CHAPTER I

INTRODUCTION

This chapter covers the study's introduction, which includes research background, problem identification, research limitation, research questions, research objectives, and research significance.

1.1 Research Background

Language is a communication tool every human uses to interact daily. Humans use language to convey information to other humans. In addition to communicating, language is also a component of culture, Kramsch (as cited in Budasi & Satyawati, 2021). Devianty (2017) added that language and culture are two things that cannot be separated. Language and culture cannot be separated because culture forms and influences language. Language is also a tool used to convey traditions and values related to the identity of community groups. As Rijal (cited in Kusuma et al., 2020) stated, language and culture exist wherever society exists.

Additionally, how a language is used in society and by certain communities determines its existence. Therefore, the language and culture in each region are not the same. Language and culture in every region of the world are different. These differences can be seen in their art, traditions, behaviour, and beliefs. These differences make each region unique.

People in a certain area must have their differences. One example is the people in the area of Bali. Bali is a region well-known worldwide because of its rich diversity of cultures, languages, and traditions (Luchman et al., 2009). Balinese people have an obligation that is carried out sincerely, which is called *Panca Yadnya.* Panca Yadnya are five types of ceremonies: *Dewa Yadnya, Pitra Yadnya, Rsi Yadnya, Manusa Yadnya, and Bhuta Yadnya* (Sukiada, 2019). *Dewa Yadnya* is a prayer ceremony addressed to God. *Pitra Yadnya* is a prayer ceremony addressed to the ancestors. *Rsi Yadnya* is a prayer ceremony

addressed to priests. *Manusa Yadnya* is a prayer ceremony addressed to the human life cycle. *Bhuta Yadnya* is a prayer addressed to the demons. These five ritual ceremonies have always been carried out by the Balinese people from generation to generation and have become a unique tradition for the Balinese people.

One of the traditions in Bali, which has its uniqueness and different processions in every region in Indonesia, is the wedding ceremony. The wedding ceremony is an example of *Manusa Yadnya* and is usually carried out after the *metatah/mepandes* ceremony (Renawati, 2019). In Hinduism, marriage is included in the stage of the *Grhasta asrama. Grhasta asrama* is a phase or level of household life (Suarthawan, 2021). The wedding ceremony is an important thing to do in Balinese society. Marriage is a new stage for a husband and wife to start a new life and form a family. Family relationships are formed between husband and wife and the entire extended family. In the process of the wedding ceremony needs to be done more carefully. Firmansyah et al. (2017) argue that Balinese people must be guided by religious teachings, beliefs, and customary rules in every wedding ceremony.

Not all wedding ceremonies in Bali are the same. The wedding ceremony process in each region is different from one another. In addition, several procedures are carried out and it depends on the type of marriage carried out by the married couple. According to Darta (as cited in Budasi & Suryasa, 2021) in Bali, there exist five different marriage system: *ngidih, melegandang, jodohange, merangkat/ngerorod,* and *nyentana. Jodohange* is a marriage that is carried out on the wishes of parents, and usually, this marriage is carried out by people who have caste so that their children marry people who have the same caste. *Merangkat/ngerorod* is a marriage where the man kidnaps his partner because he does not receive the blessing of the woman's parents, but the woman and the man both love each other. *Melegandang* is a forced marriage that is not based on mutual love. *Nyentana* is a marriage with the groom living in the bride's family. *Ngidih* is a marriage where the man goes to the bride's family to propose to the woman.

Ngidih/memadik and *merangkat/ngerorod* are two ways of getting married, which are commonly carried out by Balinese people by customary law in Bali (Suta et al., 2021). One example is the *ngerorod* wedding ceremony in Sidetapa village. Sidetapa village is one of the villages in Buleleng that carried out the *ngerorod* wedding ceremony compared to other marriage systems. In the process of the wedding ceremony, several procedures are carried out, and these procedures have a particular lexicon. A lexicon is a list of words that includes definitions often used in a community (Hestiyana, 2017). However, the procedures and lexicons in the wedding ceremony are only known by a few people in Sidetapa. Even though people in Sidetapa have often visited or seen wedding ceremonies, many people, especially the younger generation, need to pay attention to the procedures of the wedding ceremony and, most importantly, the lexicon of the wedding ceremony.

Based on the preliminary survey, the people in Sidetapa village, especially the younger generation, do not know much about the lexicon or terms used in wedding ceremonies in Sidetapa village. The younger generation pays little attention to the lexicon, which is part of the richness of their local language—supported by Hestiyana (2017) who argues that the younger generation is starting to ignore Balinese tradition and language, not understanding that language serves as a vehicle for conserving culture. At the same time, the younger generation will continue the tradition and preserve their local language. Suppose the younger generation continues to be indifferent to the lexicon or existing traditions. In that case, one day, the Sidetapa village may lose the traditions and culture inherited from their ancestors. As Budasi (2018) stated, if language speakers pay insufficient attention to their environment, it leads to the extinction of lexicons in that particular group. In addition, losing the lexicons would result in that community losing its self-identity (Austine, 2001; Wamalwa & Oluoch, 2013; Budasi & Suryasa, 2021). They were supported by Antari (2019) who stated that language is a symbol of the identity of its speakers. Santoso (2006) added that language can show an individual identity or a community. Therefore, to maintain the lexicon in the marriage tradition in Sidetapa village, it is necessary to research the lexicon in the wedding ceremony

in Sidetapa village. Reminding the public about the lexicon in the wedding ceremony in Sidetapa village can help preserve the culture in the area.

Two studies are connected to wedding ceremonies/marriages. The first study was conducted by Sudiartini (2017), who discussed communication strategies used in Ngidih wedding ceremony in Lokapaksa village. This study describes the procedures for the Ngidih wedding ceremony in Lokapaksa village. Besides, this study also focuses on investigating the types of communication strategies used in the Ngidih wedding ceremonies in Lokapaksa village. There are three procedures in the Ngidih wedding ceremony in Lokapaksa village: *mesadok, memadik/ngidih,* and *melaku.* Furthermore, the types of communication used in the Ngidih wedding ceremony in Lokapaksa village are approximation, circumlocution, language switching, appeal from assistance, use of nonlinguistic, and use of filters/hesitation devices.

The second study was conducted by Khairulloh et al. (2020), who discussed Hinduism traditional wedding ceremony in Tenganan Pegringsingan Village, Karangasem, Bali. This research only focuses on the wedding ceremony process in Tenganan Pegringsingan village, Karangasem, Bali. The wedding ceremony in Tenganan Pegringsisngan village through the process of *masenin* with bringing *base suhunan* to the *deha* house, the bride enters the house, holds a *jatiri/nyatiang jati,* conducts *mesumbahin,* last *mebea gede.*

Based on the previous study above, no research focuses on lexicons in wedding ceremonies in Sidetapa village. It is important to study the lexicon, especially in wedding ceremonies in Sidetapa village to preserve the existing culture. Therefore, the researcher is interested in studying the lexicon of wedding ceremony in Sidetapa village to preserve the culture in Sidetapa village so that Sidetapa village does not lose its self-identity and can continue to be passed on to the next generation.

1.2 Problem Identification

According to the previously mentioned background, it can be identified that it is very important to preserve and maintain regional culture so that it does not

become extinct and will not lead to loss of self-identity. That is because only a few people care about local culture. Instead, people are more interested in foreign cultures, even though regional cultures, such as traditions and language, are wealth assets for the region. Language and traditions in each region are different, making an area unique. One example is Sidetapa village, which has unique wedding traditions. The procedure and language used in the *ngerorod* wedding ceremony in Sidetapa village differ from other villages. However, many people in Sidetapa village, especially the younger generation, do not know the procedures and lexicons in the *ngerorod* wedding ceremony in Sidetapa village also the cultural meaning of the lexicon itself. Therefore, the researcher wants to study the procedures, lexicons, and the cultural meaning in the *ngerorod* wedding ceremony in Sidetapa village so that it can preserve the culture in the area.

1.3 Limitation of the Research

This research will focus on describing the procedures of *ngerorod* wedding ceremony in Sidetapa village. Moreover, this research will also focus on analyzing the lexicons in the *ngerorod* wedding ceremony in Sidetapa village and their cultural meaning.

1.4 Research Questions

The study's background information can be used to develop the research questions. The research questions are explained in more detail below:

1. What are the procedures for the *ngerorod* wedding ceremony in Sidetapa village?
2. What are the lexicons and the cultural meaning in the *ngerorod* wedding ceremony in Sidetapa village?

1.5 Research Objectives

Based on the research questions that have been developed, the aims of this research are explained in more detail below:

1. To describe the procedures of the *ngerorod* wedding ceremony in Sidetapa village.
2. To describe the lexicons and the cultural meaning in the *ngerorod* wedding ceremony in Sidetapa village.

1.6 Research Significance

This study's significance can be categorized into two categories: theoretical significance and practical significance. The former is described more detail below:

a. Theoretical Significance

The outcome of this research is anticipated to give information about the procedures of *the ngerorod* wedding ceremony in Sidetapa village, the lexicons, and the cultural meaning of the *ngerorod* wedding ceremony in Sidetapa village. Also, this study's findings are anticipated to have a big impact on linguistics, particularly lexicons. The linguist will be able to use this research's result as a reference to do another study about the lexicons used in wedding ceremonies.

b. Practical Significance

This study's findings are anticipated to be significant for readers, lecturers, students, and other researchers.

1. Readers

This research is anticipated to be significant for the readers to know the procedures, lexicons, and cultural meanings in the *ngerorod* wedding ceremony in Sidetapa village. This research can

be used as additional knowledge about procedures and the lexicons in the *ngerorod* wedding ceremony, especially in Sidetapa village. It can be used as a reference if the reader has the same topic interest.

2. Lecturer and Students

This research is anticipated to give a contribution to the lectures in the linguistics study. Furthermore, this research can be used for students interested in linguistics, especially lexicons.

3. Other Researchers

The result of this research can be used as valuable insights and references or guides in their attempts for future research to conduct similar research with similar topics related to linguistics, especially lexicons.

1.7 Operational Definition

To understand the research, important to define the key terms related to this research. The key term related to this research is *ngerorod*.

Ngerorod is an event (in Balinese weddings) when a man and a woman who both love each other run away somewhere to get married.