

CHAPTER I

INTRODUCTION

This session focuses on the description of the background of this research, problem identification, research questions, research objectives, research significance, and research scope.

1.1 Research Background

Language is a system that is an arbiter and a type of vocalization used by a community to communicate with each other to understand each other (Bloomfield, 1993). Human language is used to communicate between humans and one another. In the communication process, language plays a role in describing or delivering specific intentions and information from an individual to another. Language also has many varieties. The variety is influenced by many factors, such as being influenced by a place that is known as a dialect, influenced by age, gender, social status, and by type of job. Of the variety mentioned above, the focus of this research is the variety that exists in a job or known as jargon.

Jargon is an interesting variety to talk about. According to Allan & Burridge (2006), Jargon is a special vocabulary used in a job context. Wikrama (2017), also states that jargon is unusual vocabulary, complex phrases, and unclear meanings are used by some fields such as commerce, profession or similar groups. From those opinions, it can be concluded that jargon is a term or vocabulary owned by a group that is used when carrying out activities in their work. There are several examples of

jargon or variety in a job such as jargon in the hotel, in Balinese dance, traditional weaving, and others. In the findings of Wikrama (2017), examples of jargon used in the hotel include CO, CI, HK, FO, TA, OTA, and many more. Then, in the art of Female Balinese dance, Stuti (2018) found several jargons used such as *ngontal*, *nyeletedet*, *nyregseg* and many more. Furthermore, the jargon that has become the focus of this research is the jargon on *gringsing* weaving.

Gringsing weaving is a work of double *ikat* weaving that has a very high traditional value. According to Lodra (2015), while waiting for the harvest, *Tenganan* women weave *gringsing* cloth both for religious ceremonies and for sale. This *gringsing* weaving is produced by residents of *Tenganan* Village, *Pagringsingan*, *Karangasem* Regency, Bali province. Lodra (2015), also states that *gringsing* weaving is a craft that has magical and sacred powers. The magical and sacred power is probably caused by the maker who is a resident of "Bali Aga" or which means native Balinese. According to Lodra (2015), the residents of the *Tenganan* village are indeed residents of "Bali Aga" which still follow "*awig*" or rules that have been agreed and enforced for centuries until now. These rules include, for example, the existence of a ritual before starting an activity, one of which is in weaving the *gringsing* cloth.

The word "*gringsing*" itself comes from two syllables, namely "*gring*" which means sick, while "*sing*" which means not, therefore, the word *gringsing* can be interpreted as "not sick" (Utami, 2014; Sukawati, 2020). According to Lodra (2015), for centuries, people have believed that the magical power of *gringsing* weaving can cure disease or ward off evil. It means that this belief has long been believed, so it is

not surprising that *gringsing* weaving is known as a weaving craft that has magical and very sacred powers. *Gringsing* weaving is often used in traditional ceremonies in the *Tenganan* Village. Various motifs found in weaving *gringsing* are believed to be symbols of magical powers that can cure disease.

In the process of coloring, many myths say that the coloring of *gringsing* weaving uses human blood. However, it may be just a myth so that no one dares to imitate the work. When you think about it, human blood on cloth when exposed to water will gradually fade. In contrast to this *gringsing* woven, which uses dyes from natural products, the longer the color of the *gringsing* woven is more durable and brighter. According to Lodra (2015), there is taboo in weaving *gringsing*, namely by not weaving on certain days which are considered bad days for weaving. Basically, a good day does determine the process or the result of the *gringsing* weaving.

Tenganan village itself is well known for its cultural authenticity and art by foreign tourists. Famous as a village whose inhabitants are Balinese people; tourists are increasingly curious about this *Tenganan* village. More foreign tourists than domestic tourists visit this *Tenganan* village. In addition to know the village, the tourists certainly want to hunt for *gringsing* woven cloth even though the price is quite high. All of this is because the *gringsing* woven fabric is manually produced and produces unique and has interesting motifs.

In the activity of weaving *gringsing*, almost all *Tenganan* villagers especially the women of *Tenganan* Village are proficient in this field. Almost every house in this *Tenganan* village produces *gringsing* weaving. When producing the *gringsing* weaving, every house must have a traditional loom. They weave with simple

homemade traditional tools. In the process of producing the *gringsing* weaving, the *Tenganan* Village people have certain jargon they use. These jargons are used to facilitate communication between them as the producer of *gringsing* weaving.

The studies about jargon have been conducted by some researchers. Pandita (2021) has been analyzed the jargon used by weaver community in Bali in Balinese traditional weaving. According to Pandita (2021), language and culture are bonded together with art. Pandita (2021), found that The Traditional Balinese Weaving Community has some jargons that not everyone understands the meaning of the jargon used. The research used a descriptive qualitative study and found 41 jargons consists of two types of word-formation, namely; word and phrase. From the meaning and function, there were three categories were divided, namely; process, naming of tools and ingredients and naming of the motifs.

Yadnya (2018), also analyzed about jargon used by male Balinese dancer in *Sanggar Seni Manik Utara Singaraja*. The study found 22 jargons consists of affixations, nouns, verbs, compounding, and reduplication. The research used a descriptive qualitative method. There are three functions of the jargons, namely; to make the conversation being effective, to show the dancer's identity, and to build the solidarity among the dancer.

Although research on jargon has been conducted by many researchers, however, this kind of research still needs to be done again. The novelty of the research that will be carried out this time is about the jargon used by the *Tenganan* Village people in *gringsing* weaving. Documenting the vocabulary contained in *gringsing* weaving is the objective of this research. It turns out that there is still no

research on *gringsing* weaving jargon, especially those meanings translated into English. Not all people will understand the meaning of this jargon. Of course, it will be strange to those who are not producing this weaving. Therefore, this research arises due to a phenomenon where the forms and the meanings of the jargon used by the *Tenganan* Village people in *gringsing* weaving, was not known by the wider community. In this case, as the younger generation who inherit this culture, they have the responsibility to defend it, at least by knowing this jargon and its meaning. Therefore, this research will be conducted on the *Tenganan* Village people in *gringsing* weaving at *Karangasem* Regency to analyze the form and the meaning of the jargons used in *gringsing* weaving at *Karangasem* Regency.

1.2 Problem Identification

This research was selected because of the phenomena that appeared in the use of jargon in the *gringsing* weaving by the *Tenganan* Village People in *Karangasem* Regency. The vocabulary used in *gringsing* weaving has not been clearly documented and no one has researched this yet. *Gringsing* weaving has a very high traditional value so that it makes so many foreign tourists are curious about this *Tenganan* village, especially the *gringsing* woven fabric. During the manufacturing process, there is various jargon used by the weavers. The jargon can only be understood by the native weavers of *Tenganan* village. This research is needed to analyze the form and the meanings of the jargon used in *gringsing* weaving. This is intended so that people who want to explore and if necessary to maintain this culture can understand the jargon used easily.

Many people know this *gringsing* weaving because it often appears in religious ceremonies, but not all people understand the jargon contained in it which is used by the *Tenganan* Village people. Therefore, this research focuses on the jargon used by the *Tenganan* Village People in *Karangasem* Regency. Based on the description above, it can be concluded that this study will analyze the jargon used by the *Tenganan* Village People in *gringsing* weaving in *Karangasem* Regency.

1.3 Research Questions

In line with the background above, this study focuses on vocabularies in *gringsing* weaving that are unfamiliar for the people. The problems of this study are formulated as follows:

1. What are the forms of jargons used by *Tenganan* Village people in *gringsing* weaving?
2. What are the meanings of jargons used by the *Tenganan* Village people in *gringsing* weaving?

1.4 Research Objectives

Based on the research problems above, the objectives of study are expected to give information as much as possible about the jargons in *gringsing* weaving to the people who want to learn and interest in *gringsing* weaving.

1. To identify the forms of the jargons used by *Tenganan* Village people in *gringsing* weaving at *Karangasem* Regency.

2. To analyze the meaning of the jargons used by *Tenganan* Village people in *gringsing* weaving at *Karangasem* Regency.

1.5 Research Significance

1.5.1 Theoretical Significance

Theoretically, this research is expected to provide several important significances. First, the results of this study provide additional resources to support other researchers in conducting research in the same field, namely the Sociolinguistics discipline, especially Jargon as the kind of variation. Secondly, the results of this research can enrich knowledge related to language and society. The third is to provide documentation about the jargon contained in *gringsing* weaving.

1.5.2 Practical Significance

a. For students of English Language Education

This research will improve the competency of the students of English Language Education on linguistic knowledge, especially varieties of language that appear in each society in nature.

b. For Lecturers of English Language Education

This research will give benefits for the lecturers of English Language Education, especially for the lecturer who teaches the English for Specific Purposes course. It will be used as reference of example of language variation in social community.

c. For Other Researcher

This research provides data in order to proceed more deeply in study about jargon. It can be a reference if the other researcher wants to conduct the same study.

1.6 Research Scope

The research is limited on the jargons used by the *Tenganan* Village people at *Karangasem* Regency in *gringsing* weaving. It is also limited on two research objects, namely: the forms and the meanings of the jargons.

