

CHAPTER I

INTRODUCTION

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

1.1 Research Background

Communication is an important thing in order to interact with others. In communication, people use language to express their ideas, thoughts, information and opinions. According to Kurniati (2014), language is a device for communication. It means that language is a key for communication. People also use language to interact and maintain the relationship to others. Cook (2003) mentions that language is used in all of daily activities. It means that language is always used by people in daily life. Moreover, language cannot be separated from human.

There are many languages that exist around the world, in which one language is different from other languages and one language has its own rules. Every society has their own language which is used to communicate in their community. According to Rijal (2016), language and culture exist wherever society lives. It means that wherever society lives, they bring their own languages and their cultures. Balinese language is one of the languages that exist in the world. Utama (2011) argues that Balinese language is one of the vernacular languages that is widely used by Balinese people

and it covers all Balinese cultural activities. Balinese as a vernacular language is used to communicate each other in daily and cultural activities.

One of the examples of cultural activities conducted in Bali is *Tabuh Rah* ceremony. Kniten and Gunanta (2005) argue that *Tabuh Rah* is the activity of scattering blood (blood of animals) to the evil spirit power (*Bhuta Kala/Bhuta Kali*) to prevent negative energy and bring positive energy during five holy offerings ceremony (*Panca Yadnya*). *Tabuh Rah* is one of the ceremonial activities in Bali, in which this ceremony is conducted in the temple, where Balinese people use cocks as the media of scattering blood in this ceremony. This is ceremonial event, in which two cocks fight each other until one of the them drips blood into the ground.

During conducting *Tabuh Rah* ceremony, people use their language to interact each other. In conducting *Tabuh Rah* ceremony, there are many lexicons used by people to communicate each other. There are many lexicons that are found in *Tabuh Rah* ceremony, in which some of the lexicons are only understood by the people who join the ceremony or the people who are experts in this ceremony. The examples of the lexicons used are *taji* (sharp knife used for fighting), *guwungan* (chicken's cage), *bulang* (string). Those lexicons can only be found in cockfighting, especially in *Tabuh Rah* ceremony. The uniqueness of the lexicons in *Tabuh Rah* ceremony enriches the vocabularies of Balinese language.

According to Giri (2017), Balinese language is one of the Balinese's cultures that face globalization. Setia (2006) as cited in Giri (2017) adds that Balinese as a mother tongue starts to be abandoned by Balinese people. Moreover, Giri (2017) adds that Balinese as a mother language will disappear in 2041. The main reason is that

many people rarely use their mother tongue as the main language nowadays. Abdullah (2006) states that there are three factors that make mother tongue in the level of crisis. The first factor is that the native speakers of the mother tongue starts decreasing. The second factor is that the mother tongue is rarely used for daily communication. The third factor is that the regional languages fail to respond to the global communication needs with the inclusion of “technological language”. It means that many vernacular languages are in danger nowadays. Balinese language is one of the languages that are endangered nowadays. Balinese people need to preserve their own language in order to prevent it from extinction.

When the culture and the tradition are abandoned, the languages that are used in that culture and tradition will also disappear. Language death is the condition when one language is lost and it will be shifted to the dominant language in language contact situations (Campbell, 1994 as cited in Janse, 2016). Holmes (2013) explains that language is dead when all of the native speakers of the language die. Language death is caused by the native speakers of the language who abandon their own language or their mother tongue. When one language dies, lexicons in that language would die too. Once language dies, it is very hard to make it exist again.

When Balinese culture and tradition are abandoned by the people, the lexicons in that culture and tradition will be extinct too. Giri (2017) mentions that Balinese language as a vernacular language starts to be abandoned and it is replaced by Indonesian. It means that many Balinese people use Indonesian as their vernacular language to interact in daily life. Moreover, tourism sector in Bali develops rapidly nowadays, it makes many people move their job into the tourism sector. In the tourism

sector, people use English as the main language to communicate and Balinese language is rarely used. It affects the use of Balinese language as a language of daily communication. This factor makes Balinese language as a mother tongue start to be abandoned by some people. It means that Balinese language has possibility to be forgotten by Balinese people due to being rarely used by Balinese people.

Balinese language has many lexicons that exist within its language, one of the examples is lexicons that exist in *Tabuh Rah* ceremony. *Tabuh Rah* lexicons are the ones that are endangered from extinction due to the fact that many people do not have interest in *Tabuh Rah* ceremony. Many people also do not attend the ceremony completely. It causes *Tabuh Rah* lexicons not to be known by Balinese people. Many people do not know the lexicons that exist in *Tabuh Rah* ceremony nowadays. This condition causes the lexicons that are used in *Tabuh Rah* ceremony possibly begin to be forgotten by Balinese people due to being rarely used by the people nowadays.

One of the villages in Bali that still conduct *Tabuh Rah* ceremony is Menyali village, Buleleng regency. In this village, *Tabuh Rah* ceremony develops from one generation to another generation. This ceremony has many lexicons which are used in conducting the ceremony itself. Many lexicons can only be found during the ceremony. *Tabuh Rah* ceremony is done once a year during the ceremony in the temple, but many people do not attend the ceremony completely from the beginning until the end of the event. It makes some of the villagers do not know the meaning of the lexicons used in *Tabuh Rah* ceremony. If many people do not know the meanings of the lexicons, it potentially causes the lexicons used in *Tabuh Rah* ceremony to be forgotten by the people in Menyali village. Even worse, the lexicons that exist in

Tabuh Rah ceremony will disappear in this case. In order to prevent that phenomenon, Menyali villagers need to preserve the lexicons of *Tabuh Rah* ceremony.

There is one way to conserve the ceremony and tradition, that is, by documenting the lexicons used in the ceremony and tradition. This point is supported by Adityarini (2016) who argues that by documenting the lexicons that are related to the tradition, it is also the way to conserve the tradition. It means that documenting lexicons is one of the ways to conserve the tradition as well as its lexicons. In relation to this point, *Tabuh Rah* tradition can be preserved by documenting the lexicons. Documenting the lexicons that exist in *Tabuh Rah* ceremony is the way to keep the tradition exist and prevent it from extinction. Another purposes of documenting lexicons are that the tradition can be inherited to the next generations. By documenting lexicons that exist in *Tabuh Rah* ceremony, it makes people become familiar with the lexicons that exist in the ceremony.

The way to maintain the language is by using the concept of ecolinguistics, especially in language conservation. The idea of language conservation in ecolinguistics was introduced by Haugen (as cited in Fill and Muhlhausler, 2001). Haugen adds that the language conservation is needed because the language can be extinct within 10 years if there are no native speakers of that language. It means that the ecolinguistics is not only the relationship between the language and environment, but it is also the relationship among language, environment and people. By using language in daily communication, people can communicate each other in their environment. People also use language in conducting many other activities including cultural activities. In the cultural activities, like ceremony activities, there will be

many vocabularies and lexicons born and be found. From those reasons, people need to conduct language conservation to maintain the traditions as well as the languages that exist in the tradition. From that explanation, language maintenance of the lexicons used in *Tabuh Rah* ceremony is needed in order to maintain its lexicons.

Based on the previous explanation, this research attempted to find out *Tabuh Rah* lexicons in Menyali village and identify the lexicons that are known and unknown by the villagers in Menyali village. This research focused on finding out *Tabuh Rah* lexicons used in Menyali village and indentifying Menyali villagers' knowledge toward *Tabuh Rah* lexicons.

1.2 Problem Identification

Tabuh Rah is one of the ceremonial activities that is conducted by Balinese people. Nowadays, this ceremony is rarely known by some people in Bali. The fact shows that some of Balinese people do not join the event completely from the beginning until the end of the ceremony because some of the people have lack of interest in this ceremony. The lexicons which exist in *Tabuh Rah* ceremony need to be conserved because this ceremony and its lexicons is a unique ceremony that can only be found in Bali. Menyali village is one of many villages that still conduct this ceremony nowadays. In this village, the ceremony is held as a series of *Pujawali* ceremony in the temple, located in Bale Agung temple. There are many lexicons exist in *Tabuh Rah* ceremony, but many people in Menyali are not familiar with the lexicons that exist in the ceremony. Many villagers do not know the meaning of the lexicons because only few people pay attention to the ceremony, it makes the meaning

of the lexicons are only known by few people. Moreover, they rarely use the lexicons in daily conversation because some of the lexicons are only used during the ceremony. Some of the villagers do not have any idea about the meanings of the lexicons used in the ceremony. These factors potentially make *Tabuh Rah* lexicons be forgotten. Moreover, if many people do not know the meaning of the lexicons, it causes the lexicons to be endangered from existence. From this situation, *Tabuh Rah* lexicons need to be conserved. Thus, it is important to find out *Tabuh Rah* lexicons that are used in Menyali village and identify which lexicons are still known and unknown by Menyali villagers.

1.3 Research Limitation

The limitation of this study is to find out *Tabuh Rah* lexicons that are used during the ceremony in Menyali village, Buleleng regency and identify the lexicons which are known and unknown by the villagers. This research focuses only on finding out the lexicons used in *Tabuh Rah* ceremony and identifying *Tabuh Rah* lexicons which are known and unknown based on Menyali villagers' knowledge toward the lexicons of *Tabuh Rah* ceremony.

1.4 Research Questions

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

1. What are the kinds of *Tabuh Rah* lexicons used by the people in Menyali village?
2. Which *Tabuh Rah* lexicons are still known and unknown by the people in Menyali village?

1.5 Research Objectives

Based on the research questions which are previously mentioned, the objectives of this research are formulated as follows:

- 1) To find out *Tabuh Rah* lexicons that are used by people in Menyali village.
- 2) To identify *Tabuh Rah* lexicons which are still known and unknown by the people in Menyali village.

1.6 Research Significances

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

1.6.1 Theoretical Significance

The result of the research is expected to be significant in linguistics field, especially for the ecolinguistics field. Moreover, the result of the research is expected to give more information about language maintenance by documenting lexicons that exist in a tradition, especially in documenting lexicons in *Tabuh Rah* ceremony. The result of this research can also be used as a source for the next studies that are related to ecolinguistic field, especially for finding out Balinese lexicons in ecolinguistics point of view.

1.6.2 Practical Significances

a. For government

This research can be used as one of the authentic documentary evidences of *Tabuh Rah* lexicons that exist in Menyali village.

b. For educators

The result of the study can be beneficial for the educators in giving some information and contribution in Linguistics field. This research also gives examples of *Tabuh Rah* lexicons that exist in Menyali village. Especially for Balinese educators, this research provides the example of the lexicons that are used in *Tabuh Rah* ceremony in Balinese lesson in school.

c. For Menyali villagers

The result of the research is expected to be beneficial for people in Menyali village to know the list of *Tabuh Rah* lexicons that exist in their own village. This study helps the villagers to enrich their knowledge about lexicons which are used in the ceremony and helps the villagers to maintain the lexicons to keep existing by documenting them.

d. For other researchers

The information of this study can be used as a reference and guideline for future studies that conduct research with similar topic which is related to linguistics field, especially the research that is related to ecolinguistics and language maintenance.