

CHAPTER I

INTRODUCTION

This chapter discusses the introduction of the study, which includes the research background, problem identification, research limitations, research questions, research objectives, and research significances.

1.1 Research Background

Most of the Balinese culture is a hereditary culture from ancestors, which are believed to have sacred meanings. Therefore, the Balinese believe that the secultures must be preserved. On the other hand, culture is most easily affected by globalisation one of which is the use of the Balinese language, which nowadays tends to be avoided by young people in Bali (Dewi et al., 2020). Fishman (2013) stated that the continuity of psychological, social, and cultural processes and interactions that occur between populations with different languages will greatly affect language changes. In other words, language change is directly proportional to stability in the habits of language use in the community (Fishman, 2013).

Language and tradition are part of culture according to what is regulated in Culture Advancement Law No. 5 of 2017. Language and tradition complement each other, and the meaning of a tradition will be easily understood if society

understands the language used as a medium of communication in performing this tradition (Sukri, 2018). The ritual ceremony is a form of communication with God or the ancestors to convey the community's gratitude for grace (Luh & Metasari, 2013). In Bali, the entire ceremonial procession is conducted in the Balinese language. This proves that language plays an important role in the implementation of a tradition. On the other hand, the young generation is starting to abandon the Balinese language, without realising that it is a medium for maintaining culture (Hestiyana, 2017).

In addition to the influence of globalisation the use of the Balinese language by young people is avoided because the Balinese language used in tradition is quite difficult to understand. Considering that the Balinese language itself has levels based on the needs. Paryatna et al. (2015) stated that the levels of use of the Balinese language or what is known as *anggah-ungguhin basa Bali* are indeed quite complicated (Paryatna et al., 2015). Many young people are afraid of using it incorrectly, so they prefer to avoid it (Sutika, 2019). One of them is the *basa alus* or refined language, which is indeed the highest level in the use of Balinese language, which is generally used in formal situations (Suwija, 2019). It is not surprising that the priests (Hindu religious leaders) and village leaders who are involved in a tradition will use the refined Balinese language during the procession.

Balinese is a language that has experienced a language shift to Indonesian. Young people in Bali prefer Indonesian, which is considered neutral and able to improve social status (Sutika, 2019). Bonafix and Manara (2016) add that

between Indonesian and English, the use of the Balinese language is very limited (Bonafix & Manara, 2016). This happened due to visits by foreign tourists who required Balinese mastery of English, which then threatened the position of regional languages (Putri & Santika, 2020). Support by Putri and Nurita (2021) in their research found that the development of education, economy, population movement, bilingualism, and intergeneration are no longer dominating factors for language shift, but the environment is crucial (Putri & Nurita, 2021). The combination of two or more communities makes the world rich in languages, and in the end, a language will be replaced by a new language that is more acceptable in the new community. In other words, a replacement language is made from the new unique lexicons of a community.

The above phenomena can result in language death. According to Brenzinger et al. (1991), language death refers to language extinction. It was explained that when it is no longer used by any community, the language can be said to be dead (Brenzinger et al., 1991). The extinction of the Balinese language as a mother tongue is predicted to occur in 2041 by Giri (2018). This concern is based on the development of the Balinese language, which indicates a decline in both quality and quantity due to the displacement of Balinese as the mother tongue by the Indonesian language. Thus, the extinction of regional languages can be an interesting topic to discuss in this era since the language has grown as well as science and technology. For example, the study conducted by Sosiawan, Martha, and Artika (2021) indicated that the use of Balinese language by parents within the family is more dominant than that by

their children. Additionally, the study also found a decline in the use of the Balinese language, with a shift towards the Indonesian language due to the influence of the interlocutor's language proficiency, situation, participants, conversation topics, and interaction functions (Sosiawan, P, Martha, I.N , & Artika, I.W, 2021)

The existence of lexicons shows the existence and the uniqueness of a community. In this case, the Balinese use the Balinese language in various traditions that are carried out in various areas of Bali. Thus, there are many lexicons in the Balinese language that appear in various traditions. Lexicon is a list of words (Aronoff & Anshen, 2003). Meanwhile, Titania (2017) defined the lexicon as a list of unpredictable definitions from a speaker's dictionary. This agrees with the statement of El-son and Pickett (1987) that the lexicon is the total number of words of language owned by a speaker. Moreover, these words show their meaning according to the context of the situation, how they are used, and their position in the grammatical pattern (El-son & Pickett, 1987). Hestiyana (2017) adds that the list of words contains meanings commonly used by the community. They are used by the community in their daily activities or certain activities.

To prevent the extinction of the Balinese language, it is necessary to maintain the language by documenting and capturing it. Mesthrie (1999) defines language maintenance as the continuity of language use in the face of stronger language competition from a regional and social perspective (Mesthrie, 1999). One of the classical Balinese traditions that needs to be

preserved is the *Mepasaran* ceremony in Kapal Village, Badung Regency.

Based on the preliminary observation, since the *Mepasaran* ceremony can only be seen and attended by a few people, such as priests, *Serati* (people who make offerings as a symbol of the ceremony), and *Krama Penyungung* (community members) who carry *Pralina Bhatara* (symbolic God's palace) from each temple, there are still many people from Kapal and outside the Kapal Village who do not know about the *Mepasaran* ceremony. Although some *krama* have the opportunity to take part in the ceremony, they are only limited to following the procession, without knowing the meaning of the *Mepasaran* ceremony. Apart from the narrow temple area, so that the procession can only be seen and attended by a minimum number of people. This is also due to the lack of information regarding the ceremony on various occasions for Hindus. In addition, the use of *basa bali alus* in the ceremony and the lexicons it contains may not be easily understood by all community members.

Mepasaran is a series of events from *Nyepi* day, which occurs on the same day as *Pengerupukan* day. However, the *Mepasaran* occurs in the morning before the *Pengerupukan* ceremony is held in the evening. In the Hindu calendar, *Mepasaran* falls on *Tilem Kesanga* (the dead moon which falls on the ninth month of Bali). *Mepasaran* belongs to the *Dewa Yadnya* ceremony. According to Sukiada (2019), there are five types of ceremonies performed by Hindus in Bali based on the purpose of implementation or to whom the ceremony is addressed: *Dewa Yadnya*, *Rsi Yadnya*, *Pitra Yadnya*, *Manusa*

Yadnya, and Bhuta Yadnya. First, *Dewa Yadnya* is an offering to God. Second, *Pitra Yadnya* is an offering to ancestral spirits. Third, *Rsi Yadnya* is an offering and respect to the *Rsi* (priests or saints who become religious leaders), as a thank you to them who have given life guidance to lead to physical and spiritual happiness in this world and the hereafter. Next, *Manusa Yadnya* is a maintenance, education, and purification ceremony aimed at humans, since the materialization of the body in the womb until the end of life. Lastly, *Bhuta Yadnya* is worship and sacred offerings that are sincerely addressed to *Bhuta Kala* (destructive and negative mystical creatures) with the aim of establishing a harmonious relationship with *Bhuta Kala* and utilising its usefulness (Sukiada, 2019).

According to the priest of Melanting Temple, *Mepasaran* itself means "go to the market". *Mepasaran* is a ceremony of requesting a permit for the universe to *Bhatara* (God) *Sedana* and *Bhatari* (Goddess) *Mayasih* who reside at Melanting Temple to be bestowed upon all the *Krama Penyungung* (community members). The word *Mayasih* itself comes from two syllables, namely *Maya*, which means fake, and *Asih*, which means property. Thus, *Mayasih* means giving wealth in the form of property only in the worldly life. *Bhatari Mayasih* then changed her name to *Bhatari Melanting* after being given the title of market leader by *Bhatara Sedana*. *Ida Bhatari Melanting* is the Goddess of prosperity in Hindus who is associated with the smooth running of trading businesses. Therefore, most markets in Bali always have a Melanting Temple. Melanting Temple is functional because it is intended as a

place to worship *Dewi Melanting* or *Ida Bahatari Melanting* or.

The male priest of Puseh Temple explained that in the *Mepasaran* ceremony series, there was a procession that brought together *Ida Bhatara Rambut Sedana* and *Ida Bhatari Mayasih* as symbols of *Purusa* (male symbol) and *Pradana* (female symbol). According to Hindu beliefs, everything in life in this world can happen because there is a process from *Purusa* and *Pradana*. In Hindu teachings, namely *Santya Yuga*, it is stated that if two different things meet, a new life will arise. New life, in this case, is a source of energy to achieve progress. For example, if the pistil and stamen meet, pollination will occur and produce new life. Likewise with the meeting of sperm cells and egg cells that produce a zygote, which is the seed of a new life.

Some previous studies on preservation language, especially on maintaining lexicons in relation to tradition, have been conducted. Budasi and Suryasa (2021) conducted a study aimed at investigating how lexicons reflect Ngidih marriage in North Bali. Diah et al. (2020) conducted a study that classified and described the lexicons that exist in *Legong Karaton* dance. Budasi and Satyawati (2021) conducted a study to identify the concepts and lexicons of traditional houses in Menyali Village. Budasi et al. (2021) conducted a study on lexicons used in the *Tabuh Rah* ritual in Menyali Village. Susanti et al. (2023) conducted a study on lexicons related to medical plants in traditional medicine in the Dayak Tamambaloh Tribe. Hendra et al. (2021) conducted a study on lexicons used in Majapahit Culinary.

Based on the previous study above, it is essential to maintain language by using lexicons continuously. It also turns out that there is no study that has focused on lexicons in the *Mepasaran* ceremony. With consideration of maintaining the lexicons in the *Mepasaran* ceremony in Kapal Village to prevent them from extinction, there is a need to investigate the lexicons that exist in that ceremony. Thus, this study is concerned with lexicons that exist in the *Mepasaran* ceremony. The novelty of this study contributes to help the language avoid its extinction by introducing people to the lexicon that exists in the *Mepasaran* ceremony.

The *Mepasaran* ceremony is one of the cultural activities conducted by the Kapal Village community many years ago. However, the meaning of this tradition is rarely known and understood by the community. Apart from the influence of globalisation the parties involved in the procession until it ends are also very limited because of the narrow temple area. This resulted in parties who were not involved, not familiar with the procession and the meanings of the lexicon during the procession taking place at the Melanting temple. Additionally, this is due to the lack of information regarding the ceremony on various occasions for Hindus. However, this is a unique tradition, which means that it also contains lexicons that cannot be found in other traditions, or in everyday life. These factors can cause the lexicon in the *Mepasaran ceremony* to be forgotten. Based on this phenomenon, the researcher feels it is essential to discover and preserve the meaning of the

lexicon in the *Mepasaran* ceremony in a study. Therefore, it is essential for this study to be conducted.

1.2 Problem Identification

The *Mepasaran* ceremony has been a cultural activity the Kapal Village community conducted since many years ago. However, the meaning of this tradition is rarely known by the community. Apart from the influence of globalization, the parties involved in the procession until it ends are also minimal because of the narrow temple area. This resulted in parties who were not involved not being familiar with the procession and the meanings of the lexicon during the procession at the Melanting temple. This is also due to the need for more information regarding the ceremony on various occasions for Hindus. In addition, the use of *basa bali alus* in the ceremony and the lexicons it contains may not be easily understood by all community members. On the other hand, this is a unique tradition, which means it also contains lexicons that cannot be found in other traditions or everyday life. These factors can potentially cause the lexicon in *the Mepasaran ceremony* to be forgotten. Based on this phenomenon, the researcher feels it is essential to find out and preserve the meaning of the lexicon that exists in *the Mepasaran ceremony* in a study.

1.3 Research Limitation

This study focussed on identifying lexicons that exist in the *Mepasaran* ceremony in Kapal Village, which was conducted in March 2023. Moreover, this study focused on describing the cultural meaning of the identified lexicons found in the *Mepasaran* ceremony.

1.4 Research Questions

Based on the background previously described, the research questions of this study can be described as follows.

1. What lexicons are used in the *Mepasaran* ceremony in Kapal Village?
2. What is the cultural meanings of the lexicons used in the *Mepasaran* ceremony in Kapal Village?

1.5 Research Objectives

Based on the research questions above, the objectives of this study can be described as follows.

1. To identify the lexicons used in the *Mepasaran* ceremony in Kapal Village.
2. To describe the cultural meaning of the identified lexicons found in *Mepasaran* ceremony in Kapal Village.

1.6 Research Significances

1. Theoretical Significance

The results of the study are expected to be significant for the linguistics field. The identification of lexicons used in the *Mepasaran* ceremony in Kapal Village, Badung Regency can be used to enrich the knowledge about language maintenance by documenting lexicons that are currently being developed. Moreover, the results of this study can be used as a reference by linguists to conduct similar research in other areas. Apart from linguists, it is hoped that the information found in this study will increase the awareness of the younger generation to pass this culture on to the next generation so that it does not become extinct due to the change of era.

2. Practical Significance

a. For Government

This study can be used as authentic documentary evidence of *Mepasaran* lexicons in Kapal Village.

b. For the English Language Education Department

This study is expected to contribute to deepen understanding of the lexicon, both for the lecturer and the students who teach and learn about linguistics.

c. For Other Researcher

This study can be used in future studies as a source reference and guideline for other researchers who want to conduct research in a similar field.

d. For Kapal Villagers

This study is expected to provide valuable insight for people in Kapal Villager to know the lexicons that exist in the *Mepasaran* ceremony in their own village. This knowledge can hopefully help the villagers maintain the existence of those existing lexicons.

c. For the Reader

This study could be used as information and additional knowledge about the lexicons of Balinese culture, especially in *the Mepasaran* ceremony.

1.7 Operational Definition

1. *Mepasaran* Ceremony

Mepasaran is a series of events from Nyepi day, which means "go to the market". *Mepasaran* is a ceremony of requesting a permit for the universe to *Bhatara* (God) *Sedana* and *Bhatari* (Goddess) *Mayasih* who reside at Melanting Temple to be bestowed upon all the *Krama Penyungsung* (community members).