

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Research

The existence of the local language is identified as an essential thing to be studied. However, the massive changing in world development has affected the existence of the local language. Recently, language extinction has become one threatening situation in society. The process of local language extinction has increased in terms of communication and globalization, which can lead to the loss of linguistically-unique knowledge (Cámara-Leret & Bascompte, 2021; Isern & Fort, 2014). In the globalization era, the status of the local language is increasingly worrying. As Bin-Tahir et al. (2020) argued, society has begun declining awareness and pride in cultural and linguistic values. Whereas the sustainability of culture and linguistic values is significant.

One phenomenon related to linguistic values is the use of lexicons. According to Chaer & Muliastuti (2012), lexicons refer to a compilation of lexemes, a unit of language that has a particular meaning in isolation. The sustainability of lexicons can identify the position of local languages since they can be used to define culture in society (Yayuk, 2018). However, the existence of lexicons in a community is started to be neglected due to environmental influences (Putri & Nurita, 2021). Balinese language, as the local language of Balinese people, has faced a similar challenge. Recently, most of the younger Balinese generation tend not to speak Balinese in daily communication (Dewi, 2011). Balinese younger

generation has grown to speak Bahasa Indonesia or English rather than Balinese. This case showed that 'foreign' language development could be one of the environmental influences. Unfortunately, the practice of local languages in society is not well-maintained.

The challenges faced by the Balinese language come from two main factors: the democratization process and the position of Balinese ethnic society and their language in state affairs (Suandi & Utama, 2021). Since the Balinese language is considered a feudal language by its speakers, this condition may lead to the Balinese language extinction. Moreover, the threatening point also comes from the rapid development of Bahasa Indonesia and English, which affects the mindset of the society in mastering them rather than mastering the local language itself (Bonafix & Manara, 2016). Ewing (2014) states that when a particular language is only used on fewer occasions, and the dominant language weakens its position, it can lead to language endangerment. If the endangerment status of a particular language is not preserved, it will lead to the language death phenomenon. This unfortunate situation is also seen in how the Balinese hold their local cultures.

The Balinese language is closely related to Balinese culture. As supported by Hidayat (2014), language symbolizes culture with an interrelated connection. Moreover, as described by Mahadi & Jafari (2012), language is the determinant of understanding a culture, and likewise, language cannot be understood without knowledge of the cultural context. Thus, these statements prove how language and culture are closely related.

The Balinese culture in a language can be identified from the existence of lexicons. Bali is an island in Indonesia known for its natural beauty and culture. Bali has many traditional cultures that are well known to foreign countries, such as architecture, customs, rituals, and dances. Especially in terms of Balinese dance, the Balinese language takes a specific function. In Balinese dance, there are many terms related to Balinese society. And these terms, of course, can only be understood through the Balinese language. It shows that Balinese culture and the Balinese language have an inseparable relationship. And one of the Balinese dances closely related to the Balinese language is the *Pendet* dance.

*Pendet* dance is a Balinese dance that functions as an entertainment dance. Although at first, the *Pendet* dance was a sacred dance to worship the gods, as times progressed, *Pendet* Dance changed its function into an entertainment dance. Several previous studies have analyzed the *Pendet* dance. Mariasa (2019) in his study presents the analysis of *Pendet* dance clothes as subjective aesthetic images. Meanwhile, Astini & Utina (2007) analyzes the *Pendet* dance in terms of choreography study. Based on these two previous studies, it can be concluded that this research both focused on the *Pendet* dance. However, this research is different because this research focused on analyzing the lexicon in *Pendet* dance from a linguistic perspective concerning culture.

Lexicon in the *Pendet* dance and other Balinese dances is essential for maintaining Balinese culture. Even though the status of the Balinese language is still categorized as a safe language (Alwi, 2001 in Malini et al., 2017), this should not be considered secure. Based on the initial observation with the informants, it is

found that the dancers of *Pendet* dance are still not familiar with the meaning of the movement terms they practiced. This case proves that the existence of the Balinese language is not fully sustainable. If this phenomenon continues, it can lead to language death. We all know that language can be preserved if only society speaks the language and inherent the language to the younger generation. In the Balinese language case, culture plays a significant part in this loss. As a result, the younger generation does not know these words. It means that when Balinese culture is “dead,” the language can also be dead. And if this situation continues, we might lose the Balinese language in the future.

Therefore, it becomes an urge to study lexicons in *Pendet* dance. The consideration of *Pendet* dance is based on maintaining the sustainability of Balinese culture since *another country once claimed Pendet dance*. The discussion of *Pendet* lexicons effectively introduces the terms of the *Pendet* dance for the Balinese and the wider community. Moreover, this study also can state the existence of *Pendet* dance as Balinese belonging. Thus, this research is done to preserve and promote the Balinese culture. Therefore, the title of this research is “A Study of *Pendet* Dance Lexicons.”

## 1.2 Problem Identification

*Pendet* dance is a Balinese dance that has long developed in Balinese society. It was initially a *wali* dance (a dance to worship gods) until it changed to a *balih-balihan* dance (a dance intended for entertainment). However, at this time, the *Pendet* dance began to be neglected by the Balinese. Currently, young Balinese

people tend to prefer modern dances over traditional dances. Likewise, in the use of language, the younger generation of Bali mainly uses Indonesian or English. It is indeed worrying for the sustainability of the *Pendet* dance and the Balinese language. Besides, Malaysia once claimed the *Pendet* dance as belonging to its country. The *Pendet* dance function is one of the sources of the preservation of Balinese culture and language. If the existence of the *Pendet* dance is not developed, then the *Pendet* dance can disappear. Therefore, this study examined the lexicon in the *Pendet* dance to preserve the Balinese language contained in the *Pendet* dance and introduce Balinese culture.

### **1.3 Limitation of the Research**

This study was done in the form of descriptive qualitative research. This research examined the lexicons in terms of movements and costumes. This study was concerned with Balinese *Pendet* dance lexicons used in Bali.

### **1.4 Research Questions**

Based on the problem identification, the research questions are as follows:

- a. What are the lexicons of *Pendet* dance movements?
- b. What are the cultural meanings of *Pendet* dance movements lexicons?
- c. What are the lexicons of *Pendet* dance costumes?
- d. What are the cultural meanings of *Pendet* dance costumes lexicons?

## 1.5 Research Objectives

According to the research questions above, the arrangement of objectives of this research are as follows:

- a. To describe the lexicons of *Pendet* dance movements
- b. To interpret the cultural meanings of *Pendet* dance movements lexicons.
- c. To describe the lexicons of *Pendet* dance costumes.
- d. To interpret the cultural meanings of *Pendet* dance costumes lexicons.

## 1.6 Research Significances

This study has significance for people from linguistics and those interested in learning Balinese dance, especially *Pendet* dance. This study has two research significances, namely theoretical significance and practical significance. The description of each sign is as follows:

### 1.6.1 Theoretical Significance

The results of this study are expected to be beneficial for many parties. For the linguistics field, this study's results provide insight into the existing lexicon in Balinese culture, especially the *Pendet* dance. In addition, the results of this study can also be a means to preserve the Balinese language so that it does not become extinct and can be seen until the next generation.

## 1.6.2 Practical Significance

### a. For Government

The result is expected to archive *Pendet* dance lexicons and can also be used as a medium to introduce the *Pendet* dance to foreigners.

### b. For the Faculty of Language and Art

The result of this study is expected to add more information regarding the lexicon of *Pendet* dance for the Faculty of Language and Arts.

### c. For English Language Education

The study is expected to contribute to linguistics lecturers at English Language Education Department, Undiksha.

### d. For Other Researchers

For other researchers, this study can be a guideline if they want to study a similar topic or field.

