



## Lexicons of Song Used in Palawakya Dance

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### ABSTRAK

*Tari Palawakya adalah salah satu tarian tradisional di Bali. Pengiring tarian adalah seperangkat gong kebyar, salah satu musik gong khas Bali. Penelitian ini bertujuan untuk menganalisis makna leksikal dari lirik lagu tari, jenis bahasa yang digunakan dalam lagu, ciri khas leksikon dan kelas katanya. Penelitian ini menggunakan beberapa teknik yaitu: observasi, wawancara, dan dokumentasi untuk mencari data kajiannya. Tiga instrumen: peneliti, lembar observasi, dan pedoman wawancara, digunakan untuk mengumpulkan data yang diperoleh dari penelitian ini. Subyek penelitian adalah orang-orang yang ahli dalam menyanyikan lagu yang dibawakan dalam tari Palawakya. Objek kajiannya adalah leksikon-leksikon yang terdapat dalam lagu tari tersebut. Hasil penelitian menunjukkan bahwa lagu yang digunakan dalam tarian tersebut menceritakan perjalanan Rama di pesantren Kerajaan Ayodhya untuk belajar bela diri dalam upaya menghancurkan musuh-musuhnya yang menyebarkan. Ada 11 leksikon dalam lagu tersebut dan semuanya diklasifikasikan ke dalam kelas kata benda. Studi ini berimplikasi pada kontribusi pelestarian bahasa. Selain itu, dapat menjadi pengingat bahwa beberapa leksikon tertentu terancam punah sehingga diperlukan keterlibatan pemerintah dan masyarakat.*

### ABSTRACT

Palawakya dance is one of the traditional dances in Bali. The accompaniment of the dance is a set of gong kebyar, one of the typical of Balinese gong music. The present study aimed to analyses lexical meaning of the song lyrics of the dance, the kind of language used in the song, the typical of lexicons and their word classes. This descriptive qualitative study applied observing, interviewing, and documentation techniques to find its study data. This study using three instruments including the researcher, observation sheet, and interview guide were used to collect the obtained data of this study. The subjects of the study were the ones who are experts in singing of song performed in the Palawakya dance. The object of the study is the lexicons which exist in the song of the dance. The study results show that the song used in the dance tells the story of Rama's journey at the boarding school in Ayodhya Kingdom to learn self defense in an attempt to destroy his annoying enemies. There were 11 lexicons in the song and all of them are classified into noun class of word. This study implicates to the contribution to language preservation. Moreover, it can be a reminder that some certain lexicons are endangered so the involvement of both government and society is needed.

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## 1. INTRODUCTION

Due to the likelihood of some minority languages going extinct, the topic of language extinction has recently gained interest. The Balinese language is one of the minority languages that could eventually disappear. The daily language of the inhabitants of Bali is Balinese. Balinese is the language that Balinese people utilize for cultural activities. Along with the times, the language used by people, especially regional languages, is rarely used (Mulyawan, 2021; Suwija, 2017; Swarniti, 2021). Even in communicating and also speaking, people now mostly use national and even international languages. There is an existence of a language, one of which is Balinese. In this way, the Balinese language as a regional language will experience death in the future (Huda & Ma'mun, 2020; Qiong, 2017).

To overcome this, we as a community or people living in the Bali area must maintain this language so that it does not experience extinction. One way to overcome the death of a language or the extinction of a language is to preserve the language by using the language continuously (Bimantara et al., 2019; Giri, 2017; Suwonsichon, 2019). According to Previous study language can also be preserved by preserving the existing culture. There are so many cultural activities that had by bali (Yayuk, 2018). If we learn those activities it will connect us to learn about a language of balinese because as said before language and culture cannot be separated. One of the Balinese culture is balinese dance (Amaliah, 2016; Astuti et al., 2019; I. G. A. M. A. D. Putri &

Wirawati, 2020). Palawakya is one of the traditional dances in Bali. This dance is famous for its mixture of dance, song and music. The dancers in this dance do not only dance but also sing and play musical instruments. In learning this dance, dancers must also learn the songs that will be sung in the dance (Angkasa, 2001; Bimantara et al., 2019; Putra, 2020). In Balinese culture, the songs in Bali can be grouped into four, namely: gegendingan (gending rare, gending janger), (2) Sekar Mecepat or Sekar Alit, (3) Sekar Madia (song) and (4) Sekar Agung. Sekar rare is also often called gegendingan. The lyrics and verses of Sekar Rare tend to be simple, containing moral messages using Balinese language which is also simple (Murniti, 2019; Seriadi, 2017). Sekar Alit is often referred to as pupuh or geguritan or macepat. Sekar Alit has rules (uger-uger), including the number of lines in each stanza, the number of syllables in each line, and the sound anchor (lingsa) for the last word of each line (Muada & Sugama, 2020; Raharja et al., 2022). Sekar madia is also called Kidung, which is a song that uses Old Javanese, Middle Javanese and Balinese Alus. The songs usually contain praise for Ida Sang Hyang Widhi Wasa and are sung during religious ceremonies (Murniti, 2019; Seriadi, 2017). Sekar Agung is also known as kekawin or wirama. Of the types of songs that exist in Bali, the song used in the Palawakya dance is Sekar Agung or Kekawin. Kakawin is a form of poetry in ancient Javanese with a rhythm unit originating from India (Adnyana & Prayoga, 2021; Gunada, 2021). The beginning of this song was the influx of Hindu-Buddhist influence which had an impact on the development of Hindu-Buddhist literature. The Ramayana and Mahabarata books in India have influenced the field of Indonesian literature. Then in Indonesia appeared various people who were experts in making books or who were known as Empu (Mpu).

All technical terms in Balinese songs can be learned and are included in the songs used in Palawakya dance. In this regard, people in Bali, especially those who want to learn the Palawakya dance, should learn the song as well as the technical language or terms in the song in the dance. This helps languages and cultures avoid extinction. One of the ways to avoid the extinction of technical terms in the songs of the Palawakya dance is to take care of the lexicon itself (Ambariski, 2012; Dewi et al., 2020). The lexicon is a collection of vocabulary as a standard for describing the characteristics of the variety of language itself (Budasi & Satyawati, M, 2021; I. G. A. V. W. Putri & Santika, 2020). In addition, means that the lexicon is a list of words or vocabulary that has meaning and the use of the word itself.

If people don't protect their lexicon or language, the language in Balinese dance, including Palawakya dance, will die. In connection with this, previous study argues that language will die when there are no more people who use the language itself (Crystal, 2008). Aside from that theory other study argues that language death refers to language extinction, especially minority languages (Mantiri, 2015). Therefore, to prevent languages from becoming extinct, languages need to be maintained and used continuously. Base on that consideration this research is focused on identifying and describing the lexicon related to kekawin in Palawakya dance. This research is focused on analysing the lexicon in the Palawakya dance in Jagaraga Village. Given the fact that the kekawin in the Palawakya dance has many identifiable lexicons.

## 2. METHOD

The design of this study was based on qualitative research. This study was conducted at jagara village. The reseracher choose to conduct the researcher in this place because Jagaraga village is the place where this dance was created, This present study was conducted in order to investigate the lexicons exist in the song of Palawakya dance. There were some lexicons mentioned when the informant performed the song The objects of this study were the lexicons used in the song of Palawakya dance. Then, the subjects of this study were three informants who are experts in knowing aspects which relates to a song of Palawakya dance . The first informant was as the primary informant and the two last informants were as the secondary informants.

The data was gathered by watching the informant perform a palawakya dance song and asking the informants about the vocabulary used in the song. Beside that the data was gathered by using observation sheets and an interview guide to observe the environment. In order to get the data about the lexicons used in song of Palawakya dance, observation was done 3 times to get saturated data. After doing the observations, the data were also collected through interviewing the informants. The interviews were done to complete the data. After the data of lexicons were collected completely, they were listed in the table in order to see the total amount of the lexicons more easily. Each of the lexicons which were already listed was given a description.

## 3. RESULT AND DISCUSSION

### Result

There were several finding that the researcher found. The finding were divided into three different categories: the lexical meaning of the lyrics, the kind of language used, the lexicons exist, and word classes of the lexicons in the song.

### ***The Lyrics and Their Lexical Meaning and Kind of Language***

Base on the result lyrics used in the song of Palawakya dance has several lexical meaning that will be describe in the [Table 1](#).

**Table 1.** The lyrics and their lexical meaning

<b>Line</b>	<b>Lyrics of the song</b>	<b>Lexical meaning</b>
1	<i>Kawit Sarat Semaya Kalanirar Parangka</i>	When the start of the flowering season Rama gets there
2	<i>Tontang pradesa rihwanire kapwa ramya</i>	all along on his way Rama saw very beautiful villages
3	<i>Kweh lwah mageng katemu denira tirta dibya</i>	Rama encountered many big rivers with clear water
4	<i>Udayana len talaga nirjara kapwa mahaning</i>	parks with a pool accompanied by a very clear shower

Referring to the [Table 1](#), the data show that the song used in the Palawakya dance has their lexical meaning. This song is tell the story of Rama's journey to boarding school at ayodya Kingdom to learn selfdefines so that later he can destroy his annoying enemies, which can be seen from the meaning of each Lyrics in the song for example: in the first line show that Kawit sarat semaya kalanirar parangka which means that when the start of the flowering season, Rama gets there. In the second line show that Tontang pradesa rihwanire kapwa ramya which means that all along on his way Rama saw very beautiful villages. In the third line show that kweh lwah mageng katemu denira tirta dibya means that Rama encountered many big rivers with clear water. The fourth line show udayana len talaga nirjara kapwa mahaning that has a meaning that parks with a pool accompanied by a very clear shower. The language used in this kekawin basantatilaka is old javanese language.

### ***Lexicons that Used in Kekawin of Palawakya Dance***

Base on the data that have been collected, there are 11 lexicons that used in the song of Palawakya Dance that will be describing in the [Table 2](#).

**Table 2.** Lexicon that Exist in the Kekawin of Palawakya Dance

<b>No</b>	<b>Lexicons</b>	<b>Description</b>
1	<i>pengawit</i>	First line of the kekawin
2	<i>penanggap</i>	Second line of the kekawin
3	<i>Pengumbang</i>	Third line of the kekawin
4	<i>Pemade</i>	Fourth line of the kekawin
5	<i>Murda</i>	The title of a kekawin
6	<i>wirama</i>	Song or rhythm in singing a kekawin
7	<i>padalingsa</i>	Every sentence in a kekawin
8	<i>apada</i>	The whole line of the kekawin consisting of four lines
9	<i>Guru</i>	A rather long sound that can still be created
10	<i>lagu</i>	Short sounds that cannot be created
11	<i>Canda</i>	The syllables in each line in kekawin

Based on the [Table 2](#) there are 11 lexicons found in Kekawin of Palawakya dance such as : *pengawit* (the first line that exists in the song), *penanggap* (the second line of the kekawin), *pengumbang* (the third line that exists in the kekawin), *pemade* (the fourth line of the kekawin), *murda* (the title of the kekawin), *wirama* (rhythm in singing a kekawin), *padalingsa* (every sentence that exists in kekawin), *apada* (the whole line of the kekawin), *guru* (heavy tone that can still be created), *lagu* (light tone that cannot be created), *canda* (the syllable in each line of the kekawin).

### ***Word Clasess of The Lexicons that Exist in This Song***

The lexicons used in the songs of palawakya dance were clasify into the several word clasess that will be describe in the [Table 3](#).

**Table 3.** Words Clases In The Lexicons Of Song In Palawakya Dance

No	Lexicons	Type of word classes
1	<i>pengawit</i>	Noun
2	<i>penanggap</i>	Noun
3	<i>Pengumbang</i>	Noun
4	<i>Pemade</i>	Noun
5	<i>Murda</i>	Noun
6	<i>wirama</i>	Noun
7	<i>padalingsa</i>	Noun
8	<i>apada</i>	Noun
9	<i>Guru</i>	Noun
10	<i>lagu</i>	Noun
11	<i>Canda</i>	Noun

Based on the [Table 3](#) the data show that all the lexicons that exist in the song of palawakya dance such as: *pengawit*, *penanggap*, *pengumbang*, *pemade*, *murda*, *wirama*, *padalingsa*, *apada*, *guru*, *lagu*, and *canda* has clasify into noun. which are devided into 4 derivatif noun: *pengawit*, *penanggap*, *pengumbang*, *pemade* and 7 common noun: *murda*, *wirama*, *padalingsa*, *apada*, *guru*, *lagu*, *canda*.

### Discussion

This study found the lexicons exist in the songs used in the Palawakya dance. In the song there are 11 lexicons, namely *pengawit* (the first line that exists in the song), *penaggap* (the second line of the Kekawin), *pengumbang* (the third line that exists in the Kekawin), *pemade* (the fourth line of the kekawin), *murda* (the title of the kekawin), *wirama* (rhythm in singing a kekawin), *padalingsa* (every sentence that exists in kekawin), *apada* (the whole line of the kekawin), *guru* (heavy tone that can still be created), *lagu* (light tone that cannot be created), *canda* (the syllable in each line of the kekawin). Apart from finding the lexicons, this study also found the lexical meaning of the song lyrics. Lexical meaning is the actual meanings which correspond to the outcomes of our sensory observations, or meaning as it is (Al-Qutaiti, 2019; Boddaert et al., 2021; Rohbiah, 2020). Contextual meaning is the meaning of a lexeme or words in one context. The lyrics in the song is found telling about the story of Rama's journey to a boarding ashram of Ayodhya Kingdom in India in which he learned self-defines so that later he could destroy enemies. This study also found about the word classes used in the lexicons of the song used in the dance. There are eight type of word clases (Faruq et al., 2021; Roy & Roth, 2015). Based on this statement, this study found that all the lexicons contained in the song are classified into noun classes and are divided into 4 derivative nouns: *pengawit*, *penanggap*, *pengumbang*, *pemade* and 7 common nouns: *murda*, *wirama*, *padalingsa*, *apada*, *guru*, *lagu*, and *canda*.

Empirically, there is no researcher who conducted the study about lexicons in the song of Palawakya dance. However, if this research is compared to the previous studies several similarities were identified. First, if we compare with a study that was conducted entitled “Lexicons in Legong Keraton Dance” it has some similarity (Dewi et al., 2020). In fact, this study applied observation and interview technique from the expert of legong keraton dance, and note taking. This study analyzed lexicons. However, this study analyzed lexicons in dance it is in line with research done by previous study that all identified the cultural view of the lexicons in connection with ecolinguistic point of view (Budasi & Satyawati, M, 2021; Kusuma, I, M, A et al., 2020). Fourth, this study also have similarities in the method used descriptive qualitative (Fatimatuzzakrah et al., 2020; Suwonsichon, 2019). The implications of this study provide an overview related to the lexicon contained in palawakya dance which is one of the works of Balinese literature. Identifying the lexicon becomes useful for others to prevent language through the use of the lexicon when doing dance practice. Therefore the language or technical terms in marriage are maintained and protected from extinction. This research is also still limited because it only analyzes the language lexicon. Therefore, it is hoped that future research will be able to carry out similar research on other literary or cultural works by including other aspects of language.

### 4. CONCLUSION

Based on the objectives of this study and the finding as well as the discussion that has been discussed previously, this study concluded that the song used in the Palawakya dance has a lexical meaning which tells the story of Rama's journey to Ayodhya Kingdom. The lyrics of the song used old javanese language, The lexicon which exist in the song of palawakya dance were 11 items. All of the lexicons found in Palawakya dance can be classified into the noun class which are devided into 4 derivatif noun: *pengawit*, *penanggap*, *pengumbang*, *pemade* and 7 common noun: *murda*, *wirama*, *padalingsa*, *apada*, *guru*, *lagu*, *canda*.

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