CHAPTER I

INTRODUCTION

1.1 Background of Study

Language is a means of communication used by all people. If people cannot use language in communication it can minimize communication. The most effective communication is only done through the use of language. Language is alive in the community which is used by the community to communicate.

In community life, many models of language are used by human beings and which will obviously have varied functions and effects. The models will have effects on the functions of language use and the relation between language and culture.

Language and culture cannot be separated since both influence and complete each other (Sukri, 2018). Language is one of the media for maintaining culture. A culture will be able to be understood if its community understand the language that serves as the means to transmit the culture.

Languages are alive and develop that will undergo changes and shifts following the development of time especially those with open characteristics. The most general evidence of changes and shifts are in the lexicon aspect of the languages in question. These changes and shifts occur in Balinese, especially the language used in Sawan village, Sawan district, Buleleng regency.

Based on the preliminary survey, there is a tendency of reduction in the use of Balinese by its users, especially by the young generation. This has been due to the increasingly many Balinese lexicons that have not been used in daily communication.

In this context, the lexicons that have undergone shrinkage are those ones or terms used in marriage rituals, especially in Sawan village. Darta (2013) explains that there are four types of marriage systems in Bali, that are, *mapadik* which is practiced by families which always make attempts to find for their children marriage partners from appropriate caste groups and kinships, *ngerorod* or *merangkat* which is elopement, *meglandang* which is running away for a forced marriage, and *nyentana* which is bride families adopting children in law to become their children. In this case, the writer will only study lexicons or terms found in a *merangkat* marriage in Sawan village.

The result of the preliminary observation showed that the community members, especially the young generation in Sawan village do not know very much the lexicons or terms used in the tradition of marriage in their village except those in the tradition that is still practiced until the present time. This condition shows that in the community of Balinese speakers in Sawan village there has occured a cultural shift that has also caused the extinction of some of the lexicons which are part of the wealth in the local language. If this condition is let to pass without any effort to maintain or preserve the lexicons, then the Sawan village community will lose a noble heritage, identity as a cultured community.

Hence, with the consideration of maintaining the lexicons in the tradition of *merangkat* marriage in Sawan village to prevent them from extinction, there is a need to investigate the lexicons. Considering that this *merangkat* marriage is unique, it is necessary to study the lexicon to reveal and remind the community around the lexicon

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used in the *merangkat* marriage tradition in Sawan village. By knowing the lexicons in the marriage tradition it will help to maintain the culture that exists in the area.

There are two studies that are related marriages. The first study was done by Arniati (2013) who mentions that there are eight steps in *ngidih* marriage in Sawan village , that is, *ngeluku* which is the introduction of the bridegroom's family to the bride's, *nyedekang* which is the setting aside the day to ask for the bride, *ngidih* which is asking the bride's family to be brought to the bridegroom's house, *pebiayakala* which is purifying the bridegroom and the bride, *mesakapan/medengenan* which is uniting the bridegroom and the bride, *medapetan* which is legalizing the marriage, *mepedambel* which is explaining some feelings in life, and *ngelaliang* which is paying a visit to the bride's house. In addition Arniati also explains that there are five communication strategies used by *prajuru*, head of the village, *kelian adat* (traditional leader) and the delegation from the bridegroom's family to prevent misunderstanding and to give a good explanation. The five strategies are approximation, circumlocution, language switching, paralanguage, and clarification request.

The second study was conducted by Sudiartini (2018) who states that there are three procedures in *ngidih* marriage in Lokapaksa village: *Mesadok* which is the meeting of the bridegroom's parents and the bride's parents in the bride's house, *Memadik / Ngidih* which is proposing to the bride and asking her to go to the bridegroom's house and *Melaku* which is the last step in the Ngidih marriage. In addition, the result of analysis shows that there are six types of communication

strategies, that is, approximation, circumlocution, language switching, appeal for assistance, use of nonlinguistic, and use of fillers.

Based on the explanation above, it turns out that there has not been any study that focuses on *merangkat* marriage and there has not been any study too that focuses on the relation between cultural meanings that are contained in the lexicons that are related to *merangkat* marriage, including the study that was conducted in Sawan village, Sawan district, Buleleng regency. Since this marriage is a very important part of culture that has to be understood by the young generation in the future, besides being a Balinese cultural asset that is an integral part of Indonesian culture. In this context, this study is not only important but has to be done. Therefore, the researcher interest to study this phenomenon *merangkat* marriage in Sawan village, in terms of its lexicons.

1.2 Limitation of Study

This study focused its discussion on the stage in the process of *merangkat* marriage, its related lexicons, and the lexicons cultural meaning.

1.3 Statement of Problem

Based on the background explained previously, the statements of problems in this study can be stated as follows.

1) What does the *merangkat* marrige in Sawan village process look like?

2) What lexicons do occur in every stage in the process of the *merangkat* marriage in Sawan village?

3) What cultural meanings can be revealed from the existing lexicons that are found in the *merangkat* marriage in Sawan village?

1.4 Purpose of the Study

Based on the background of the study explained previously, the aims of this study are as follows.

1) To describe the process of *merangkat* marrige in Sawan village

2) To identify what lexicons occur in every stage in the process of the *merangkat* marriage in Sawan village

3) To analyze the cultural meanings that can be revealed from the existing lexicons found in the *merangkat* marriage

1.5 Significance of Study

There are some reasons why this study is important to be conducted.

a) From linguistic perspective

Linguists will be able to use the findings of this study as reference for doing other studies on lexicons found in *merangkat* marriage at Sawan village or other areas.

b) From the Indonesian Government's perspective

The government can use the findings from this study as an original note on lexicons that are found in *merangkat* marriage in Sawan village. It is hoped that this study will become documentary evidence of *merangkat* marriage in Sawan village, especially as a Hindu tradition in Indonesia

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c) English Education Department

This study can give some contributions in the study of linguistics especially for the lecturers who teach semantics and morphology.

d) Other studies

The findings of this study can be used as useful insights and reference for students who learn lexicons found in *merangkat* marriage in Sawan village.