

# CHAPTER I

## INTRODUCTION

### 1.0 Overview

This chapter presents the introduction of the study such as the background of the study, problem identification, limitation of the problem, research questions, purposes of the research, and significance of the study.

### 1.1 Background of the Study

The existence of a language, especially the local language that is owned by each region is an interesting topic to analyze. It is because the usage of local languages is starting to be decreased. In line with this point, if people do not use the language anymore, it can cause language death (Kusuma, et al., 2020). Language death is a phenomenon where no human uses language in communication (Veettil et al., 2020). The way to keep the local language preserved is to learn the lexicons in it and use them in daily communication (Abdelhadi, 2018). One of the local languages that threatened to be disappeared is the Balinese language. Bali is an island that has a unique cultural and linguistic diversity. However, globalization makes the Balinese language and culture tend to be extinct due to foreign cultural influences on our culture. Nowadays, most Balinese people, especially in city areas are more fluent in Indonesian and English than Balinese. This case needs to be considered by people in Bali so that the existence of the Balinese language does not become extinct. To maintain the Balinese language, people also need to focus in maintain its culture.

Balinese dance is one of the cultural wealth of Bali that must be preserved. According to Aryanto et al. (2019), Balinese dance is one of the traditional Balinese cultures which has a unique movement characteristic, beautiful, and full of cultural meaning in it. The creation of Balinese dance is usually taken from various themes that exist in the social and natural environment which also becomes the title of the dance itself. Besides, the theme that builds the whole dance movement is inspired by human everyday life, love story, flora and fauna, and heroic story (Dibia, 1999). According to Djayus (1972), there are three kinds of Balinese dance which are classified based on their functions, such as *Seni Tari Wali*, *Seni Tari Bebali*, and *Seni Tari Balih-Balihan*. What is meant by *Tari Wali* is a dance that is performed during religious ceremonies at temples in Bali, for example, *Tari Rejang*, *Pendet*, and *Baris*. Second, *Tari Bebali* is a dance that is performed to accompany ceremonies both inside and outside the temple, for example, *Topeng*, *Jauk*, *Gambuh*, and *Barong*. The last is *Tari Balih-balihan*, which is a dance that is used as an entertainment dance, for example, *Tari Joged*, *Kebyar*, *Janger*, and so on.

Most Balinese people are good at dancing Balinese dances. However, based on the preliminary observation, some Balinese dancers do not have much knowledge about the lexicon in the dance. This is because teachers at “*Sanggar Tari*” do not use the original lexicon of Balinese dance when practicing. Teachers usually change the original meaning into Indonesian so that the dancers can understand it more easily. Only a few groups of dancers know the lexicon, especially people who have been involved in the Balinese

dance world for a long time. This is very unfortunate because many tourists who come to Bali want to learn Balinese culture, one of them is Balinese dance. However, the lack of knowledge of dancers regarding the lexicons in Balinese dance makes them unable to explain the lexicons clearly to tourists. If they can explain those terms, it can be a great opportunity for Balinese people to introduce Balinese culture to tourists. If this phenomenon continues, the language terms in Balinese dance may become extinct (Kusuma et al., 2020). Therefore, this research will help in the preservation of Balinese culture.

There are many types of Balinese dances and one of them is *Nelayan* dance. *Nelayan* dance is one of the cultural heritages of Bali which come from Buleleng regency. This is one of the classical dances that chose the theme of human life, namely the livelihood of the people of Buleleng who are dominantly fishermen. *Nelayan* dance is told about the activities of fishermen who are looking for fish in the sea. It was created by a Balinese artist named Ketut Merdana in 1963. He comes from Kedis Village, Buleleng, Bali. *Nelayan* dance is categorized as “*tari balih-balihan*” because this dance is usually performed for entertainment on certain occasions. The movements in *Nelayan* dance can be said to be quite complicated because some movements show the activities of a fisherman. The original *Nelayan* dance from Buleleng is danced by three women dressed as men. The existence of *Nelayan* Dance in Buleleng still exists and continues to be taught in some “*Sanggar Tari*” in Buleleng. However, Balinese dancers who practice this dance do not know

some lexicons in this dance. Therefore, analyzing the lexicons' movements and costumes in *Nelayan* dance is interesting to be done.

*Nelayan* dance has many lexicons, especially lexicon in movements and costumes. This is because its movements are unique and the costumes are varied. A lexicon is a collection of vocabulary that can represent the meaning of culture (Budasi & Suryasa, 2021). Lexicon has information about the meaning of the language itself as well as the usage of the language in a concise and clear (Kusuma et al., 2020). In line with this, the collection of lexicons' movements and costumes in *Nelayan* dance is necessary to be presented together with the cultural meaning of each of the lexicons. It will support the existence of the Balinese language from language death. Some studies already discussed the lexicon. One of them is the research conducted by Dewi et al. (2020) entitled "Lexicons in *Legong Keraton* Dance". It discusses the lexicon that contains in *Legong Keraton* dance, one of the traditional dances from Bali. This study provides the collection of lexicons' movements in *Legong Keraton* dance with its description. In addition, it also mentions the lexicons' movements that are known and unknown by the dancers at *Sanggar Tari Warini* Denpasar. However, this previous study does not explain the lexicons' costumes in *Legong Keraton* dance. Another study about lexicon is conducted by Fatimatuzzakrah et al. (2020) with the title "The Cultural Value of Lexicon in "Ngendang" Tradition". This previous study emphasized the lexicon used in *Ngendang* tradition with its meaning or cultural value. Although there are already researchers who discuss lexicons in Balinese dance and lexicons in tradition including their cultural value, there is

no research that examines lexicons in *Nelayan* dance as well as their cultural meaning. Therefore, this study will analyze the lexicons' movements and costumes in *Nelayan* dance with their cultural meaning.

This study helped in increasing the grouping of lexicons in Balinese dance. This study contributed to helping prevent language loss through the continuous daily use of lexicons in *Nelayan* dance during dance practice. Furthermore, it might be useful for tourism in Bali since many tourists that come to Bali have a big interest in Balinese dance. Therefore, collecting the original lexicons of *Nelayan* dance was needed in this situation. This study presented the data which consists of lexicons in *Nelayan* dance with the English description. It can be easier for both Balinese dancers and tourists in teaching and learn the dance.

## 1.2 Problem Identification

Based on the background of the study, it was explained that Balinese dance became one of the big interests of tourists who come to Bali and want to learn it. However, the existence of Balinese dance slowly began to be disappeared due to globalization. One of the Balinese dances that must be preserved is *Nelayan* dance. There are still many Balinese dancers who study this dance however, they do not know some lexicons contained in *Nelayan* dance. This problem can harm the existence of the lexicon in *Nelayan* dance which is decreasingly being used by young Balinese dancers. It can cause language death and Balinese culture can be forgotten. Furthermore, based on preliminary observations the researcher found that the original meaning of

lexicons in *Nelayan* dance was changed during the practice to make it easier for dancers to understand the instructions given. Moreover, many dancers cannot teach tourists how to dance *Nelayan* dance because they do not know several lexicons movements and costumes in *Nelayan* dance as well as the cultural meaning.

### 1.3 Limitation of the Problem

This study was designed in the form of descriptive qualitative research. It was conducted at *Sanggar Seni Manik Utara*, Singaraja. The concern of this study was focused on the lexicons in *Nelayan* dance which include the lexicons' movement and its cultural meaning, and the lexicons' costume and its cultural meaning.

### 1.4 Research Questions

Based on the research background, the research questions of this study can be stated as follows:

1. What are the lexicons' movements in *Nelayan* dance?
2. What is the cultural meaning of lexicons' movements in *Nelayan* dance?
3. What are the lexicons' costumes in *Nelayan* dance?
4. What is the cultural meaning of lexicons' costumes in *Nelayan* dance?

### 1.5 Purposes of the Research

Based on the research background above, the researcher decided the purpose of the study which is stated as follows:

1. To analyze the lexicons' movements in the *Nelayan* dance.

2. To analyze the cultural meaning of lexicons' movements in *Nelayan* dance.
3. To analyze the lexicons' costumes in *Nelayan* dance.
4. To analyze the cultural meaning of lexicons' costumes in *Nelayan* dance.

## **1.6 Significance of the Study**

This study is expected to be able to contribute positively and be useful for people who are interested in linguistic topics, and who want to know more about lexicons in *Nelayan* dance. This study consists of two significant studies which are described as follows:

### **1.6.1 Theoretical Significance**

In theoretical significance, the results of this study can be used as a reference for people who have an interest in the scope of linguistics, especially lexicons in Balinese dance. In addition, the analysis of lexicons in *Nelayan* dance can be useful for people to increase their knowledge about lexicons in *Nelayan* dance which can help to protect the Balinese language from extinction.

### **1.6.2 Practical Significance**

#### **a. Researcher**

The results of this study can give knowledge and deeper insight to the researcher regarding the term of lexicons' movements and costumes which exist in *Nelayan* dance and the cultural meaning of each of the lexicons.

**b. English Language Education**

This study can contribute to giving information about lexicons in language teaching, especially in the linguistic field.

**c. Balinese Dancers**

The results of this study can enrich and increase the knowledge of all Balinese dancers related to the lexicons contained in the *Nelayan* dance. In addition, it can provide new perspectives for prospective Balinese dancers to always learn the dance as well as the lexicons in it.

**d. Other Researchers**

This study can help other researchers who want to do research in the same area. They can use this study as their reference source in conducting the research.

