

CHAPTER I

INTRODUCTION

This chapter discusses the introduction of this study. It includes the research background, problem identification, research limitation, research questions, research objectives, and research significances.

1.1 Background of the Research

The terms language and culture have a close relationship with each other. Language cannot be separated from culture (Baydak et al., 2015). This means that language and culture have a bond. Kuo & Lai (2006) stated that a culture is influenced by a language development. Meanwhile, according to Kramsch as quoted from Kavskli (2021) stated that culture is introduced through language. Language is the carrier of a culture and an identity for the speaker. In addition, language is used by humans to communicate and convey their ideas, opinions, and feelings (Alhasibunur, 2016). This means that language becomes a channel of culture, and culture is a part of language and communication. If a culture is not maintained or preserved, then a language in it will become extinct and even die. The phenomenon of the loss of culture will cause the death of a language or called "language death".

Language death occurs because no one uses that language anymore to communicate (Crystal, 2000). Therefore, a language must be studied and preserved so that it does not become extinct, one of which is by preserving the lexicon in the language. One of the languages that may become extinct is Balinese

language because of the influence of globalization (Setia, 2016 as cited in Giri, 2017). There is a rumour that in 2041, the Balinese language will become extinct or die. Balinese language is a regional language which is one of the Balinese culture.

Besides the Balinese language, the famous Balinese culture is the dance, which also has a relationship with the Balinese language. Balinese dance is often performed from welcoming outside guests, religious ceremonies, and even sacred traditional ceremonies. Based on its functions, Balinese dance is categorized into three (Bandem, 1996 as cited in Muliartini, 2017). First, Wali dance, which is a dance that is performed during sacred ceremonies or religious ceremonies. Second, Bebali dance, which is a semi-sacral dance that is performed at certain traditional ceremonies. Third, Balih-balihan dance, which is a dance that is used for entertainment only. From the three types of Balinese dance, the type that will be discussed in this study is the Baris Demang-Demung dance which is one type of Wali dance.

Baris Demang-Demung dance is a sacred dance which the origin from Banjar Tegal Village. This dance performs at Pemayun temple which is located on Pahlawan streets, Singaraja, Bali. This dance belongs to the type of Wali dance because it is performed during religious ceremony called Dewa Yadnya. Baris Demang Demung dance comes from two syllables, namely “Baris” and “Demang Demung”. The word “Baris” comes from word "bebarisan" which means a row or ranks (Agung, 1981). Baris is defined as a force of soldiers prepared for war. Meanwhile, the word Demang or Demung is a character in the "gambuh" dance drama who appears together with two regional rulers in a kingdom called

Tumenggung (Artana, 2013). However, at Banjar Tegal, Demang Demung performs with Prebangsa or King and Potet. Demang or Demung character is a character who is described as a character whose character is hard but also funny. Baris Demang Demung dance consists of eight Baris dancers who are divided into two: four Baris Demang dancers and four Baris Demung dancers. The eight dancers of the Baris Demang Demung dancing as soldiers and perform together with two characters who become the Prebangsa and Potet. Prebangsa is a King and the Potet is a King's servant. One thing that is very crucial of this dance is all the dancers must come from the same lineage because this dance is a dance that has been danced for generations by a certain descendant. Baris Demang Demung dance is usually performed during the Piodalan Ageng ceremony at Pemayun Temple in Banjar Tegal Village. The Piodalan Ageng takes place every three years. This dance certainly has movements and costumes that are unique and have cultural meaning.

There was a study discussed about history and movements of Baris Demang Demung dance conducted by Artana (2013). His study only discussed about the descriptions of movements, and did not explain more about the costumes or even the cultural meaning of its movements. Therefore, a study that discusses the lexicon on movements and costumes and its cultural meaning in Baris Demang-Demung dance has never been conducted, especially in this linguistic field.

Based on preliminary observation, since the dance is only can danced by the descendants of the dancers, there are still many people outside Banjar Tegal Village or even people in Banjar Tegal Village who do not know yet about the

Baris Demang Demung dance. Besides, written documentation about this dance especially that analyzes the cultural meaning of lexicons in this dance has never been conducted. Lexicons in a dance are important things to know and learn in order to preserve the dance as well as the language so that it does not become extinct. By studying the lexicon, indirectly the dance can be preserved so that the community and the young generation still know what the dance means because lexicon is a collection of words that have meanings (Suktiningsih, 2016). Even though the influence of modernization has greatly affected society's life, at least the young generation must continue to preserve their culture. Therefore, to maintain the existence of the Baris Demang Demung dance, the study entitled "Lexicons in Baris Demang Demung Dance at Banjar Tegal Village: A Descriptive Qualitative Study" is need immediately to be conducted so that the lexicon contained in Baris Demang Demung dance does not become extinct or die.

This study applied data triangulation methods from Mackey and Gass (2005) such as data triangulation, theoretical triangulation, and methodological triangulation. The triangulation theories applied in this study to check the accuracy and validation of the data. Besides, this study applied ecolinguistics theory as the grand theory because the object of this study was related to the relationship between humans, language, and the environment. Since the focus of this study was to find out lexicons of movements and costumes and their cultural meaning, then lexicons that exist in Baris Demang Demung dance should be preserved to make the language in that environment will not become extinct.

1.2 Problem Identification

This study came from a sacred dance in Banjar Tegal Village which name is *Baris Demang Demung* Dance. This dance is a sacred dance that is only performed when there is a sacred ceremony or called *Piodalan Ageng* at *Pemayun* Temple in Banjar Tegal Village. Not everyone even the young generation knows about movements and costumes in this dance since it is only performed at a certain ceremony. The lexicons that exist in the *Baris Demang Demung* dance are quite different from lexicons used in other dance. Lexicons in *Baris Demang Demung* dance has its own cultural meaning especially at movements and costumes. The young generation or even its dancers less knowledge about the cultural meaning contained in each lexicon of movements and costumes of *Baris Demang Demung* dance. Therefore, *Baris Demang Demung* dance needs to be conserved. A study that can describe the lexicons contained in movements and costumes of this dance must be conducted.

1.3 Limitation of the Research

This study was a descriptive qualitative study and conducted in Banjar Tegal Village, Singaraja, Bali. According to the problem identification, this study was limited to find out the lexicons exist in *Baris Demang Demung* dance, especially on its movements and costumes. Besides, this study also focused to analyse the cultural meaning of each lexicon. The cultural meaning contained in the movements and costumes of this dance were only known by the descendants of the dance's dancers. The three selected informants were the descendants of the dancers. Therefore, the data of cultural meaning were only collected through direct interview with the informants.

1.4 Research Questions

Based on the background of the study above, the research questions that can be formulated are:

1. What are the lexicons exist in *Baris Demang Demung* dance movements?
2. What is the cultural meaning of each lexicon exist in *Baris Demang Demung* dance movements?
3. What are the lexicons exist in *Baris Demang Demung* dance costumes?
4. What is the cultural meaning of each lexicon exist in *Baris Demang Demung* dance costumes?

1.5 Purpose of the Research

Based on the research questions above, the purpose of the study can be stated as follows:

1. To analyze the lexicons exist in *Baris Demang Demung* dance movements.
2. To analyze the cultural meaning of each lexicon exists in *Baris Demang Demung* dance movements.
3. To analyze the lexicons exist in *Baris Demang Demung* dance costumes.
4. To analyze the cultural meaning of each lexicon exists in *Baris Demang Demung* dance costumes.

1.6 Research Significances

This study has two significances, namely theoretical and practical significances. The study significances can be described as follows:

1. Theoretical Significance:

The result of this study was expected to be significant for people who study in linguistics field and people who are interested in learning and knowing more about *Baris Demang Demung* dance. Furthermore, the result of this study is expected to give information and knowledge about the lexicons in *Baris Demang Demung* dance so that the language in this dance does not become extinct and is still known by the public.

2. Practical Significances :

a. For the Government

The result of this study is expected to be used as documentation of the *Baris Demang Demung* dance lexicon in Banjar Tegal Village, especially in the field of linguistics.

b. For Banjar Tegal Villagers

The result of this study is expected to be significant for those people in Banjar Tegal Village, especially for their knowledge about lexicons in movements and costumes of *Baris Demang Demung* Dance and to keep its existence.

c. For English Language Education Department

The result of this study can provide informations and contributions in the linguistics field for ELE's students and lecturers especially for the lecturers who teach Morphology.

d. For other Researchers

The result of this study is expected to be a reference and valuable insight for other researchers who will conduct study in the same field, especially in *Baris Demang Demung* dance at Banjar Tegal Village.

