
Function and Meaning of Penebel Society's Prohibition

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Abstract-This research is of two objectives, which are to examine the functions of Penebel Community's expressions of prohibition and to reveal the meanings of the expressions. This research was conducted using qualitative research design. Data were collected by visiting the farmers' habitats, observing their activities while recording using *voice memo app* in gadget, and conducting interviews to confirm the researchers' understanding of the recorded messages. Results showed that the functions of Penebel inhabitants' expressions of prohibition are informational and directives. Meanwhile the meanings of the expressions are both explicit and implied. The explicit meaning refers to the lexical meanings of the words that form it, which can be seen in the dictionary. The implied meaning is found based on the context of its use. Instead of containing illogical meanings and are considered to be out of date with the times, these phrases of prohibition needs to be preserved by providing their comprehensible meanings to the younger generation for they are a part of living culture and language.

Keywords: Prohibition, Function, Meaning, Penebel Peasant

I. INTRODUCTION

As has been widely accepted in human life, reciprocal communication among human embraces the act of interacting to convey messages that are not free from meaning. The language used by humans reflects the forms of cultural substance, which include thoughts, ideologies, or points viewing the world. Thus differences in social background a community group trigger distinction of communication styles and forms of language from those of other community groups. This is manifested in the use of every form of expression or utterance in delivering certain messages. Nevertheless, the arbitrary nature of the language itself influences these dissimilarities. In addition to the diversities at the morphological level and other levels of linguistic aspects, differences at semantic level are also triggered, which reflects the culture of speakers of certain languages as well. One type of communication using

language is prohibition, the act of prohibiting someone from doing particular actions.

An expression is phonological or graphemic aspects of the language elements supporting meaning (Kridalaksana, 2008). Meanwhile, in the Big Indonesian Dictionary explain that expressions can mean (1) what is expressed, (2) groups of words or combinations of words that express specific meanings (often the elements of meanings are blurred) (Kamus Besar Bahasa Indonesia, 2008). Prohibition, in the view of Kridalaksana (2008), refers to the meaning of utterances that are prohibited; expressed in various forms, including the negative imperative form 'do not' or with the phrase of denial 'not justified'. This prohibition is very closely related to aspects of human life that apply in society, such as culture, beliefs, customs, norms/laws, which are obtained through tradition from generation to generation from their ancestors. Besides that prohibition can also be interpreted as (1) an order (rule)

that prohibits an act; (2) something that is forbidden because something is considered sacred; and (3) something that is prohibited because of an exception ([Kamus Besar Bahasa Indonesia, 2008](#)).

In the context of Indonesia, Bali in particular, the farmers of Penebel Sub-district, Tabanan Regency make use of the expressions of prohibition to deliver messages for certain purposes to be achieved in communication. For example, the following are examples of verbal expressions of prohibition. The usage context is as follows.

UT: *Kija Dek?*

where Kadek

'Where are you going, Kadek?'

IT: *Ngalih tiing anggon keranjang*

find bamboo for basket

'To find bamboo to create a basket'.

UT: *Jani Dina dedite Dek. Sing dadi nyepeng tiing mati nyen tinge*

now Sunday Kadek. No may cut off bambo dead later the bamboo

'It's Sunday. Bamboo may not be cut off, Kadek. They will be withered'.

IT: *Eh saja. Yen keto mani gen ngalih tiing.*

Oh right. If so tomorrow just find bamboo

'Oh. I see. I will take the bamboo tomorrow, then'

The phrase '*Jani Dina Redite Dek. Sing dadi nyepeng tiing, mati nyen tinge*', which idiomatically means 'It's Sunday. Bamboo may not be cut off, Kadek. They will be withered' is a phrase that contains prohibition. The utterer (UT) was meeting someone named Kadek (Dek), which is hereinafter abbreviated as IT (interlocutor). UT asked the purpose of IT to go out around. Then IT responded by stating that he was looking for bamboo. However, it turns out that day was Sunday which according to the belief of the farmers in Tabanan it is not allowed to cut off bamboo that day. Therefore, IT suddenly continued "*Jani Dina Redite Dek. Sing dadi nyepeng tiing, mati nyen tinge*".

Again, language is representative of cultural content. Every human's culture varies, so the form of messages, the way to convey them and the meaning to be communicated through them also differ. At the rank of ethnolinguistic research, human language and culture are closely interrelated to each other because the two influence each other and coexist in the human lives in which they were

born. Unequal diversities in the culture of a group of people with the culture of a community group often triggers the presence of difficulties in learning and communicating. As a result studies on the relationship between human and culture, and between the culture and the human language themselves become a heated issue among language practitioners or experts.

This research examines the values and norms that are set to bind the speaker community. As an example, there is a prohibition for children whose teeth have not been dated are prohibited from entering the Batukaru temple area. This is closely related to the taboo on belief (religious) as expressed by ([Mbate, 1996](#)) in his research in the Kambera dialect of Sumba.

([Frazer, 1955](#)) whose research has been widely referred to using various languages which are generally classified into the Austronesian language family as a source of data for discussing taboo issues. Broadly speaking, Frazer divides taboo into (1) taboo of action, (2) taboo of people, (3) taboo of objects/things, and (4) taboo of words. Besides that, the taboo of words is also classified into (1) taboo of parents' names, (2) taboo of names of relatives, (3) taboo of names of people who had passed away, (4) taboo of names of people and animals, (5) taboo of God's names, and (6) taboo certain words. Frazer's opinion about taboo inspired researchers about the prohibition in this research. This is due to the prohibition in principle related to taboo. Meanwhile, another expert who explained the meaning of taboo is that conveyed by ([Kusumaningsih, 2019](#)) Taboo, is a proscription on behavior for a specific community in a specific context. In every culture, there are both taboo acts (things that you're not supposed to do) and taboo words (things that you're not supposed to say). Meanwhile, taboo is a strange behavior and influences daily life, ([Bednarek, 2019](#)) is mention in specific functions of swear/taboo words, for example their use in creating realism, characterization, expressing emotion, or creating a response in the audience. ([Mbate, 1996](#)) uses the Sumba dialect of Kambera as the object of his research. In her view, the language of Sumba Kambera dialect as a culture, also reflects the values and norms of the speaker community. The function of the prohibition involves a first-person speaker (01) who is older than the listener/second person (02), while in terms of the meaning, it is mentioned that there are ethical and polite

meanings. Conversely, the present research research is preliminary research, with a very limited amount of data, namely (1) a prohibition for a husband to cut his hair when his wife is pregnant, (2) a prohibition on planting sapodilla trees in the home yard, (3) prohibition of whistling at night, and (4) prohibition of children from occupying pillows.

(Almos, 2009) examines the lingual structure, function, and meaning of 'abstinence' in the Minangkabau language. According to Almos, the 'abstinence' lingual structure of the language is realized at the level of words, phrases and sentences. Furthermore, the lingual structure in the word level can be grouped into a single lexeme, reduplication, and composition. (Laksana, 2009) uses the taboo classification raised by Frazer as a handle. In her opinion, the taboo of language is a prohibition on using certain words or expressions because it is considered to be life-threatening or defame someone. How to avoid it can be done in three ways, namely (1) silent speakers, (2) speakers whispering, and (3) speakers replace/spread taboo words or expressions with other words or expressions that are prevalent in the community. This third way is related to the taboo of language, hereinafter referred to as the "taboo of names and taboo of words". Besides the taboo of names and the taboo of words, the taboo of expletives is also discussed.

Language as part of culture also determines culture which implies that the taboo understanding of language must be seen from the cultural point of view. It was further explained that taboo in Balinese could be avoided with linguistic forms of figuration (metaphor and metonymy), euphemism, paraphrase, diglossia/code switching, and technology. In that way the speaker can avoid himself from danger/contamination. However, previous studies emphasize on taboo on names and taboo of words, while the present one emphasizes the existing restrictions on farming communities in the Penebel District, Tabanan Regency. However, qualitative studies in previous studies are also referred to in this research. Therefore, previous studies are relevant to this research.

This research examines the function and meaning the expressions of prohibition found in Penebel Sub-district, Tabanan Regency and reveals the function and meaning of the prohibited expressions. This research is designed using ethnolinguistic and semantic theories.

II. METHOD

This research was conducted using a qualitative research design. Penebel Sub-district, Tabanan Regency of Bali was the location of the research. This area has many villages and most of its people work as farmers, including farming in the rice fields and gardens, raising livestock and also trading. Data of the research were in verbal form collected using *voice memos* application available in a gadget, which was then transcribed into written data. Data were collected by visiting the farmers' habitats, observing their activities while recording, and conducting interviews to confirm the researchers' understanding of the recorded messages. The data were then analysed with a series of procedures, which are transcribing the oral data into written data, (2) translating the language in the data into English, (3) classifying the expressions of prohibition, (4) specifying the forms of the prohibition, (5) examining the function of the expressions, and (6) revealing the meaning contained in the expressions.

III. RESULTS AND DISCUSSION

Functions of Penebel Society Expressions of Prohibition

The expressions of prohibition living in the Balinese community in general, and the Tabanan peasant community in particular, are the one that imply that something is allowed to be done and unallowed to be done. Therefore, normally it can be said that the expressions serve as a means of control for the community especially the Tabanan farming community in living their lives. Such expressions for the Balinese society are conveyed in two forms, verbally and in writing. As a tradition, the expressions are passed down from generation to generation and are still believed by society to have harmful effects or consequences when violated. Therefore, these expressions of prohibition continue to live and be maintained even if the consequences are only in the form of unwritten beliefs. The functions mentioned above are the general functions of the expression of prohibitions, namely as a means of control in people's lives. That means that in addition to functions in general there are special expressions of prohibition functions. The special function in question is a function from the point of view of language in the context of the function of language as a communication tool.

To discover the functions of the prohibition expressions of the Tabanan peasant community, the theory of language functions proposed by (Leech, 1974) was used. The communicative functions of language are divided into five: the functions of informational, expressive, directive, aesthetic, and phatic.

Informational

Informational function of language refers to a function to convey information. That is, utterers (UT) provides information to their interlocutors (IT) (Leech, 1974). The function shares the same concept as the language ideational function (Halliday in (Leech, 1993)). At the function of ideational, language is used a means of conveying and interpreting world experiences. Thus, both at the informational and the ideational functions, the real experience of an utterer is informed to the interlocutor.

UT: *Mangku, tali telas, tiing ten wenten, ida dane jagi mekarya. Sapunapi mangkin?*

'Mangku, do you have any cues? We run out of rope and bamboo is not available, but we are

about to hold a mutual cooperation'.

IT: *Men, kenken?*

'Then, what?'

UT: *Mangkin Redite, ten dados nyepeng tiing*

'It's Sunday. Nobody allowed to cut down bamboo'.

IT: *Eh sajan!*

'That's true!'

The conversation (4-70) took place in a temple where *piodalan* ceremony, a series of Yadnya Dewa ceremonies addressed to *Ida Sang Hyang Widi* at a temple or shrine, was celebrated. UT who is a *banjar* leader conveyed information to IT who was a *sulinggih* 'stakeholder' in the temple. It is that that day was Sunday which according to local community beliefs, bamboo is not allowed to be cut down. Meanwhile, they ran out of ropes, bamboo was not available, and the community will soon work together. Such factual information was conveyed by UT to IT who was considered able to find solutions. Thus, the expression has an informational function. In this situation, IT is expected by UT to provide solutions to overcome the problems.

Directives

(Leech, 1974) states that the function of language directives is to influence the behavior

or attitudes of others. Further explained that the function of social control in terms of the message is more emphasis on the receiver and not on the utterer. In other words, the directive function orientation is more emphasized towards the interlocutor/reader. Examples of directive functions are imperatives and demands. It can be said that the directive is found in the expression of prohibition. This is caused by the expression of a prohibition in principle spoken by an utterer addressed to the interlocutor in order that the interlocutor does not do something. To realize its purpose, the utterer can use the expression of prohibition in the form of imperatives or commands. Based on the data, conversation (3) shows the function.

UT: *Nyen ngelah sisa nasi di piring ne?*

'Whose rice is left on the plate?'

IT: *Tiang Ni.*

'It's me, grandma.'

UT: *Da biasa mecarikan, nyen mati siap selem.*

'Don't get used to leaving your food on the plate, it can make your black chicken die'

Conversation (3) highlights that in the Penebel community there is a sustainably maintained mystical culture. This is reflected in UT's efforts to influence IT so as not to make the act of *mecarikan* 'leaving food on the plate as a recurred habit. In this case UT uses a negative imperative form with the word *da* 'do not' as an expression with a directive function of the language.

Based on the description above it can be said that the expression of prohibition in the Tabanan farming community in general functions as a means of control in living community lives. In addition to the general function, in terms of the communicative function of language, it is found that there are prohibitions stating both the informational function and the directive function.

Meaning of Penebel Society Expressions of Prohibition

To diagnose the meaning of the prohibition expressions of the Tabanan farming community, Social Semiotic Theory was used. This theory views semiotics as a general research of signs and language as part of semiotics (Halliday, 1979; Riana, 2003). Meanwhile, the word 'social' is associated with the concept of social systems and the concept of social structure. Thus, the expression of the prohibition conveyed in Balinese is a sign and the Tabanan peasant community who uses the

prohibition expresses the social structure based on the professional classification, the farmers.

Ethical Manners and Educational Meaning

There are several expressions of prohibition that contain the meaning of educational and ethical manners. The prohibition in question is a ban on cutting poles, a ban on sitting cushions, a ban on playing in the middle of the day, and a ban on finding fleas on the road. Below, the meaning of the prohibition phrases is explained in detail one by one.

The ban on cutting the pole is usually told by parents to children. Based on its location this prohibition is used in the setting of the family. In the farming community in Penebel Subdistrict, Tabanan Regency, two variations of the expression were found, as in (4).

1. *Sing dadi nektek adegan, nyanan mati dagang uyahe.*

'Nobody is allowed to cut off the pole, the salt merchant will die'

2. *Da nektek adegan, nyen mati dagang uyahe!*

'Don't cut off the pole, the salt merchant will die'

The phrase (4a) takes the form of a declarative sentence, while the phrase (4b) takes the form of an imperative sentence. The difference between (4a) and (4b) is the marker of the prohibition expression used. In sentence (4a) the marker of prohibition is expressed with auxiliary verb (modality) in the form of denial of *sing dadi* 'not allowed', whereas in sentence (4b) marker of prohibition is represented by auxiliary verb (modality) in the form of imperative word *da* which means 'do not'. When viewed from the quantity of clauses, the expressions of prohibitions in (4a) and in (4b) are compound sentences, because each consists of two clauses. The prohibition in (4a) consists of the clause *sing dadi nektek adegan* 'not to cut the pole' and *nyanan mati dagang uyahe* 'salt merchant will die'. Meanwhile, the expression prohibition (4b) consists of clauses *da nektek adegan* 'do not cut the pole' and *nyen mati dagang uyah* 'salt merchant will die'. The clauses that form the prohibition expressions shows the relationship of illogical meaning. That is, the activity of *nektek adegan* 'cutting the pole' and its aftermath, namely *dagang uyah mati* 'salt merchant will die' is essentially illogical. However, utterers use the speech because there is a purpose to be achieved. In other words, the prohibition has an implied

meaning.

Relation between clauses in the prohibition (4a) and (4b) is a causal relationship. That is, condition indicated in the second clause is the result of the action taken in the first clause. Although the relation is illogical, utterer has the aim of emphasizing psychological impact on the interlocutor (child) so that he stops doing the activity in question. In this case, the utterer uses metaphorical majors as a target, namely the *dagang uyah* 'salt trader' because the salt has a very vital function in cooking, as vital as the function of pole in a house. It can be imagined a dish without salt, it is tasteless even though it has been mixed with other seasonings.

Harmonical Meaning

There are several expressions of prohibition that refer to harmony denotation. Harmony here refers to the harmony in the relationship between a husband and his wife in a family. This prohibition is expressed with the form of *megunting* 'shaving'. Although it sounds mystical, a culture will continue to be a culture that resulting from the people's point of views about life and everything related to it. The Penebel Society believes in an intuition. Cutting a husband's hair instead of his wife being pregnant is a customarily prohibited action. This kind of custom is hereditary in the Penebel society and the form of its expression is shown in sentence (5).

1. *Yen kurenan beling sing dadi magunting, apang panake rahayu.*

'During the wife is pregnant, a husband shall not shave so that the baby is safe'

2. *Da magunting yen ngelah kurenan beling, nyen panake sing rahayu.*

'Do not shave when your wife is pregnant, your baby will not survive'

As shown in sentences (5a) and (5b), the expression of prohibition for a husband when his wife is pregnant consists of two forms. Based on form, it can be seen that the explicit meaning of the prohibition is that a husband who has a wife who is pregnant is prohibited from shaving because it causes the child in the womb to be unsaved. At the level of human empirical logic, this kind of intuition is actually difficult to be accepted by common sense because there is no associative relationship between shaving and safety of an infant in the womb. However, pragmatically beyond the expression of the prohibition there is an implied meaning that the utterer wants to

convey to his interlocutor.

Although there is absolutely no concrete relationship between the two domains in (5), psychological effects are emphasized more. That is, a wife does not doubt that her husband will turn to another woman with an untidy appearance and untidy hair. In such conditions the wife remains calm, or feel not anxious. Such a wife's condition will psychologically affect the health of the baby in her womb.

Mystical Meaning

Prohibitions can also contain mystical meanings. This was found in the Penebel community. The expression of this type is represented by the phrase *majujuk di obag-obag* 'standing at the door'. Sentence (6) shows its use.

1. *Sing dadi majujuk di obag-obag, nyanan sengkala*

'You can't stand at the door. It's dangerous.'

The context of using the expression of prohibition in (6) is inside a household, that is, an utterer prohibits his/or her interlocutors from standing at the door because it could endanger themselves. The meaning implied in the expression is actually more emphasized on the consequence of doing such action, which can endanger the person concerned. The door is the part of a building that is used as a doorway over the building. As a way to get out and get in, the door's position is on the border between the space outside the building and its inside. Hence, the position of the door is a symbol to indicate an unclear place between inside and outside. If there is someone standing at the door that means the position is not clear in the sense of neither being inside nor being outside. Based on the belief of the farming community in Penebel, this position is easy to use as a means of dealing with mysticism. The farming community in Penebel calls this *pesilih*, which means that a person's body standing at the door can be entered by an evil spirit that endangers themselves. In addition, the expression of prohibition on standing at the door implies the meaning of indecision or non-permanent standing. People who are hesitant and have a non-permanent position will be easily influenced by negative thoughts that endanger themselves. Therefore, standing at the door for the Penebel community should be avoided especially during the *sandi kala*, which is a meeting time between afternoon and evening.

Prohibition Implying to Love the Fellow Living Beings

In the Penebel peasant community there is a custom belief that hitting dogs is prohibited during performing *yadnya*, a Hindu religious event of the Balinese people. If this prohibition is violated, it is believed that the ceremony will be wasteful. That is, the ceremony spent a lot of treasure without a clear direction. In addition, it is also believed that hitting dogs during religious ceremonies causes dogs to come multiply so that they will make noise. This mystical belief was based on a story that depicts a dog named Sang Seremayo who was the son of a nymph. Once upon a time the Seremayo asked permission his permission mother to come to the palace of a king named Jana Mejaya, who was carrying out a religious ceremony. The Seremayo was then given the permission with a note that he would not be naughty. Upon arrival at the palace, Sang Seremayo watched the cooks cooking. The cooks were aware of Seremayo's whereabouts. The cooks then hit Seremayo, since he was the dog, even though he was innocent. The Seremayo was resentful being treated that way, so he complained to his mother. Then the mother came to the palace to sue the King for her son was beaten by a cook when he was innocent. The mother condemned the ceremony carried out by the King to be wasteful and deemed *leteh* 'dirty'. To date the Tabanan farming community still upholds the belief that when carrying out religious ceremonies, no one is permitted to hit dogs.

1. *Sedek meyadnya sing dadi ngelempag cicing, nyen koos yadnyane*

'During carrying out religious ceremonies, dogs should not be beaten, the ceremony will be spendthrift'.

In addition, prohibition of hitting dogs during religious ceremonies actually also implies meaning that human in living their lives should love each other, including loving non-human living creatures. According to Hindu theology, animals were created by Ida the *Hyang Widhi Wasa*, the Almighty God, to be a "companion" of human in this world. Hitting a dog means hurting it. If the dog is hit, he will bite and conversely if he is loved, he will take care of the lover. In addition, according to (Wiana, 2002) dogs, in the religious event of *yadnya* of Hinduism, are symbols of loyalty. This is because dogs practice *Bhakti Tyaga*, which is sincere loyalty without strings attached. Dogs have both bad and good characters. The good character of dogs is that they are loyal to their employers so that dogs, especially those coloured *Bang*

Bungkem, are used as a means of *Caru Manca Sanak* to guide human loyalty to the *Dharma*. Thus, during when carrying out religious ceremonies, dogs shall not be hurt, but instead fed so as not to cause noise.

Prohibitions Implying Environmental Conservation and Cleanliness

Humans always live and blend with their environment. The meaning of the environment is very important for human life. Therefore, humans must be able to preserve and maintain its cleanliness. The ancestors or human elders have governed it by creating prohibitions regarding to environmental preservation and cleanliness. The environment here includes not only the physical environment in the real state or *sekala*, but also the 'virtual' non-physical/noetic environment. Below are a number of prohibitions which state the meaning of environmental preservation and cleanliness.

1. *Da nektek tiing di Redite, bisa mati punyan tiinge.*

'Don't cut off bamboo on Sundays, they will be withered'

2. *Sing dadi nyepeng tiing di Redite, nyen mati tiinge.*

'It's not allowed to cut off bamboo on Sundays because they will be withered'

In the life of Penebel farmers, bamboo is a plant that provides many benefits. Besides being able to be used as a *petaku* 'ground guard' from landslides, bamboo can also produce various handicraft products. The magnitude of the benefits of bamboo causes farmers to maintain them in order to keep growing well. In maintaining the bamboo, these farmers believe in the phrases of prohibition on cutting bamboo on Sunday. If violated, it will cause the growth of bamboo infertile or the bamboo can be extinct. The belief is still maintained and implemented to date, as reflected in sentence (8).

Ardhana (2005) in (Hidayati, 2016) state One of the reasons why bamboo should not be cut down on Sundays is that the good day for planting plants/beetles is Sunday. One of the plants with beaks is bamboo. Thus, Sunday is a good day for planting trees that have a stem segment, including bamboo. Therefore, cutting down bamboo for any purposes should not be done on Sundays. Behind the above discourse contains an educational message that everyone should not cut down the trees or plants because like humans, plants are also believed to have birth days. In addition, the above prohibition

also implies that in order to preserve the environment the bamboo must not be cut down carelessly. Bamboo is usually planted on sloping land which at the same time serves to keep the soil from landslides. If bamboo trees are cut down carelessly, of course it will result in landslides. In other words, the above prohibition implies the preservation of the environment.

Prohibition Meaning Leteh (Spiritually Dirty)

For the Penebel people, *leteh* means spiritually dirty. Therefore, the word is related to the 'virtual' noetic world. The Penebel peasant community has a number of prohibition expressions stating the meaning of being *leteh*. These meanings are related to the concepts of Hinduism.

The phrase of prohibition that implies spiritual impurity is found in the ceremony to bury or burn the corpse and its manifestation in the yard is found in *Awig-Awig* of Customary village or that of Pakraman Village in Tabanan. As a written customary law, the phrase is used to order the lives of the people of the concerned customary village or Pakraman village. The following is an example of the prohibition.

1. *Tan wenang nanem utawi nunjel sawa miwah awak-awakan sawa ring karang paumahan. (Awig-Awig Pakraman Gunung village, Penebel-Pawos 38-1)*

'It is strictly forbidden to bury or burn the corpse or its embodiment in the yard'

Explicitly the expression in (9) features a strict prohibition on the act of burying or burning a corpse and its manifestations in the yard. In other words, the prohibition means that burying or burning the body and its manifestation in any place is forbidden, what is more in the yard, because it will cause a *leteh*, spiritual 'impurity'. According to Hindu teachings, the body shall be buried or burned on a *sema* or *setra* 'grave'. Likewise, the embodiment of the corpse which is usually made during the cremation ceremony, shall be burned on the *sema* or *setra* 'grave' as well.

Prohibition Implying Order and Orderliness

In social life, order is needed to maintain harmony among fellow members of the community, including in the Penebel farming community, Tabanan. Order can be achieved if all components of society have a good grip of the rules outlined. Additionally Tabanan farming communities in carrying out their activities always use *padewasan* 'determination of a right day'. It is intended that plants can

provide good results and get used to doing something regularly. That is, all activities carried out must be based on the existing rules. However, in reality many do not perform things according to the rules that it leads to disorder and irregularities. Related to this, the ancestors then created prohibitions as a means of control. There are several expressions of prohibition indicating the meaning of order and orderliness which can be seen in the following examples.

1. *Tanem tuwuh wiadin wewangunan ring tegal pabianan tan dados nyayubin abian krama pengadine. (Awig-Awig of Subak Abian Giri Sedana, Wongaya Gede-Pawos 22-2)*

'Trees or buildings in a garden shall not shade a neighbor's garden'.

Prohibition in (10) is a rule written in *Awig-Awig of Subak Abian Giri Sedana, Wongaya Gede Village, Penebel*. Its function is to regulate the citizens in planting trees and erecting buildings in the garden so that they are not haphazardly placed. Thus, in addition to the explicit meaning as mentioned above, the prohibition also commands an implied meaning, namely order or regularity. This means that residents of Subak Abian are expected to be organized or orderly in planting trees and erecting the buildings in the garden, so that they do not cross borders. Thus, the relationships among Subak Abian members become harmonious so that a peaceful life is created and maintained. If it is disorganized, it is believed that trees and buildings crossing the boundary and overshadow neighboring gardens can be detrimental. In fact, it does not rule out the possibility that it can be a source of conflict between inhabitants that the relationship becomes inharmonious and chaotic.

Prohibition Implying Rejection of Sustenance

In the life of the farming community in Penebel, Tabanan Regency, there are a number of activities that are believed, if carried out, to affect one's fortune. Therefore, a prohibition, which aims to notify that activities that are believed to be rejecting good fortune is not violated, appear. Examples of such prohibitions can be seen in the activity of *nyampat* 'sweeping'.

Sweeping is generally a routine activity carried out every day, both in the home yard and inside the house. This is done to maintain the cleanliness of the house and its environment. However, if the sweeping is done at night, it is believed to be a bad activity,

which means rejecting good fortune. In this connection, the Penebel community has an expression of prohibition on sweeping actions at night, as indicated in (11).

1. *Sing dadi nyampat peteng-peteng, nyen ilang mertane.*

'Sweeping during the night should not be done because it causes the fortune to be lost'.

From (11), it can be seen that, for the Penebel people sweeping during the night can make the fortune be lost. Of course this is logically difficult to accept. However, such phrase is based on the idea that sweeping is an activity of removing impurities/rubbish. In this case sweeping symbolized as an activity that can eliminate or reject something. Meanwhile, the night is the time for fortune to come. Therefore, sweeping at night is believed to be an act of rejecting fortune so the fortune itself loses.

Actually, an utterer who uses an expression like (11) above does not really mean the messages, but advises the interlocutor that if they sweep at night the results are non-optimal. This is caused by poor vision at the dark so that not all dirt can be swept out clean. Therefore, sweeping at night, aside from being believed to be able to reject sustenance, also hints at the meaning of doing vain work.

Prohibition Implying Togetherness

The Tabanan farming community still uses the mutual cooperation system as a characteristic of togetherness in carrying out its activities. Togetherness also appears as a meaning of the prohibition used to regulate the members of the farming community. *Ngiwitin nandur* is a phrase of the Penebel community, which means starting to plant rice in a farmer's paddy in a subak area. When *ngiwitin nandur* is held, the first thing to perform is a ritual at Pura Subak called Bedugul, then proceed with *ngiwitin nandur* activities.

When a farmer is proceeding *nandwin nandur* in his ricefield, other farmers are prohibited from doing it. In fact, in the past all the activities of other farmers were abolished. However, recently a policy has been given, that is during *ngiwitin nandur* on a *subak*, other farmers may continue their activities, unless *nandur* 'plant rice' and *melasah* 'leveling the ground'. This phenomenon is reflected in the following speech.

KS: *We kija to?*

'Hey! Where are you going?'

IT: *Kengken ne uka ja nyaupin, dadi?*

'I want to clean the grass, is it allowed?'

KS: *Sapunapi, Mangku dados?*

'What do you think, Mangku?'

MK: *Dadi, kala da nandur ken melasah nyen.*

'Ya. It's allowed as long as there's no rice planting or leveling of rice fields'

KS: *Jani sing dadi marengin nandur ken melasah. Ane lenan dadi.*

'It's not allowed to plant the rice or level the grounds, but others are.'

The prohibition on participating in planting rice or carrying out other activities during *ngiwitin nandur* on a *subak* is aimed at ensuring that all farmers in the *subak* are involved in the rituals carried out, both in Bedugul (Subak Temple) and in the fields where the *ngiwitin nandur* is carried out. Broadly speaking, the intended ritual aims to appeal to Ida Sang Hyang Widhi, God Almighty, so that all activities carried out by farmers in the *subak* give good results. Behind the above prohibition contained the meaning of togetherness or mutual cooperation. This is reflected in the implementation of the ritual followed by all farmers of the *subak* community and the cost of the *ngiwitin nandur* is shared by the *subak* community. So, if during *nandwin nandur* other farmers also plant rice, the sense of togetherness seems to be overruled. Besides that, logically, the *ngiwitin nandur* can be done by only a farmer. This is based on the word *ngiwitin* which comes from the word *ngawit* 'to begin'. When starting something, it should be done alone, not in groups. However, judging by the pattern, the prohibition in (12) does not state the consequences if it is violated.

IV. Conclusion

In general Penebel community's expressions of prohibition function as a control device. Besides that, based on the communicative function of language, the prohibition referred to states the informational function and directive function. Informational function is when a prohibition delivered by utterers to their interlocutors provides information, whereas directive function is a prohibition functioning to influence the interlocutor's behavior and attitude. The prohibition has an explicit meaning and an implied meaning. The explicit meaning refers to the lexical meanings of the words that form it, which can be seen in the dictionary. The

implied meaning is found based on the context of its use. Based on its classification, the implied meanings of prohibition of the Penebel society are: (a) education and ethical manners, (b) harmony in the family, (c) mystical, (d) loving fellow living beings, (e) environmental preservation and cleanliness, (f) spiritually lethargic or dirty, (g) order and orderliness, (h) rejecting fortune, and (i) togetherness. On average, the prohibitions existing in the Penebel community, Tabanan Regency, are indeed illogical and are considered to be out of date with the times. However, as a cultural discourse and part of an oral tradition, such prohibitions contain nobly philosophical values in life. Therefore, the phrases of prohibition really needs to be preserved from generation to generation by providing the comprehensible meanings, especially to the younger generation. Moreover, these prohibitions use Balinese as its source, so that it preserves cultures and language.

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