

CHAPTER 1

INTRODUCTION

1.1. Background of the Research

The extinction of the language has become an interesting topic nowadays because some minority languages have the possibility of becoming extinct. One of the minority languages that have the possibility of becoming extinct is the Balinese Language. The Balinese language is the language used daily by the people in Bali.utama (2011), said that the Balinese language is the language used by the Balinese people for Balinese cultural activities. Along with the times, the language used by people, especially regional languages, is rarely used. Even in communicating and also speaking, people now mostly use national and even international languages. With this, there is an existence of a language, one of which is Balinese. In this way, the Balinese language as a regional language will experience death in the future (Giri, 2017). To overcome this, we as a community or people living in the Bali area must maintain this language so that it does not experience extinction. One way to overcome the death of a language or the extinction of a language is to preserve the language by using the language continuously. According to Keraf (2015), in Yayuk (2018), language can also be preserved by preserving the existing culture. There are so many cultural activities that are had in Bali. If we learn those activities it will connect us to learn about the language of Balinese because as said before language and culture cannot be separated. One of the Balinese cultures is Balinese dance. Palawakya is one of the traditional dances in Bali. This dance is famous for its mixture of dance, song, and music. The

dancers in this dance not only dance but also sing and play musical instruments. In learning this dance, dancers must also learn the songs that will be sung in the dance. In Balinese culture, the songs in Bali can be grouped into four, namely : *Gegendingan* (*gending rare, gending janger*), (2) Sekar Mecepat or Sekar Alit, (3) Sekar Madia (song), and (4) Sekar Agung. Sekar rare is also often called *Gegendingan*. The lyrics and verses of Sekar Rare tend to be simple, containing moral messages using the Balinese language which is also simple. Sekar Alit is often referred to as *Pupuh* or *Geguritan* or macepat. Sekar Alit has rules (*uger-uger*), including the number of lines in each stanza, the number of syllables in each line, and the sound anchor (*Lingsa*) for the last word of each line. Sekar madia is also called *Kidung*, which is a song that uses Old Javanese, Middle Javanese, and Balinese Alus. The songs usually contain praise for Ida Sang Hyang Widhi Wasa and are sung during religious ceremonies. Sekar Agung is also known as *kekawin* or *Wirama*. Of the types of songs that exist in Bali, the song used in the Palawakya dance is Sekar Agung or *Kekawin*. *Kakawin* is a form of poetry in ancient Javanese with a rhythm unit originating from India. The beginning of this song was the influx of Hindu-Buddhist influence which had an impact on the development of Hindu-Buddhist literature. The *Ramayana* and *Mahabharata* books in India have influenced the field of Indonesian literature. Then in Indonesia appeared various people who were experts in making books or who were known as *Empu* (*Mpu*). The *MPU*, on orders from the king, then made a literary work in the form of *kakawin* which contains the glory of the king.

All technical terms in Balinese songs can be learned and are included in the songs used in the Palawakya dance. In this regard, people in Bali, especially those who want to learn the Palawakya dance, should learn the song as well as the technical language or terms in the song in the dance. This helps languages and cultures avoid extinction. One of the ways to avoid the extinction of technical terms in the songs of the Palawakya dance is to take care of the lexicon itself. According to Suwonsichon (2019), the lexicon is a collection of vocabulary as a standard for describing the characteristics of the variety of language itself. In addition, Kridalaksana (2011) means that the lexicon is a list of words or vocabulary that has meaning and the use of the word itself.

If people don't protect their lexicon or language, the language in Balinese dance, including Palawakya dance, will die. In connection with this, Crystal (2000) argues that language will die when there are no more people who use the language itself. Aside from Crystal's theory, Mphil (2014) argues that language death refers to language extinction, especially in minority languages. Therefore, to prevent languages from becoming extinct, languages need to be maintained and used continuously (Fisman et al, 1963). Previous research from Riski (2020) with the title "kakawin as ancient Javanese literature" investigated the aesthetics of kekawin and its relationship with Hindu-Buddhist history and has not examined the lexicon in this kekawin. Therefore, this research is focused on identifying and describing the lexicon related to kekawin in the Palawakya dance. This research is focused on describing the lexicon in the Palawakya dance in Jagaraga Village. Given the fact that the kekawin in the Palawakya dance has many identifiable lexicons. In addition,

identifying the lexicon becomes useful for others to prevent language through the use of the lexicon when doing dance practice. Therefore the language or technical terms in kekawin are maintained and protected from extinction.

1.2.Problem identification

. Palawakya dance is one of the Balinese dances which come from Jagaraga village that has been learned since many years ago. This dance is the accompaniment of the dance that uses barungan gong kebyar with Kekebyaran motif gending. Nowadays the development of Palawakya dance has decreased time by time because of globalization. Since the development of Palawakya dance has decreased so people who learn the kekawin in Palawakya dance also decreased. This condition makes this dance unfamiliar to some people and they also don't know the Balinese language that tends to be used in Song that uses in Palawakya dance.

1.3.Research Questions

Based on the problem that was found, the research question can be arranged as follow:

- a. What are the song lyrics and their lexical meaning?
- b. What is the list of lexicon that exists in a song used in Palawakya Dance?
- c. What are the word classes of each lexicon found in the song of Palawakya Dance?

1.4.Purpose of This research

Based on the research question above, the purpose of this study can be stated as follow:

- a. To analyze the song lyrics and their lexical meaning
- b. To analyze the lexicon that exist in song of Palawakya Dance
- c. To analyze the word classes in each lexicons found in song of Palawakya Dance

1.5. Research Limitation

This research is descriptive qualitative research and conducted in Jagaraga Village. This study focuses on song lyrics, lexicons exist and word class in kekawin that exist in Palawakya Dance in Jagaraga Village.

1.6. Research significant

The proposed study expects that there are two result of this study which are theoretical and practical benefits.

1.6.1. Theoretical Significant

The researcher expects that the result of this study can support, contribute, and give theoretical evidence for the finding in the study, especially for the lexicon of the song used in Palawakya Dance. Thus, this study is helpful for the existence, conservation, and cultural preservation of Palawakya dance

1.6.2. Practical Significant

Practically, this study is helpful for:

1.6.2.1,For Readers

The result of this study can introduce the attractiveness of a song in Palawakya dance, especially the lexicons, the word classes, and the meanings of the lyrics

1.6.2.2.For researcher

The result of this study can be used as a reference for the next study about lexical meanings to conduct further research, especially about the lexicons of song in Palawakya Dance.

