



Descriptive Study: The Lexicon Used in The Makepung Tradition by The People of Jembrana Regency

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Abstrak

Perkembangan ilmu pengetahuan dan teknologi menyebabkan tradisi lokal mulai ditinggalkan oleh generasi muda, salah satunya tradisi Makepung. Untuk melestarikan budaya ini, perlu dilakukan kajian mendalam mengenai unsur-unsur leksikon dalam tradisi ini. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis leksikon yang digunakan dalam tradisi Makepung di desa Kaliakah Kabupaten Jembrana. Penelitian ini dirancang dalam bentuk penelitian kualitatif deskriptif dan menggunakan pendekatan eko-linguistik. Ada dua proses dalam pengumpulan data dalam penelitian ini, yaitu observasi dan wawancara dengan informan. Tiga informan dipilih berdasarkan standar kebutuhan dan kriteria yang ditentukan dalam penelitian ini. Data dianalisis berdasarkan data yang diperoleh dari informan dan dideskripsikan secara deskriptif. Berdasarkan analisis data yang telah dilakukan dalam penelitian ini, ditemukan total 54 leksikon yang terdapat dalam penelitian ini, leksikon tersebut merupakan beberapa istilah yang umum digunakan dalam tradisi Makepung di desa Kaliakah Kabupaten Jembrana. Diharapkan penelitian ini dapat menjadi referensi bagi para peneliti lain yang memiliki minat terhadap kajian eko-linguistik, khususnya tradisi makepung di Kabupaten Jembrana.

Kata Kunci: Ekolinguistiks, Kaliakah, Leksikon, Tradisi Makepung

Abstract

The development of science and technology has caused local traditions to be abandoned by the younger generation, one of which is the Makepung tradition. To preserve this culture, it is necessary to conduct an in-depth study regarding the lexicon elements in this tradition. This study aimed to describe and analyze the lexicon that was used on the Makepung tradition in Kaliakah village, Jembrana Regency. This study was designed in the form of descriptive qualitative study and used eco-linguistic approach. There were two process in collecting the data in this study, namely, observation and interview with the informan. Three informants were chosen based on the standard requirement and criteria determined in this study. The data were analyzing based on the data obtained from the informants and described descriptively. Based on the data analysis that have been conducted in this study, it was found that there were total 54 lexicons that is listed in this study, those lexicons are some terms that is commonly used in the Makepung tradition in Kaliakah village, Jembrana Regency. It was expected that this study can be a reference for the other researchers who have interest in Eco-linguistics study, especially for the makepung tradition of Jembrana regency.

Keywords: Eco-Linguistics, Kaliakah, Lexicon, Makepung Tradition

1. INTRODUCTION

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 (Arismayanti, 2017; Nurjani & Dwijendra, 2020). 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 (Suhari et al., 2019; Temaja, 2021; Yanti, 2022). Bali has a natural beauty, rich culture and traditions possessed in each of the regencies (Arismayanti, 2017; Putri & Wirawati, 2020). The community believes that the traditions have passed well seriously with sincerity will bring blessings and welfare in the life of society. Jembrana Regency is one of the regencies in Bali which has a unique tradition. One of them is buffalo races or known as makepung by local people (Budasi &

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Satyawati, 2021; Iwayan & Utama, 2016). 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 (Juhari, 2016; Kosim, 2007). 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.

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 (Krismayani et al., 2021; Luardini & Sujjyani, 2018; T. Yuniawan, 2018). 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 (Indriyanto, 2021; Tjendani et al., 2019; Tommi Yuniawan et al., 2018).

Every language has a certain set of words as a clue that words are an important part of a culture. 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 (Ong, 2022; Rosa et al., 2017). Language is also not an independent entity from an ecological perspective (Hitchcock & Dann, 1998; Van Lier, 2010). 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 (Dash, 2019; Tarigan & Widayati, 2021; Tjendani et al., 2019).

As Previous study stated that about the tradition of makepung in Kaliakah village, Jembrana (Anggariyana et al., 2019). 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). Now along with the development of the time the activity is contested and preserved in the culture of makepung (Arshiniwati, 2003; Artha et al., 2021). 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. Meanwhile other group named "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 (Budasi et al., 2022; Kusuma et al., 2020; Sacani et al., 2022). 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 with aims to analyze 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.

2. METHOD

The design of this research was descriptive qualitative research. Qualitative research is described as an unfolding model that happens during a natural setting that permits the researcher to develop a level of detail from high involvement within the actual experiences (Creswell, JW; Poth, 2017; Rijali, 2019). During this research, the researcher was finding the info in written form. This study described the language that is used in makepung tradition, Jembrana.

The setting of the study was in Kaliakah village in Jembrana regency. This area chosen as the research location, because Kaliakah village has a tracks that always held makepung tradition every year. The subject of the study was the people who have been participated in the makepung tradition of Jembrana regency or the people who have “pepadu” or the buffalo that were used in that tradition. The informant in this study is the group of people who have been participated in mekepung Tradition in Kaliakah village that has pepadu. The way of selecting the informant used simple random sampling. The informant will be the person who has been participated and it must be 30-60 years old and there was no abnormality in their body and able to speak Bahasa Indonesia or Balinese language fluently.

In this activity of collecting the data, the researcher was started by doing the observation of the makepung tradition in Kaliakah village, Jembrana regency in order to know the situation of the tradition. At the same time, the researcher did the recording during the interview which aimed to record all the information given by the informants. In analyzing the data consisting of several step which are consisting of data collection, data reduction, data display, and conclusion (Miles et al., 2014).

3. RESULT AND DISCUSSION

Result

In this study, the researcher used the list of the info that were collected from the informants is that the list of lexicon that utilized in the makepung tradition by matching up

the list of given by the primary informant and therefore the second informant. Within the interview session the researcher ask the primary informant about the lexicon that used in this tradition, the question was about how the tradition took a place? What proportion the informant have buffalo? How long the informant has been a participant during this tradition? What the equipment needed during the activity? Is there any special treatment for the buffalo? That was a main question that has been ask to the informant by the researcher.

The results of the question that has been answered by the informant about the tradition there have been in total fifty-four lexicons that utilized in the makepung tradition, this study was conducted in Kaliakah village, Jembrana regency to explain and analyze the lexicon that are employed by the people on the makepung tradition. In this study, the researcher used the list of the info that were collected from the informants within the sort of the list of lexicon that used in the Makepung tradition by matching up the list of given by the primary informant and therefore the second informant. Within the interview session the researcher asked he first informant about the lexicon that used in this tradition, the question was about how the tradition took a place? What proportion the informant have buffalo? How long the informant has been a participating during this tradition? What the equipment needed during the activity? Is there any special treatment for the buffalo? That were main questions that are asked to the informants by the researcher.

The result of the questions that have been answered by the informants about the tradition there were in total fifty four lexicons that used in the Makepung tradition, those are benang tebus putih, bongkol, kaca akrilik, lengis miyik, lepa, obrog, pejati, rumbing, sampian uras, segehan, sujen, tabing, tekes, uga, baas agemel, badong, belongsong, berok, bunga, cagak, canang ceper, canang sari, cekar, daksina, gantus-gantusa, gerondongan, ijuk, incer, jajan, kerangkeng, loloh, nyuh penyemek, pangi, penyeneng, pepeselan, peras, pis bolong, porosan, rode, sambila, saput, saraad, senteng, soda ajuman / rayunan, srembeng, taluh bebek, tapak dara, tingkih, tipat kelanan, udeng, and wija,

Attribute of Jokey

Jockey is a riders or drivers of the buffalo that participate in the makepung tradition, in this tradition the jockey use ordinary clothes consisting of east / west group clothes, trousers and shoes, but outside of the outfit, the jockey also wears some special attribute of traditional Balinese clothes such as udeng, saput and also senteng poleng which has square motive with color red, black, and white like the attribute of pecalang or known as Balinese security. The kind of lexicon in the attributes of jokey that found of Makepung tradition were udeng, saput and senteng. The lexicon that have been found were listed in [Table 1](#).

Table 1. List the Attribute of Jokey

No.	Attributes of Jokey	Material
1	<i>Udeng</i>	Cloth (headband)
2	<i>Saput</i>	Cloth (similar to sarong)
3	<i>Senteng</i>	Fabric
4	<i>Bongkol</i>	Rotan, iron and cloth

Attribute of Buffalo

Other than the jockey, buffalo is one of the main part of this tradition, there were some attributes that is used in the competition that designed by the owner. the attributes of the buffalo just on its head, the kind of lexicon in the attributes of buffalo that found in the Makepung tradition were blongsong, tekes, rumbing, kaca akrilik, ijuk, gerondongan and sujen. [Table 2](#) explained about the lexicon that obtained attributed for the buffalo.

Table 2. List the Attribute of Buffalo

No.	Attributes of Jokey	Material
1	<i>Belongsong</i>	Cloth / Wool
2	<i>Tekes</i>	Cloth / Wool
3	<i>Rumbing</i>	Cowhide
4	<i>Kaca Acrylic</i>	Acrylic (similar to mirror)
5	<i>Ijuk</i>	Ijuk (made of the base of palm frond)
6	<i>Gerondongan</i>	metal / iron
7	<i>Sujen</i>	Wood

Attribute of Cikar

Cikar or it can be said as a cart which is pulled by the buffalo in the makepung tradition. There were some terms that identic with the cikar itself, the kind of lexicon in the attributes of cikar that found of Makepung tradition were cikar, sarad, incer, kerangkeng, tabing, rode, uga, sambila, badong, cagak, berok, and bongkol. The lexicon obtains listed in Table 3.

Table 3. List the Attribute of Cikar

No.	Attributes of Jokey	Material
1	<i>cikar</i>	Wood
2	<i>Saraad</i>	Wood
3	<i>Incer</i>	Iron
4	<i>Kerangkeng</i>	Wood
5	<i>Tabing</i>	Wood
6	<i>Rode</i>	Wood And Iron
7	<i>Uga</i>	Wood
8	<i>Sambila</i>	Iron
9	<i>Badong</i>	Rattan
10	<i>Cagak</i>	Wood
11	<i>Berok</i>	Flag

Herb and Banten

The kind of lexicon in herb and banten that used in the Makepung tradition were loloh, pejati, canang sari, and segehan. The lexicon are show in Table 4.

Table 4. List the Herb and Banten

No.	Attributes of Jokey	Material
1	<i>loloh (liquid herb)</i>	Herb medicine
2	<i>Canang Sari</i>	Young coconut leaf (<i>janur</i>), flower. <i>kembang rampe</i> and <i>porosan</i>
3	<i>Segehan</i>	Banana leaf, rice with 4 color (white, yellow, black and red)
4	<i>Pejati</i>	Young coconut leaf (<i>janur</i>), coconut, flower.

Discussion

Based on the data that given by the informants, the researcher found four lexicon of attributes that used by the buffalo jockey those are; bongkol, saput, senteng and udeng.

Bongkol is that the tolls that went to beater the buffalo, saput was used because the second layer of jockey's pants, senteng was used as a belt, and udeng was a headscarf. The colour of the attributes that was used by the jockey are different with one and another supported the jockey itself, if the jockey from the side or "Ijo Gading Barat Team" they wear green color of the uniform as a logo, that consists of several villages like Banyu Biru, Kaliakah, Tegal Badeng, Moding, Pala Sari, Sang Hyang Carik, Melaya, until Gilimanuk. For the side, the jockey wear red color of uniform, contains several villages like Sebual, Mendoyo, Pohsanten, Delod Berawah, Tegal Cangkring, Penyaringan, Yeh Embang, Yeh Sumbul, until Pengeragoan (Anggariyana et al., 2019; Arshiniwati, 2003; Artha et al., 2021).

Before do that tradition the jockey and therefore the owner of the buffalo always gave an herb medical drug call loloh. Loloh are made especially for the buffalo as doping to urge more stamina that consist of; edible fruit leaves, sugar (gula aren), eggs (local chicken) and Salt. For the mixture of ingredients within the herbs which will tend to buffalo is kept secret by the informants. For the herb and banten the researcher found thirty-two lexicons in total which is four lexicons in herb and banten, those are: canang sari, loloh, pejati, segehan, which in canang sari has nine lexicons, such as: bunga, canang ceper, jajan, lengis miyik, lepa, obrog, porosan, sampian uras and wija, in pejati there was six lexicons such as; daksina, penyenang, peras, segehan, soda ajuman / rayunan and tipat kelanan. Where in daksina there was thirteen lexicons found, such as: baas agemel, benang tebus putih, canang sari, gantus-gantusa, nyuh penyemek, pangi, pepeselan, pis bolong, porosan, srembeng.

It is in line with previous study state that he Makepung tradition start within the rice field and its seats were wearing the design of a Royal soldier in ancient Bali, including a sash, a scarf, a sling, a pair of barefoot trousers and a sword tucked during a sarong poleng (black and white) (Anggariyana et al., 2019). Makepung tradition from the filed enter Makepung on the road, it's because after the Makepung tradition was finished within the middle of the muddy rice fields the jockey were always dirty covered by the mud. Now alongside the event of the time the activity is contested and preserved within the culture of Makepung. Other study state that Makepung dance gets the sympathy of the local people because of its theme that reflects the Makepung traditions that can be seen from its theme on Makepung (Arshiniwati, 2003). The costume worn in the dance are mostly of the assesories used by the racers and their buffaloes during the race; and the accompanying music of Makepung dance is the Jegog music instruments which is always used during the race. Seeing the above factors, it is can say that Makepung dance is a reflection of the Makepung cultural traditions of the local people of Jembrana.

This research can be implicated as a search reference in linguistics and communication especially for the Eco-linguistics research. Researchers hope there'll be further research that's more specific to research in-depth about the traditions that mostly abandoned in this globalization era, in order to keep the tradition exist. In the view of researchers, every study certainly requires a way can support to supply good research. For that researchers hope that the tactic during this research are often a correction directly updates on the minds of subsequent researcher. Because researchers see there are still weaknesses within the method that is used in this researcher. Descriptive method of study that is used in this research still opens opportunities for anyone, neither readers, nor the other researcher to possess a rather different or possible interpretation opposite along this study. But researchers hope this will be enough to measure in order to produce even better research.

It was expected that this study can be a reference for the other researchers who have interest in Eco-linguistics study, especially for the makepung tradition of Jembrana regency. It was very interesting to explore Jembrana's culture especially on the makepung tradition, and it could give many new experiences for the researcher and for the reader. it is not impossible for other researchers to do a research in other field of Eco-linguistics in Balinese

Language. However, the researcher also expects that this study can be continued by other researchers and to explore more about Balinese tradition and cultural lexicon.

4. CONCLUSION

The result of the data analysis showed that there are fifty four lexicon that found at the attributes, means and tolls that was used on the makepung tradition in Kaliakah village, jembrana regency, such as: benang tebus putih, bongkol, kaca akrilik, lengis miyik, lepa, obrog, pejati, rumbing, sampian uras, segehan, sujen, tabing, tekes, uga, baas agemel, badong, belongsong, berok, bunga, cagak, canang ceper, canang sari, cिकar, daksina, gantus-gantusa, gerondongan, ijuk, incer, jajan, kerangkeng, loloh, nyuh penyemek, panggi, penyenang, pepeselan, peras, pis bolong, porosan, rode, sambila, saput, saraad, senteng, soda ajuman / rayunan, srembeng, taluh bebek, tapak dara, tingkih, tipat kelanan, udeng, and wija. Moreover the result of the data analysis showed that on the 1960 the makepung tradition organization consisting of two groups named "Ijo Gading Timur Team" consist of several villages such as Sebulan, 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.

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