

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

In the last two decades, many villages in Bali have managed the tourism potential in their area to become a tourist attraction and a source of income. Because the management is carried out by the community and the income is also entirely for them, the emergence of villages in Bali managing the attractions in their area has increased the forms of community-based tourism management (Putra, 2015). Before the covid 19 pandemic, Bali was a world tourism icon that offered the beauty of natural and culture-based tourism. Bali has many attractions to visit, such as beaches, mountains, rice fields, forests, waterfalls, and villages, and there are also modern attractions that are interesting to visit. The paralysis of Bali tourism also causes other problems, such as the decline in the level of tourist visits and the decline in regional own-source revenue (PAD) of Bali Province and Regencies / Cities in Bali. The study held by Putra stated the impact caused is very massive because Bali is dominated by the tourism sector, which is as much as 56.78%, so it can be said that Bali is very dependent on tourism. Revival in Bali's tourism sector has been carried out with various efforts and policies from the government (Putra, 2015).

According to the findings of the interviews, the majority of tourist actors, other than the local guide, have weak English language abilities (Nashir et al., 2022). This obstructs communication with international tourists. English instruction is a key step toward conquering these challenges. Farmers and tourism stakeholders in Jatiluwih Village can be more confident in interacting with tourists, explaining their products, and promoting the distinctive qualities of local culture by improving their English skills through vocabulary building and implementing lexicography from common Balinese terms into English (Nashir et al., 2022). Local guides will also be more successful in offering tourists information and services, resulting in a more participatory, memorable, and delightful setting for tourist visits.

The tourism sector has been one of the hardest hit by the closure of national borders and the reduction of international tours (Gössling et al., 2020). The hospitality industry involves a large number of clients and employees and high exposure to guests from across countries and internationally, which dramatically increases the ability to be exposed to and spread infections.

The Balinese language is the mother tongue of most Balinese people and the identity of Balinese culture (Malini et al., 2017). According to (Rai et al., 2016), Balinese language is very close to the Balinese culture because it is considered a symbol of pride and identity for the Balinese people. Suryasa (2018), argued that many vocabularies or word lists in Balinese are used in every field, such as education, religion, trade, agriculture, and so on. They suggested that vocabulary in Balinese needs to be investigated more profoundly, considering that the diversity of Balinese languages will become extinct if not used. The list of words in Balinese can be interpreted as a lexicon used by Balinese people. The lexicon is list of words in language or vocabulary and relates to how each term is used (Hirst, 2009). Thus, the Balinese language as a regional language has lexicons that Balinese people use to communicate, support daily activities, and relate to Balinese culture.

The existence of Balinese as a regional language is endangered due to various factors. (Putri & Santika, 2020) mentioned that as one of the tourist areas, Bali is often visited by domestic and foreign tourists. Hence, Balinese people are required to master Indonesian and also English in order to communicate with tourists who come to Bali. This phenomenon can threaten the position of the Balinese language as a regional language. This opinion is in accordance with the statement of Bonafix and Manara (2016) that the existence of the Balinese language is increasingly threatened due to the rapid development of Indonesian as a national language and English as an international language. They add that the use of the Balinese language is limited compared to Indonesian and English. According to (Mustika, 2018), the multicultural phenomenon is also a threat to the position of the Balinese language. He found that children who live in urban

and tourist areas tend not to use Balinese language as their mother tongue, and some do not even know Balinese. This is because their parents did not introduce the Balinese language. Furthermore, the development of Indonesian and English languages in Bali, globalization, and the fact that Balinese society is multicultural are factors that endanger the position of the Balinese language.

The phenomenon of language death will occur if the intensity of the use of the Balinese language continues to decrease. Language death is the process of speakers no longer using a language (Priya & Singh, 2018). For now, the Balinese language is not entirely dead. However, when a language loses its function, prestige, and competence, it will certainly die (Kornai, 2013). To avoid this, we need to conserve language by using everyday Balinese, documenting it, and passing on Balinese to a younger generation (Ibrahim, 2011). Communities can start carrying out language conservation in the aspect closest to them, namely Balinese culture. The existence of the Balinese language is starting to be threatened in one of the Balinese cultures, namely Balinese dance. Dance is essential for the Balinese people's life, who is mostly Hindus. Hindu people must present Balinese dance during a religious ceremony at the temple (Suandi & Mudana, 2020). Beside, Balinese dance is an attraction for foreign tourists. The interest of foreign tourists in learning Balinese dance is very high. However, the dancers have not been able to explain the meaning contained in Balinese dance in a foreign language. In addition, many dancers do not even know the vocabulary or terms used in dance. This triggers the loss of the lexicon found in Balinese dance. Therefore, cultural revitalization and language maintenance must be carried out immediately. This can be done by recording and documenting the lexicon contained in the dance and its meaning. The phenomenon of language death occurs because the community no longer uses the language. Likewise with a culture, if no one uses and introduces that culture, the culture will die.

Jatiluwi Village is located in Penebel District, Tabanan Regency, Bali, Indonesia. The village is famous for its spectacular terraced rice field views and

was recognized as a World Heritage Site by UNESCO in 2012 (Febriantini et al., 2019). Jatiluwih's rice field scenery features the traditional subak system, an irrigation system that is hundreds of years old and has successfully maintained the sustainability of agriculture in the area (Krismawintari & Utama, 2019). The potential of Jatiluwih Village is enormous as a natural and cultural tourist destination in Bali. The stunning view of terraced rice fields makes Jatiluwih the main attraction for tourists who want to enjoy the natural beauty of Bali (Paradina et al., 2021). Ecotourism in Jatiluwih offers the opportunity to participate in agricultural activities with local farmers and understand the subak irrigation system. In addition, Jatiluwih Village holds a rich cultural heritage, such as traditional dances and ceremonies, handicraft arts, and the daily lives of people who still uphold traditional values, especially those who work as farmers (Prasiasa & Diyah Sri Widari, 2021).

Based on data from the Jatiluwih Tourism Attraction Management Board in 2020, the Jatiluwih tourist attraction has increased the number of tourist visits every year. However, the current situation of the pandemic couple years ago has greatly affected the decline in tourist visits and begun to experience a less significant increase in the post-pandemic period. Then, in increasing tourist visits, an appropriate marketing strategy is needed in the current new normal era, which is expected to attract tourists to visit the Jatiluwih tourist attraction again. Jatiluwih tourist attraction has the advantage that it is one of the world's cultural heritages that has been recognized by UNESCO, which can make it unique for Jatiluwih tourist attraction. Product development in the new normal era at the Jatiluwih tourist attraction has not changed during the pandemic, and the product is still the same. However, human resource development as one of the supporting factors for tourism progress needs to be improved again, especially in communication and the use of language expression by a local community to tourism.

There has not been much research that examines the lexicon in Balinese farming terms and related it to jatiluwih rice terrace. However, there is some research



related to investigating lexicons in Balinese cultures. One of them is research conducted by (Widarta Kusuma et al., 2020) which examined the lexicons used in Tabuh Rah ceremony in Menyali village. Tabuh Rah is one of the religious ceremonies that people are starting to forget. They try to prevent the extinction of this ceremony by maintaining the language associated with Tabuh Rah. They found seventy-one lexicons existing in Tabuh Rah ceremony in Menyali village. (Budasi & Satyawati, 2021) also carried out research on lexicon, who used a traditional house in Menyali village as an object. This research found 36 lexicons in tri mandala concepts related to traditional houses in Menyali village that are influenced by the area function and the rituals held in those areas. Thus, there has been no research on the lexicon in Balinese farming terms, especially in Jatiluwih rice terrace

## **1.2 Identification of the Problem**

Though Jatiluwih Village has great potential as a tourist destination, several obstacles still need to be overcome to optimize the tourism sector in the area (Citrawati & Asmarani, 2022). One of the main obstacles is the lack of mastery of English by the local community. As an international tourist destination, speaking English is crucial in providing good services for foreign tourists (Rahmanu et al., 2022). Currently, many farmers who are gathered in the Tourism Awareness Group in Jatiluwih Village are involved in interactions and attractions in the rice field management system that involves tourists, such as hoeing, planting rice, ploughing fields, sorting rice seeds, pounding, and so on which are difficult to translate into English. In addition, there are also local guides who are in charge of guiding tours in the Jatiluwih rice field area.

Despite the recognition of Jatiluwih Rice Terrace as a UNESCO World Heritage Site, the rich linguistic and cultural heritage associated with its traditional farming practices is under threat. Modernization, globalization, and the dominance of other languages, such as Indonesian and English, have led to a decline in the use and transmission of traditional Balinese lexicons. These lexicons, deeply embedded in the farming activities, rituals, and tools, are vital

for preserving the cultural identity and ecological knowledge of the local community.

Furthermore, local farmers, who often serve as cultural ambassadors to tourists, face challenges in effectively communicating the cultural significance of their practices due to limited English proficiency. There is an urgent need to document and analyze these lexicons to ensure their preservation and to enhance the farmers' ability to share their heritage with international visitors. This study seeks to address these issues by exploring and documenting the farming-related lexicons and their cultural meanings, emphasizing their role in both cultural preservation and tourism development.

Unfortunately, based on the results of interviews, it was found that most tourism actors outside the local guide have limited English language skills. This certainly hampers communication with foreign tourists. English training is an important step in overcoming these obstacles. By improving English skills through vocabulary building and implementing lexicography from common terms in Balinese into English, farmer groups and tourism actors in Jatiluwih Village can be more confident in interacting with tourists, explaining their products, and promoting the uniqueness of local culture (Nashir et al., 2022). Also, local guides will be more effective in providing information and services to tourists, thus creating an interactive, memorable, and enjoyable environment for tourist visits.

### **1.3 Statements of the Problem**

Based on the background illustrated above, there are two problems identified as follows:

1. What are the lexicons related to farming activities, tools, and rituals used by local farmers in Jatiluwih Rice Terrace?
2. How do these lexicons contribute to preserving the cultural identity and ecological knowledge of the Jatiluwih farming community?

#### **1.4 Purposes of Study**

Based on the identification of the problem, this study is intended to:

1. To identify the lexicons related to farming activities, tools, and rituals used by local farmers in Jatiluwih Rice Terrace.
2. To Describe how these lexicons reflect and support the preservation of the cultural identity and ecological wisdom inherent in the farming practices of the Jatiluwih community.



## **1.5 Significance of the Study**

The importance of the study gives an advantage theoretically and practically. These significances are mentioned in the following segment below:

### **1.6.1 Theoretical**

The result of the study is expected to contribute to people in the linguistics field. The related lexicons of farming terms found in jatiluwih rice terrace might be used to increase the lexicons of Ecolinguistics that are currently developed. Moreover, the lexicons used in jatiluwih rice terrace can enhance awareness of Balinese language so that the language and culture will not become extinct.

### **1.6.2 Practical**

The result of this research is expected to be significant for the government, farmers at jatiluwih, the English Language for communication business and professional program, and future researchers.

- a. For student The government can use this research as a documentary about the language and culture, especially for farmers in Jatiluwih rice terrace.
- b. Farmers in Jatiluwih can increase their knowledge about lexicons in farming activities. The research results are also expected to be a reference for farmers to teach about farming activities to the younger generation using the lexicons contained in the movements and costumes.
- c. English for Communication Business and professional program can use this research as the information about farming related lexicons in Jatiluwih rice terrace which can support learning in Linguistics study.
- d. Future researchers can use this research as a reference or additional source when conducting the same research since this research gives information about lexicons in Jatiluwih rice terrace.



## 1.6 Definition of Key Term

To This study uses several key terms that are essential to understanding its focus. The term **lexicon** refers to a collection of words or vocabulary used within a specific language, community, or profession. In this study, it pertains to the farming-related terms employed by local farmers in Jatiluwih Rice Terrace. **Ecolinguistics** is a branch of linguistics that explores the relationship between language, culture, and the environment, analyzing how farming lexicons contribute to ecological and cultural preservation. **Language preservation** involves efforts to maintain and document a language to prevent its extinction, and this study focuses on the conservation of Balinese farming lexicons to ensure their continued use and understanding. **Traditional farming practices** are agricultural methods passed down through generations, deeply tied to local customs and ecological knowledge, and this study examines the terminology associated with these practices in Jatiluwih. **Cultural identity** encompasses the shared characteristics, language, traditions, and values that define a community, with the lexicons in this research playing a significant role in preserving the identity of the Jatiluwih farming community. Finally, **tourism communication** refers to the use of language and interaction to engage visitors and convey cultural knowledge, and this study explores how English proficiency and farming lexicons enhance communication between farmers and tourists. By clearly defining these terms, the study ensures a precise understanding of the central concepts within its research objectives.