

CHAPTER I

INTRODUCTION

This chapter discusses the introduction of the research, which includes research background, problem identification, limitation of the research, research questions, research purposes, and significance of the research.

1.1 Research Background

The Balinese language is the mother tongue of most Balinese people and the identity of Balinese culture (Malini et al., 2017). According to Rai et al. (2016), Balinese language is very close to the Balinese culture because it is considered a symbol of pride and identity for the Balinese people. Suryasa (2018), argued that many vocabularies or word lists in Balinese are used in every field, such as education, religion, trade, agriculture, and so on. They suggested that vocabulary in Balinese needs to be investigated more profoundly, considering that the diversity of Balinese languages will become extinct if not used. The list of words in Balinese can be interpreted as a lexicon used by Balinese people. The lexicon is list of words in language or vocabulary and relates to how each term is used (Hirst, 2009). Thus, the Balinese language as a regional language has lexicons that Balinese people use to communicate, support daily activities, and relate to Balinese culture.

The existence of Balinese as a regional language is endangered due to various factors. Putri and Santika (2020) mentioned that as one of the tourist areas, Bali is often visited by domestic and foreign tourists. Hence,

Balinese people are required to master Indonesian and also English in order to communicate with tourists who come to Bali. This phenomenon can threaten the position of the Balinese language as a regional language. This opinion is in accordance with the statement of Bonafix and Manara (2016) that the existence of the Balinese language is increasingly threatened due to the rapid development of Indonesian as a national language and English as an international language. They add that the use of the Balinese language is limited compared to Indonesian and English. According to (Mustika, 2018), the multicultural phenomenon is also a threat to the position of the Balinese language. He found that children who live in urban and tourist areas tend not to use Balinese language as their mother tongue, and some do not even know Balinese. This is because their parents did not introduce the Balinese language. Furthermore, the development of Indonesian and English languages in Bali, globalization, and the fact that Balinese society is multicultural are factors that endanger the position of the Balinese language.

The phenomenon of language death will occur if the intensity of the use of the Balinese language continues to decrease. Language death is the process of speakers no longer using a language (Priya & Singh, 2018). For now, the Balinese language is not entirely dead. However, when a language loses its function, prestige, and competence, it will certainly die (Kornai, 2013). To avoid this, we need to conserve language by using everyday Balinese, documenting it, and passing on Balinese to a younger generation (Ibrahim, 2011; Odeh, 2016; Ramli et al., 2021). Communities

can start carrying out language conservation in the aspect closest to them, namely Balinese culture.

The existence of the Balinese language is starting to be threatened in one of the Balinese cultures, namely Balinese dance. Dance is essential for the Balinese people's life, who is mostly Hindus. Hindu people must present Balinese dance during a religious ceremony at the temple (Suandi, 2020). Beside, Balinese dance is an attraction for foreign tourists. The interest of foreign tourists in learning Balinese dance is very high. However, the dancers have not been able to explain the meaning contained in Balinese dance in a foreign language. In addition, many dancers do not even know the vocabulary or terms used in dance. This triggers the loss of the lexicon found in Balinese dance. Therefore, cultural revitalization and language maintenance must be carried out immediately. This can be done by recording and documenting the lexicon contained in the dance and its meaning. The phenomenon of language death occurs because the community no longer uses the language. Likewise with a culture, if no one uses and introduces that culture, the culture will die.

One classical Balinese dance that needs to be preserved is the *Baris* dance. This dance is closely related to the life of the Balinese people in ancient times. It is because *Baris* dance is one of the Balinese dances that carry the theme of heroism by giving an image of soldiers on the battlefield (Susilawati et al., 2011). Therefore, the dance is usually performed by men. *Baris* dance is a *tari wali* category performed at the Dewa Yadnya ceremony for the offering of Ida Sang Hyang Widhi Wasa

(Artini, 2021). This dance is sacred and designated as a world cultural heritage. *Baris* dance comes from the word "*bebarisan*" which means lined up regularly, and refers to the composition of the ranks of the war troops (Artini, 2021). *Baris* dance, in general, does not have a play or story. One type of *Baris* dance is the *Baris Gede* dance. This *Baris* dance is danced by carrying a long spear to the accompaniment of a gamelan called *gong gede* (Agung, 1981). In conclusion, the *Baris Gede* dance is a type of *Baris* dance with its characteristics and is used as an accompaniment to religious ceremonies and needs to be preserved.

There has not been much research that examines the lexicon in Balinese dance and related it to the *Baris Gede* dance. However, there is some research related to investigating lexicons in Balinese cultures. One of them is research conducted by (Kusuma et al., 2020) which examined the lexicons used in *Tabuh Rah* ceremony in Menyali village. *Tabuh Rah* is one of the religious ceremonies that people are starting to forget. They try to prevent the extinction of this ceremony by maintaining the language associated with *Tabuh Rah*. They found seventy-one lexicons existing in *Tabuh Rah* ceremony in Menyali village. (Budasi & Satyawati, 2021) also carried out research on lexicon, who used a traditional house in Menyali village as an object. This research found 36 lexicons in *tri mandala* concepts related to traditional houses in Menyali village that are influenced by the area function and the rituals held in those areas. Thus, there has been no research on the lexicon in Balinese dance, namely the *Baris Gede* dance.

Baris Gede dance contains lexicons that contain deep meanings about the lives of Balinese men while serving as soldiers. This appears in the lexicons contained in the movements and costumes of *Baris Gede* dance. (Yayuk, 2018) asserted that the lexicon reflects the identity of a culture in each region. (Fatimatuzzakrah et al., 2020) mentioned that the lexicon carries meaning, purpose, and message. Therefore, the list of lexicons contained in the movements and costumes of the *Baris Gede* dance is necessary to explain the cultural meaning of each lexicon. Liliweri (2003) asserted that cultural meaning is a concept that describes the relationship of a group based on cultural orientation. Maintaining the lexicons can be done using the idea of Ecolinguistics, the study of the relationship between ecology and language used by humans in everyday life (Kardana et al., 2020). Thus, this study must be conducted based on the background information, problems occurring, and the investigation of numerous previous studies. This study focuses on finding and describing lexicons and their cultural meaning related to the dance movements and costumes used in *Baris Gede* dance in Penuktukan village.

1.2 Problem Identification

The researcher conducted a preliminary observation of how the developments of *Baris Gede* dance in Penuktukan village. *Baris Gede* dance is still actively performed during religious ceremonies at *Kahyangan Tiga*, one of which is at the *Galungan* ceremony. However, the dancers are dominated by men who are adults over the age of thirty. Balinese language

is sometimes avoided in several words related to the *Baris Gede* dance. An example is one of the elements of *Baris Gede* dance's costumes; dancers tend to use the word *baju* instead of *kwace*. This phenomenon is a sign that the position of the Balinese language begins to be shifted to Indonesian. Moreover, related to the movement, some dancers do not know the name of the *Baris Gede* dance movement. Some dancers only dance according to the instructions of the instructor without concern about the terms of the movements and the meaning contained in the dance.

1.3 Limitation of the Research

This research focuses on investigating the lexicons in movements and costumes of *Baris Gede* dance and also finds out the cultural meaning of the lexicons. This research uses descriptive qualitative research conducted at Penuktukan village. The *Baris Gede* dance that was studied is a dance that is usually performed when there is a religious ceremony at the *Khayangan Tiga* temple in Penuktukan village.

1.4 Research Questions

Based on the research background, the research questions of this study are:

1. What are the lexicons in the movements of *Baris Gede* dance?
2. What is the cultural meaning of lexicons in the movements of *Baris Gede* dance?
3. What are the lexicons in the costumes of *Baris Gede* dance?

4. What is the cultural meaning of lexicons in the costumes of *Baris Gede* dance?

1.5 Research Purposes

Based on the research questions, the purposes of this study are:

1. To find out the lexicons in the movements of *Baris Gede* dance.
2. To find out the cultural meaning of lexicons in the movements of *Baris Gede* dance.
3. To find out the lexicons in the costumes of *Baris Gede* dance.
4. To find out the cultural meaning of lexicons in the costumes of *Baris Gede* dance.

1.6 Significance of the Research

This research has two significances, including theoretical and practical significance. The research significances are elaborated below.

1. Theoretical Significance

The result of the study is expected to contribute to people in the linguistics field. The lexicons found in *Baris Gede* dance might be used to increase the lexicons of Ecolinguistics that are currently developed. Moreover, the lexicons used in *Baris Gede* dance can enhance awareness of Balinese language so that the language and culture will not become extinct.

2. Practical Significance

The result of this research is expected to be significant for the government, Balinese dancers, the English Language Education program, and future researchers.

- a. The government can use this research as a documentary about the language and culture, especially *Baris Gede* dance in Penuktukan village.
- b. Balinese dancers can increase their knowledge about lexicons in *Baris Gede* dance. The research results are also expected to be a reference for dancers to teach *Baris Gede* dance to the younger generation using the lexicons contained in the movements and costumes.
- c. English Language Education program can use this research as the information about lexicons in *Baris Gede* dance in Penuktukan village which can support learning in Linguistics study.
- d. Future researchers can use this research as a reference or additional source when conducting the same research since this research gives information about lexicons in *Baris Gede* dance in Penuktukan village.