

CHAPTER 1

INTRODUCTION

1.0 Overview

This section is an initial introduction regarding the research which includes background, problem identification, problem limitations, problem formulation, research objectives, and significance.

1.1 Research Background

The Hindu community in Bali strongly upholds its cultural values in every routine. This is the main foundation that is passed down from generation to generation, including the use of a very thick language. That culture combined with its language becomes a unity that forms their identity. This is supported by the statement that language and culture are related and cannot be separated from each other (Fitriah et al., 2021). But when the language is slowly lost, it will erode the existence of the local cultural identity. Campbell (1994 in Janse, (2016) state that language death occurs due to the gradual transition of a language to the dominant language. The existence of this language is closely related to the native speakers or the role of the local community (Jannah et al., 2020), one of which is in terms of the use of the lexicon by the younger generation. As with the lexicon aspect in *Menyali Village*, especially in the *Tutung Kambuhan Ritual* which is very rarely known by some people in that village. But on the other hand, some parties still participate in maintaining and preserving the use of the lexicon. This is because it is fairly important and holds a close role in the sacredness of existing rituals. Especially in the context of making offerings or “*Upakara*” in rituals they still use the lexicon. As per the

pre-observation, many younger generations in *Menyali Village* do not know the terms or lexicon related to the *Tutug Kambuhan Ritual*. Besides the terms “*nyapatin*” and “*A Bulan Pitung Dina*” as other names for *Tutug Kambuhan*, there is also “*ngaluang*” but some people do not recognize some of these terms. The term *sutri*” for the holy man who guides the *Tutug Kambuhan Ritual* is also rarely recognized by young people. Sometimes they tend to refer to it with the term “*Balian*” as a person who is trusted to guide some rituals. However, the context of its use is very different related to the type of ritual performed. Based on this, lexicons related to *banten* (facilities and offerings) or other activities related to *Tutug Kambuhan* are rarely recognized by the younger generation.

In general, Balinese has many lexicons or special designations in rituals and other religious activities (Budasi et al., 2021). Related to that, the *Tutug Kambuhan Ritual* has many lexicons contained in the Steps or procedures for its implementation. Considering the relationship between lexicon in this ritual is as important as the relationship between language and culture. Language continues to evolve as time passes and influences arise. However, the preservation of the local language or lexicon is very important to preserve the existence of rituals or culture of a region. This is supported by the statement that with language, humans conceptualize the environment around them, not just convey ideas (Laili, 2020). Umiyati & Kosmas (2015) also state that language is an important point to be studied continuously in preventing language extinction, one of which is by preserving the existing lexicon. Because the Balinese language in the current era of Globalization tends to be avoided by the

younger generation, it will be threatened with death from year to year (Setia, 2006 in Giri, 2018).

Rituals and culture are very important in structuring people's lives which will be passed on to the next generation in a community (Suyadnya, 2021). The unity of both of them expresses the Balinese identity in welcoming *Tri Hita Karana*. It consists of three good relationships, namely good relations with God (*Parahyangan*), good relations with fellow humans (*Pawongan*), to good relations with nature or the surrounding environment (*Palemahan*) (Agung et al, 2020). All of these things are applied through a ceremony by the Hindu community called *Yadnya* or more precisely *Panca Yadnya* (Girinata, I, 2020). *Panca Yadnya* is five types of holy sacrifices or sincere offerings, which include Gods (*Dewa Yadnya*), saints (*Pitra Yadnya*), humans (*Manusa Yadnya*), ancestors (*Rsi Yadnya*), and the underworld (*Bhuta Yadnya*) (Renawati et al., 2019).

The five *Yadnya* are very binding to human life, especially *Manusa Yadnya* which is one of the rituals that are carried out since birth or in the womb. One of the rituals included in *Manusa Yadnya* is *Tutug Kambuhan* or a ritual to pray for a baby who is 42 days old. *Tutug Kambuhan* is one of the 13 sacred rituals that humans go through before the next ritual cycle, namely the three-month ceremony or *Nelu Bulanin* (Ardiyasa, & Anggraini, 2021). In general, *Tutug Kambuhan* is often referred to by other names such as *Abulan Pitung Dina*. This is because the period of one month in the Balinese calendar is 35 days, so the 42-day ceremony, or *Tutug Kambuhan* is also referred to as *Abulan Pitung Dina* (Renawati, 2019). This ritual is an effort to cleanse and purify the baby and his

mother to avoid negative and other despicable behavior. This ritual is also intended to avoid any defilement or negative aura so that the baby is always blessed. Through this ritual, the safety, longevity, and physical and mental health of the baby become important and the main prayer for the baby's family.

Related to the problem above, namely the slow lack of language or the use of lexicons related to *Tutug Kambuhan* in *Menyali Village*. Therefore, the existence of the Lexicon in *Tutug Kambuhan* must be preserved, especially by the younger generation. Moreover, the *Tutug Kambuhan* Ritual is one of the important cycles in human life (Ardiyasa, & Anggraini, 2021). This is a consideration so that culture and language do not become extinct, and is detrimental to the existence of culture in *Menyali Village*. This shows the importance of research conducted in *Menyali village* as a village that still upholds tradition and is still far from urban civilization, which allows many things to be researched more deeply. When the younger generation who are also native speakers are unable to understand and even use the lexicon itself, the language will become extinct. When a language in an area is not used by speakers, or it loses its original speakers, *Language Death* will occur. *Language Death* is what underlies the extinction of a language, and then the culture and rituals themselves slowly erode or even change and disappear. Thus, further research related to the lexicon in the *Tutug Kambuhan Ritual* in *Menyali Village* is important to do.

Several studies have explored the topics of lexicon, ritual, and cultural meaning. One study focused on the lexicon associated with traditional houses in *Menyali Village*, Bali, and identified the concept of *Tri Mandala* that

categorizes the different levels within the building (Budasi et al., 2021). Tri *Mandala* is categorized into 3 things namely *Nista Mandala* or the lower area, *Madya Mandala*, or the middle area, and *Utama Mandala*, or the uppermost and sacred area. Another study examined the lexicons used in *Ngidih* marriage rituals in North Bali (Budasi & Wayan Suryasa, 2021), discovering nine types of lexicons associated with the various ritual stages. The lexicon that found are: *ngluku, mesedek, ngidih, mebiakala, natab kesurya, melukat pebersihan, malehpeh, natab sayut, and ngaturang piuning*. Additionally, research has been conducted on the lexicons used in *Muslim* wedding ceremonies in Tegallingah Village, North Bali (Jannah et al., 2024). It revealing a diverse range of lexicons such as *ngomongin, base, tampin, base, jaje, bantal, jaje pasung, uang halal/uang dapur, mahar, sa'ah, seserahan, suscatin, metangas, akad, nikah, saksi, sambutan, tausyiah, asrakalan, al berjanji, kabul, mahallul qiyam, tabarrukkan, sakinah, mawaddah, warrahmah, ijab, nyuang, nganten, mepantun, ngerentebin, samrah, ngunye, ngidih, walimah, wali, medelokan*. Lastly, a study explored the cultural meaning embedded in ritual traditions for the Osing people of Banyuwangi, Indonesia (Suyitno et al., 2023). It found that these traditions instill values such as responsibility, consistency, caring, sincerity, sacrifice, and gratitude, thus contributing to the development of personal character. Overall, these studies highlight the significance of lexicon and ritual practices in conveying cultural meanings and shaping cultural identity.

So far, there are many studies about the lexicon in *Manusa Yadnya* rituals or ceremonies held in North Bali, especially Sawan District. However, no

research discusses the lexicon in the *Tutug Kambuhan Ritual* procedure and its Cultural Meaning, including research held in *Menyali Village*, Sawan District, Buleleng Regency. Most of the research conducted related to the lexicon focused on aspects of marriage rituals, as well as tooth-cutting ceremonies (*Mepandes*) also in some areas. As time goes by, only limited people know about the lexicons in the *Tutug Kambuhan Ritual*. This is a threat related to the fading or extinction of Balinese rituals and culture if the younger generation does not participate in maintaining important elements in preserving local rituals.

Therefore, this research is interesting and important to do with the title "Lexicons Used in Procedures of *Tutug Kambuhan Ritual* in *Menyali Village*". This research was conducted to identify the lexicon that exists in each procedure in the *Tutug Kambuhan Ritual* in *Menyali Village*. In addition, this research also discusses the cultural meaning of each lexicon. This research is descriptive-qualitative, and its sustainability provides benefits related to the preservation of language and culture as well as increasing knowledge about the lexicon in the *Tutug Kambuhan Ritual*. Both for future references to Balinese rituals, language, and culture that are closely related to cultural identity and Balinese language in general, and in *Menyali Village* in particular.

1.2 Problem Identification

Tutug Kambuhan ritual is one of the rituals used to circumcise every 42-day-old baby in the Hindu belief in Bali. But along with the times and the influence of the Globalization era, many terms or lexicons related to the *Tutug*

Kambuhan Ritual began to be rarely used by the younger generation in *Menyali Village*. Based on Pre-Observation in *Menyali Village*, Buleleng, Bali, only a few people know and understand the meaning of the lexicon. This causes fewer people to understand the context of the lexicon and the cultural meaning of the *Tutug Kambuhan* Ritual. This is a threat to the existence of language or lexicon and the sacredness of rituals in *Menyali Village* and it is important to prevent it.

Based on the problems identified above, prevention efforts are needed related to the loss of local cultural identity. On the other hand, increasing awareness of the importance of language is also needed. Therefore, it is important to conduct research to identify the lexicon in the *Tutug Kambuhan* ritual procedure in *Menyali Village* and its Cultural Meaning.

1.3 Problem Limitation

Regarding the problems identified, this research focuses on the discussion related to the *Tutug Kambuhan Ritual* procedure in *Menyali Village*, it focuses on the lexicon in it and the cultural meaning of the lexicon.

1.4 Research Questions

1. What lexicons are used in procedures of the “*Tutug Kambuhan Ritual*” in *Menyali Village*?
2. What are the cultural meanings of lexicons used in “*Tutug Kambuhan Ritual*” in *Menyali Village*?

1.5 Research Objectives

1. To identify lexicons used in procedures of “*Tutug Kambuhan Ritual*” in *Menyali Village*

2. To analyze the cultural meaning of identified lexicons in “*Tutug Kambuhan Ritual*” in *Menyali Village*

1.6 Research Significance

The following are some of the reasons why this research is important to conduct:

1.6.1 Theoretical Significance

The results of this research are expected to contribute to people, especially in the field of Linguistics. Identification related to the lexicon in *Tutug Kambuhan Ritual* and its cultural meaning is expected to increase understanding and insight related to the lexicon in Ethnolinguistics. In addition, through information or important points related to the lexicon, hopefully, it will contribute fully to raising awareness of the importance of preserving Balinese Rituals and Language so as not to experience extinction.

1.6.2 Practical Significance

- a. For The Government

The results of this research are expected to be documentary evidence from the government as well as efforts to preserve local rituals by local communities related to the *Tutug Kambuhan Ritual* in Bali and *Menyali Village* in particular.

- b. For Language and Art Faculty

The results of this study are expected to be used as a reference in the development of contextual learning or curriculum enrichment both in English Language Education and other fields related to the ritual lexicon in Bali, especially *Tutug Kambuhan*.

c. For English Language Education

The results of this study are expected to be one form of real contribution to research on the *Tutug Kambuhan Ritual* for learning practices by educators.

For example, providing references or other academic reference sources.

d. For Other Researcher

The results of this study are expected to be a reference material or guide for research in the same field for future researchers.

e. For the Community of *Menyali Village*

The results of this research are expected to be a real contribution to help the local community in *Menyali Village* in particular in building awareness to preserve and remind young people about Hindu culture and rituals in Bali.

