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

Language is something influenced and formed by the culture of society. Language is not only an expression or a means of communication but a component of a culture that makes it unique and specific (Kramsch & Widdowson, 1998). Language is often referred to as a cultural product or social product. As a cultural product, language is a forum for proposed social interactions expressing certain ideas, intentions, and goals. Cultural development influences the development of languages, and one of them is the lexicons in each culture.

The matter of language which relates to the culture is in a study called anthropological linguistics. Anthropological linguistics is a study of the relation between language and social life. According to Duranti (1997), anthropology linguistics is studying language as a cultural resource and speaking as a cultural practice. Anthropology linguistics examines language through the lenses of anthropological concerns. These concerns include the transmission and reproduction of culture, the relationship between cultural systems and different forms of social organization, and the role of the material conditions of existence in a people's understanding of the world. From the

definition above, we can say that every culture has its own language, especially the lexicons.

Every region in the world must have their own characteristics of its culture whether in Bali or outside Bali, in cities or villages. One of the cultures in Bali is the culture of the wedding ceremony. The implementation of wedding ceremonies varies from village to village. Some studies show there are several types of wedding ceremony in Bali. There are four types of wedding ceremony in Bali according to Rudita (2015), a) *mepandik* or *ngidih* (proposing), b) *ngererod* (elopement), c) *nyentane* (where a man moves permanently into his wife's home), and d) *ngunggahin*. Darta et al. (2013), also mention four types of wedding ceremony in Bali, they are; a) *mepadik* or *ngidih*, b) *ngererod or merangkat*, c) *meglandang* (kidnapping), and d) *nyentana*. This study discusses *ngidih* in Bali's wedding ceremony, especially in Penglatan village, which has its uniqueness.

In the *ngidih* process there are several steps in it. Those steps have particular lexicons. Talking about the lexicons in the wedding ceremony, there are some research studies about the lexicons in several cultures. Soemantri et al. (2016) in their study entitled "The Lexicon of Priangan Batik as An Effort of the Sundanese Language Maintenance" discussed the lexicon's meanings in Sundanese language and the semantic changes to use Indonesian language and describes the philosophy of the *batik* motif. Nirwani (2018), also conducted a study entitled "*Pandangan Hidup Masyarakat Sasak dalam Leksikon Nama Sesekan: Sebuah Tinjauan Linguistik Antropologi*" to discuss the lexicons in *sesekan* (woven fabric) by using anthropological linguistics theory. The

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lexicons in the wedding ceremony conducted by Amri et al. (2016), entitled "Depreciation of Understanding Lexicon in Traditional Wedding Ceremony in South Tapanuli, Medan" focuses on the oral tradition performed in the traditional wedding ceremony in South Tapanuli. Gusrani & Rosa (2020) also conducted the lexicons in the wedding ceremony, entitled "An Analysis of Ecolexicon in Petatah Petitih of Minangkabaunese Wedding Ceremony Found in Lintau Buo" analyzed about sorts of ecolexicon in *pantun* of *petatah petitih* in Minangkabaunese wedding ceremony found in Lintau Buo sub-area. Based on those researches which have been done by some researchers, it can be conclude that every culture has their own lexicons as the characteristics of its identity of language, culture, and region. The lexicons do not only exist in the culture of wedding ceremony but it also exists in other culture such as in *batik* from Java and *sesekan* from Lombok.

Based on the research above, there exist lexicons in the wedding ceremony in Minangkabau and Medan. According to those studies, there must be lexicons in Bali's ngidih wedding ceremony, especially in Penglatan village. Based on the existing references, some researchers have studied ngidih in Bali's wedding ceremony, but they didn't discuss the lexicon. Sutama et al. (2010), conducted a study entitled "Marriage Ritual Text of Balinese Traditional Community: An Analysis of Functional Systemic Linguistics", they analyzed about the marriage ritual text of traditional Balinese community. Another study about *the ngidih* wedding ceremony in Bali was conducted by Sudiartini et al. (2018), entitled *"*An Analysis of Communication Strategies Used in Ngidih Wedding Ceremony in Lokapaksa Village". This research studies about the

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communication strategies used in *ngidih* wedding ceremony. Back to the existing references, there were no studies discussing about the lexicons in *ngidih* wedding ceremony yet. The one that was discussed a lot is just about the marriage but no one discussed about lexicons.

As the reflection of a culture, lexicons are important. Moreover, a culture needs to be preserved through a language, especially lexicons. However, no researcher is conducting research regarding lexicon in *ngidih* wedding ceremony in Bali, especially in Penglatan Village. Therefore, this research was conducted to preserve the marriage culture at Penglatan village. Thus the culture can be passed down to the next generation, and the culture doesn't become extinct.

1.2 Problem Identification

This study comes from an interesting phenomenon in the language used by Penglatan people in their communication, especially in the *ngidih* wedding ceremony. 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. It means that the lexicons in the wedding ceremony only appear in the wedding ceremony. This phenomenon makes the researcher think that it is important to do a research to analyze the form, meaning and function of the lexicons in the wedding ceremony in Penglatan village. The problems raised in this study are how the procedures and the existence of the lexicons are and how people interpret the lexicons in *ngidih* wedding ceremony.

1.3 Research Scope

The scope of the study is on the procedures and lexicons that exist in ngidih wedding ceremony in Penglatan Village. Hence, this study analyzed the forms and the meanings of the lexicons used and interpreted their function in Penglatan Village culture.

1.4 Research Questions

Based on the background of the study, the statements of the problem can be formulated as follows:

a. What are the procedures of *ngidih* wedding ceremony in Penglatan village?

b. What are the lexicons that exist in every stage of *ngidih* wedding ceremony in Penglatan village?

1.5 Research Objectives

Based on the research questions above, the objectives of this study are:

a. To describe the procedures of *ngidih* wedding ceremony in Penglatan Village.

b. To describe the lexicons that exist in every stage of *ngidih* wedding ceremony in Penglatan Village.

1.6 Research Significances

The significances of this study are divided into two types, the first one is the theoretical significance, and the second is the practical significance that are explained as follows:

a. Theoretical Significance

The result of this study is expected to contribute to the existing theory about lexicons in terms of language variation of anthropological linguistics which is about the study about the relationship between language and social life.

b. Practical Significance

This study can be used as one of the documentary evidences of Balinese language, especially in Penglatan village and as one of Indonesia's local languages.