

CHAPTER I

INTRODUCTION

This chapter covers the background of the study, problem identification, research questions, purpose of the study, and significance of the study.

1.1 Background of the Study

According to Saussure as cited in Umiyati (2015: 25) explained language should not be studied once in a lifetime but it should be studied continuously to avoid the extinction of a language. The interesting topics to discuss are local language extinction and language maintenance, it has been an issue because of the increased number of local languages which no longer used as communication means by its speaker. With the threat of the dominance of an international, national and regional language many values of language were displaced and extinct and it would push the minority language to its limit.

Changes in language occur because of environmental changes, both in social and natural environment. Pateda (1987) explained if a language were substantially used by its speaker in multi-domains, then the language would develop. Conversely, it will cause the language to be displaced by the dominant language.

The continuity of a certain language is greatly affected by the environmental changes, especially in Bali Province. Based on Central Bureau

Statistics of Bali Province (Badan Pusat Statistik Provinsi Bali) in 2016 recorded that productive agriculture lands were converted into residential land for a period of one year, 2015 to 2016 were covering 370 hectares. In 2015, the productive area of agriculture in Bali was more than 80 thousand hectares but in 2016 it was 79.891 hectares. The amount of depreciation is around 300 hectares. The high rate of land conversion was allegedly due to the less optimal of the Regional Regulation implementation that regulates spatial planning conducted by regencies or cities in Bali, Aryawan stated as cited from Cendana News (2018). According to the National Law No.12/1992 on cultivation, article five, stated that farmers have a full right of their land use. This makes the government as the regulatory holder cannot do anything with the rate of agriculture land conversion.

Agriculture in Bali normally related to planting paddies on the fields and based on (Sartini, 2017) planting paddy in the fields was a part of Balinese culture. Planting paddies contain many values in traditional culture. Paddies farming went through certain stages, starting from land cultivation until harvesting. The lexicon used to accommodate the concept in those stages is certainly a lot. It also includes in the traditional agricultural realm and a part of the knowledge of Balinese system. Furthermore, she explained that, as one of the substantial values of local culture, the lexicons that contain the concept of value needs to be recorded, documented, and known by the generation before eroded by the time. In the communities that develop rice farming intimately, farming in the fields is a joint work that involves many people with their respective expertise. In addition, Sartini elaborated that planting rice in the fields involves certain social relations. These reflects to the social system existing in the community. In planting paddy in

the fields, there was a value of cooperation and hard work. Now these values change according to the changes in the livelihood and the environment of Balinese community. However, the character of Balinese community which is reflected by the good social values needed to be preserved and introduced to the next generation. It is because the continuity of a language was determined by the next generation as a successor of the language.

There was a tendency that rice farming was no longer considered to be able to support the improvement of farmers' welfare compared to working in the industrial sector and services especially those that related to the hospitality in tourism according to Sutawan (as cited in Lestari et al., 2017:802). He explained that these happened due to the narrowed of the arable area or land and due to the low exchange rate of the farmers. The result was working outside the agricultural sector tends to be more attractive than being a farmer who is full of mud and full of risks due to the crop failures and price fluctuations. The tradition of planting paddies was not impossible to disappear by the time and cost the loss of a certain traditional heritage of Balinese community, indubitably the loss of a certain lexical terms in the agricultural realm. The extinction of natural elements and cultural elements will affect the loss of the speaker conception of the entity. The extinction of a regional language means that all cultural values stored in the language will be buried including the various wisdoms about the environment.

According to Buleleng Tourism Service (2018) Pedawa is one of the old villages in Buleleng or it can be said as Bali Aga. In Pedawa, there are no caste system like any other regions in Bali. As one of the oldest villages in Bali,

Pedawa has some unique traditions. Its unique local house architecture, *Megangsing* game, traditional woven bamboo, and Padi Gogo farming technology without the use of chemical fertilizer (Nusa Bali, 2019). According to Norsalis (2011) there are two types of rice, lowland rice and upland rice. Lowland rice requires irrigation and upland rice or Padi Gogo requires high ground, suitable climate and Padi Gogo rice can grow in any types of ground.

According to Buleleng Agriculture Service (2019) In Pedawa, Padi Gogo or as the local calls it as *Ngaga* is used as a means of traditional ceremonies such as Dewa Yadnya (holy offering to god) and Pitra Yadnya (holy offering to ancestors), but for the past 47 years Padi Gogo had never been planted again in Pedawa due to the shortage of Padi Gogo, this made the villagers to look for other Padi Gogo from other places for offering. This is because the land that used to be the land for Padi Gogo was used as plantation crops like cloves and horticulture including durian and mangosteen. This tradition then arose on December 2018 where every farmer in this village together planted rice on their land (Koran Buleleng, 2019).

This tradition should receive serious attention because not only have an impact on the environment, religious, economic disaster, health but also on lexical extinction. Extinction will bring prolonged lexical language extinction (Rasna, 2012). This is where Eco-linguistics kicks in. Retrieved from a website called The International Eco-Linguistics Association states that Eco-linguistics finds the role of language among human, other species and physical environment. The role that the researcher tries to find is how the physical environment affects human interactions. The interactions of the almost lost words and perhaps sentences may

affect future generation. How these cultures can be extinct if no one even talks about it anymore. By finding out what can possibly be an extinct word can be preserved for the future generation to look back into. The fact that it is rare that we see paddy planted on high grounds proof that the biodiversity on paddy is almost lost one of its members. This is the second aim of Eco-linguistics where it addresses key ecological issues. Thus, it can be said that the tradition also preserves the development of the language especially on the lexicons used in the tradition.

Lexicons is essential in language preservation. Suweta (2013) defines lexicons as a list of words. It indicates some words that are come from different words class. In addition, Saphira (2014) states that lexicon is the component of language consisting meaning. It covers three forms of lexicons, namely monomorphemic, polymorphemic, and phrase. Hestiyana (2017) states that lexicons are the list of words known and used by the community and it contains meaning. The words are recognized and used by the community in their daily activity or certain activity. In addition, Budhiono (2017) classifies the lexicons based on its context use related to the discussed topic namely tools and activity. Moreover, Wibowo (2020) states that the classification of the lexicons based on the environment that it deals with.

Some previous studies also conducted a study on preservation language especially on maintaining the lexicons of languages as done by Indrawati et al. (2013) about lexicons used in traditional medicine; Umiyati, (2015) about the existence of Eco-linguistics; Budhiono (2017) about lexicons used in paddy tolls in Java; Tualaka (2018) about lexicons used in agriculture; Adi et al. (2020) about

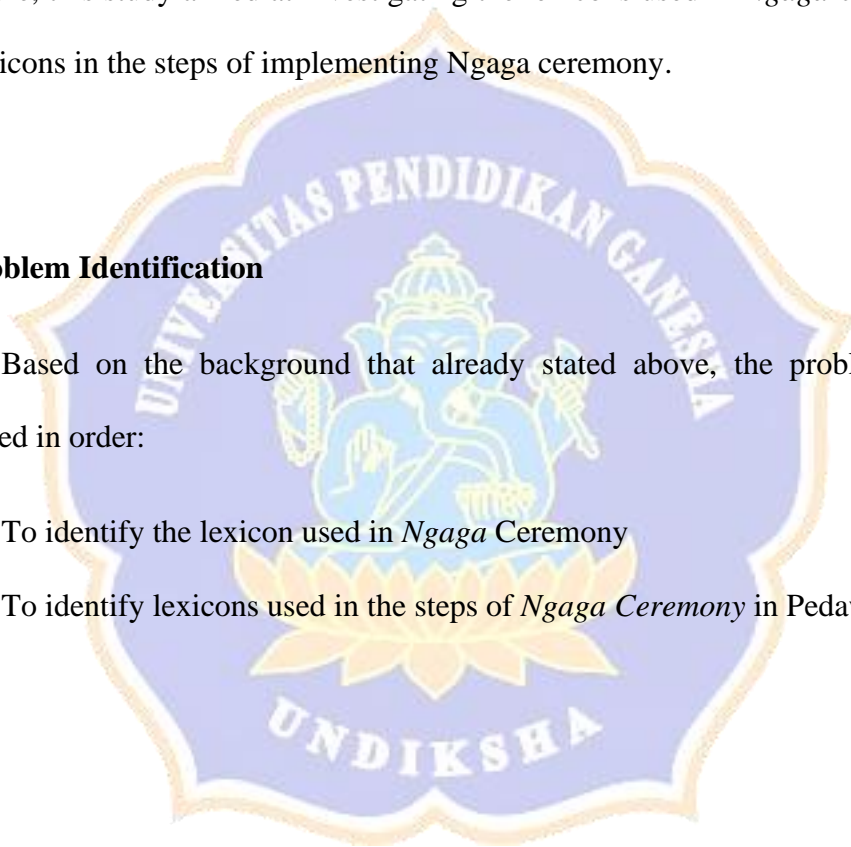
lexicons used in Tabuh Rah; ;and (Wibowo, 2020) about lexicons used by agriculture society. The previous studies concern with the lexicons used in tradition and agriculture.

Regarding the explanation above, the present study conducted a study in Pedawa village because this village brings up its once paused ceremony of *Ngaga*, to see what is *Ngaga* ceremony and what are the terms used in this ceremony. Therefore, this study aimed at investigating the lexicons used in *Ngaga* ceremony and lexicons in the steps of implementing *Ngaga* ceremony.

1.2 Problem Identification

Based on the background that already stated above, the problems are identified in order:

- 1.2.1 To identify the lexicon used in *Ngaga* Ceremony
- 1.2.2 To identify lexicons used in the steps of *Ngaga* Ceremony in Pedawa



1.3 Research questions

Based on the identification of the study, the research questions can be formulated as follows.

1.3.1 What are the lexicons used in *Ngaga Ceremony*?

1.3.2 What are the lexicons used in the steps of *Ngaga Ceremony* in Pedawa?

1.4 Purpose of the Study

Regarding the research questions of the study, the present study has two objectives as follows.

1.4.1 To find out the lexicons used in *Ngaga Ceremony*?

1.4.2 To find out the lexicons used in the steps of *Ngaga Ceremony* in Pedawa?

1.5 Significance of the Study

1.5.1 Theoretical Significance

The significance of this study is expected to be found the lexicon used during the ceremony and to revive the ceremony. Balinese language exists along with other regional languages and Bahasa as a national language. In its sequence, the information found will be known by the younger generation to be passed on to their younger generations so that the existing ceremony will not be lost by the changes of the era. not only that, the result of this study can be used as an information of the Balinese lexicon, specifically in terms of Balinese agricultural lexicons.

1.5.2 Practical Significance

1. For Teacher

This research can be used as an information for the English-speaking person or tourist in order to teach them the cultural value of the ceremony.

2. For Others Researches

This research can be a guideline and resource for other researchers who intend to conduct research in a similar field.

