

CHAPTER I

INTRODUCTION

This chapter will discuss the introduction of the study which is covered by research background, problem identification, research questions, research objectives, and research significances.

1.1 Research Background

Indonesia is known by a country with thousands islands. According to the Central Bureau of Statistics data, Indonesia has 216.250 big islands and 192.313 small islands. Bali is one among those thousands islands. Bali is an island which has some names depiction such as paradise islands, island of a thousand temples, island of God, and love islands. Bali has many temples, cultures, arts, and traditions. According to Darmawan (2021), Bali is a thousand temples island with much natural beauty, culture, tradition, and various famous languages worldwide. Language is a system of arbitrary vocal symbols for human to communicate.

Language and culture is something that cannot be separated. Every culture has their uniqueness of language used to communicate with each other. Bali has a unique language which different dialects in every region. In Bali, art and culture are related to each other. Balinese traditional music is one of the arts that develop with Bali's culture. Bali has traditional music, which has become characteristic of the region. In Bali, music is called gamelan. There is several types of traditional music, such as *gong kebyar*, *angklung*, *gender*, *baleganjur*, and so forth.

Jembrana is one of the regencies in Bali. Jembrana is located in west Bali. Jembrana has unique traditional music called *Jegog*. *Jegog* is a gamelan or musical instrument made by big bamboo tree that is formed and assembled into a set of melodious bamboo musical (Wijaya, 2011). The biggest instrument of gong kebyar takes the word of “Jegog”. *Jegog* is just in the form of *tabuh* or *barung tabuh* which initial function as entertainment for the carpenters who made a roof with sago palm leaves. *Jegog* is generally used as a performance (Yudharta, 2010). This traditional music also accompanies makepung event and welcomes guests to a big event in Jembrana. According to Yudharta in 2010, this instrument was played by 15 people. This traditional music consists of a pair *barangan*, a pair *kantilan*, a pair *suir*, a pair of *kuntung*, a pair of *undir*, and *jegogan*. In the past, jegog was found as communication media to gather people to work together.

Jargon is a special vocabulary usually used in a particular context made by a specific community. Jargon is used in a particular profession, trading site, and culture. It means that jargon are several vocabularies which can be word or phrase used by community. According to Marousek (2015), jargon is used by certain group or community in society. The meaning of the jargon has already been understood by the people who join the community group (Wright, 2010). It means that the meaning of the jargon will be understood if the people join a community group.

Jargon is different from a word. Word is a common vocabulary that has a meaning and is spoken by a human. In the community of *Jegog* musician there must be jargon. However, not everyone outside the community understands

the meaning of the jargon in a tradition (Utama, 2021). Jegog Musician generally uses jargon in *Jegog* Musician during *jegog* performance. *Jegog* has special vocabulary used by the musician of *jegog* when they play the instrument. Therefore, people outside the *jegog* musician community may or may not know the meaning of the jargon.

Several researchers have been conducted the use of jargon which used in Balinese culture such as Pandita et al (2021); Dewi et al (2021); Utama (2021). First of all, Pandita et al (2021) studied weaving jargon used by the weaver community in Bali. In this study, he found forty-one jargon collected at Gelgel Village, Klungkung Regency. Secondly, Dewi et al (2021) studied the jargon used by Tenganan village people in *Grinsing* weaving. This study was conducted at Tenganan Village and found fifty-six jargons. Last, Utama (2021) has studied the jargon used by semar pagulingan musicians at Sanggar Seni Madu Lingga Tabanan. This study was conducted at Sanggar Seni madu Lingga Tabanan and found thirty-four jargons.

Even though several researchers have been conducted jargon in Balinese culture, jargon used by jegog musicians in Jembrana's Local Tradition has not been researched yet. Therefore, this study focused on finding the jargon and the meaning of the jargon used by *Jegog* Musician. The result of this study will find the form and the meaning of jargon used by *jegog* musician in Jembrana's Local Tradition. Thus, the people who are not joined in the community of *jegog* will understand the meaning of the jargon.

This research was conducted at Jegog Musician of Penyaringan Village, Mendoyo, Jembrana. Therefore, the purpose of this research is to find out the form and meaning of jargon used in *Jegog Musician*.

1.2 Problem Identification

This research came from the attractive phenomenon in language that jegog musicians use daily during their performance of *jegog*. Therefore, people outside the community of *jegog musicians* cannot understand the jargon's meaning. Previous researchers have researched about jargon in society. But there is no research about jargon in *jegog musician*. It means the language that jegog musician uses is only understood by the people who already join in this community.

This research needs to be conducted to analyze the forms and meaning of the jargon by jegog musician in Jembrana's local tradition to make the people want to learn and practice easier to understand the language used in the community. Many people know *jegog*, but not all the people know the jargons of *jegog musician* community. This research also aims to make a documentary of jargon used by jegog musicians. Based on the description above, it can be concluded that this research aims to explain the forms and the meanings of Jargon used by *Jegog Musician* in Jembrana's Local Tradition.

1.3 Scope of the study

This research was conducted to analyze the form and meaning of jargon used by *Jegog musician* in Jembrana's Local Tradition. Every jargon found in this research was classified according to its structure. The purpose of this study is to clearly explain jargon used by jegog musicians in Jembrana's Local

Tradition. Besides, this study also studied the meaning of the jargon used by *jegog* musician in Jembrana's Local Tradition. Study of jargon used by *Jegog* Musician as their special language in their daily communication is essential to avoid context errors in society who use jargon. *Jegog* is one of the unique Balinese traditional music which Jembrana owns. This study's results are expected to be an equal reference for knowing and understanding the jargon in *Jegog* to hold its existence in society.

1.4 Research Questions

Based on the background of the research, the statements of the problem can be formed as follows:

1. What are the forms of jargons used by *Jegog* Musician in Jembrana's Local Tradition?
2. What are the meanings of jargons used by *Jegog* Musician in Jembrana's Local Tradition?

1.5 Research Objectives

Related to the problem above, the objectives of this study are:

1. To describe the forms of jargon used by *Jegog* Musician in Jembrana's Local Tradition.
2. To describe the meaning of jargon used by *Jegog* Musician in Jembrana's Local Tradition.

1.6 Research Significances

The uniqueness of *Jegog* makes this research very useful in terms of Balinese traditional music preservation, especially the existence of *Jegog*. The

research significances were divided into two types such as theoretical significance and practical significance that was explained as follows:

1. Theoretical Significance

The result of this research is expected to be significance in linguistics field, to give contribution the appearing theory about jargon in term of language variety of sociolinguistics that is about relationship between language and society as the result and to be significance for the people who want to learn more about jargon especially jargon which are used in *Jegog* Musician.

2. Practical Significance

a. For Government

Government can use the result of this research as the documentary of *Jegog* Tradition in Jembrana.

b. For English Language Education

The result of this research can be used by the students of English Language Education Undiksha as a guideline where they want to research linguistics especially jargon.

c. For Other Researchers

This research could be used as the reference and guideline for the same research related to linguistics, especially with jargon as language variation.