

CHAPTER I

INTRODUCTION

1.1. Background of The Study

Language is an essential component of communication since it provides insight into a person's character and the cultural norms in which they were raised (Keraf, 2015 in Yayuk, 2018). Language is a sign or system that is used by a community of people and is based on a set of principles that have been agreed upon, according to Ambreg and Vause (2010). In light of the fact that a single symbol or phrase can only transmit a limited amount of information, it is usual practice to mix symbols and words in order to communicate thoughts that are subtler. It is hard to separate language from the human experience due to the essential role that language plays in the formation of an individual's identity as well as the development of a feeling of shared culture. A region's culture can be gleaned from the language that is spoken on a daily basis by the inhabitants of that region. To accommodate the new people, the native tongue and the traditions of the area will continue to develop. A new language that is more advanced and socially acceptable for the combined population will develop if two or more communities decide to join.

Linguistics is intrinsically linked to discussions of language's function as a medium of communication. The study of language and how it is constructed is called linguistics. The study of language encompasses linguistics' three main subfields: morphology, semantics, and pragmatics (Marousek, 2015). Sounds (phonetics and phonetics, phonology), words (morphology), sentences (syntax), and meanings are only few of the many facets of language that they will investigate (semantics). In linguistics, the study of the interaction between speakers of different

languages is called sociolinguistics (Hickey, Language, and Society, n.d.).

The native language is being used by fewer people these days, which makes the prospect of it becoming extinct a fascinating one. A language is regarded as extinct when there are no native speakers of that language left in the world. This is because the language is no longer spoken. In addition, the language spoken in a community reflects the culture of that group (Kramsch, 1998). If the group's language dies out, the culture of the community will disappear little by little over time (Wamalwa & Oluoch, 2013). Particularly, "language death" refers to "the loss of language due to gradual transition to the dominant language in language interaction situation," as described by Campbell (1994) in Janse (2016). Studying must be done consistently in order to prevent the loss of a language (Umiyati, 2015). The safeguarding of dictionaries written in extinct languages is an important step in ensuring the survival of these languages. The Balinese language is one of several that is in danger of becoming extinct in the near future.

Even today, there are those who fail to recognize language's value as both a means of communication and a contributor to human progress. However, Widarta Kusuma et al. (2020) argue that humans' inseparability from their culture and language stems from the fact that they employ language in their daily lives. Interest in using language, especially older forms of language, begins to decline. It is therefore possible that traditional languages will die out completely. The stability of language use can be altered by continuous psychological, social, or cultural processes as well as coming into contact with people who speak other languages and populations, according to Fishman (1986). Moreover, language death may occur as a result of less frequent use of language. Gregersen & Hortwitz (2020)

corroborates this idea, stating that a language is declared to be extinct when there are no native speakers left, whereas the death metaphor refers to the complete time period from the disruption of transmission to extinction.

In this context, Balinese is one of the traditional languages that is rapidly dying out. As a result of globalization, Balinese is losing ground in the world, especially among young people. The Balinese language is widely recognized for its cultural effect. According to Malini et al., (2017), one of the languages still spoken as a mother tongue by Balinese people is Balinese. Even Balinese traditions are not exempt from the use of the Balinese language as a means of communicating and presenting the island's culture. All of the events that take place in Bali make use of the Balinese language in order to convey and portray the Balinese culture, With the exception of *Metajen*, which is also a Balinese tradition.

The activity known as cockfighting is referred to as *Metajen* in Balinese. The word "taji," which refers to a unique knife that is attached to a fighting cock, is where the word "*Metajen*" comes from. *Metajen* is a popular game among the locals in Bali. In spite of the fact that the government has made this activity illegal (on the grounds that it is considered to be gambling), it has never entirely disappeared from Balinese society. A history of *Metajen* can be traced back to the 9th century AD in Bali. The religious ceremony known as *Tabuh Rah* is the ancestor of this tradition. Several inscriptions and texts provide an account of the *Tabuh Rah* ceremony, which includes an animal combat (cock). As two chickens fight, fans standing around the arena will shout betting terms that are uncommon in normal Balinese culture, such as *gasal*, *cok*, *pada*, *telude*, *apit*, and *kedepang*. These terms or lexicons are exclusive to the *Metajen* arena and pertain to betting.

However, lots of people considering that Tabuh Rah is the same as *Metajen*, but based on the preliminary interview with the informants, it can be said that both of this activity were totally different. The reason why the researcher wants to focus on the *Metajen* it self as a part of culture enrichment instead of considering Tabuh rah as it is a part of religion activities is because the frequency of the activity in this village, comparing within *Metajen* and Tabuh Rah it self is really different. Even from the activities, Tabuh Rah mostly indicated as something more intimate instead of *Metajen*. Investigating the lexicons in *metajen* tradition in Sukadana village, Karangasem regency is eager to do, as *metajen* held almost every week in this village and become a gift from the ancestor.

The presence of specialized lexicon is one piece of evidence that can be used to infer the existence of a community. When a group of people come up with its own vocabulary, it's almost like they're developing their very own language. Ecolinguists view language to be an essential component of ecology because of the dynamic relationship that exists among the natural world, human civilization, and the mental processes that humans possess, according by Haugen cited in Tarigan and Sofyan's (2018).

Take a sight from previous research, none of them specifically elaborate the lexicons used in *Metajen* tradition, especially in Sukadana Village, Karangasem Regency village. Thus, this research was conducted to analyze the lexicons used in *Metajen* tradition in Sukadana Village, Karangasem Regency was eager to do.

1.2. Identification of Research Problem

The conventional mortgage lexicons are the ones that have been reduced the most. The majority of urban Balinese no longer have a working knowledge of the

lexicons that were once commonplace. The loss of these lexicon has been worsened by the general lack of concern for the issue. As a result, people need to make a constant effort to keep them alive and well. Taking notes in the endangered language is a step toward protecting it for the future. In addition, documenting a language is the first and most important step in any endeavor to save it and protect its place in our shared cultural history.

Since traditional house concepts and their lexicons are a part of endangered Balinese cultural heritage, documentation is urgently needed. Thus, this study was conducted to document the concepts of traditional house and lexicons associated with the concept. This study focuses on the lexicons because of the evidence that language changes and shifts are very obvious and can be seen in the language's lexicons. In conclusion, by conducting this research, the researcher analyzed and elaborated the lexicons used in *Metajen* tradition in Sukadana Village, Karangasem Regency Village.

1.3. Research Limitation

The focus of this research was on the lexicons used in *Metajen* tradition at Sukadana Village, Karangasem Regency.

1.4. Research Question

Regarding the research background, the research questions could be proposed as follow.

1. What are the lexicons about type of rooster used in *metajen* tradition in Sukadana Village, Karangasem Regency?
2. What are the lexicons about betting code used in *metajen* tradition in Sukadana Village, Karangasem Regency?

3. What are the lexicons about instruments used in *metajen* tradition in Sukadana Village, Karangasem Regency?
4. What are lexicons about roles used in *metajen* tradition in Sukadana Village, Karangasem Regency?
5. What are the types of *tajior* sharp knives and how it being installed in the Feet of the Rooster?
6. What is the cultural meaning of the lexicons used in *Metajen*tradition at Sukadana Village, Karangasem Regency?

1.5. Research Objectives

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

1. To identify the lexicons about type of rooster used in *metajen* tradition in Sukadana Village, Karangasem Regency.
2. To identify the lexicons about betting code used in *metajen* tradition in Sukadana Village, Karangasem Regency.
3. To identify the lexicons about instruments used in *metajen* tradition in Sukadana Village, Karangasem Regency.
4. To identify the lexicons about roles used in *metajen* tradition in Sukadana Village, Karangasem Regency.
5. To identify the types of *tajior* sharp knives and how it being installed in the Feet of the Rooster.
6. To investigate the cultural meaning of the lexicons used in *Metajen*tradition at Sukadana Village, Karangasem Regency.

1.6. Research Significances

There are two significances of this research, those are:

1.6.1. Theoretical Significance

The result of this research is expected to give positive contribution with the existence of lexicons in Balinese language. Likewise, also to help maintain the preservation of the Balinese language.

1.6.2. Practical Significance

1. For Government

The result of this study is expected to give enrichment through the general knowledge of tradition in Bali, that could help the process of cultural preservation.

2. For Universitas Pendidikan Ganesha

The result of this study hopefully can be as the documentary of lexicons used in specific tradition, which is *Metajen*. On the other hand, it could be a good learning media for linguistics study.

7. For Sukadana Village

With this research, it is hoped that it can provide support for the traditional processes of the people in this village, as well as in line with the process of preserving ancestral heritage for the next generation.

8. For Other Researcher

This study can perhaps be utilized as a resource by other researchers who wish to undertake research in the same subject, so serving as a guide for other researchers.