CHAPTER I

INTRODUCTION

This chapter discusses the introduction of the study which covers research background, problem identification, research scope, research questions, research objectives and research significances.

1.1 Research Background

Every society has its own language used to communicate in the community. Rijal (2016) argues that language and culture exist wherever society lives. It means that the existence of language and culture is determined by their use in a certain community. Therefore, language and culture around the world are not the same between one to another. They can differ based on the lifestyle of a community, the way its member behave, their beliefs, their values, and the way they communicate (Sirbu, 2015). The study of how a particular culture uses language can express important aspects of sociality and behavior (Wardhaugh, 2002). It reveals how people organize activities, socialize new members in a group of society, build or resist authority, use literacy tools, worship, argue, and imagine. That is why language becomes a system of tools for the constitution of social life and culture in every society in all parts of the world.

By gaining much inheritance from the ancestors, Bali is one of the areas which is rich in its culture and traditions (Luchman et al., 2009). Balinese people believe that peace can be achieved only when people respect the three harmonious relationship principle called *Tri Hita Karana*. The three causes for

peace, happiness, and human prosperity are referred to the relationship of a person with God (*parahyangan*), humanity (*palemahan*), and their surroundings (*pawongan*). In building the relationship with these three elements, Balinese people definitely use and need language as a mediator. It is because the culture of people reflects the language that they employ (Wardhaugh, 2002).

Balinese people conduct many great ritual ceremonies which can be categorized into *Dewa yadnya, Rsi yadnya, Pitra yadxnya, Manusa yadnya*, and *Butha yadnya* (Ardika, 2016). First, *Dewa yadnya* is a ritual ceremony dedicated to God and the manifestations. Second, *Rsi yadnya* is a ritual ceremony addressed to the priesthood. Third, *Pitra yadnya* is a ritual ceremony dedicated to the ancestors. Fourth, *Manusa yadnya* is a ritual ceremony addressed to the human life-cycle ceremonies. Last, *Butha yadnya* is a ritual ceremony dedicated to demons/bad spirits. These five ritual ceremonies are related to each other because they are part of every Balinese person and will be undergone and continued by the generation to generation.

Wedding ceremony is one of the examples of *Manusa Yadnya* and becomes the last stage in it (Renawati, 2019). This marriage ritual is very important in Balinese society. It is usually done after the tooth-filling or *metetah/mepandes* ceremony when a young person reaches adulthood and is expected to be well-mannered and behave properly. When someone gets married, his/her status will change (Ardika, 2016). Balinese wedding tradition does not only involve love between the couple but also make a relationship to the whole family and the institution built based on tradition and the membership passed on from generation to generation of the same ancestors.

Conducting a Balinese wedding ceremony involves some procedures depending on the types of marriage system applied by a certain married couple. Sudiartini, Putra, & Budasi (2018) claim that there are four systems of the Balinese wedding ceremony, namely: *memadik* or *ngidih* (more respected) system, *ngerorod* or *rangkat* (an elopement) system, *nyentana* or *nyeburin* (a man lives in the wife's house) system, and *melegandang* (kidnapping). Among the types of marriage systems in Bali, *ngidih* wedding ceremony is the most familiar one. Sutama, Sutjaja, & Mbete (2010) claim that *ngidih* wedding ceremony has four procedures, namely: *mejantos* (informing), *ngidih* (proposing), *nyuang* (taking the bride from her family), and *makruna/majauman* (marriage legalization).

During its procedures in conducting *ngidih* wedding ceremony, Balinese people use their language to interact each other. Some lexicons are definitely found in that particular language. For example, *ngidih* wedding ceremony conducted in Sukasada village, North Bali. Sukasada village is one of the villages which implements only *ngidih* wedding ceremony among other kinds of marriage system. Some lexicons were found in *ngidih* wedding ceremony in Sukasada village. The examples of the lexicons used are *purusa* (the groom), *pradana* (the bride), *alakirabi* (the married couple), and many more. However, the procedures and lexicons are only understood by the people who join the ceremony or the ones who are experts in it. Even though it is the most common marriage system, most of the young generations do not know both the procedures and the meanings of the lexicons whereas they are the ones who will continue conducting this tradition.

To conserve this tradition can be done by documenting the procedures and lexicons used in *ngidih* wedding ceremony in Sukasada village. Documenting the procedures and lexicons that exist in this ceremony is the way to keep the tradition exist so that it can be inherited to the next generations. It makes people become familiar with the procedures and lexicons that exist in the ceremony. The way to maintain the language in society is by using the concept of Ecolinguistics. Haugen (1972) as cited in Steffensen & Fill (2014) defines Ecolinguistics as the study of interactions between any given language and its environment. This idea is added by Budasi (2018) who argues that if the language speakers put low attention to their surrounding environment, it causes the lexicons in that particular community become extinct. It shows that Ecolinguistics is not only the relationship between the language and environment but also the relationship among the language, people, and environment. Therefore, the researcher conducted this study in order to describe the procedures and the lexicons that exist in *ngidih* wedding ceremony in Sukasada village.

1.2 Problem Identification

This study came from an interesting phenomenon in language that is used by Sukasada people in their communication, especially in *ngidih* wedding ceremony. *Ngidih* wedding ceremony is one of the cultural activities conducted by Balinese people. Sukasada village is one of the villages whose villagers apply this marriage system among than other types. The procedures used in conducting *ngidih* wedding ceremony in every village in Bali are varied. The lexicons that exist in the wedding ceremony are also different from the lexicons

used in other ceremonies. Sukasada village has its own procedures and lexicons in this kind of ceremony but many of its villagers especially its young generations are not familiar with the procedures and lexicons in it. They do not know its procedures and the meaning of the lexicons because only few people pay attention to the ceremony. From this situation, *ngidih* wedding ceremony in Sukasada village needs to be conserved. Therefore, it is important to conduct a study that can describe the procedures and analyze the word class, form, and meaning of the lexicons in the wedding ceremony especially in *ngidih* wedding ceremony in Sukasada village.

1.3 Research Scope

This study was focused on describing the procedures of *ngidih* wedding ceremony in Sukasada village. Moreover, this study was also focused on identifying and analyzing the lexicons that exist in *ngidih* wedding ceremony in Sukasada village. In particular, the lexicons were described based on the word class, form, and meanings in *ngidih* wedding ceremony in Sukasada village.

1.4 Research Questions

Based on the background and problem identification mentioned previously, the research questions of this study are formulated as follows.

1) What are the procedures of *ngidih* wedding ceremony in Sukasada village?

2) What lexicons exist in every procedure of *ngidih* wedding ceremony in Sukasada village?

1.5 Research Objectives

        Based on the background and problem identification mentioned previously, the research objectives of this study are formulated as follows.

1) To describe the procedures of *ngidih* wedding ceremony in Sukasada village

2) To describe the lexicons exist in every procedure of *ngidih* wedding ceremony in Sukasada village

1.6 Research Significances

        This study has two significance, namely theoretical and practical significances. The research significances can be formulated as follows.

1.6.1 Theoretical Significance

        The result of this study is expected to give information about the procedures and lexicons in a ritual ceremony especially in *ngidih* wedding ceremony in Sukasada village. Furthermore, the result of this study is expected to be significant in linguistic fields especially for Ecolinguistics field. Linguists will be able to use the result of this study as references to do other researches about the lexicons that exist in *ngidih* wedding ceremony in Sukasada village or other areas/villages.

1.6.2 Practical Significances

        The result of this study is expected to be significant for the government, educators, Sukasada villagers, and other researchers.

a. For English Language Education Department

The result of this study can be beneficial in giving information and bringing some contribution in linguistic field especially for the lecturers who teach Morphology. ELE students are expected to get deeper understanding towards lexicon with its class and word formation particularly in Balinese language.

b. For Sukasada villagers

The result of this study is expected to be significant for people in Sukasada village to know the procedures and lexicons that exist in their own village especially about *ngidih* wedding ceremony. This study helps the villagers to enrich their knowledge about lexicons in the ceremony and maintain the lexicons to keep its existence through as a documentary evidence.

c. For other researchers

The result of this study can be used as valuable insight and reference or guidance in their attempts for future studies to conduct similar researches with similar topic related to Linguistics particularly about the procedures and lexicons exist in *ngidih* wedding ceremony in Sukasada village and other concerned lexicons.

1.7 Definition of Key Terms

1.7.1 Conceptual Definition

1. Ecolinguistics

According to Haugen (1972) as cited in Steffensen & Fill (2014), Ecolinguistics is the study of interactions between any given language and its environment.

2. Lexicon

According to Booij (2007), lexicon is the specific word which has its own meanings.

3. Word Class

According to Haspelmath (2001), word class is the classification of words based on its function or the way it works in a sentence.

4. Morpheme

According to Lieber (2009), morpheme is the smallest meaningful units that are used to form words.

5. Ngidih Wedding Ceremony

According to Sudiartini, Putra, & Budasi, I. G. (2018), *ngidih* wedding ceremony is the most respected marriage system when a couple wants to get married and stay together happily and it is conducted at the bride's house.

1.7.2 Operational Definition

1. Ecolinguistics

Ecolinguistics is the study of interactions between the language used in *ngidih* wedding ceremony and the environment in Sukasada village.

2. Lexicon

Lexicon was the specific word in *ngidih* wedding ceremony in Sukasada village which has its own meaning.

3. Word Class

Word class was the classification of the lexicon in *ngidih* wedding ceremony in Sukasada village based on its function or the way it works in a sentence.

4. Morpheme

Morpheme was the smallest meaningful units that are used to form words in the lexicons in *ngidih* wedding ceremony in Sukasada village.

5. Ngidih Wedding Ceremony

Ngidih wedding ceremony was the only respected marriage system in Sukasada village when a couple wanted to get married and stay together happily and it was conducted at the bride's house.