

CHAPTER I

INTRODUCTION

This chapter will explain the study's introduction, including the research background, problem identification, research scope, research questions, research objectives, and research significance.

1 Research Background

Language cannot be separated from culture. People use language when carrying out activities such as daily and cultural activities. Language is widely known as a tool humans use to communicate in daily activities (Bagus Kresnantara et al., 2022). According to Rijal (2016), whenever society lives, language and culture always exist. It means the people themselves always bring language and culture into everyday life. Therefore, ethnic composition and geographic location impact the language we speak. That is why every community has a unique language to communicate in conducting any activities because the language used by each region is different. Language diversity is influenced by various factors, including people's beliefs, values, communication styles, and behavioral patterns (Sirbu, 2015). Each culture's content can be expressed through language (Sapir-Whorf, 1981). As a result, culture has a major influence on language, and everything that occurs in culture will be reflected in the language. So, language is an essential component influencing all aspects of culture and social life.

Indonesia has many varieties of languages. One of the local languages that exist in Indonesia is Balinese language. Balinese language is the language Balinese people use to communicate, both in spoken and written form. According toutama (2011), the Balinese language is the mother tongue of the Balinese people. It is still used to communicate daily and includes all aspects of Balinese cultural activities. That is why, in every cultural activity, Balinese people often use Balinese language to interact with other people. Nala (2007) argues that the Balinese language is part of the nation's cultural wealth, whose speakers have a function as (1) a symbol of regional pride, (2) a regional identity symbol, (3) and as a means of verbal interaction for Balinese people in cultural activities and community environment where the language is used. Therefore, the Balinese language is important as a communication tool for Balinese people in their daily and cultural activities.

Many lexicons can be found in Balinese, especially in cultural activities. When talking about culture, lexicon analysis has become interesting. Booij (2007) argues that a lexicon is a collection of specific words that have their meaning. In addition, a lexicon is a list of words with information about the meaning and applications of words in the language, (Nirwati, 2018). Besides, the lexicon is a basic component of a language that contains a list of words organized in a dictionary and clearly explains the meaning of each vocabulary (Kridalaksana, 2013). Every lexicon in the language holds various meanings, purposes, and messages that are essential for the language itself. This is because some regions

have different and varied lexicons with specific meanings. From those definitions, most Balinese people have their lexicons to communicate with their community when conducting cultural activities. Anggayana (2021) defines the Balinese language as having a large lexicon containing specific meanings and terms used in certain religious and cultural activities. Since Balinese people carry out a variety of cultural and religious activities, the Balinese language has a large lexicon that includes many particular terms used in various cultural and religious activities (Budasi et al., 2021). Bali has a unique lexicon in each region that only a few people know about the lexicons. It is because the Balinese language is one of the Balinese people's cultures facing globalization, which is being abandoned by the community.

When tradition and culture are abandoned, the language used in the tradition and culture will become extinct. The use of the Balinese language as a local language started to decline and was replaced by Indonesian (Giri, 2017). It is because nowadays, some people infrequently use their mother tongue as their main language. In addition, some Balinese people often use the Indonesian language to interact with others in their social life instead of using their mother tongue, which is the Balinese language. This is because, in Bali, the younger generation prefers to use Indonesian, which is considered neutral in communicating in society.

Moreover, the use of the Balinese language is limited between Indonesian and English (Maley et al., 2016). Bali's tourism industry is expanding swiftly,

encouraging some people to switch jobs to the tourism sector. The tourism sector's main language is English, which is used to interact with others, and the Balinese language is infrequently used in this sector. Therefore, Balinese people may forget the Balinese language because they rarely use it as their mother tongue. The Balinese language will be extinct in 2041 (Giri, 2017). In light of that, some lexicons may become extinct due to a lack of use and understanding of the meaning of the lexicons by many people. So, to avoid this problem, it is important to maintain the language by documenting it. Moreover, the Balinese lexicon in the *Malik Sumpah* Ceremony is one example cultural tradition that might be at risk of extinction if individuals need more awareness of the lexicon used in their region.

The Malik Sumpah Ceremony is a tradition specifically in Bali. Balinese people celebrate this ceremony. Sembiran village is one of the villages in Bali that still conduct *the Malik Sumpah* Ceremony and is still developing from one generation to another generation. Besides, the *Malik Sumpah* Ceremony is carried out by Balinese people at particular times according to the Balinese calendar. In addition, this ceremony is held every ten years in one family. The *Malik Sumpah* Ceremony is a holy sacrifice ritual conducted in the yard to clean the place, including nature and its contents, to neutralize negative energy and bring positive energy. This ceremony is more directed at neutralizing various negative forces seen as disturbing human life, (Sudiana, 2018). In addition, this ceremony is a sacred ritual celebrated to harmonize the relationship between humans and the surrounding environment. This ceremony aims to maintain the harmony between

nature as "*Buana Agung*" and human as "*Buana Alit*". Humans and nature must make a conducive relationship for continuing life.

In addition, the *Malik Sumpah Ceremony* is categorized as a *Bhuta Yadnya* ceremonial celebration. Kadjeng (1994:111) states that *Butha Hita* means prosperity and preserving the natural environment. Sudharta (2001) argues there are three levels of the implementation of the *Bhuta Yadnya* ceremony: 1) *Bhuta Yandya* ceremony in a small scope (*alit*) means that the offerings that are simple but do not reduce the meaning; 2) *Bhuta Yadnya* in a moderate scope (*madya*); 3) *Bhuta Yadnya* in a large scope (*Agung*). In line with this point, this research will focus on *Bhuta Yadnya* in a large scope, which is the *Malik Sumpah ceremony* to preserve nature and the environment. This ceremony is a sacred ritual sacrifice using the skin and flesh of several types of animals to power evil spirits (*Bhuta kala*), such as goats, pigs, ducks, chickens, swans, and dogs. It is because this ceremony is believed to purify the place (nature) from disturbances and bad influences from the evil spirit power (*Bhuta kala*) and creatures that are considered lower than humans (Drs et al., 2018). From this point, the *Malik Sumpah Ceremony* is carried out to maintain the harmony between nature and the environment.

Several previous studies have been carried out on the lexicon of traditional or cultural concepts. Widarta Kusuma et al. (2020) researched to find lexicons in the *Tabuh Rah* ceremony in Menyali Village. Then, Budasi and Satyawati's (2021) study identifies the concepts and the lexicons of traditional Balinese houses in Menyali Village, Sawan District, Buleleng Regency. Norvia (2020) researched

classifying and describing the lexicon reflecting past culture in the *Banjar* proverb. From the previous studies above, most of them investigate the lexicon of several cultural concepts in various areas.

There has yet to be a research study that has investigated the lexicons in *Malik Sumpah Ceremony*. Many lexicons can be found during the ceremony. Some of the interesting lexicons used in *the Malik Sumpah Ceremony* such as *kucit butuhan*, which is known as male piglets that have not been castrated; *kuluk bang bungkem*, which is known as a dog that has a brick red body colour and fur in the black mouth area, *Toya* which is known as holy water which contains several types of flowers and a water sprinkler made from coconut leaves, and many others. Moreover, investigating to identify the lexicons in the *Malik Sumpah Ceremony* and describing their cultural meaning will be a new contribution to the field of linguistics and maintain the existing Balinese lexicon.

This research focuses on finding the lexicon and describing the meaning of literal and cultural lexicons that exist in the *Malik Sumpah Ceremony* in Sembiran Village, Tejakula District, Buleleng Regency. The research is carried out in Sembiran Village because the *Malik Sumpah ceremony* is held in this village. In addition, there is no previous research related to this object. So, this research is different from other studies because there have been no any previous studies that examines the lexicon and cultural meanings that exist in the *Malik Sumpah Ceremony*. Furthermore, based on the first observation, the *Malik Sumpah ceremony* is held every ten years. The development of globalization and the infrequent implementation of this ceremony may cause the lexicons to become

extinct. From this point, this phenomenon presents an opportunity to undertake a research study examining the lexicons used in *Malik Sumpah Ceremony* to preserve the lexicons. Furthermore, this research will be beneficial to provide new information about the lexicons and the meaning of cultural lexicons used in *the Malik Sumpah Ceremony*, as well as to prevent the extinction of the Balinese language lexicon.

2 Problem Identification

Malik Sumpah Ceremony is one of the traditions celebrated by the Balinese people. This research comes from an interesting phenomenon in the lexicon used by people in Sembiran village when conducting ceremonial activities, especially during the *Malik Sumpah Ceremony*. Sembiran Village is one of some villages in Bali that still carry out *the Malik Sumpah Ceremony*. The development of globalization and infrequent the implementation of this ceremony may cause the lexicons in this ceremony to become extinct. Nowadays, many villagers need to know the lexicons used in this ceremony. This phenomenon makes the lexicons in the *Malik Sumpah Ceremony* will be endangered in existence. Therefore, to avoid this problem, the community's responsibility is to be mindful of conserving language use to prevent language extinction. Based on the explanation above, it is important to research to investigate the lexicons and describe the cultural meaning of the lexicons used in the *Malik Sumpah Ceremony* in Sembiran Village.

3 Research Scope

Based on the preliminary observation and interview conducted in 2023, this research focuses only on finding the kinds of lexicons used in *the Malik Sumpah Ceremony in Sembiran village* and analyzing the cultural meaning of the lexicons used in the *Malik Sumpah Ceremony* in Sembiran village.

4 Research Questions

Based on the background and problem identification that has been described previously, the research questions of this study are formulated as follows:

1. What are lexicons used by the priests in *Malik Sumpah Ceremony* in Sembiran Village?
2. What are the cultural meanings of the lexicons used by the priests in *the Malik Sumpah ceremony*?

5 Research Objectives

Based on the background, problem identifications, and research questions that have been explained previously, the objectives of this research formulated as follows:

1. To find out the lexicons used by the priests in *the Malik Sumpah ceremony* in Sembiran village.
2. Describe the cultural meaning of the lexicons used by the priests in *the Malik Sumpah ceremony*.

6 Research Significances

This research has two significances: theoretical significance and practical significance. The research significance can be formulated as follows:

6.1.1 Theoretical Significance

This study is expected to be useful in providing new information about Balinese lexicons found in ceremonial activities, such as the *Malik Sumpah Ceremony*. Furthermore, the result of this study is expected to be significant in linguistics. Then, the result of this study can be used as an additional source for the next studies that are interested in conducting similar research to finding out the Balinese lexicon.

6.1.2 Practical Significance

a. For government

This research can be used as authentic documentary evidence of lexicons in the *Malik Sumpah Ceremony* in Sembiran Village.

b. For educators

The result of the study can be useful for educators in giving sources about the linguistics field. Especially for Balinese educators who teach Balinese lessons, this study gives an example of the lexicons in the *Malik Sumpah Ceremony* to give deeper information to the students about the Balinese lexicon.

c. For Sembiran Villagers

The findings of this study are expected to be useful for people in Sembiran Village to enrich their knowledge about lexicons that exist in *Malik Sumpah* Ceremony, as well as prevent the extinction of the Balinese language lexicon.

d. For other researchers

This study's findings can benefit other researchers who need references about lexicons in ceremonial activities in Bali. Also, this study can be an additional reference as a guideline for future studies with a similar topic related to linguistics.

7 Operational Definition

1. *Malik Sumpah* ceremony

The Malik Sumpah Ceremony is a holy sacrifice ritual conducted in the yard to clean the place, including nature and its contents, to neutralize negative energy and bring positive energy.