

CHAPTER I

INTRODUCTION

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

1.1 Research Background

Language and culture have an inseparable relationship. This is supported by Lumempouw et al. (2021) which stated that language has a role in determining culture because language is the basis of culture. Therefore, humans will not understand the meaning between language and culture. In addition, based on Atifnigar et al. (2021) stated that culture plays an important role in the continuity of the identity of a nation, especially the language. The interaction between humans can be seen from the relationship between language and culture when they communicate in groups. The environment where they lived and the cultural values that exist in their environment will be influenced by the language used in that community. Thus, culture has an impact on how people behave; how they act, think, speak, and feel are determined by their cultural form (Rabiah, 2018). Therefore, the interaction between humans could be harmed by the loss of culture and language. As a result, humans lost their access to get knowledge about old stories which related to their language and culture, especially the young generation. It demonstrates the significance of conserving the extinct languages and civilizations in this time. The development of the current globalization has a significant impact on regional culture, especially Balinese culture. One of the

elements of Balinese culture that is experiencing the impact of the flow of globalization is the language. In line with Devi & Kasni (2018), the use of regional languages in this era of globalization has an impact on the use of Balinese among the society. 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). The position of the Balinese language as a mother language has been displaced by the Indonesian language. It is supported by Kusuma et al. (2020) that some Balinese people have begun to give up their native language and frequently speak in Indonesian in daily interactions. Because of the development and progress of the Indonesian language are faster and more thorough in every community, the use of the Balinese language gradually gets replaced with Indonesian language, which can be a trigger for Balinese language shift. Its use also decreased, both in quality and quantity. There is an even more extreme one that says that the Balinese language as an ethnic language will die in 2041, which is stated by (Dewi et al., 2019). To avoid this, we need to conserve language by using everyday Balinese language by documenting the language

One way to maintain the Balinese language is through lexicon in Balinese culture such as Balinese dance. Balinese dance is one of the traditional Balinese traditions, has a distinctive movement, attractive, and rich in cultural meaning described by (Aryanto et al., 2019). Balinese dance is typically created from a variety of themes that are present in the community and become an actual name for the dance. Based on Liadi (2022) stated that the concepts of dance movements were inspired from heroic tales, love stories, and human daily life as well as from

flora and fauna. Balinese dance is extremely popular among foreign visitors. Foreign tourists are eager to learn Balinese dancing. However, the dancers have been unable to express the significance of Balinese dance in a foreign language.

Furthermore, many dancers are unfamiliar with the vocabulary or terms used in dancing. This results in the loss of the language included in Balinese dance. As a result, cultural revival and language preservation must begin right away. This can be accomplished by recording and documenting the language contained in the dance as well as its meaning. Because, the language death occurred when people stop using language.

One Balinese dance that needs to be preserved is the Wiranjaya dance. Wiranjaya dance refers to balih-baliha dance which was created by Mr. I Putu sumiasa with his uncle named I Ketut Merdana. The Wiranjaya dance tells the story of two scout sons, Nakula and Sahadewa, who are learning archery at the Pasraman which is managed by Bhagawan Tamba Petra. Actually, Balinese people have their own lexicons that they use in their community to interact with others. According to Adityarini (2016), lexicons and culture are closely related because studying lexicons can help preserve the language. Kusuma et al. (2020) defined lexicons as a list of words used by a society that includes their meaning and usage. Therefore, the list of lexicons contained in the movements and costumes of the Wiranjaya dance is necessary to explain the cultural meaning of each lexicon. Balinese people undertake daily and cultural activities in their environment using lexicons that are based on their language. In connection with this, several Balinese lexicons are in danger of dying out due to a lack of knowledge about their meanings. Ecolinguistically, the language will be alive in

that environment if people around there mention the lexicons continuously. Thus, studying the lexicons and their cultural meaning in *Wiranjaya* dance is essential to prevent the local language from death.

The researcher conducted this research about the lexicons of movements and costumes and their cultural meanings that exist in *Wiranjaya* dance because it is important and interesting. This research considered important because it aims to prevent extinction especially the Balinese lexicon in language death. This research also considered interesting because it used one culture as an object of research, namely Balinese dance.

Moreover, no study conducted lexicons related to costumes of *Wiranjaya* dance. For example, Dewi et al. (2020) studied the lexicons related to *Legong Keraton* at *Sanggar Warini*, Denpasar. The lexicons found in *Legong Keraton* are forty-eight (48) lexicons. Kusuma et al. (2020) conducted a study about lexicons related to *Tabuh Rah* in Menyali village, and there are seventy-one lexicons found. Budhiono (2017) studied the lexemes and their semantic meaning. The lexicons found in that study were twenty lexicons. The studies mentioned previously were used to preserve the culture but have a different object of research. There is no study whose object is *Wiranjaya* dance. As a result, this study must be conducted based on background information, current problems, and an examination of numerous previous studies. This study focuses on finding and describing lexicons and their cultural meaning related to the dance movements and costumes that exist in *Wiranjaya* dance.

1.2. Problem identification

Based on the research background above, the researcher identified the problems: Wiranjaya dance is the dance that has a fairly high popularity today. This dance is a type of *bebalihan* dance which has a purpose to entertain the audience. In the midst of many dancers who learn this dance, the term word or lexicon in this dance is also gradually forgotten considering the use of the Balinese language which tends to be less attractive for people today. This has an impact on decreasing the use and knowledge of language, especially the lexicons that exist in *Wiranjaya* dance. Many people do not know what the lexicon actually exists in this *Wiranjaya* dance. However, if anyone knows the lexicon, they tend not to know what it means. Besides, it will make the dancer find difficulties in introducing the dance to the tourist who wants to learn Balinese dance. In addition, there is no study conducted yet on the lexicon in *Wiranjaya* dance. Therefore, in this research, we will discuss the cultural meaning of each lexicon that exists in the *Wiranjaya* dance, especially in the movements and costumes.

1.3 Limitation of the research

A limitation is very needed in this study. Based on the problem identification, this study will focus on the linguistics field especially in finding the lexicons with their cultural meaning that exist in *Wiranjaya* dance. More specifically, the lexicon that will be analyzed in this dance is the lexicons in movements and costumes. This research will be conducted in *Sanggar Tari Dharma Shanti*. Besides, the research data will be collected through observation and some interviews with three informants.

1.4 Research Questions or

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

1.4.1 What are the lexicons of movements that exist in *Wiranjaya* dance?

1.4.2 What are the cultural meanings of movements that exist in *Wiranjaya* dance?

1.4.3 What are the lexicons of costumes that exist in *Wiranjaya* dance?

1.4.4 What are the cultural meanings of costumes that exist in *Wiranjaya* dance?

1.5 Objective of the research

Based on the research questions above, the objective of the study can be seen as follows:

1.5.1 To analyze the lexicons of movements that exist in *Wiranjaya* dance.

1.5.2 To analyze the cultural meaning of movements that exist in *Wiranjaya* dance.

1.5.3 To analyze the lexicons of costumes that exist in *Wiranjaya* dance.

1.5.4 To analyze the cultural meaning of costumes that exist in *Wiranjaya* dance.

1.6 Significance of the research

This research is expected to give beneficial contributions theoretically and practically to the reader. Its significance can describe as follows:

1.6.1 Theoretical significance:

The researcher expects that this study will give a contribution to the development of the linguistic field, especially in lexicons. It is intended that lexical analysis of the *Wiranjaya* dance would help expand the

ecolinguistic lexicon that is currently being developed. Additionally, information about the lexicons that exist in the *Wiranjaya* dance can be utilized to spread awareness of the lexicon in the dance among the general public, preventing the extinction of the language and preserving it.

1.6.2 A limitation is of course very much needed in a study, practical significances:

a. Researcher

This research is conducted in order to improve the researcher's knowledge of linguistic study especially in lexicons that exist in *Wiranjaya* dance.

b. Readers

This research is hoped to help the readers to understand the lexicons' movement and costumes, and their meaning in *Wiranjaya* dance.

c. Lectures and Students

This research is beneficial for the lecturers and students who are interested in the linguistics field, especially in lexicons. This research can become an additional source or reference for them.

d. Other Researcher

This research is hoped to give more understanding in linguistics fields as the references to other researchers and enriches the linguistic study, particularly among the students at the Ganesha University of Education.