

CHAPTER I

INTRODUCTION

1.0 Overview

This chapter addresses the research introduction, which covers the study backgrounds, problem identification, research limitations, research questions, research objects, and research significance.

1.1 Research Background

An intriguing subject for research is the presence of a language, particularly the local language that is used in unique local rituals. Due to the difficulty of understanding the Balinese language used in tradition, young people are avoiding using it as a result of globalization. Taking into account that the Balinese language has levels according to demands. A lot of young people would rather not use it because they are scared they will use it improperly (Duana Sutika, 2019). As supported by (Paryatna & Sukma, 2015) provides proof that the Balinese language, sometimes referred as "*Anggah-ungguhin Basa Bali*," is used at a complex level. Among them is what is referred as "*Basa Alus*" or refined language, which is the greatest degree of Balinese language usage and is typically utilized in official settings (Suwija, 2017). It is expected that in every ritual, community elders and Hindu religious authorities, known as priests, would speak in refined Balinese. The use of this special language is what makes each ritual in Bali unique. This negative phenomenon occurs not just in Bali's main cities but also in old villages like Menyali Village. The impact of globalization is increasingly extending to rural communities. The younger generation in Menyali Village is sometimes unfamiliar with their local

language. They are more proud to speak a foreign language that is not even in line with their local culture.

The Balinese language is a local tongue used in Menyali Village that was in danger of extinction. It's because fewer people are starting to utilize local languages. According to Kusuma (2020), language death may result from a loss of usage of the language. A condition known as "language death" occurs when people stop using language for communication (Veettil et al., 2020). Several factors may cause of this type of issue. It might be addressed by conducting research in language aspect especially in a local language.

Lexicon binds the local culture and rituals in Menyali villages. Indirectly, researching the lexicon is the same as strengthening our own culture as a young generation. As supported by (Abdelhadi, 2018) stated that learning the lexicon and using it in regular conversation are the best ways to maintain the local tongue. Therefore, conducting research in Menyali Village was serving as a process of maintaining local legacy. This is because every ritual in Menyali Village has its unique lexicon, which becomes the characteristic and identity of each ritual.

One of the unique rituals that every person born in Menyali Village, especially Hindus, must go through is the *Kepus Pungsed* ritual, as one of the beliefs and traditions among the local community. According to Eiseman, F. B. (2011) *Kepus Pungsed* ritual refers to a significant ritual in Hinduism, particularly in Bali, that marks the separation of the umbilical cord from the newborn baby. The ritual is known by various names, including "*Kepus Pungsed*" or "*Mepenelahan*". The ritual is believed to cleanse the baby's soul and body of any impurities and to mark the beginning of the baby's spiritual journey under the guidance of *Sang Hyang Kumara*. In the context of the Menyali Village Tradition, *Kepus Pungsed* is

considered crucial for the baby's spiritual and physical development, as it is believed to help the baby grow strong, healthy, and with good character.

Menyali Village is a village with exceptional linguistic and cultural diversity. Due to foreign cultural influences on the local culture, globalization has led to the tendency for the Balinese language and culture to go extinct. These days, the majority of Balinese, particularly those living in urban areas, speak English and Indonesian more fluently than Balinese. People in Menyali Village must consider this matter in order to prevent the extinction of the Balinese language. Balinese language preservation requires cultural preservation as well. The majority of Balinese culture is passed down through ancestors, who are thought to have spiritual connotations. As established in the (Culture Advancement Law No. 5, 2017), language and tradition are components of culture. The correlation between language and tradition is well-established. Young people are beginning to give up on the Balinese language despite the fact that it serves as a means of preserving it.

Researchers are increasingly interested in studying the languages used in rituals and customs, recognizing its importance in maintaining cultural heritage and comprehending traditional activities. Several research has shown that the lexicons of distinct rituals are diverse and culturally rich. Previously, the research by (Budasi & Satyawati, 2022) titled An Ethnolinguistic Perspective on Lexicons of Traditional House in Menyali Village, North Bali. The concepts and lexicon of traditional Balinese homes in Menyali Village, Sawan District, Bali. The purpose of the study was to reumbilical cord and comprehend these lexicons' cultural connotations in relation to Balinese architecture and design. Another study titled Lexicons in Cendrawasih Dance at Buleleng by (Sacani & Ramendra, 2023). The Cendrawasih dance, a traditional Balinese dance from Buleleng, Bali, was examined in this study

using an ecolinguistics method. The research by (Budasi et al., 2021) "The status of Lexicon used in Tabuh Rah ritual in Menyali Village North Bali: An Ethnolinguistic Study" focuses at the lexicons used in Menyali Village, North Bali, traditional Balinese cockfighting ceremonial, Tabuh Rah ritual. The purpose of the study is to analyze lexicons' current state and pinpoint the elements that have made them vulnerable.

Despite the multiple studies on languages and traditions in Bali, there continues to be a gap in research that focuses on the lexicon utilized in the *Kepus Pungsed* rite in Menyali village. An in-depth study of the lexicons in this ritual can significantly contribute to our knowledge of how language operates in cultural settings and religious ceremonies. According to the ideas presented above, lexicon research is critical in the context of culture and ritual. This research serves as a guideline for performing rituals, ensuring that each action and speech adheres to the traditions and meanings transmitted down from century to century. Researching lexicons and their cultural meanings is essential for preserving cultural heritage, as lexicons encapsulate the values, norms, and identities of communities. They serve as vital tools for communication and understanding within specific cultural contexts, helping to maintain linguistic diversity and prevent language extinction. Furthermore, documenting these lexicons aids in revitalizing traditional practices and ensuring that cultural knowledge is passed down to future generations, fostering appreciation for diverse languages and cultures in an increasingly globalized world. According to the researcher, this phenomenon makes it imperative to identify and analyze the meaning of the lexicon utilized in the *Kepus Pungsed* ritual in this study as soon as possible, particularly in Menyali Village. Thus, it is imperative that the research to be carried out.

1.2 Problem Identification

The *Kepus Pungsed* ritual has long been a part of the Menyali Village community's traditional practices. However, the community seldom ever understands the meaning of this ritual. In addition to the impact of globalization, the younger generation undervalues the ritual and its cultural meaning. As a result, during the ritual procession that occurred in Menyali Village, the younger generations did not participate and were not familiar with the meanings of the lexicons. This is also a result of Hindus' need for further detailed information about the familiar lexicons used in the ritual. Furthermore, not all community members may be able to understand the ritual's usage of *Basa Bali Alus* and the lexicons it contains. But, because this tradition is distinct, it also includes lexicons that are not present in other traditions or daily life. The lexicons in the *Kepus Pungsed* ritual may be lost as a result of several circumstances. The cultural meaning of the lexicons used in the *Kepus Pungsed* ritual has to be identified and analyzed in this study; the researcher believes, in light of this phenomenon, it will be impactful to be investigated.

1.3 Research Limitation

This research utilized a descriptive qualitative technique with the aim of finding lexicons that are present in the *Kepus Pungsed* rite in Menyali Village. Furthermore, the study concentrated on explaining the cultural meaning of the lexicons that were found in the *Kepus Pungsed* rite in Menyali Village.

1.4 Research Questions

The following is a description of the research questions for this study based on the previously given context.

1. What lexicons are used in the procedures of *Kepus Pungsed* rituals in Menyali Village?
2. What are the cultural meanings of the lexicons found in *Kepus Pungsed* rituals in Menyali Village?

1.5 Research Objectives

The following is the objectives for this study based on the previously given research questions.

1. To identify the lexicons used in procedures of *Kepus Pungsed* rituals in Menyali Village.
2. To analyze the cultural meanings of the identified lexicons found in *Kepus Pungsed* rituals in Menyali Village.

1.6 Research Significants

1.6.1 Theoretical Significant

It is anticipated that the study's findings will have a big impact on the linguistics community. By identifying lexicons that are now in construction, the identification of lexicons utilized in *Kepus Pungsed* rituals in Menyali Village, Buleleng Regency, may be used to enhance the understanding of language maintenance. Furthermore, linguists might utilize the study's findings as a guide to perform related research in other fields. In addition to linguists, it is anticipated that the knowledge gleaned from this study would make younger people more conscious

of the need to preserve this culture for future generations and prevent it from going extinct as a result of historical changes.

1.6.2 Practical Significant

a. For Government

The research findings can serve as genuine information supporting the *Kepus Pungsed* lexicons in Menyali Village.

b. For the English Language Education Department

This study is expected to contribute to deepening understanding of the lexicon, both for the lecturer and the students who teach and learn about linguistics.

c. For Other Researcher

If further researchers choose to work on a related topic, they may use this study as a reference and a guide for their future research.

d. For Menyali Villagers

People in Menyali village should find this study to be very insightful in learning about the lexicons used in *Kepus Pungsed* rites inside their own community. Hopefully, with this understanding, the villages will be able to preserve those preexisting lexicons.

e. For the Reader

This research might provide context and new insights into Balinese lexicons, particularly with regard to the *Kepus Pungsed* rite in Menyali Village.