

CHAPTER I

INTRODUCTION

This chapter is concerned on the introduction of the study in which it covers the research background, problem identification, scope of the study, of the problems, purposes of the study, significance of the study, and definition of key terms.

1.1 Research Background

Language is a means of communication among the people in a certain society. Language is used to communicate and to convey information, ideas, feelings, and opinion. Language and culture are always existed wherever society lives (Rijal, 2016). It means that language and culture are brought by the society itself into their daily life. For that reason, language that are spoken all over the world are different one another. Sirbu (2015) mentions some things that determine how languages are different such as the way of life, way people communicate, their belief, their values, and the people's behavior. It shows how language play important roles in organizing cultural activities in the society, socialize in the society, and as the literacy tools in that society. For that reason, language is essential tools of the constitution of social life and culture in each society from all aspects of the world.

Language that has relation to culture in linguistics field is called as anthropological linguistics. It concerns on the studying language as a cultural resource and speaking as a cultural practice (Duranti, 1997). Furthermore,

there are some other linguistics branches that have similarities to anthropology namely ecolinguistics and ethnolinguistics. According to Stibbe (2015), ecolinguistics is a branch of linguistics that studies the relation between language and ecology especially how the pattern of language influence people's way of thinking and treating the world. In addition, Fill & Muhlhausler (2006) examine ecolinguistics as a study of the relationship between language and environment, ecology in particular. Meanwhile, ethnolinguistics according to Riley (2007) is a study of the relationship between language and identity. On the other hand, it is a study of how language is formed by culture and identity. However, Jufrizal (2018) explains that anthropological linguistics, ecolinguistics, and ethnolinguistics have similar area that deals with language and environment such as nature, human beings, and culture. Yet, the terms used in this study is ethnolinguistics since the focus here is the language that is formed by identity and the culture.

Languages used around the world is varied, Balinese language is one example of languages that exist in the world. Balinese language is a language that is used by Balinese people to conduct many cultural activities (Sutama, 2011). In addition, Rai, *et al.* (2016) state that Balinese language plays important roles as an original language, such as symbol of pride, symbol of identity and communication tool in a variety of activities includes social life activities of Balinese People. The majority of the people living in Bali are Hinduism with a really thick ancestral custom. In Bali, there are eight regencies are included such as Badung, Denpasar, Gianyar, Bangli, Klungkung, Tabanan, Buleleng, and Jembrana.

In Balinese language, there are so many lexicons that exist in the language both used in the social life and in cultural and traditional activities. According to Hestiyana (2017), lexicons are list of words which has meaning that used by a certain community. From that definition, it can be said that Balinese people have their own list of words to communicate with other people or conduct any traditional activities in their community. But, unfortunately, due to the globalization where other cultures and languages exist in Bali, the Balinese language is endangered of extinction. One reason of the endangered of the Balinese language is that some Balinese people choose Indonesian language to communicate in their daily life, instead of their mother tongue, Balinese language. There is big possibility that Balinese language can be extinct in 2041 if Balinese people do not use Balinese language itself (Giri, 2017). Considering that point, there are some lexicons that might be extinct because of lack of the use and people do not know the meaning of the lexicons. Balinese lexicons in *pecaruan* ceremony are one of the examples that might be endangered from extinction if people have no awareness to know the lexicons that are being used in their area.

Pecaruan ceremony is one of the traditions that are celebrated by Balinese people. *Pecaruan* ceremony which is known as *mecaru* is conducted by Balinese people in some certain times. The main purpose of this ritual celebration is to maintain the harmony between human and nature for the continuation of human life. In Bali, the local people have five kinds of ritual ceremonies that they have to do sincerely in their life, namely *Dewa Yadnya*, *Pitra Yadnya*, *Rsi Yadnya*, *Manusa Yadnya*, and *Bhuta Yadnya*. *Mecaru*

ceremony is categorized as *Bhuta Yadnya* (Ardika, 2015). Each of the *Yadnya* has its own purpose on the implementation.

Dewa Yadnya is a ceremonial ritual that is worshiped to *Sang Hyang Widhi* (God) and all its aspects, 2). *Rsi Yadnya* is ceremonial rituals that are celebrated for holy person, 3). *Manusa Yadnya* ceremonial rituals are done to human being, 4). *Pitra Yadnya* is ceremonial rituals to ancestors, and 5). *Bhuta Yadnya* is a ceremonial ritual that aims to clean the place which is nature and its contents.

Pecaruan ceremony in Bali is categorized as *Bhuta Yadnya* ceremonial celebration. It is a sacred ritual that is often held to harmonize the relationship between humans and the surrounding environment. Humans and nature, in fact, should create conducive relationship for the continuation of the life. *Pecaruan* ceremony serves to instill noble and spiritual values into human beings so that they always maintain the harmony of nature, the environment and other creatures, the insight of the universe (Sudiana, 2018). So, it can be concluded that *Pecaruan ceremony* is conducted to preserve nature and the environment.

The focus of this research study is at investigating the lexicons existed in *caru panca sata* offerings in relation to *pecaruan ceremony*. Wikarman (1998) explains that *caru panca sata* is the basis of *pecaruan* on a larger level. *Caru panca sata* is held in the village scope or also known as *banjar* in every *sasih kasanga*. *Sasih* means month and *kasanga* means nine. So, *caru panca sata offering* in relation to *pecaruan ceremony* is celebrated in the nine months of Balinese calendars (*sasih kesanga*). On the other hand, it is held a day before

the silent day or the Balinese' New Year called *Nyepi*. *Caru panca sata* offerings use five chickens with colors based on the five cardinal points. The cardinal directions that are intended such as white in the east, red in the south, black in the north, white and yellow in the west, and *brumbun* or the combination of all colors that are mentioned previously which is placed in the middle.

There is no research that has been carried out about lexicons in *pecaruan* ceremony particularly *caru panca sata* offerings. In additions, according to the first observation, there are a lot of interesting lexicons used in this ceremony. Some of the interesting lexicons that are found such as *siap biying* which is known as red feathered chicken, *tetabuan berem* fermented drink made from black sticky rice added with yeast, *sengkwi* a base of an offering that made from coconut leaves, and many others. Therefore, by doing an investigation at identifying lexicons in *caru panca sata* offerings and describing their cultural meaning will be a new contribution in the linguistics fields and preserving the existing lexicons.

Some previous studies about lexicons in relation to tradition or cultural things have been conducted. Budasi and Satyawati (2021) who conducted study which aim at investigating the concept and the lexicons of traditional Balinese houses in Menyali village, Sawan District, Buleleng Regency, Norvia (2020) who carried out a study that classify and describe the lexicons that reflect the past culture in *Banjar* proverb, and Hestiyana (2017) whose study is about lexicon and cultural meaning of *Banjar sasringan* cloth. Most of those researches are investigating the lexicons of some cultural things in some areas.

This research focused on figuring out lexicons and describing cultural meaning of lexicons used in *Pecaruan* ceremony in Kalibukbuk village. There is no previous study in this object. So, by conducting a research in this object, lexicons and cultural meaning of lexicons used in *Pecaruan* ceremony makes this research different from the others. Kalibukbuk village is chosen in conducting this research since this is an area where *Pecaruan* ceremony is held. Besides, according to the observation that has been done, a case is found here where many people particularly young generation in Kalibukbuk village are unfamiliar to the lexicons used in this ceremony. This phenomenon can be taken as a chance to conduct a research study at investigating the lexicons found in *Pecaruan* ceremony, *caru panca sata* offerings in particular. This will be so useful to provide information related to lexicons used in *caru panca sata* offerings in relation to *Pecaruan* ceremony and avoid the extinction of a language.

1.2 Problem Identification

This study comes from an interesting phenomenon in the language used by Kalibukbuk people in their communication and ceremonial event, particularly in *caru panca sata* offerings in relation to *Pecaruan* ceremony. *Pecaruan* ceremony is one of the traditional ceremonies which is conducted by Balinese people. The lexicons used in the *pecaruan* ceremony are different from the other ceremonial activities.

The lexicons in *pecaruan* ceremony could only find and appear in *pecaruan* ceremony. But many young generations are unfamiliar with the lexicons and the meaning that exist in the *pecaruan* ceremony itself. They

know the ceremony and when it is held, but, they know a little or perhaps nothing about the lexicons and the meaning of each lexicons used in *pecaruan* ceremony. However, to avoid the language from language death or language extinction, it is already the responsibility of the community to be aware in preserving the language they use. That can be done by building the awareness to learn and get to know the language itself. Young generation is one of the communities that hold a big role to preserve it.

According to the identified problems above that are described based on the first observation that has been done, it is important to conduct a study that can identify the lexicons and describe the cultural meaning in the *pecaruan* ceremony particularly in the *caru panca sata* offerings in Kalibukbuk village.

1.3 Research Scope

This study focused on identifying the lexicons that are found in *caru panca sata* offerings in the relation to *pecaruan* ceremony in Kalibukbuk village, and describing the cultural meaning of the identified lexicons found in *caru panca sata* offerings in Kalibukbuk village.

1.4 Research Questions

Based on the research background and problem identifications that are explained above, the research questions of this study are formulated as follows.

1. What lexicons are found in the *caru panca sata* offerings in relation to *pecaruan* ceremony on the silent day in Kalibukbuk village?

2. How is the cultural meaning of the identified lexicons in *caru panca sata* offerings in relation to *pecaruan* ceremony in Kalibukbuk village?

1.5 Research Objectives

Based on the background and problem identifications explain previously, the research objectives of this study are drawn up as follows.

1. To investigate the lexicons that are exist in *caru panca sata* offerings in relation to *pecaruan* ceremony in Kalibukbuk Village.
2. To describe the cultural meaning of the identified lexicons in the *caru panca sata* offerings in relation to *pecaruan* ceremony in Kalibukbuk Village.

1.6 Research Significance

There are two significance carried out in this study, namely theoretical significance and practical significance. The research significances are formulated as follows.

1.6.1 Theoretical Significance

The result of this study is expected to be beneficial to give information about Balinese lexicons that are found in a ritual ceremony, which is *pecaruan* ceremony particularly in the *caru panca sata* offerings. Moreover, the result of this study is also expected to be significant in the linguistics fields. It is hope that this study can be used as additional references for linguists or other researchers who interest in conducting a similar study in other areas or villages.

1.6.2 Practical Significance

The result of this study is supposed to bring positive impacts for the educators, governors, and readers. The result is expected to be beneficial in providing information and bringing some contributions in linguistics field, particularly for teachers or lecturers who teach in Linguistics course. Besides, it also can be beneficial for educators who teach in the field of hospitality, specifically for the guiding course. The explanation of the cultural meaning of each lexicons found in this study can be used as references for teachers to teach guiding course. Besides bringing positive impact to the educators, the result of this study is also expected to be used by the government as documentary of the lexicons used in *pecaruan* ceremony in Kalibukbuk village. Furthermore, the findings of this study is expected to be beneficial for those who need information about traditional ceremony in Bali and learn about the Balinese lexicons particularly in the *caru panca sata* offerings in relation to *pecaruan* ceremony. On the other word, this study can be used by other researchers as reference to get deeper information about lexicons in *pecaruan* ceremony.