

CHAPTER I

INTRODUCTION

This chapter attempts to highlight some points in introduction. They are background of the study, problem identification, limitation of study, research question, purposes of the study, and significance of the study.

1. Background of the study

Bali is one of 34 provinces which exist in Indonesia, Bali also known as the thousand temples island, natural beauty, culture and tradition which is one of the world's most famous tourist destinations in Indonesia. The majority of the population living in Bali is Hindu with very thick ancestral customs. The existence of tradition in Bali becomes an important role in the life of Balinese people, the diversity of traditions made Bali be a world-renowned cultural center. According to (Csgteis, 14 November 2013) administratively, the Province of Bali consists of 8 Regencies, those are Badung, Gianyar, Bangli, Klungkung, Tabanan, Buleleng, Jembrana and Denpasar. 55 Districts, 701 Villages, 1432 Customary Villages / *pakraman* Villages, and 3045 *banjar adat*. Bali has a natural beauty, rich culture and traditions possessed in each of the regencies. The community believes that the traditions have passed well seriously with sincerity will bring blessings and welfare in the life of society.

Jembrana Regency as one of the regencies in Bali which has a unique tradition. One of them is buffalo races or known as *makepung* by local people. In Indonesia, there are several names of buffalo races which have been distinctive characteristics in each region. For example, in Bali that are two types of buffalo race competitions: the first one is *makepung* which is originating from Jembrana Regency and the second one is *sapi gerumbungan* from Buleleng Regency.

Meanwhile, in Bali both of these traditions were originated from the ideas of the farmers which have a different style of the gaming system. While *sapi gerumbungan* focuses on the aspects of beauty that the cows must display and its competitors in a race, *makepung* prioritizes on the speed of running buffalo. Each pair of cows has equipped with typical Madurese decorations and accessories on almost all of its body, starting from the two horns, neck, mouth snout, even the tail is wrapped in sparkling decorations. In *makepung* tradition Jockeys wear traditional Balinese traditional clothing that is rich in accessories and striking color patterns, sometimes even complete with *udeng* and sunglasses, (Kosim, 2007: 69).

This study will be concerned with *makepung* Tradition in Jembrana, Regency which is about the lexicon used which is in that tradition that views from the facilities and infrastructure of *makepung*, what kind of the means that implemented before, the researcher take this object as the study because in this era, most of the young generation does not know about the accessories, supplies, decoration, and means that used in that tradition. The researcher hopes this study could be the references or additional knowledge by the young generation, or who have same interested in *makepung* tradition especially inform of Eco linguistic.

According to Crystal (2008: 161-162) A Dictionary of Linguistics and Phonetics 6th Edition. Ecolinguistics (n.) In linguistics, is an emphasis reflecting the notion of ecology in biological studies in which the interaction between language and the cultural environment is seen as central also called the ecology of language, ecological linguistics, and sometimes green linguistics. An ecolinguistic approach highlights the value of linguistic diversity in the world, the importance of individual and community linguistic rights, and the role of language attitudes, language awareness, language variety, and language change in fostering a culture of communicative peace.

Mulyadi (2014) also stated about language is not just a nomenclature. Every language has a certain set of words as a clue that words are an important part of a culture. The view of life of a nation is usually expressed in certain keywords. As part of the culture in society, the words used are certainly not always easy to translate in the equivalent of one word to another language even though the two languages are related. Language is also not an independent entity from an ecological perspective. Language is more suitable. Treated as a dynamic phenomenon that is influenced by their environment. In another sentence, there is the interaction of language with the environment and language is the result of accommodation between humans and their environment. Changes that occur in language may be due to changes that occur in the environment.

Makepung is the tradition originated from Jembrana regency, the meaning of the word *makepung* in Balinese is chasing which means each pair of buffalo will be chasing on the track, each pair of buffalo will have 10m distance from one to another. They use two pairs of bulls' that will be chasing on the track to the

finish, each pair of buffaloes linked to a *cikar* or a place for the jockey when riding a buffalo in *makepung* tradition.

As Anggariyana (2014) stated that about the tradition of *makepung* in Kaliakah village, Jembrana, he explained *makepung* tradition was developed around 1930 - 1960 when the harvest season arrived, the farmers will be competing to bring the yields home. In the 1930's The *makepung* tradition start in the rice field and its seats were dressed in the style of a Royal soldier in ancient Bali, which included a sash, a scarf, a sling, a pair of barefoot trousers and a sword tucked in a sarong *poleng* (black and white). For a long time, the 1960's the *makepung* tradition from the field move into *makepung* on the road, it's because after the *makepung* tradition was finished in the middle of the muddy rice fields the sais/jockeys were always dirty covered by the mud. Now along with the development of the time the activity is contested and preserved in the culture of *makepung*. started in 1960 with the establishment of the *makepung* organization consisting of two groups named "*Ijo Gading Timur Team*" consist of several villages such as Sebuah, Mendoyo, Pohsanten, Delod Berawah, Tegal Cangkring, Penyaringan, Yeh Embang, Yeh Sumbul, until Pengeragoan. with a red flag as a symbol and the group "*Ijo Gading Barat Team*" with a green flag as a symbol that consists of several villages such as Banyu Biru, Kaliakah, Tegal Badeng, Moding, Pala Sari, Sang Hyang Carik, Melaya, until Gilimanuk.

The development of science and technology is that the reason why *Makepung* begins to be abandoned by the young generation. Besides, it's suffering from some factors from inside and out of doors the village. Those factors are that there's an economic development of a village, there's an influence from a far off

culture, there's nobody who continue the tradition, and therefore the development of educated people within the village, which make the tradition isn't needed and practiced anymore. These factors make *Makepung* become threatened and it are often changed by something new which is more modern than this tradition. Therefore, these factors become significant issue on the existence of the lexicons that are employed by the people within the village even the worst is that the lexicons of *Makepung* become lost.

The existence of unique lexicons is used to point out the existence of a community. A replacement language is made from new unique lexicons of a community. From an ecolinguistics point of view, language may be a a part of ecology supported the interaction of human mind, society, and natural environment, (Haugen as cited in Tarigan & Sofyan, 2018). He also mentions that language exists in an exceedingly socio-cultural environment. The lexicons that utilized in *makepung* tradition got to be preserved and introduced to subsequent generations because the sustainability of a language is decided by the use of language itself by people in daily communication.

Based on that case, the researcher decided to conduct this study was about “The Lexicon Used in The *makepung* Tradition by the people of Jembrana Regency”. The study was take placed in Kaliakah village, Negara District, Jembrana Regency. This area has been chosen as the research location because Kaliakah village, especially in Kaliakah village, there is a track that always holds *makepung* tradition. In Kaliakah village some people have their own *pepadu* or the buffalo for *makepung*. As we know, Balinese people have a strong bond with their traditions. But in the other hand, in this globalization era, most of the young

generation do not interested with their own traditions. So that, it will be so important to conduct this study in order to keep the written achieve of *makepung* traditions.

1.1 Identification of problem

Based on the background that already stated above, the problems that can be identified by the researcher that would be used as the object of the research, namely:

1. The accessories and decorations that is used by the buffalo and jokey on that tradition.
2. The kind of means and offerings that were used before doing the tradition.

1.2 Research question

Based on the background, in Kaliakah village, that is located in Jembrana, Bali. The research question have been formulated as follows:

1. What kind of lexicon that was used by the people in *makepung* Tradition?
2. What kind of means and offerings that implemented before doing the tradition?

1.3 Purpose of the study

Referring to the problems of the study above, the purposes of this study will be formed related as follows:

1. To know about the lexicon that was used by the people in *makepung* Tradition.
2. To know about the lexicon of means and offerings that was used before doing the tradition.

3. Significance of the study

2.1 Theoretical significance

The result of this study was expected to be significant for the young generation about *makepung* tradition. Nowadays, teenagers have almost forgotten their traditions, many teenagers in this era do not know some names of the accessories used in the *makepung* tradition and their uses. In this case, the researcher hopes it can be reminding the young generation today how important it is to maintain the traditions that have been inherited by our ancestors.

2.2 Practical significance

2.2.1 The government

The researcher hoped this research could be used for the government as the documentary of the lexicon that used on the *makepung* tradition in Jembrana regency.

2.2.2 For the department

This study could be the reference as well as for lecturers and the students who teach and learn about linguistics and history, especially about the lexicon used in the *mekepung* tradition.

2.2.3 For the reader

This study could be the additional knowledge about *makepung* tradition and also could be the reference for the later study for the reader who has the same interest on the same topic.

4. Scope of the study

This study was the descriptive qualitative study and conducted in Kaliakah village in Jembrana regency about *makepung* tradition, this study was taken the data from the group of people who are participated in *mekepung* tradition in Kaliakah village that have *pepadu* or has been participated in *mekepung* tradition. This study concerned about the lexicon used in the *makepung* tradition.

