CHAPTER I

INTRODUCTION

This chapter discusses the introduction of the study which covers research background, problem identification, limitation, questions, objectives, and research significances.

1.1 Research Background

Language is a means of communication, and communication almost always occurs in a social context (Fromkin, 2009). This is why effective communication so desperately needs an understanding and recognition of the relationships between language and the people who use it. Because communication is an important thing in order to interact with others. In communication, people use language to express their ideas, thoughts, information and opinions. According to Kurniati (2014), language is a device for communication. It means that language is a key for communication. People also use language to interact and maintain the relationship to others. Cook (2003) mentions that language is used in all of daily activities. It means that language is always used by people in daily life. Moreover, language cannot be separated from human.

There are many languages that exist around the world, in which one language is different from other languages and one language has its own rules. Every society has their own language which is used to communicate in their community. According to Rijal (2016), language and culture exist wherever society lives. It means that wherever society lives, they bring their own language and their culture. Balinese language is one of the languages that exist in the world. Sutama (2011) argues that Balinese language is one of the vernacular languages that is widely used by Balinese people and it covers all Balinese cultural activities. Balinese as a vernacular language is used to communicate each other in daily and cultural activities.

During conducting ceremony at Bale Agung Temple, people use their language to interact each other. In conducting Ceremony at Bale Agung Temple, there are many Jargons used by people and *Kubayan* (leader in the temple) to communicate each other. There are many Jargons can be found in Bale Agung Temple, in which some of the Jargon are only understood by the people who join the ceremony. The examples of the Jargon used are *Menek Mekraman*, *Mepasikan*, *Pendek Sakaa*, *Pendek Tuaan*. Those

1

Jargons can only be found in cockfighting, especially in Bale Agung Temple. The uniqueness of the Jargons *Ngusaba* Ceremony in Bale Agung Temple enriches the vocabularies of Balinese language.

According to Chaer & Agustina (2010:68), as cited in Djawa (2018), Jargon is a social variation that is used on a limited basis by certain social groups. Frequently used phrases cannot be understood by the general public or people from outside the regional group. Jargon in Linguistic which consists of terms such as phonemes, morphemes, lexicons, structure of phrase rules, and so on. Like other regions, Jargon in every region in the world must be different, for example Jargon like in Bali. Just like the Jargon used in Bale Agung Temple Ceremony in Sukawana village only certain groups know the Jargon used. According to Widasni (2020) ceremony in Hindu religious ceremonies is the three basic Framework, namely Tattwa, morals, and ceremonies that are sourced from the holy book of Hinduism, namely the Vedas. Among the three basic frameworks, the most prominent is religious ceremonies. The ceremony in Hinduism is a form of service that is reflected in practical activities so that people show a sense of love and devotion to Tuhan Yang Maha Esa. Therefore Ceremony generally means worship of the God in a temple. Just like when Bale Agung Temple Ceremony.

According to Giri (2017), Balinese language is one of the Balinese cultures that face globalization. Setia (2006) as cited in Giri (2017) adds that Balinese as a mother tongue starts to be abandoned by Balinese people. Based on Giri (2017) adds that Balinese as a mother language will disappear. The main reason is that many people rarely use their mother tongue as the main language nowadays. Abdullah (2006) states that there are three factors that make mother tongue in the level of crisis. The first factor is that the native speakers of the mother tongue starts decreasing. The second factor is that the mother tongue is rarely used for daily communication. The third factor is that the regional languages fail to respond to the global communication needs with the inclusion of "technological language".It means that Balinese language is one of the languages that are endangered nowadays.

When Balinese culture and tradition are abandoned by the people, the Jargons in that culture and tradition will be extinct too. Based on Giri (2017) mentions that Balinese language as a vernacular language starts to be abandoned and it is replaced by

Indonesian. It means that many Balinese people use Indonesian as their vernacular language to interact in daily life. Moreover, tourism sector in Bali develops rapidly nowadays, it makes many people move their job to the tourism sector. In the tourism sector, people use English as the main language to communicate and Balinese language is rarely used. It affects the use of Balinese language as a language of daily communication. This factor makes Balinese language as a mother tongue start to be abandoned by some people.

Balinese language has many Jargons that exist within its language, one of the examples is Jargons *Ngusaba* that exist in Bale Agung Temple. Jargons *Ngusaba* Bale Agung Temple are the ones that are endangered from extinction due to the fact that many people do not have interest in Jargons *Ngusaba* Bale Agung Temple Ceremony. It causes Jargons *Ngusaba* Bale Agung Temple not to be known by Balinese people, especially people. Many people do not know the Jargons *Ngusaba* that exist in Bale Agung Temple. This condition causes the Jargons *Ngusaba* that are used in Bale Agung Temple possibly begin to be forgotten by Balinese people due to being rarely used by the people nowadays.

One of the villages in Bali that still conduct Jargons *Ngusaba* Bale Agung Temple is Sukawana village, Bangli regency. In Sukawana village, Bale Agung Temple develops from one generation to another generation. This ceremony has many Jargons which are used in conducting the ceremony. Many Jargons can only be found during the ceremony. Bale Agung Temple is done once a year during the ceremony in the Bale Agung Temple, but many people do not attend the ceremony completely from the beginning until the end of the event. It makes some of the villagers do not know the meaning of the Jargons *Ngusaba* used in Bale Agung Temple. If many people do not know the meanings of the Jargons, it potentially causes the Jargons *Ngusaba* used in Bale Agung Temple to be forgotten by the people in Sukawana village. Even worse, the Jargons *Ngusaba* that exist in Bale Agung Temple will disappear in this case. In order to prevent that phenomenon, Sukawana villagers need to preserve the Jargons *Ngusaba* of Bale Agung Temple.

There is one way to conserve the ceremony and tradition, that is, by documenting the Jargons used in the ceremony. Based on Adityarini (2016) who argues that by

documenting the Jargons that are related to the tradition, it is also the way to conserve the tradition in Sukawana Village. It means that documenting Jargons is one of the ways to conserve the tradition as well as its Jargons. In relation to this point, Jargons *Ngusaba* Bale Agung Temple tradition can be preserved by documenting that Jargons. By documenting the Jargons *Ngusaba* of Bale Agung Temple is to make the tradition keep life and prevent it from extinction. Another purposes of documenting Jargons are that the tradition can be inherited to the next generations. By documenting Jargons that exist in Bale Agung Temple, it makes people become familiar with the Jargons that exist in the ceremony.

The way to maintain the language is by using the concept of ecolinguistics, especially in language conservation. The idea of language conservation in ecolinguistics was introduced by Haugen (as cited in Fill and Muhlhausler, 2001). Conservation is needed because the language can be extinct within 10 years if there are no native speakers of that language. It means that the ecolinguistics is not only the relationship between the language and environment, but it is also the relationship among language, environment and people. By using language in daily communication, people can communicate each other in their environment. People also use language in conducting many others activities including cultural activities. In the cultural activities, like ceremony activities, there will be many vocabularies and Jargons born and be found. From those reasons, people need to conduct language conservation to maintain the traditions as well as languages exist in the tradition.

Based on the previous explanation, this research attempted to find out Jargons *Ngusaba* Ceremony Bale Agung Temple in Sukawana village and identify the Jargons that are known and unknown by the villagers in Sukawana village. This research focused on finding out Jargons *Ngusaba* Ceremony in Bale Agung Temple used in Sukawana village and Sukawana village knowledge toward Jargons *Ngusaba* Ceremony in Bale Agung Temple.

1.2 Problem Identification

The Jargons *Ngusaba* Ceremony used by the people of Sukawana village in Bale Agung Temple is one of the Balinese traditions that is still used today. This tradition is one of the Traditions *Religious* used in Bali, especially in the Sukawana village at the time of ceremony at Bale Agung Temple Although this tradition is classified as *Religious*, there are still many people in Sukawana village who do not know the Jargons *Ngusaba* Ceremony in Bale Agung Temple. The main reason the people of Sukawana Village rarely know the Jargon of *Ngusaba* Ceremony Bale Agung Temple is because many people are not interested in this tradition.

From the developments in the fields of science, technology, and tourism, this has influenced the use of Balinese as the mother tongue. The development of tourism in Bali is growing rapidly which makes many people prefer to change jobs in the tourism sector. In Sukawana Village, as many people change their jobs to the tourism sector. Some people in Sukawana Village moved from their village and went to the city to find better jobs in the city. So this is what makes the use of Balinese as a mother tongue starting to decrease. This condition makes the people of Sukawana Village become unfamiliar with the term Jargon *Ngusaba* Ceremony Bale Agung Temple from their village. Jargons *Ngusaba* Ceremony in Bale Agung Temple process needs to be connected. Therefore, it is very important to be able to know and identify Jargons *Ngusaba* Ceremony Bale Agung Temple in Sukawana village.

1.3 Research Limitation

The limitation of this study is to find out Jargons Ngusaba Ceremony that are used during the ceremony in Sukawana village and identify the Jargons which Jargons are known and unknown by the villagers. This research focuses only on finding out the Jargons used in Bale Agung Temple and identifying Jargons Ngusaba Ceremony which are known and unknown based on Sukawana villagers' knowledge. This research is conducted in Sukawana village, Bangli regency, Bali province.

1.4 Research Questions

Based on the background and problem identification above, the research questions of this research can be formulated as follows:

a. What Ngusaba Ceremony's Jargons are used by the people in Sukawasa Village Bale Agung Temple?

b. Which Ngusaba Ceremony's Jargons have been known and haven't been known by the people of Sukawana Village Bale Agung Temple?

1.5 Research Objectives

Based on the research questions above, the objective of this research can be formulated as follows.

a. To find out the Jargons *Ngusaba* Ceremony used by the people of Sukawana Village, Bale Agung Temple

b. To identify Jargons *Ngusaba* Ceremony that is still known and not yet known by the people of Sukawana Village, Bale Agung Temple

1.6 Research Significances

This research has two significances, they are theoretical significance and practical significances. The research significances can be formulated as follows:

1.6.1 Theoretical Significance

The results of this study are expected to be significant in the linguistic field. The results of this study are also expected to give meaning to the people of Sukawana Village about the Jargons *Ngusaba* Ceremony used at the time of Bale Agung Temple in Sukawana Village. This research can be used to enrich the knowledge of the people of Sukawana Village about vocabulary, especially Jargons *Ngusaba* Ceremony Bale Agung Temple. Information about Jargons *Ngusaba* Ceremony at the time of Bale Agung Temple can be used to make Balinese people aware of the Jargons *Ngusaba* Ceremony at the time of Bale Agung Temple. The results of this study can be used as a source for further research in the field of Jargons.

1.6.2 Practical Significance

a. For Government

The results of this research can be used by the government as documentation about Jargons *Ngusaba* Ceremony at the time of Bale Agung Temple in Sukawana village.

b. For Educator

The result of the study can be beneficial for the educators in giving some information and contribution in Linguistics field. This research also gives examples of Jargons *Ngusaba* Ceremony in Sukawana village. Especially for Balinese educators, this research provides the example of the Jargons *Ngusaba* Ceremony that are used Bale Agung Temple in Balinese lesson in school.

c. For Sukawana villagers

The result of the research is expected to be beneficial for people in Sukawana village to know the list of Jargons that exist in their own village. This study helps the villagers to enrich their knowledge about Jargons which is used in the ceremony and helps the villagers to maintain the Jargons to keep existing by documenting them.

d. For Other Researchers

The information of this study can be used as a reference and guideline for future studies that conduct research with similar topic which is related to linguistics field, especially the research that is related to ecolinguistics and language maintenance