

CHAPTER I

INTRODUCTION

1.0 Overview

This chapter will discuss the introduction of the research, which consists of research background, problem identification, limitation of the research, research questions, research objectives, and significance of the researcher.

1.1 Research Background

Language death is a serious threat to human culture, many linguists have discussed this phenomenon. Every language is a reflection of human cognitive structure, and the loss of a language also means the loss of a way to understand the world (Chomsky, 1965). Language is a fundamental aspect of human existence, where language allows humans to communicate, express themselves, share ideas in various ways (Fuadi, n.d.). Language is also a complex system that has evolved over thousands of years, forming a new thought and culture. Language can also be defined as a structured communication system through sound, gestures or symbols to convey meaning. Human culture is so closely intertwined with language, if language becomes extinct then the cultural heritage contained in it will be buried. The importance of preserving languages, especially those that are tied to specific cultural practices, difficult to be overstated. As many languages face extinction, understanding how language and culture interconnect is key to safeguarding the traditions and knowledge they represent.

Language and culture can be likened to two sides of a coin that are inseparable. These two things are closely related and also influence each other.

Language is one of the important elements in culture, and culture provides context and also meaning for language. Edward Sapir (1884) stated that language reflects culture and also the experiences of its speakers. There are several relationships between language and culture: Language as a container of culture, language becomes a container for values, beliefs, and traditions. Language shapes culture, language can influence the way of thinking, behaving, and viewing the world. Language as a cultural identity, language can be an identity that distinguishes one culture from another, such as Indonesia which has hundreds of languages. One example of the relationship between language and culture is in customs, language is used in various customs such as wedding rituals, funerals and also other religious celebrations. These customs are what will reflect the cultural values and beliefs that are inherited through a language. This study is particularly important because it delves into the language used in one of Bali's most traditional ceremonies, allowing us to understand the intricate relationship between language and culture through the lens of a specific ritual.

Hinduism has a wealth of culture and traditions that are closely related to language. In various religious ceremonies, language is an important element that is not only used to convey the meaning of the ritual but also to strengthen the cultural values and identity of Hindus. Ketut Artaye (2022) said that in Hindu teachings it can be divided into three parts or what is known as the "*Tiga Kerangka Dasar*", *Tiga Kerangka Dasar* of Hinduism are very important for Hindus because they are the foundation of life for the youth and the Hindu generation (Made et al., 2023). One part with another will be interrelated and become a unity to be practiced in order to achieve the highest goal of Hinduism, namely *Jagadhita* and *Moksa*. The

Tiga Kerangka Dasar are *Tattwa* (philosophy), *Susila* (ethics), and *Yadnya* (ceremony). The author will focus on *Yadnya* or part of the ceremony, *Yadnya* means a sacred work that is carried out sincerely because of the vibrations of the soul/spiritual in life. *Yadnya* is divided into 5 parts called *Panca Yadnya* (*Dewa Yadnya*, *Pitra Yadnya*, *Rri Yadnya*, *Manusa Yadnya* and *Bhuta Yadnya*). One part of *Panca Yadnya* is *Manusa Yadnya*, *Manusa Yadnya* is a form of holy sacrifice that has the purpose of preserving life and cleansing the physical and spiritual of humans. The implementation of this *Yadnya* consists of various ceremonies that cannot be separated. Starting from when the baby is still in the womb until marriage. The *Manusa Yadnya* ceremony is always carried out in every region, one example is the *Manusa Yadnya* ceremony in *Menyali Village*.

Tri Hita Karana (THK) is a Balinese philosophy that emphasizes the harmony of human relationships with God, fellow human beings, and the universe. Lexicon as a collection of words and meanings that form the Balinese language and reflect the values contained in THK. The development of the lexicon in the Balinese language is greatly influenced by THK, the values contained in THK shape people's perspectives on the world and also life, so that this can affect the way they use language. For example, the concept of “*Maturan ke Kemulan*” which means prayer that contains spiritual meaning about the relationship between humans and God. This philosophical framework underpins much of the ceremonial language and is integral to understanding how Balinese rituals maintain their cultural integrity through language.

Menyali Village has a *Manusa Yadnya* ceremony called “*Bayuh Oton*”. This ceremony has the same concept as the “*Otonan*” ceremony in general,

celebrated every 210 days (six months according to *pawukon*). Unlike the birthday (HBD) which comes according to the date of birth, *otonan* is celebrated based on the *saptawara*, *pancawara* and *wuku* which can affect the character of the individual as explained in the *pewacakan* (Sudiada, 2022). The word *bayuh* in the *Bayuh Oton* ritual means a ritual performed to pay off human karmic debts, *Bayuh Oton* is also performed to cover up and control bad influences, misfortunes due to the *saptawara*, *pancawara* and *wuku* (Arwati, 2003). That is why parents perform the *Bayuh Oton* ceremony accompanied by individual *otonan*, in *Kekawin Nitisastra* VIII.3 quoted by Wiana (1998: 3-11) it states that there are several obligations of parents, and one of them is "*sang matulung urip rikalaning bhaya*" which means saving or helping when in danger, this is where the role of parents performs the *Otonan* ceremony every 210 days accompanied by the *Bayuh Oton* ceremony to neutralize the child from *Sad Ripu* or the characteristics of agility. *Bayuh Oton* ceremony is identical to the effort to eradicate bad characters that humans bring from birth. In the *Bayuh Oton* ritual there are also several facilities such as *Banten*, *Guwungan Siap* (chicken cage), each of which has a unique lexicon meaning. *Guwungan Siap* (chicken cage) here symbolizes the person concerned being given various forms of treatment so that they can obtain cleanliness of soul and body and after the *Guwungan* is then opened it means that the person concerned is free again.

According to Elisabetta Ježek (2016) lexicon is the set of words of a language, and is different from a dictionary which is a work of reference that describes that word set. Lexicon and dictionary are 2 different things, a dictionary is a concrete object in either printed or electronic format, while a lexicon is an

abstract object, a set of words with associated information and stored in our mind and described in the dictionary. The lexicon is the heart of a language, with the extinction of the lexicon reducing the number of native speakers. The loss of the lexicon also means the loss of traditional knowledge and cultural nuances embedded in each word. One effective way to preserve the lexicon is to dig deeper into cultural practices, one of which is through rituals in ceremonies. In ritual ceremonies contain special vocabulary that is often not found in everyday language, such as religious terms, names of objects, expressions that are only used in certain context. In the *Bayuh Oton* ceremony in *Menyali* Traditional Village, there are several lexicons in the ritual process, such as "*Penebusan*" which means paying or redeeming a debt to God, "*Mewacakan*" which means reading the day of birth (*otonan*) to the *sulinggih* to find out the *banten*, and other equipment needed according to the day of *otonan*.

In the era of modernization, influences on language use, especially with the introduction of new words from foreign languages, can change the structure and meaning of the lexicon in ceremonies. The *Bayuh Oton* ritual uses many lexicons that not many people know the meaning of. This study aims to provide an important contribution to the preservation of the language and culture of Bali. By documenting and analyzing the lexicon in the *Bayuh Oton* ritual, we can understand the richness of the Balinese language and develop strategies to preserve it. The novelty of this study lies in its focus on a specific and culturally significant ceremony. Unlike broad studies on language and culture, this research targets a localized phenomenon, uncovering how traditional rituals maintain and transmit linguistic heritage through their unique vocabulary.

This research is worthwhile because it aims to provide broader information about the lexicon within the context of local culture, specifically through the *Bayuh Oton* ceremony in the village of *Menyali*. This ceremony not only reflects social practices but also expresses the values, identity, and traditions of the local community. According to Dell Hymes (1974), language serves not only as a communication tool but also as an important element in understanding cultural context. By documenting and analyzing the lexicon used in this cultural context, this research will enrich our understanding of how language functions as a reflection of daily life and social interactions within the community. The results of this research are expected to provide concrete examples of the richness of language integrated with local culture, while also serving as a valuable reference for linguistic and anthropological studies in efforts to preserve existing cultural heritage.

1.2 Problem Identification

The problem in this study is that there are several lexicons used in each step of the procedure of the *Manusa Yadnya* religious ceremony or ritual in Hinduism in Bali. Researchers will find the meaning of the lexicon of the steps of the procedure of the *Manusa Yadnya* religious ceremony or ritual in Hinduism in Bali. This also creates new discoveries for researchers to find out the lexicons found in each step of the procedure in the *Bayuh Oton* ritual in *Menyali Village*.

1.3 Research Limitation

This study will focus on the lexicon found in each step of the procedure in

Bayuh Oton ritual in *Menyali Village*.

1.4 Research Questions

Based on the research background, the research questions of this study are:

- 1) What lexicons are used in procedures of “*Bayuh Oton*” ritual in *Menyali Village*?
- 2) What are the cultural meaning of lexicons used in “*Bayuh Oton*” ritual in *Menyali Village*?

1.5 Research Objective

Based on the research questions, the objectives of this study are:

- 1) To identify lexicons that used in procedures of “*Bayuh Oton*” ritual in *Menyali Village*
- 2) To analyze the cultural meaning of identified lexicons “*Bayuh Oton*” ritual in *Menyali Village*

1.6 Research Significant

This research has 2 meanings, namely theoretical and practical meanings. The significance of the research will be described below.

1.6.1 Theoretical Significant

The results of this study will help to improve the understanding of language and culture, especially in the context of Hindu religious rituals in Bali. This study can enrich linguistic studies by examining the special lexicon used in “*Bayuh*

Oton” ritual in Menyali Village.

1.6.2 Practical Significant

- 1) This research can help Hindus to know and understand the meaning of the lexicon used in the “*Bayuh Oton*” ritual in *Menyali Village*
- 2) This research can help the development of culture in *Menyali Village* by providing information about the “*Bayuh Oton*” ritual and its lexicon to the entire community including tourists.
- 3) This research can be used by further researchers as a reference when conducting the same research because this research provides information about the relationship between language and culture, rituals and ceremonies in Hinduism, the “*Bayuh Oton*” ritual in *Menyali Village* and also the lexicon contained in “*Bayuh Oton*” ritual in *Menyali Village*.

