



APPENDICES



APPENDIX 1
APPROVAL LETTER

Appendix 1 Approval Letter

THESIS SUPERVISOR APPROVAL LETTER

The undersigned below

Name : Prof.Dr. I Gede Budasi, M.Ed. (as the 1st prospective supervisor)

NIP : 195812311985031022

and

Name : Dr. Dewa Putu Ramendra, S.Pd., M.Pd. (as the 2nd prospective supervisor)

NIP : 197609022000031001

confirm that we approve to guide the thesis submitted by:

Name : Pande Agus Putu Dharma Putra

NIM : 1912021005

Class : 7 G

Thesis title: : "Lexicons in Rangda Dance"

We hope this letter can be used as the basis of thesis supervisor assignment by the department.

1st Prospective supervisor,



Prof.Dr. I Gede Budasi, M.Ed.

2nd Prospective supervisor



Dr. Dewa Putu Ramendra, S.Pd., M.Pd



APPENDIX 2
RESEARCH LETTER

Appendix 2 Research Letter



KEMENTERIAN PENDIDIKAN, KEBUDAYAAN, RISET DAN TEKNOLOGI
UNIVERSITAS PENDIDIKAN GANESHA

FAKULTAS BAHASA DAN SENI
 Jalan A.Yani No. 67 Singaraja Bali Kode Pos 81116
 Telepon (0362) 21541 Fax. (0362) 27561
 Laman: fbs.undiksha.ac.id

Nomor : 2462/UN48.7.1/DT/2022

12 September 2022

Perihal : **Permohonan Izin Penelitian**

Yth. Ketua Yayasan Santi Gita Umbara
 di Gianyar

Dalam rangka pengumpulan data untuk menyelesaikan Skripsi/Tugas Akhir, dengan hormat kami mohon agar Bapak/Ibu mengizinkan mahasiswa di bawah ini:

Nama	: Pande Agus Putu Dharma Putra
NIM	: 1912021005
Jurusan	: Bahasa Asing
Program Studi	: Pendidikan Bahasa Inggris
Jenjang	: S1
Tahun Akademik	: 2022/2023
Judul	: Lexicons in Rangda Dance

untuk mencari data yang diperlukan pada institusi yang Bapak/Ibu pimpin. Atas perhatian dan bantuan Bapak/Ibu, kami ucapkan terima kasih.

a.n. Dekan,
 Wakil Dekan I,

Dr. Dewa Putu Ramendra, S.Pd., M.Pd.
 NIP. 197609022000031001

Tembusan:

1. Dekan FBS Undiksha Singaraja
2. Kaprodi. Bahasa Asing
3. Sub Bagian Pendidikan FBS



APPENDIX 3
OBSERVATION SHEET

Appendix 3 Observation Sheet

OBSERVATION SHEET

**THE LEXICONS OF MOVEMENTS AND COSTUMES IN THE RANGDA
DANCE**

Date of Observation : September 16th, 2022

Observer Identity

Name : Pande Agus Putu Dharma Putra

NIM : 1912021005

Observation Result

No.	The lexicons in movements of <i>Rangda</i> dance
1	<i>gegirah</i>
2	<i>nuding</i>
3	<i>agem kanan</i>
4	<i>agem kiri</i>
5	<i>bhuta nawa sari</i>
6	<i>megasgasan</i>
7	<i>ngelayak</i>
8	<i>malpal</i>
9	<i>ngogah</i>
10	<i>ngeregeh</i>

No.	The lexicons in costumes of <i>Rangda</i> dance
1	<i>jaler</i>
2	<i>udeng</i>

3	<i>badong kulit</i>
4	<i>kuku</i>
5	<i>basang basang</i>
6	<i>baju</i>





APPENDIX 4

INTERVIEW GUIDE

Appendix 4 Interview Guide

1. Interview 1

Interviewer	Interviewee
Date: September 24, 2022 Name: Pande Agus Putu Dharma Putra	Name: Secondary Informant

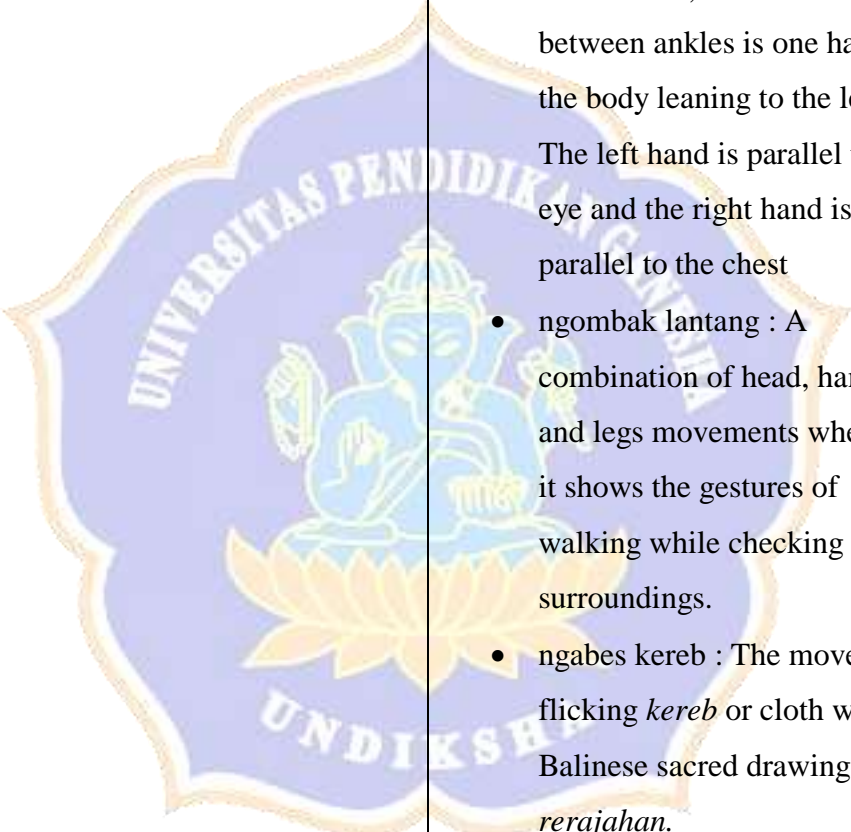
Question concerned with lexicons and cultural meanings related to dance movements in <i>Rangda</i> dance		
No.	Questions	Answer
1	Dance movements in <i>Rangda</i> are divided into?	There are three stages, Pepeson, Pengawak, Pekaad. With the movement of hand, body, and legs
2	What are the movements in <i>Rangda</i> dance and how is their descriptions?	<p><i>Hand</i></p> <ul style="list-style-type: none"> • <i>gegirah</i>: The movement when the hand is widely open and fingers shaking • <i>Ngabes kereb</i> : The movement flicking <i>kereb</i> or cloth with Balinese sacred drawing called <i>rerajahan</i> • <i>Mungkah lawang</i>: a movement for opening the dance <p><i>Body</i></p> <ul style="list-style-type: none"> • <i>Ombak lantang</i>: a movement to change the stage when dancing <p><i>Leg</i></p> <ul style="list-style-type: none"> • <i>Malpal</i>: a walking movement
3	What are the cultural meanings of the movements?	<ul style="list-style-type: none"> • <i>Gegirah</i> : the dancer represents <i>Rangda</i> when she shows her long nails. This shows the anger of the <i>Rangda</i> when facing her enemies. • <i>Ngabes kereb</i> : movement symbolize the <i>Rangda</i> when using her power.

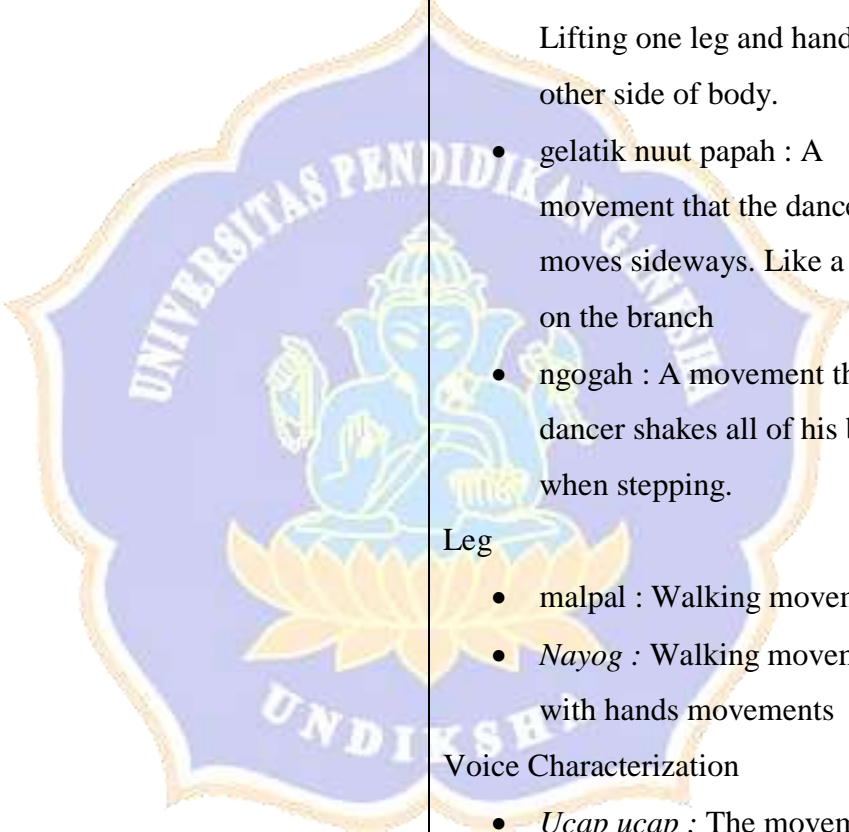
		<ul style="list-style-type: none"> • <i>Mungkah lawang</i> : gesture of looking around, while stepping on to the stage
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2. Interview 2


Interviewer	Interviewee
Date: November 2nd, 2022 Name: Pande Agus Putu Dharma Putra	Name: Primary Informant

Question concerned with lexicons and cultural meanings related to dance movements in <i>Rangda</i> dance		
No.	Questions	Answer
1	Dance movements in <i>Rangda</i> are divided into?	Head, eyes, hand, body, legs
2	What are the movements in <i>Rangda</i> dance and how is their descriptions?	<p>Head</p> <ul style="list-style-type: none"> • <i>Kipek</i>: a head movement to see right and left direction followed by a firm neck movement <p>Eye</p> <ul style="list-style-type: none"> • <i>Ngelier</i>: one eye is squinted the directed from the corner to the front • <i>Nyeledet</i>: an eye movement to see left and right with wide open eyes <p>Hand</p> <ul style="list-style-type: none"> • <i>gegirah</i> : The movement when the hand is widely open and fingers shaking • <i>nuding</i> : The fingers point out for something

		<ul style="list-style-type: none"> • <i>agem kanan</i> : The weight is on the right foot, the distance between ankles is one hand and the body leaning to the right. The right hand is parallel to the eye and the left hand is parallel to the chest • <i>agem kiri</i> : The weight is on the left foot, and the distance between ankles is one hand and the body leaning to the left. The left hand is parallel to the eye and the right hand is parallel to the chest • <i>ngombak lantang</i> : A combination of head, hands, and legs movements where it shows the gestures of walking while checking the surroundings. • <i>ngabes kereb</i> : The movement flicking <i>kereb</i> or cloth with Balinese sacred drawing called <i>rerajahan</i>. • <i>mungkah lawang</i> : The opening movement in which the dancer's hands touch <i>Langse</i> or curtains to face <i>Gong</i> players and audiences. <p>Body</p> <ul style="list-style-type: none"> • <i>bhuta nawa sari</i> : Lifting one leg and hand
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		<ul style="list-style-type: none"> • megasgasan : The movement of scratching the body • ngelayak : The position where the dancer performs a circular motion while a half squatting followed by the scream from the dancer • ngeraja singa : This is the opposite of <i>Bhuta Nawa Sari</i>, Lifting one leg and hand in other side of body. • gelatik nuut papah : A movement that the dancer moves sideways. Like a bird on the branch • ngogah : A movement that the dancer shakes all of his body when stepping. <p>Leg</p> <ul style="list-style-type: none"> • malpal : Walking movement • <i>Nayog</i> : Walking movement with hands movements <p>Voice Characterization</p> <ul style="list-style-type: none"> • <i>Ucap ucap</i> : The movement when the <i>Rangda</i> dancer chanting the mantras of the Kawi or Sanskrit language. • <i>Ngeregeh</i> : The action when the <i>Rangda</i> dancer do an impersonation on the laughing voice from the character of
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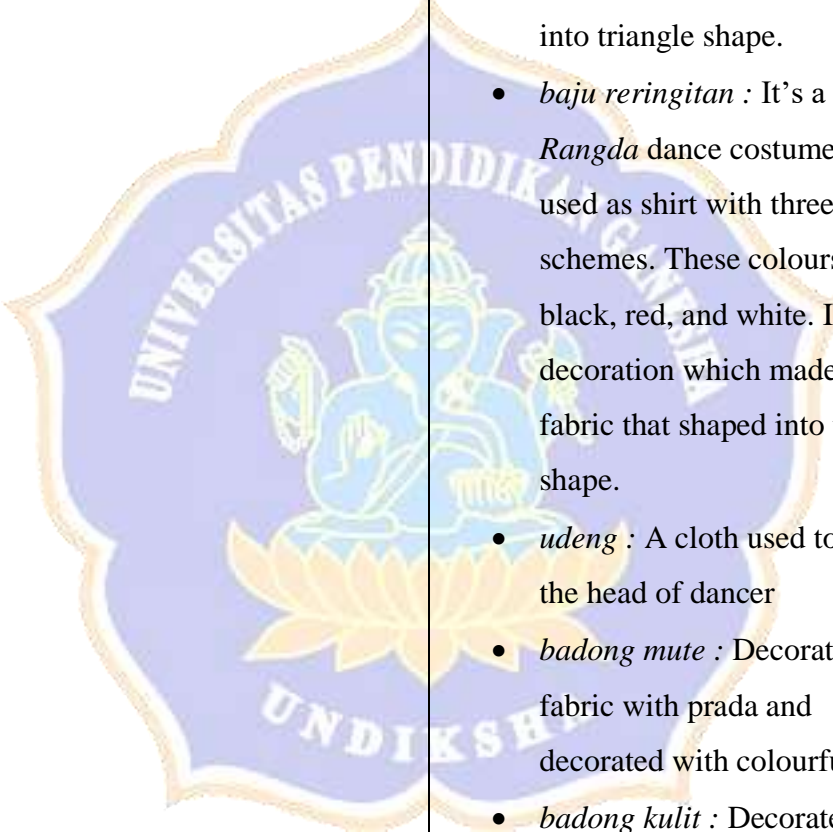
		<i>Rangda</i>
3	What are the cultural meanings of the movements?	<p>Head</p> <ul style="list-style-type: none"> • <i>Kipek</i>: awareness of the <i>Rangda</i> when looking at the environment. <p>Eye</p> <ul style="list-style-type: none"> • <i>Ngelier</i>: awareness of the <i>Rangda</i> to her environment. • <i>Nyeledet</i>: awareness of the <i>Rangda</i> to her environment. <p>Hand</p> <ul style="list-style-type: none"> • <i>gegirah</i> : the anger of the <i>Rangda</i> when facing her enemies • <i>nuding</i> : point to her enemies or point something at her surroundings • <i>agem kanan</i> : This means the balance of the worlds • <i>agem kiri</i> : This means the balance of the worlds • <i>ngombak lantang</i> : emotion change from the <i>Rangda</i> • <i>ngabes kereb</i> : symbolize the <i>Rangda</i> when using her power. • <i>mungkah lawang</i> : show a gesture of looking around, while stepping on to the stage. <p>Body</p> <ul style="list-style-type: none"> • <i>bhuta nawa sari</i> : <i>Bhairawi</i> or

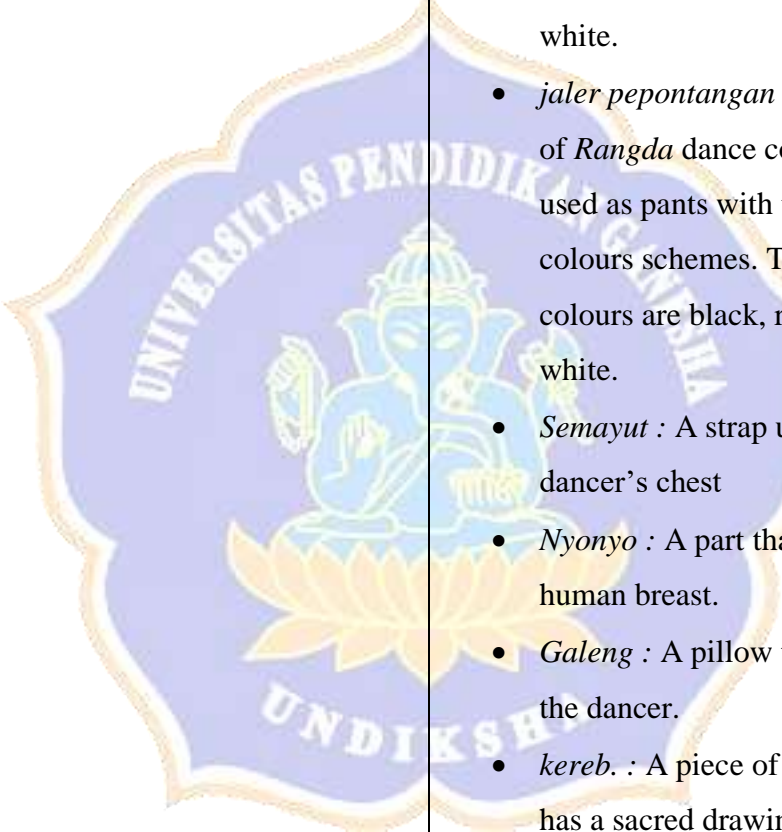
		<p><i>Durga</i> stance.</p> <ul style="list-style-type: none"> • megasgasan : <i>Rangda</i> is scratching her body and her hair. • ngelayak : <i>Rangda</i> who is ready to <i>ngelekas</i> • ngeraja singa : readiness of the <i>Rangda</i> when she is dancing. • gelatik nuut papah : the feminism of <i>Rangda</i> and highlight the motherly side of <i>Rangda</i> dance • ngogah : impact to the environment <p>Leg</p> <ul style="list-style-type: none"> • malpal : maintain the sturdiness. • <i>Nayog</i> : counterpart the <i>malpal</i> movements symbolize the balance of the world <p>Voice Characterization</p> <ul style="list-style-type: none"> • <i>Ucap ucap</i> : to impersonate a character in a dramatari • <i>Ngeregeh</i> : excitement of the character <i>Rangda</i> and also has a purpose to scary her enemies.
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3. Interview 3

Interviewer	Interviewee
Date: November 7th, 2022 Name: Pande Agus Putu Dharma Putra	Name: Primary Informant

Question concerned with lexicons related to dance costumes in <i>Rangda</i> dance		
No.	Questions	Answer
1	What are the costumes in <i>Rangda</i> dance and how is their descriptions?	<ul style="list-style-type: none"> • <i>tapel Rangda</i> : is the whole mask of <i>Rangda</i> dance. • <i>terang</i> : a carving above the eyebrow on the <i>Rangda</i> mask. • <i>kumba</i> : It is a carving above <i>terang</i> (metal carving above the eyebrow of <i>Rangda</i>). • <i>petitis</i> : A carving made from metal painted with gold colour placed above the <i>kumba</i> (an ornament in <i>Rangda</i> dance mask). • <i>lidah api</i> : representation of the tongue of <i>Rangda</i> • <i>teteh api</i> : representation of the saliva from the <i>Rangda</i>. • <i>jangar api</i> : a representation of the crown of the <i>Rangda</i>. • <i>Jebug</i> : It is an ornament made from twisted cotton place in the ear of the <i>Rangda</i> dance mask. • <i>Rambut</i> : represented the <i>Rangda</i>'s hair.

		<ul style="list-style-type: none"> • <i>bungan jepun</i> : flower from plumeria plants. • <i>jaler reringitan</i> : It's a part of <i>Rangda</i> dance costumes that used as pants with three colours schemes. These colours are black, red, and white. It has decoration which made from fabric that shaped into triangle shape. • <i>baju reringitan</i> : It's a part of <i>Rangda</i> dance costumes that used as shirt with three colours schemes. These colours are black, red, and white. It has decoration which made from fabric that shaped into triangle shape. • <i>udeng</i> : A cloth used to protect the head of dancer • <i>badong mute</i> : Decorated fabric with prada and decorated with colourful beads. • <i>badong kulit</i> : Decorated fabric with a leather addition • <i>tapih</i> : A piece of fabric used on the waist on the dancer. • <i>ampok ampok</i> : A decorated belt made from leather used on the waist of the dancer. • <i>Kuku</i> : A pair of gloves with addition of artificial nails and
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		<p>human hair.</p> <ul style="list-style-type: none"> • <i>basang basang</i> : A part of costumes that similar to human intestines. • <i>baju pepontangan</i> : It's a part of <i>Rangda</i> dance costumes that used as a shirt with three colours schemes. These colours are black, red, and white. • <i>jaler pepontangan</i> : It's a part of <i>Rangda</i> dance costumes that used as pants with three colours schemes. These colours are black, red, and white. • <i>Semayut</i> : A strap used on the dancer's chest • <i>Nyonyo</i> : A part that looks like human breast. • <i>Galeng</i> : A pillow that used by the dancer. • <i>kereb.</i> : A piece of fabric that has a sacred drawing called <i>rerajahan</i>.
3	What are the cultural meaning of the costumes?	<ul style="list-style-type: none"> • <i>Tapel rangda</i> : representation of the characteristic of <i>Rangda</i> which has a scary appearance • <i>Terang</i> : the power of <i>rangda</i> • <i>Kumba</i> : the power of <i>rangda</i> • <i>Petitis</i> : the power of <i>rangda</i>

		<ul style="list-style-type: none"> • <i>lidah api : the power of rangda</i> • <i>teteh api : the power of rangda</i> • <i>jangar api : the power of rangda, the crown of rangda</i> • <i>rambut : the hair of rangda</i> • <i>Jebug : -</i> • <i>bungan jepun : the beauty of rangda</i> • <i>jaler reringitan, : body hair of rangda</i> • <i>baju reringitan, : body hair of rangda</i> • <i>udeng, : -</i> • <i>badong mute, ; the position in a hierarchy</i> • <i>badong kulit, : the position as a queen in hierarchy</i> • <i>tapih ; represent Rangda as a master of black magic.</i> • <i>ampok ampok, : represent a queen position</i> • <i>kuku : power of rangda</i> • <i>basang basang ; power of rangda</i> • <i>baju pepontangan : circle of life</i> • <i>jaler pepontangan, : circle of life</i> • <i>semayut ; -</i>
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		<ul style="list-style-type: none">• <i>nyonyo ; feminism</i>• <i>galeng ; protection</i>• <i>kereb ; Rangda's weapon</i>
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APPENDIX 5 DOCUMENTATION

Appendix 5 Documentation

Documentation



Kipek



Ngelier



Nyeledet



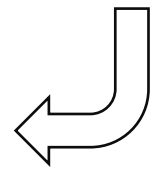
Gegirah



Nuding



Agem kanan and agem kiri



Ngombak lantang



Ngabes kereb



Mungkah lawang



Bhuta nawa sari



Megasgasan



Ngelayak



Ngeraja Singa



Ngogah



Malpal







RIWAYAT HIDUP



Pande Agus Putu Dharma Putra lahir di Bangli, pada tanggal 22 Agustus 2001. Penulis merupakan anak pertama dari pasangan I Wayan Budiayasa, S.Pd. dan Ni Nengah Sutresni, S.E., M.Si. Penulis menyelesaikan pendidikan sekolah dasar di SD Negeri 3 Kawan pada tahun 2013. Kemudian, Penulis melanjutkan jenjang pendidikan sekolah menengah pertama di SMP Negeri 1 Bangli dan lulus pada tahun 2016. Penulis melanjutkan pendidikan di SMA Negeri 1 Bangli dan mengambil jurusan Matematika dan Ilmu Pengetahuan Alam (MIPA). Setelah Lulus SMA pada tahun 2019, Penulis melanjutkan studi di Universitas Pendidikan Ganesha dan mengambil Program Studi S1 Pendidikan Bahasa Inggris.



SURAT PERNYATAAN

Dengan ini saya menyatakan bahwa karya tulis yang berjudul "An Analysis of Lexicons in *Rangda* Dance: A Descriptive Qualitative Study" beserta seluruh isinya adalah benar-benar karya saya sendiri dan tidak melakukan penjiplakan serta pengutipan dengan cara yang tidak sesuai dengan etika yang berlaku dalam masyarakat keilmuan. Atas pernyataan ini, saya siap menanggung risiko/sanksi yang dijatuhkan kepada saya apabila kemudian ditemukan adanya pelanggaran atas etika keilmuan dalam karya saya ini atau ada klaim terhadap keaslian karya tulis ini.

Singaraja, 17 Februari 2023

Pembuat pernyataan,

A 13600 Indonesian postage stamp is placed over the signature. The stamp features the Garuda Pancasila emblem and the text "13600", "METRAL TEMPEL", and "CI 725AIX12279666".

Pande Agus Putu Dharma Putra