

CHAPTER I

INTRODUCTION

This chapter discusses about the introduction of the study and elaborates research background, problem identification, research limitation, research questions, research objectives, and research significances.

1.1 Research Background

Language is a tool of communication which takes an important role because it reflects the characteristics or identities of a person and his or her practice in the community (Keraf, 2015 in Yayuk, 2018). Ambreg and Vause (2010) state that Language is a rule-based system or sign that is an agreement among people in community. A sign or a single word does not tell much meaning so that people compile many signs or words together to create larger meanings. Language and human cannot be separated, because language becomes the identity of a personality and community. It can be seen from the typical language used by the people living within a particular community. If the community is inhabited by people from another community, the language and the culture will change. Language can be rich if there is a combination between two or more communities, and language will be replaced by a new language which is more modern and acceptable for the larger new community.

The extinction of the language can be interesting topic to discuss in this era since the local language is less frequently used in a society. Due to the fact that there is a possibility that a language is not used anymore, the language will become dead when there are no speakers who use the language. In relation to this point,

Campbell (1994) defines language death as “the loss of language due to gradual shift to the dominant language in language contact situation” (in Janse, 2016). Language must be learnt continuously to avoid the extinction of the language itself (Saussure, 1961-in Umiyati, 2015). One of the ways to avoid the extinction of the language is to conserve the lexicons in that language. One of languages that possibly tend to be extinct is Balinese Language.

Setia (2006, in Giri (2017) states that one of the Balinese cultures that face globalization is its language. Balinese society is afraid that the use of Balinese language tends to be avoided by the teenagers among this era, even there are people stating that Balinese language as ethnic language will be “dead” in year 2041 (Setia, 2016 in Giri, 2017). Bali is well-known by its culture. One of Balinese cultures that make Bali be known by the people is the art of Bali. One of them is Balinese dance.

Balinese dance is organic part of the society that cannot be kept away from the society, because it is usually performed during sacred ceremonies, even for entertainment. Djayus (1980, in Iryanti, 2000) states that Balinese dance is divided into three periods, namely, primitive society period, feudal society period, and modern society period. He also states that Balinese dance in primitive society period is influenced by the nature, therefore their dance in this period reflects the nature movement, such as wave movement, the movement of the tree in the wind, and movement of animals which still exist until now. Then, during *feodal* society period, Balinese dance is influenced by *Hinduism* in Bali. It was begun during the era of King *Ugrasena* in the 8th century, then it was because of the marriage between King *Udayana* and Queen *Mahandrata* from East Java. This period focused on “*drama tari*”. Meanwhile, Djayus (1980, in Iryanti, 2000) states that there are many

new creations of Balinese dance, but still using traditional elements, such as the change of the composition, the interpretation of the song that is used to accompany the dance movement.

According to Bandem (1996, in Muliartini, 2017), Balinese dance is divided into different types based on their functions, namely: “*Seni Tari Wali*”, “*Seni Tari Bebali*”, and “*Seni Tari Balih-balihan*”. *Seni Tari Wali* is usually shown during sacred ceremonies such as: *Tari Rejang*, *Tari baris*, *Tari Pendet*, and *Tari Sanghyang*. Then, *Seni Tari Bebali* is usually used as *lakon*, such as the art of *Pewayangan*, *Topeng*, and *Gambuh*. Meanwhile, *Seni Tari Balih-Balihan* is a dance that only entertains the audience or people who watch it such as *Tari Oleg*, *Tari Joged*, *Tari Janger*, *Tari Kecak*, *Tari Legong Keraton*, etc.

Therefore, Balinese dance can be defined as a dance which has movement from nature, animal and modified into modern one for every event such as sacred ceremony, even for entertaining.

There are so many people who can dance, especially for Balinese people, but they only dance without knowing the technical terms referring to particular movement of dancing. Only certain communities know the language, such as those involved in dance organization which is called “*Sanggar Tari*”. Even sometimes, in *Sanggar Tari* they change some original language into Bahasa such as *ngumbang* becoming “*jalan*” when the teacher in *Sanggar Tari* teaches their students, or *ngunda* becoming “*naik turun*”. Time by time those languages have been forgotten by people, especially Balinese people who want to learn Balinese dance.

There are many Balinese dances in Bali which are learnt by people in Bali even by the strangers. However, there are many new Balinese dances that make the old one rarely be learnt. One of them is *Legong Keraton* dance. It is a classic dance that has complex movements and it is usually performed by two or three girls that show *condong* character as opener in *Legong* dance (Bandem & deBoer, 2004 – in Riyanti, 2017).

Legong Keraton dance has complex movements. It provides basic movements and complete movements among Balinese dances which make the people difficult to learn it. Besides, the duration of this dance takes a long of time, that is about 28 minutes, therefore it needs more stamina and energy to be perform. It influences why *Legong Keraton* dance is less frequently learnt. Also, *Legong Keraton* dance has many lexicons that can be found. Besides, strangers are also interested in learning *Legong Keraton* dance. This factor makes *Legong Keraton* dance is interested to be identified. Besides, the influence of *Legong Keraton* dance to the tourism in Bali needs to be considered, because the rapid development of tourism in Bali make tourists from around the world come to Bali to see the cultures of Bali itself.

The use of language, especially in Balinese dance decreases time by time among people. Since the tourism in Bali rapidly grows, and many tourists come to Bali to learn Balinese dance, the language of Balinese dance must be introduced to them. Through conducting this study, hopefully Balinese dance lexicons, especially lexicons of *Legong Keraton* dance can make people, even strangers or tourists that want to learn this dance know the technical terms used in *Legong Keraton* dance, and use it continuously, so that the language will not be dead. One of the ways to

prevent the language is to maintain the lexicons. According to Soloncak and Pesina (2015), lexicon as a list of word which is described as a meaningful unit. Unit. Therefore, this research aims at finding out the lexicons that are used in *Legong Keraton* dance and to know which lexicons in *Legong Keraton* dance exist among them.

1.2 Problem Identification

Legong Keraton dance is one of Balinese dances which has been learnt since many years ago. However, the development of *Legong Keraton* dance has been decreased time by time because of the influence of globalization. Besides, the changes of the culture become one of the reasons why *Legong Keraton* dance is less frequently learnt. On the other hand, Balinese language tends to be avoided by the adolescence among this era. It influences the use of language, especially the lexicons used in *Legong Keraton* dance. Therefore, *Legong Keraton* dance lexicons have been forgotten by people who learn it. It also causes the use of language of Balinese dance, especially *Legong Keraton* dance among adolescence is decreased. Based on the pre-observation in October 2019 at *Sanggar Tari Warini, Denpasar*, the researcher found that the lexicons are changed into several words in Bahasa.

1.3 Research Limitation

This study will be descriptive qualitative research and conducted in *Sanggar Tari Warini, Denpasar* city. This study is concerned with Balinese *Legong Keraton* dance lexicons used among members in a dance community at *Sanggar Warini* in Denpasar.

1.4 Research Questions

Based on problem identification, the research questions can be arranged as follows:

- a. What are the kinds of *Legong Keraton* dance lexicons that exist in *Sanggar Tari Warini, Denpasar*?
- b. Which kinds of *Legong Keraton* dance lexicons are still known and unknown among members in *Sanggar Tari Warini, Denpasar*?

1.5 Research Objectives

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

- a. The objective of this study is to find out and describe the lexicons that exist in *Legong Keraton* dance of *Sanggar Tari Warini, Denpasar*.
- b. Besides, the objective of this study is to identify the lexicons in *Legong Keraton* dance that are still known and unknown among members of *Sanggar Tari Warini, Denpasar*.

1.6 Research Significances

In this stage, this study is expected to be significant for people who involve in Linguistics field and people who are interested to learn *Legong Keraton* dance. There are two research significant, namely theoretical significance and practical significance. The significances of this study will explain as follows:

1.6.1 Theoretical Significance

The result of the study is expected to be a significant for people, especially in linguistics field. The identification of lexicons in *Legong Keraton* dance hopefully can be used to increase the lexicons of Ecolinguistics that is currently developed. Besides, the information about the lexicons which are used in *Legong Keraton* dance can enrich people's knowledge about lexicon in *Legong Keraton* dance, so that the language can still exist and does not extinct.

1.6.2 Practical Significance

a. For Government

The result of this study hopefully can be used as the documentary of *Legong Keraton* dance lexicons that exist in *Sanggar Tari Warini*, Denpasar, especially in linguistics fields.

b. For Language and Art Faculty

The result of this study hopefully can be used as an information about the lexicons of Balinese culture, especially in *Legong Keraton* dance.

c. For English Language Education

The result of the study is expected to give some contribution for the lecturer in Linguistics study.

d. For Other Researcher

This research hopefully can be used to other researcher who want to conduct a research in the same field as a source, so that this study can be used as a guideline for other researcher.