

# CHAPTER I

## INTRODUCTION

This chapter discusses about the introduction of the study. It includes the research background, problem identifications, research limitations, research questions, research objectives, and research significances.

### 1.1 Research Background

Language grows as well as science and technology. Language is not only changed by sound but also by the building of new words (Hess, 2011). The existence of a language is determined by the use of language itself by people who live in a certain community. Fishman *et al*, (1963: 32) mention that the stability of language use can be changed by the ongoing psychological, social or cultural processes, and having contact with different languages and populations. *Mejangkrikan* is one of the ancient traditions in Bali. This tradition uses Balinese language in communicating. The development of tourism in Bali influences the use of Balinese language. Moreover, this condition is the reason of cultural changes that influences language use. Besides, the development of education becomes an important point why *Mejangkrikan* begins to be abandoned and replaced by a new culture that is more modern and suitable with the level of education. Language maintenance is needed to preserve the language.

Balinese cultures have many traditions most of which have uniqueness. *Mejangkrikan* is one of Balinese traditions, which is a unique

tradition. In Bahasa Indonesia, *Mejangkrikan* means “Adu Jangkrik” but in English, it is known as crickets fighting. Balinese people have been concerned with the welfare of animals. Enthusiastically, Balinese people perform crickets cage fight as one of traditions before rice harvest season in a village and during the dry season. In *Mejangkrikan*, there are only men, who are engaged in this activity. Blomberg (2015) states that crickets cage fight has been discovered since 1941 in Bali and it is also known as “*Tadjan Djankrike*” until now. This tradition is used as a hobby and developed by professional cricket fighters who doing gamble in the tournament. It is ritualized and the procedures are well understood. The tournament is held in the actual house but the cockfight is held in a public place.

This activity is prohibited because it contains gambling. There is a regulation to stop this activity. Erawan and Parsa (2015) state that Indonesian government make a policy about gambling which is stated on the article 303 code of criminal law (Pasal 303 KUHP). Although it is illegal, *Mejangkrikan* is still conducted in some villages in Bali with uncertain times. From language maintenance point of view, it is an action which is taken by people of the village to preserve their tradition that is transmitted by their ancestors. Therefore, *Mejangkrikan* can be transmitted to the next generations and the lexicons within *Mejangkrikan* tradition will be exist for a long time.

Balinese language is still actively spoken by people in daily activities. In addition for communicating, Balinese language is also used to

transfer the cultural existence. The prohibition about gambling makes Balinese language especially lexicons about *Mejangkrikan* being threatened. The regulation of Bali Governor (Peraturan Gubernur Bali Nomor 80 Tahun 2018) states that cultural heritage including the use of Balinese language, literatures, scripts, and Balinese traditions need to be maintained (As cited in Radar Bali News, 2018). This regulation is used as reinforcement for conducting *Mejangkrikan*. Maintaining Balinese language as a mother tongue needs to be done in all sectors including culture, tourism, and education. Therefore, *Mejangkrikan* needs to be preserved because it is one of the ancient Balinese traditions which have unique lexicons within it.

In Balinese tradition, *Mejangkrikan* is similar to *Metajen* or cock fighting. People in the village, who are in the middle and higher financial, will do *Metajen* or cock fighting. On the other hand, people in the lower economic condition, who dominantly work as farmer, will conduct *Mejangkrikan*. There are some reasons why people conduct *Mejangkrikan*. The reasons are that crickets are easier to be found, *Mejangkrikan* is conducted as a community to socialize among people especially farmers, and it does not require a lot of money for maintenance. According to Reader and Ridout (2002: 96), in *Mejangkrikan*, the competitors place their crickets in wooden boxes and then pairs of crickets are released from their cage to do battle in a small central arena. There are some complex rules that come from agreement among people in the village. The first agreement is about determining the length of a round. The second

agreement refers to settlement of disputed tournament etiquette. The third is about the classification of cricket based on their body shape, teeth, and other characteristics. In *Mejangkrikan* tournament, there is a chief judge (*juru dalem*), who works to give a final decision in the match.

*Mejangkrikan* is not only an activity that is held by the people, but also as a place to meet their neighbors and other people from outside the village. It becomes an activity for waiting the harvest moon. As well as meeting other people, *Mejangkrikan* is used for socializing with the community. Moreover, people can meet regularly based on the schedule that has been arranged. Kurniati (2017) mentions that language is the main instrument of communication. People in a community cannot interact without using language. Language is used to deliver ideas, thought, and purposes to others. In this case, Balinese language is used in *Mejangkrikan* and new unique lexicons used within it.

The existence of unique lexicons is used to show the existence of a community. A new language is created from new unique lexicons of a community. From an ecolinguistics point of view, language is a part of ecology based on the interaction of human mind, society, and natural environment, (Haugen as cited in Tarigan & Sofyan, 2018). He also mentions that language exists in a socio-cultural environment. The lexicons of *Mejangkrikan* need to be preserved and introduced to the next generations because the sustainability of a language is determined by the use of language itself by people in daily communication.

The development of science and technology is the reason why *Mejangkrikan* begins to be abandoned. Besides, it is affected by some factors from inside and outside the village. Those factors are that there is an economic development of a village, there is an influence from a foreign culture, there is no one who continue the tradition, and the development of educated people in the village, which make the tradition is not needed and practiced anymore. These factors make *Mejangkrikan* become threatened and it can be changed by something new which is more modern than this tradition. Therefore, these factors become serious problem on the existence of the lexicons that are used by the people in the village even the worst is that the lexicons of *Mejangkrikan* become lost.

Based on the phenomena that are stated, a study that is related to the existence of lexicons in *Mejangkrikan* needs to be conducted. Through the observation, it was found that some lexicons, for examples the meanings of *tabeng* and *sadek*, tend to be unknown. From ecolinguistics perspective, a tradition is part of ecology that is presented through language, so that language and environment are related to each other. Regarding to the importance of Balinese language which is stated on the Bali Governor regulation number 80 in 2018, this study was conducted to investigate the lexicons used in *Mejangkrikan* and identify the existence of those lexicons scientifically. In this case, a study entitled **“A Study on the Lexicons Used in *Mejangkrikan* Tradition in Banyubiru Village, Jembrana Regency”** was conducted.

## 1.2 Problem Identifications

*Mejangkrikan* tradition has been conducted by villagers in a certain time since many years ago. It reflects the existence of a civilization which is growing and developing. The existence of this tradition depends on ecology development of that village. Cultural and ecosystem changes are the main factors causing this tradition to be rarely found. In Banyubiru village, Jembrana regency, this tradition is still conducted by some people. Yet, it is found that this tradition is conducted rarely only in certain time. The result of pre-observation conducted by the researcher in October 2019 showed that there were several new lexicons found in *Mejangkrikan*. Besides observation, the researcher also conducted interview to some participants. They explained that *Mejangkrikan* is one of Balinese traditions that tend to be declined because science and technology develops well and the use of *Mejangkrikan* lexicons tends to be lost because it is not in accordance with the values of modernization.

## 1.3 Research Limitation

This study is a descriptive qualitative study conducted in Banyubiru village, Jembrana regency. This study was limited to identifying and describing Balinese *Mejangkrikan* lexicons that were used among the people in Banyubiru village, Jembrana regency.

#### 1.4 Research Questions

Based on the research background stated previously, the research questions of this study can be formulated as follows.

1. What are the kinds of *Mejangkikan* tradition lexicons used by the people in Banyubiru village?
2. Which kinds of *Mejangkikan* tradition lexicons are still known and unknown by the people in Banyubiru village?

#### 1.5 Research Objectives

Based on the research questions above, the objectives of this study can be formulated as follows.

1. To find out and describe the *Mejangkikan* tradition lexicons which are used by the people in Banyubiru village.
2. To identify the *Mejangkikan* tradition lexicons which are still known and unknown by the people in Banyubiru village.

#### 1.6 Research Significances

There are two significances of this study, namely:

##### a. Theoretical Significance

The result of the study is expected to be significant for linguistics field. In this case, the identification of lexicons used in *Mejangkikan* in Banyubiru village, Jembrana regency can be used to enrich the lexicons of ecolinguistics that is currently developing. The language

maintenance of Balinese language will affect the sustainability of a language. Thus, the information about lexicons which are related to *Mejangkrikan* can be used to give information, raising awareness, and give deeper understanding about Balinese language, which focus on *Mejangkrikan* lexicons among people in Banyubiru village in Jembrana Regency. Besides, the result of this study can be used as a source for other researcher in ecolinguistic field.

b. Practical Significance

1. For government

The result of this study is expected to be used as the documentary of *Mejangkrikan* lexicons that are used in Banyubiru village, Jembrana Regency.

2. For English language educators

The result of the study is expected to give some contribution to the lecturers in Linguistic study. Besides, the result of this study is expected to give contribution to the English language teachers to be able to design a new innovative learning topic by introducing *Mejangkrikan* tradition in teaching.

3. For other researchers

This study is expected to be used as guideline and resource for other researchers who intended to conduct a research in a similar field.