



Introducing Balinese Language and Cultural Identity Through T-Shirts : A Study of Visual Communication

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Abstract: This paper aims to discuss the meaning of the message of T-shirts labeled with Balinese terms that are traded as tourist souvenirs in Bali. As a result of qualitative research, research data were obtained through observation, document review, and interviews with several informants of t-shirt consumers as well as observers of fashion and Balinese arts and culture. The data collected were analyzed by communication theory and semiotic theory. The results of the study show that the fashion or form of the t-shirt is a t-shirt without a kra decorated with Latin writing or a Balinese script with artistic and ideological expression motifs. T-shirts labeled Balinese have become part of the creative industry for tourist souvenirs that continues to grow in line with the dynamics of Bali tourism. From the perspective of visual communication, the message of a Bali tourism souvenir t-shirt has the following meanings: (1) introducing Bali tourist destinations, (2) as an expression of the soul of the wearer; (3) introducing group identity, (4) information on a moment of Balinese tradition, and (5) introducing Balinese language and cultural identity to the public. T-shirt tourism souvenirs that introduce Balinese cultural identity need to be continuously developed.

Keywords: T-shirts, tourist souvenirs, Balinese cultural identity

1. INTRODUCTION

Bali has become a destination as well as a 'cultural tourism icon' that is famous internationally. The type of tourism that is developed in Bali is cultural tourism. Cultural tourism includes all types of tourism that highlight cultural aspects, both in terms of *ideofacts*, *sociofacts* and *artifacts*. Balinese cultural tourism, which has developed since the 1920s, has attracted tourists, both domestic and foreign tourists. The development of foreign tourist arrivals (tourists) to Bali in the last 5 years has increased quite rapidly, namely from 3,278,697 foreign tourists in 2013 to 4,927,937 foreign tourists in 2016 and 5,697,739 foreign tourists in 2017 (Bali Provincial Tourism Department, 2018).

As a world-famous tourist destination, Bali tourism has received several awards, including: (a) The Best Island in Asia Pacific by Destin-Asia Hong Kong magazine (2009), (b) "Island Destination of the Year" in the event China Travel and Meetings Industry Award 2013; and (c) the 2014 *Worlds Best Awards* in the category of The Best Island in Asia according to the international tourism magazine, "Travel+Leisure" (Kompas, Tuesday, 23 September 2014; metroballi.com/2014/09/23). Some of these awards have an impact positive towards the positive image of Bali tourism.

The development of Bali tourism has been supported by various fairly comprehensive tourist facilities such as: lodging (accommodation facilities: for example hotels, villas, etc.),

restaurants, travel agents, money changers , transportation equipment, infrastructure and tourism destinations offered to tourists. (Article 14 of the Maritime Tourism Law).

The tourist attraction of Bali is not only in the form of the reality of life and arts and culture in the Hindu-Balinese community, but is also equipped with various tourist souvenirs, including various arts and crafts and fashion products in the form of t-shirts labeled with Balinese terms. T-shirts have become part of a creative industry that is developing in line with the dynamics of Bali tourism. Some young people and tourists visiting Bali choose t-shirts with a Balinese touch as souvenirs.

T-shirt as part of the creative industry has developed in several tourist areas in the archipelago, including Bali. The creative industry is an industry that relies on individual creativity, skills and talents to improve living standards and create a workforce through the creation (ideas) and exploitation of intellectual property rights (Diperindag, 2008).

The existence of t-shirts or *t-shirts* from several regions in Indonesia has been discussed in several scientific articles. Among them is a discussion of Dagadu (Yogyakarta), Cak Cuk (Surabaya), and Joger (Bali) t-shirt fashion products. This t-shirt product from several bloodlines in Indonesia is quite interesting, both in terms of design and labels and unique words (text) that color it. For example, the product text Dagadu Djokdja is a text in the form of funny words, containing many meanings and social criticism. The Dagadu Product Text contains social criticism, namely: criticism of politics, criticism of education, criticism of the social conditions of society, criticism of the economy, criticism of crime, criticism of culture, criticism of nationalism, criticism of national defense and security, and criticism of health. (Wahyuningtyas, 2015),

T-shirts have also become a medium for expressing “pun messages” that attract attention. The results of Bangsawan's (2014) study of the local content of Cak-Cuk Surabaya T-shirts show that t-shirts not only function as a cover for the wearer's body parts, but also contain interesting expressions. The use of puns and visual parodies on Cak Cuk Surabaya t-shirts is an interesting phenomenon to observe from both linguistic and visual aspects. The term attached to the Cak Cuk Surabaya t-shirt attempts to be sarcastic without hurting, to criticize humorously, and to try to maintain the locality of Suroboyoan amidst the pressure of foreign culture which is increasingly penetrating.

Dagadu Yogyakarta and Cak Cuk Surabaya t-shirt fashion products have their own characteristics, both in terms of models and the words that decorate them. Likewise with the production of Joger t-shirt fashion in Bali. Joger is a word factory where in its product in the form of T-Shirts it makes very funny and eccentric writing/words , making tourists like the

product. Joggers as a modern cultural product are also not considered to disrupt the preservation of authentic Balinese culture (Kushadi, 2011). T-shirt fashion products, especially Jogers in Bali, have become part of the tourist souvenirs that are favored by young people and tourists visiting Bali.

Apart from Jogers, there are various kinds of t-shirt products for tourist souvenirs that are sold on the market. At the Krisna Nusa Indah souvenir shop, it was found that t-shirts with illustrations depicting cartoon caricatures and the text "Balinese language" as well as t-shirts with barong illustrations were popular with tourists. Meanwhile, t-shirts that sell well for children are t-shirts with illustrations of trending cartoon characters such as Minions, Angry Birds, Shaun the Sheep, Bernard Bear. Apart from that, at the Erlangga 2 souvenir shop, t-shirts with humorous text adapting t-shirts from Joger are more frequently chosen by consumers. At Kumala production, the most ordered t-shirts are t-shirts with tourist attraction themes such as Tanah Lot, Besakih Kintamani. In accordance with semiotic theory, the visual elements of Balinese themed t-shirts have signs and meanings in the form of icons, indices, symbols, narrative codes about Balinese cultural identity (Kushadi, 2011).

The existence of t-shirts as a fashion product has a long history. As a form of creative art, t-shirts began to appear between the late 19th and early 20th centuries. Cartoon T-shirts were usually worn by European soldiers as underwear (under uniforms), which were flexible and could be worn as outerwear when they were resting in the hot afternoon air. The term 'T-Shirt' (a metaphor perhaps taken based on its shape) only appeared in *Merriam-Webster's Dictionary* in 1920, and it was not until World War II that it became standard equipment in military clothing in Europe and the United States ([http://kunci.or. id/](http://kunci.or.id/)).

Rebel Without a Cause by Nicholas Ray is one of the films that increasingly popularized t-shirts among young people in the 1950s. James Dean, as the main character in the film produced in 1955, has succeeded in introducing t-shirts, blue jeans and red jackets (Bangsawan, 2014). The existence of t-shirts or t-shirts has now become part of the culture of young people and those who are young at heart. T-shirts convey all forms of ideology, from music, tastes, to politics. This is a shift in cultural values because previously t-shirts were just underwear which then went through a long process to become outerwear and part of pop culture.

T-shirts or t-shirts as a type of clothing can function as a medium for conveying messages. *T-shirts* or T-shirts were chosen because they are believed to send messages with a wide, effective and free audience reach. T-shirts containing text that is tickling, naughty, naughty, often invite people to think deeper. T-shirts, which initially had their main value as

clothing, have evolved into a vehicle for communication. The t-shirt carries a message in an open text. Various shapes, images or words on t-shirts are messages about identity, experience, behavior and even social reality.

T-shirt fashion products have now become a medium of communication for various identities. Apart from being a marker of locations such as Yogyakarta, Bali, Bandung, t-shirts are also markers of *brands* such as Blackberry, CocaCola, iPhone, and markers of organizations such as ISI, UGM, ITB, UNESCO. T-shirts also communicate groups or collectivities (Slanker, OI, Kaskus) , teams (Indonesian National Team, Persib, Persibura), event markers, valuable commodities, and even political campaign interests. Apart from the values that you want to promote or communicate through what is displayed, the choice of text or images on t-shirts is a form of individualistic expression which is a way to differentiate yourself as an individual and express some of your uniqueness (Bangsawan, 2014; Wahyuningtyas, 2015).

In Bali, t- shirts are not only popular with young people and those who are young at heart, but have also been used as tourist souvenirs. As a fashion product, t-shirts are also souvenirs that are sought after by tourists. Tourists deliberately buy Balinese t-shirts as souvenirs that they have visited Paradise Island. If in Yogyakarta there are Dagadu t-shirt fashion products, then in Bali there are Joger (Kuta, Badung) and Garing (Singaraja) fashion products, for example. Among the types of t-shirts that tourists like are t-shirts decorated with pictures or messages in Balinese, whether written in Balinese script or Latin letters. This *t-shirt* , which characterizes Balinese cultural identity, has received a positive response from consumers, including tourists visiting Bali.

Fashion *t-shirt products* have been used as souvenirs that are bought and sold offline and online. Anyone without time and place restrictions can access and buy it directly in art shops or online. In today's digital era, "Balinese-style t-shirt" fashion products can be ordered by local and foreign consumers.

There are various types of *t-shirts* sold on the market as part of tourist souvenirs in Bali. However, among the types of *t-shirts* that attract tourists are t-shirts decorated with symbols in the form of images or Balinese terms. *T-shirts* decorated with symbols/illustrations about Bali using Balinese language terms are very popular with tourists. The consumer community considers that the material ordered for Balinese tourist souvenir t-shirts is very artistic and able to strengthen Balinese cultural identity. This paper discusses (1) What is the form of *T-shirt messages* labeled with Balinese terms that are sold as tourist souvenirs in Bali? , (2) What meaning is contained in the T-shirt message labeled with Balinese terms?

2. MATERIALS AND METHODS

Research object and location : The object of study of this scientific work is a t-shirt product labeled with Balinese terms which is used as a tourist souvenir in Bali. Several reasons related to the choice of this study object are: (1) t-shirts labeled with Balinese terms have become a product of the creative industry which has been commodified as a souvenir material that tourists like; (2) t-shirts labeled with Balinese terms have their own characteristics that are different from similar products from other regions; (3) t-shirts labeled with Balinese terms contain the cultural identity of the Balinese Hindu community. This research was carried out in three locations, namely the Tiara Adult shopping center in Denpasar City, the Krisna souvenir center, in Tuban - Kuta, Badung Regency, and the craft and souvenir center at Sukawati Market, Gianyar Regency.

Data Collection Process : This scientific work is the result of qualitative research, the data of which was obtained through observations of the presence of Balinese tourist souvenir t-shirts in the Tiara Adult shopping center, Denpasar City, the Krisna souvenir center, in Tuban - Kuta, Badung Regency, and the craft center and souvenirs at Sukawati Market, Gianyar Regency. Research data was also collected through document studies and interviews with several t-shirt consumer informants as well as observers of Balinese fashion and arts and culture.

Data Analysis : The collected data was analyzed using visual communication theory and semiotic theory. According to Michael Kroeger (2008), visual communication is a form of communication through visuals using colors, shapes, lines and juxtaposition . Visual communication combines art, symbols, typography, images, graphic design, illustration and color in its delivery . The objectives of visual communication design include: identification (leading to identity recognition), information (providing new knowledge), promotion (provocation/incitement), persuasive, propaganda for image (Pradekso, et al., 2013). Furthermore, in semiotics , Barthes (1988) stated that an object not only carries information, but the object also constitutes a structured system of signs.

3. RESULTS AND DISCUSSION

T Shape T-Shirt Labeled in Balinese Tourist Souvenir

The model or form of t -sirt labeled Balinese is written in Balinese script and Latin letters. The shape of the t-shirt labeled Balinese as a tourist souvenir is the same as the t-shirt model in general, namely in the form of a T-shirt without any characters. T-shirts are a type of clothing that covers part of the arms, entire chest, shoulders and stomach. T-shirts normally do

not have button, collar, or pocket. In general, T-shirts have short sleeves (past the shoulders and reach the elbows) and have a round neck. The materials commonly used to make T-shirts are cotton or polyester (or a combination of both). T-shirt fashion includes fashion for women and men, and can also be worn by all age groups, including babies, teenagers and adults. Now T-shirts are no longer only used as underwear but also as everyday clothing.

T-Shirts decorated with "Balinese language text" were originally born from a form of creativity as an expression of statements, experiences, and expressions of certain emotions. *T-Shirts* as a fashion product have now become a trend among young people in Bali. Considering that *t-shirts* are liked by the consumer community which provides economic benefits, this fashion product continues to develop into part of a new and increasingly promising creative industry (Pratiwi, et al, 2019).

Models or designs of *t-shirts* or t-shirts continue to develop dynamically following the times, from simple to complex. T-shirts have become part of the creative industry which continues to develop in line with the dynamics of Bali tourism. T-shirts labeled in Balinese have been commodified: designed in such a way, produced and distributed to consumers as souvenirs according to the demands of the tourist market (Adorno, 2002).

T-shirt fashion products labeled with Balinese terms are part of an increasingly promising business opportunity that provides economic benefits, as well as being meaningful for the preservation of Balinese language and culture (Aril and Nindhia, 2015; Pratiwi, et al, 2019). There are various forms of messages or labels written on Balinese tourist souvenir *t-shirts*. The messages contain certain motifs, according to the intentions, tastes of the creators and consumers. In general, label or message motifs that decorate *t-shirts* can be grouped into two, namely: (1) artistic expression motifs, and (2) ideological or sociogenetic motifs. A *t-shirt work* can contain one motif, or both motifs (Aril and Nindhia 2015).

Aesthetic expression motifs develop based on the viewer of the work of art, including the results of perception or observation related to feelings or emotions obtained from the interaction between memory perception and visual perception. It can also be said that this level depends on the viewer's sensitivity, in the case of this *t-shirt design* we can refer to as users or users. According to Tolstoy's theory of expression, an artist's success is when his "work of art" is able to inspire, arouse the feelings and needs of other people. The function of art is to "infect" the audience, so that the artist and audience have the same feelings (Tolstoy, 1960). Furthermore, ideological or sociogenetic motifs are artistic motifs that are influenced by the local cultural environment. A work of art, including labels on *t-shirts*, cannot be separated

from the knowledge, beliefs, values or ideology promoted by the supporting community (Ibrahim, 2006).

The Meaning of Balinese Language Messages on T-shirts, Tourist Souvenirs in Bali

In accordance with visual communication theory (Kroegeer, 2008), t-shirts labeled with Balinese terms contain information, images, as well as Balinese cultural identity. The various shapes, images or words on t-shirt labeled with Balinese terms are messages that reflect identity, experience, behavior and even social reality.

Barthes (1988) every sign has meaning. In detail, Barthes' semiotics can be divided into nine types of semiotics, namely: (1) Analytical semiotics, namely semiotics which analyzes sign systems which can be analyzed into ideas, objects and meaning; (2) Descriptive semiotics, namely semiotics that pays attention to the sign system that we can experience now, even though there are signs that have long remained as seen now. For example, a cloudy sky indicates that rain will fall soon; (3) Faunal semiotics (Zoo Semiotics), namely semiotics which specifically pays attention to the sign systems produced by animals; (4) Cultural semiotics, namely semiotics that specifically examines the sign systems that apply in a particular culture. Every society has a certain cultural system that has been maintained and respected for generations; (5) Narrative semiotics, namely semiotics that examines sign systems in narratives in the form of myths and oral stories (Folklore); (6) Natural semiotics, namely semiotics which specifically examines sign systems produced by nature; (6) Normative semiotics, namely semiotics that specifically examines sign systems created by humans in the form of norms, for example traffic signs; (9) Structural semiotics, namely semiotics that specifically examines sign systems that are manifested through language structures (Pateda 2001).

Balinese language labels and graphic illustrations on t-shirts for tourist souvenirs in Bali cover several of the semiotic categories above. In general, the meaning of Balinese language messages on tourist souvenir t-shirts in Bali is as a medium that introduces Bali tourist destinations, expresses the wearer's soul, introduces group identity, informs about a moment of Balinese tradition, and introduces Balinese language and cultural identity.

Introducing Bali Tourist Destinations

Besides having the function of clothing, covering parts of the body, t-shirt has become a fashion communication medium that has a communicative function. The form of visual communication messages conveyed via t-shirts are non-verbal messages. In general, t-shirts labeled with Balinese terms contain messages that introduce Bali as a tourist destination. This

is visually clearly reflected in Figure 1 which shows the tourist destinations on the island of Bali.



Figure 1: T-shirt decorated with images of the island of Bali and temples

(Source: *Ciptaloka.com; satubaju.com; tokopedia.com*)

Tourists are interested in visiting Bali because Bali has its own charm. In general, there are 8 attractive factors for foreign tourists to visit Bali, namely: (1) reasonable prices for tourism products, (2) culture in various forms of manifestation, (3) beaches with all their attractions, (4) comfort traveling, (5) extensive opportunities for relaxation, (6) image or big name of Bali, (7) natural beauty, (8) friendliness of local residents (Suradnya, 2006).

Cultural objects or historical buildings are part of cultural tourism. Cultural heritage in the form of archaeological remains can be utilized for tourism development purposes. Cultural components can be made into products for consumption by tourists. These cultural components include: (1) archaeological sites and museums, (2) architecture, (3) art, sculpture, crafts, cultural festivals, (4) music and dance, (5) drama (theater, film), (6) language and literature, (7) religious ceremonies, and (8) traditional culture (Ardika, 2004: 23).

The people and government of Bali Province realize that the main assets used as capital for Bali tourism are the traditions and culture they have. Therefore, they strive to maintain traditions and all the cultural potential they have for the sustainability of Balinese cultural tourism. Apart from potential cultural objects, potential tourist objects and attractions throughout the Island of the Gods were explored in such a way as to be visualized as t-shirt labels and illustrations. There are *t-shirts* that introduce the beautiful panorama of the island of Bali, such as the Sangeh tourist attraction, Badung Regency, Penlipuran Tourism Village, Kontamani Regency, or Bali Aga Tourism Village, Tenganan Pegriingsingan, Karangasem Regency . Labels or t-shirt illustrations used as tourist souvenirs in Bali also introduce favorite tourist spots in Bali such as Kuta Beach , Amet Beach Karangasem, Lovina Beach Buleleng Ubud, and so on (see Figure 1).

Express the soul of the wearer

T-shirts as a visual communication medium are presented visually and verbally in the form of written text without using spoken words. The communication contained in t-shirt media is structured through signs in its presentation or is deliberately designed to convey messages in forming interpretations and perceptions. The sign elements designed by t-shirt manufacturers, conveying messages, ideas or expressions of feeling, do not have the same quality. There are messages expressed with signs that are simple and easy to understand, there are also signs that are complicated and difficult to understand (Barnard, 2011).

t-shirt designs for tourist souvenirs in Bali is relatively simple and uses a typeface that is easy to read, that is, it has a good level of *legibility* (ease of recognizing the type of letter) and *readability* (readability) so that the text and symbols are visualized. on the t-shirt is easy to recognize and understand (see Figure 2).



Figure 2: T-shirt labeled Balinese script and Latin script

(Source: Ciptaloka com; bukalapak.com; facebook.com)

As a piece of fashion, a t-shirt actually speaks about something that is very close to the wearer. In this regard, t-shirts labeled with Balinese characters (Success) and t-shirts with the message " *Sing Peteng Sing Mulih* " (in Figure 2) are an expression of the wearer who has the motivation to keep moving forward, trying hard all day in order to achieve success in the future. Furthermore, the t-shirt with the symbol and words " *Bedikin Ngurus Timpal* " is a message to stay focused on one's own affairs, and not to interfere too much with other people's affairs.

Jargon, satirical statements, jokes or words of wisdom that adorn t-shirts are part of the expression of the wearer's soul. This is in accordance with Thomas Carlyle's opinion (Ibrahim, 2006) that clothes are emblems *of the soul* . Clothes can indicate who the wearer is. Agree with Umberto Eco's opinion , "*I speak through my cloth*" (I speak through my clothes). The clothes a person wears are an expression of the person's identity. The T-shirt that someone wears

contains a relevant message. Clothing has a communication function for those who wear it in everyday life, both in formal and informal settings (Barnard, 2011).

Introducing Group Identity

As a fashion product, t-shirts are part of clothing that have a communicative function. The message conveyed through *the t-shirt* is non-verbal. *T-shirts* not only mean something that is worn, but can also be interpreted as something that is done referring to the activities of certain social groups, including local customs.

Apart from being a medium for personal expression, t-shirts are also a medium for collective expression or certain social groups. Various t-shirt models are designed with colors, visuals, text and a mixture of other fashion media, depicting a collective identity formed by certain interests, such as agency or company uniforms. T-shirts have effective communicative value in influencing thought processes and being identified to act. Visuals and colors often create the perception of people interacting with the person wearing the t-shirt.



Figure 3: T-shirts labeled Nak Buleleng, Harley Davidson, and Bali United.

(source: [shopee.co.id](https://www.shopee.co.id); [fjb. Kaskus.co.id](https://www.kaskus.co.id), [tokopedia.com](https://www.tokopedia.com))

Figure 3 shows a t-shirt that displays a message about the identity of a particular group. T-shirts labeled *Nak Buleleng* indicate that the wearer is a Buleleng person or those who love Buleleng. There are also t-shirts that give the identity of smaller groups, for example the t-shirts worn by an arts group (*seka gong*). T-shirts can indeed provide characteristics or identity of a social group. Identity is something that exists and is inherent in a person, it is something that differentiates a person from other people. According to Barker (2008), identity is a matter of similarities and differences, about personal and social aspects, about what a person has in common with a number of people and what differentiates a person from other people. Identity is a sign that differentiates a person from other people. Identity is an essence that can be signified with signs of taste, belief, attitude and lifestyle.

Two other t-shirts show a group of fans of vehicles branded "Harley Davidson", and people who sympathize with the football group "Bali United". Through *t-shirts* you can find

out who they are, what group they belong to? Furthermore, the appearance of the *t-shirt* can influence the thought process in determining a person's identity and behavior. Here, t-shirt relates to a certain status, gender, social class. A person's attitude and position are determined by the clothes they wear. As clothing, t-shirts can be used as the identity of a group supporting a particular culture. Its use becomes part of the pattern that shapes the culture. When wearing a t-shirt, a person can feel, determine how to act and behave both in formal and non-formal conditions (Barnard, 2011).

Information about Balinese Tradition Moments.

Fashion products (T-Shirts) target the general public at large, both Balinese speakers of Balinese and the non-Balinese general public, including tourists visiting the Island of the Gods. As a fashion product (creative economy), *t-shirts* labeled "Balinese terms" represent the identity of a community and local traditional activities such as *cremation ceremonies* , banjar youth groups, and so on.

The Ngaben ceremony is a death ceremony which the Balinese - Hindus call Ngaben. Ngaben is a funeral or corpse burning ceremony according to Balinese Hindu tradition/religion (Ariyono, 1985:274). *Ngaben* is a ceremony (Pitra Yadnya) aimed at ancestral spirits. *Ngaben* in essence is to return the spirits of ancestors (dead people) to their place of origin. The cremation ceremony is a ceremony to purify the spirits of deceased ancestors. According to Balinese Hindu beliefs, the human body consists of a subtle body, a gross body and karma. The gross body consists of 5 elements, namely solid, liquid, heat, wind and vacuum, these five elements are called Panca Maha Bhuta, at the time of death these five elements will be united back to its origin, and the subtle body in the form of a spirit that leaves the gross body will be purified during *cremation* (see Figure 4).



Figure 4: T-Shirt for a *Ngaben* Event

(Source: prdanakonveksi.blogspot.com; ar-ar.facebook.com)

The meaning contained in *t-shirts* labeled with Balinese terms is a reflection of the culture of the Balinese people. It contains a cultural code which is expressed in the form of text and simple illustrations on the *t-shirt media* (Aril and Nindhia 2015).

Tourists who vacation on the island of Bali are not only captivated by the beauty of the natural panorama, they also want to enjoy the exotic atmosphere and see the traditions of Balinese life and culture, including wanting to sanction traditional ceremonies carried out by the Balinese Hindu community. All Pakraman villages in Bali have a schedule of traditional ceremonies. routine. Tourists who are present in Bali can witness traditional Balinese Hindu community ceremonies in all corners of this paradise island, including traditional ceremonies in Pecatu village in Badung, traditional ceremonies in Penglipuran Bangli Tourism Village, or traditional ceremonies in Batuan Tourism Village, Sukawati Gianyar which have become part of Cultural commodification, namely the Batuan Temple tourist attraction is deliberately produced, marketed (distributed) and consumed. Borrowing Bourdieu's (1984) term, daily life and traditional ceremonies carried out by the Balinese Hindu community have become cultural capital that is sold to tourists who come to gain economic capital. Furthermore, the economic capital obtained from the tourism sector is able to strengthen the traditional and religious life of the local community.

Before carrying out the ceremony, the local traditional village committee deliberately printed t-shirts (t-shirts related to traditional ceremonial activities in their village. These T-shirts were provided for the ceremony participants involved. However, because the moments of the traditional ceremony were also witnessed by tourists, they were often Printed t-shirts are also used as tourist souvenirs and sold on the market. Some domestic and foreign tourists buy souvenirs in the form of *t-shirts* labeled "traditional ceremonies."

Introducing Balinese Language and Cultural Identity to the public.

The existence of a society's culture, among other things, is reflected in the existence of the language of the society concerned. The cultural treasures of the Balinese Hindu community will remain stable and sustainable as long as they can maintain the existence of the Balinese language. The Balinese language could disappear from the face of the earth in 2041, if the young generation of Balinese does not use Balinese. Therefore, efforts to introduce the Balinese language are important (Setia, 2006: 106). Among them is by introducing the term Balinese as a label for *fashion products* , especially *T-shirts* . The introduction of Balinese language terms in the form of "Balinese script" or "Latin writing" via *T-shirts* directly or indirectly is an effort to preserve the Balinese language (Aril and Nindhia, 2015). The message labeled on *the*

t-shirt can be in the form of "Balinese script" or "Latin writing" the Balinese term or a combination of both such as the term *Tri Hita Karana*, *Dharma* and *Tat Wammasi* (Figure 5).



Figure 5. Introduction to Akasara and Balinese cultural terms

(Source: *tokopedia, jayapangus. press , bukopalapk.com*)

Some tourists who buy t-shirts do not care about the meaning of the writing on *the t-shirts* they buy, the important thing is that they have received them as tourist souvenirs. However, there are also tourists who want to know more about what the words or terms written on the t-shirt mean. Some t-shirts sold on the market are labeled in Balinese script (or Latin writing) with the terms *Tri Hita Karana*, *Dharma* and *tat Twammasi*. These three terms contain their own philosophical meanings. First, *Tri Hita Karana* (*THK*) is a set of values as well as a cultural identity related to the happiness of Balinese Hindu society. Terminalogically, *Tri Hita Karana* comes from Sanskrit which consists of the words *Tri Hita Karana* which means three things that cause prosperity or happiness. These three things are a harmonious relationship between humans and the Almighty God (*parhyangan*), humans and humans (*pawongan*) and humans and nature (*palemahan*). According to Hinduism, THK is a balanced and harmonious attitude to life between belief and devotion to God, serving fellow humans, and loving nature based on *yadnya* (holy offerings). The implementation of THK teachings is human because of harmony with these three dimensions as the embodiment of the essence of *the Veda*, namely eternal *Satyam* and *Sivam* or *the highest truth and holiness* (Mantra, 2006).

Second, the word *dharma*, also written as *darma*, comes from Sanskrit meaning "law" or "reality". *Dharma* or *darma* (spelling according to the KBBI) is a term taken from Sanskrit and its basic meaning is obligation, rule and truth. *Dharma* is a term used in various religions, especially those originating from the Vedas, such as: Buddhism, Hinduism, Jainism, and Sikhism, which was later adopted in spiritualism. A person who practices *dharma* is characterized by doing good to others, developing happiness and brotherhood. His behavior,

thoughts and practices lead to prosperity. On the other hand , the word *adharma* is everything that is contrary to *dharma*, namely all human behavior that brings disaster and destruction.

Third, *Tat Twam Asi* is a moral teaching that is inspired by Hindu religious teachings. *Tat Twam Asi* is a sentence Sanskrit . Literally , this sentence means "It is you" or you are me. We can see the real manifestation of this teaching in the daily life and behavior of humankind. Humans in their lives have various kinds of life needs which are motivated by the human's own desires (*kama*). Humans as living creatures have many types, characteristics and varieties, such as humans as individual, social, religious, economic, cultural and other creatures. All of this must be fulfilled by humans completely and simultaneously without taking into account the situation and conditions as well as the limitations they have, how difficult it is felt by each individual. This is where humans need to recognize and implement a sense of togetherness, so that no matter how heavy the problems they face will feel light, by understanding and practicing the teachings of *Tat Twam Asi* , humans will be able to feel the weight and lightness of this life. *Rwabhineda* 's weight and lightness exist and always coexist, and it is difficult to separate their existence, therefore in this life we should always help each other, feel the same fate and share the same responsibility.

Next, Figure 5 shows a *t- shirt* that introduces the Balinese mythology "amah leak" and the *Tajen tradition* . Besides being decorated with Latin writing, the t-shirt labeled "*amah leak* and *tajen*" is also equipped with illustrations to clarify the text and also act as an *eye catcher* (Supriyono, 2010: 169). Leak is a Balinese belief related to magical world practices. The person who carries out the leak is called *ngleyak* , a person who has the power or skill so that he can appear in the form of a *butha* or one of the animals. *Butha* is a creature that occupies the world below what Lansing (1983) calls *the underworld*, namely the party who distorts all norms, namely that what is bad is considered good and vice versa.



Figure 6: T-Shirt message about Balinese Mythology and Tajen Tradition

(Source: Aril, Nindhia, 2015)

Balinese belief in *leaks* persists to this day. *Leak* is magic based on *durgaism* which can cause a person to change form from human to another form, for example an ape, pig, etc. *Leak* is black magic so it is considered bad. In general, women are identified with *leaks*, giving rise to assumptions that contain gender stereotypes that *leak* = woman. This idea is a power play based on patriarchal ideology and at the same time provides legitimacy for men to dominate women under the pretext of social harmony. As a result, women become marginalized in Balinese society. Women must be aware of this so as to provide encouragement for them to make changes in an emancipatory, dialogue manner.

leak symbol, the t-shirts that are selling well on the market are t-shirts with Tajen illustrations. Tajen is cockfighting accompanied by or betting using money. Tajen, which is a cultural heritage of the local community, can create a public space that functions to increase harmony in society. The *tajen* arena is also a medium for communicating and communicating with the Balinese people, that is where the *babotoh* spend their energy, pour out their inner feelings, souls, share their thoughts with other people, of course we can see this if we are a part of the *tajen* (Mertha, 2010).

In accordance with Barthes' semiotic theory (1989), the celuluk illustration in the form of a head with a tongue sticking out and a rooster on Tajen's t-shirt is a sign that has its own meaning. Celuluk is a mythological creature of Balinese Hindu society which is often associated with "Leak". The message "Eaten by Leak" means that an illness that does not heal and the cause is unknown is usually said to be *amah leak* or illness caused by leak knowledge. Next, the label "*Tajen, in life you have to win or lose*" (back of the t-shirt) with an illustration of a Rooster (front of the t-shirt). The life cycle of a *tajen* gambler is just between winning and losing in the *tajen* arena, if you are ready to win then you must also be ready to lose as well as in living your daily life (Aril and Nindhia 2015).

In accordance with cultural semiotic theory (Pateda, 2001), *tajen* with the visualization of a rooster and visualization of the leak with the tongue hanging out are part of Balinese cultural identity. The existence of t-shirts labeled with Balinese terms is an effective medium for introducing Balinese language and cultural identity to the public. Apart from that, directly or indirectly, the t-shirt is also an effort to preserve Balinese language and culture.

Fashion *t-shirt products* labeled in Balinese have been used as *souvenirs* that are bought and sold *offline* and *online*. Anyone without time and place restrictions can access and buy them directly in art shops or *online*. In today's digital era, "Balinese-style t-shirt" fashion products can be ordered by local and foreign consumers. T-shirts labeled Balinese have used a communicative approach, language and symbols, in accordance with the target "cultural

language". According to Blummer's theory (Nurhadi, 2015), the thoughts and language on *t-shirt labels* are understood by the wearer. The message conveyed by the T-shirt is quite communicative and can be understood as a symbol of Balinese cultural identity.

4. CONCLUSION

As an international tourist destination, Bali has unique fashion products as tourist souvenirs, namely t-shirts labeled with Balinese terms. The model or shape of the t-shirt is in the form of a T-shirt without kra which is decorated with Latin writing or Balinese script with motifs of artistic and ideological expression. *T-shirts* labeled with Balinese terms have become part of the creative industry for tourist souvenirs which continues to develop in line with the dynamics of Bali tourism. From a visual communication perspective, the message of a Bali tourist souvenir t-shirt has the meaning: (1) to introduce Bali tourist destinations in general, as well as specific tourist destinations such as Kuta, Ubud and Tenganan Pegriingsingan, (2) as an expression of the wearer's soul; (3) introducing group identity, (4) information about Balinese traditional moments, including Ngaben ceremony activities, and (5) introducing Balinese language and cultural identity to the public. The creative industry in the form of *t-shirts* for tourist souvenirs that introduce Balinese cultural identity needs to continue to be developed.

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