people, the word prohibition is a form of *Osing* culture that

must be maintained and developed because it is a culture that is owned by the Indonesia people, because with the advancement of science and technology created by humans will change the customs of previous ancestors.

The previous study has relation with this study are: Anwar Sadat & Muhammad Yusuf (2020) *Pamali Culture of Polewali Community in West Sulawesi and Appreciation of Islamic Jurisprudence*, Andi Adri Arief and Muhammad Dalvi Mustafa (2021) *Kepercayaan dan Pamali Nelayan pulau Kambuno di Sulawesi Selatan*, Azuraa (2021) *An Analysis of Semiotic meaning of Pamali in the Javanese Tribe*, and article of Hesti Widiastuti (2015) *Pamali dalam Kehidupan Masyarakat Kecamatan Cigugur Kabupaten Kuningan*.

As the young generation who will uphold her culture especially *osing* culture they should learn and understand the nature of abstinence that exists in our area, as well as the importance of the social function of abstinence. For example “*pamali longgoh rengngareppe lawang*”. The meaning of this sentence is “*pamali sit in front of the door*”. This *pamali* utterance intends to forbid us to sit in front of the door because it will prevent people who will pass into the house, it will automatically make people angry and will scold the person sitting in front of the door.

Based on the explanation and problem above, the researcher tried to conduct a research entitled “Analysis of *Pamali* Utterances Culture in *Osing* Banyuwangi Society: Semiotic Study”.

1.2 Statement of the Research Problems

Based on the explanation in the background of the study above, the problem of this study formulated as follows:

1. What are the meaning sign of *pamali* utterances in the *Osing* society beliefs?
2. How are denotation, connotation, and myth contained in the utterances of *pamali* in *Osing* society?

1.3 Objectives of the study

Related to statement of research problem above, the objectives of the study are to describe:

1. Meaning sign of *pamali* utterances in the *Osing* society beliefs.
2. The denotation, connotation, and myth contained in the utterances of *pamali* in *Osing* society.

1.4 Significance of the study

This research can provide a valuable contribution can be both theoretically and practically. Theoretically, this expected it can enrich the linguistic semiotic, in this study the theory used to analyze *pamali* is theory semiotics in the semiotic study and practically, this research is expected to be able to provide additional informant to readers who want to analyze one of the local wisdoms about *pamali* in *Osing society*, can be a guideline for the *Osing society* especially in preserving the *pamali* which is one of the local wisdoms

and this research is expected to be used as a reference, especially those related to semiotics.

1.5 Scope and limitation

Based on the identification of the problem above, it is necessary to limit the research problem to avoid expanding discussion. Therefore, this research is limited to the analysis of the semiotic by Roland Barthes meaning of *pamali* in the *Osing* Banyuwangi. Furthermore, this research focused on the *Osing* society. This is because the area is one of the areas in Banyuwangi majority still believing in the teachings of Javanese culture especially in the *Osing* society from generation to generation, including believing in myths. One of the myths that is still believed and applied in everyday life is forbidden utterances or what is often referred to as *pamali*.