

## Jargon Used in Traditional Cockfighting Ceremony at Cempaga Village

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### Abstrak

Jargon yang ada dalam tradisi sabung ayam tradisional umumnya hanya digunakan oleh masyarakat yang bergabung dan datang ke arena upacara sabung ayam tradisional. Artinya, jargon sabung ayam tradisional hanya diketahui oleh pemain dan orang-orang yang terlibat dalam sabung ayam tradisional ini. Penelitian ini memiliki tujuan untuk menemukan jargon yang ada dalam tradisi perayaan sabung ayam. Penelitian ini didesain dalam bentuk penelitian deskriptif kualitatif. Metode yang digunakan untuk mengumpulkan data yaitu observasi dan wawancara. Wawancara dilaksanakan dengan mewawancarai dua informan terpercaya. Teknik yang digunakan untuk menganalisis data yaitu analisis deskriptif kualitatif. Penelitian ini menggunakan metode analisis data meliputi pengumpulan data, reduksi data, penyajian data, dan penarikan akhir, dan verifikasi. Hasil penelitian menunjukkan bahwa ada 43 jargon yang ditemukan di tradisi perayaan sabung ayam ini. Jargon tersebut dibedakan menjadi 2 tipe, yaitu *word formation process* dan *word class*. 25 *word class*, 12 affixations, dan 6 compounding words. Semua jargons memiliki arti masing-masing yang akan digunakan oleh para pemain (*bobotoh*) di arena sabung ayam.

**Keywords:** Jargon, Upacara Adat, Sabung Ayam

### Abstract

*The jargon in the traditional cockfighting tradition is generally only used by people who join and come to the traditional cockfighting ceremony arena. This means that the traditional cockfighting jargon is only known by the players and people involved in this traditional cockfighting. This study aims to find out the jargon that exists in the tradition of cockfighting celebrations. This research was designed in the form of qualitative descriptive research. The method used to collect data is observation and interviews. Interviews were conducted by interviewing two trusted informants. The technique used to analyze the data is descriptive qualitative analysis. This study uses data analysis methods, including data collection, data reduction, data presentation and final withdrawal, and verification. The results of the study are the results show that there are 43 jargons found in this cockfighting celebration tradition. The argon is divided into two types, namely, word-formation process and word class. Twenty-five-word classes, 12 affixations and six compounding words. All jargons have their respective meanings that will be used by the players (bobotoh) in the cockfighting arena.*

**Keywords:** Jargon, Traditional Ceremonies, Cockfighting

## 1. INTRODUCTION

Language is an essential thing for everyone that used for communication. Language is used to express to others feelings, ideas, and information used everywhere in our daily lives (Cochet & Byrne, 2016; Hashemi & Aziznezhad, 2011; Ho, 2020). Language, as a communication tool, is used. Language can be used in context by people and language can also communicate the feelings and information of the speaker to the listener (Buran & Filyukov, 2015; Knauer et al., 2020; Tao et al., 2022). From that statements, it means that communication occur because of language that are spoken by the people (Alwasilah, 2013; Hien, 2021; Morgan et al., 2021). People also share their knowledge, thought, and some information that they know to their group and community (Başöz & Çubukçu, 2014; Morgan et al., 2021; Siow, 2020). The communication will run well when using language, as the speakers and listeners will understand each other (López et al., 2021; Mahmoudi et al., 2012; Pindeh et al., 2016).

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There is a language study called sociolinguistics which has a relationship with society. Sociolinguistics is a study focused on studying the relationship between language and society so that the language form and function in communication can be better understood (Dippold et al., 2020; Wei, 2020). Sociolinguistics is a descriptive study of the impact on the way language is used of all aspects of society, including cultural regulations, expectations, and contexts (Lomotey & Csajbok-Twerefou, 2021; Procter & Joshi, 2020). From that points, it means that sociolinguistics is a study that focus on people and how the people use (Eiswirth, 2020; Wan, 2022). The language in their community (Dippold et al., 2020; Stell, 2019). Some forms of language variation can be found in sociolinguistics. Languages variety is any general concept of language type and expression of language (Patoko & Yazdanifard, 2014; Reed, 2019). The language variety in pronunciation are classified by some types, namely accent, grammar and vocabulary, regional or regional variations, social variations or social dialects, gender, jargon, slang, or argot. Those aspects are essential in sociolinguistics.

Jargon is one of the variations in language. Some jargons from experts are defined. Jargons are special words used to communicate within the community by certain individuals or professions (Jilka et al., 2021; Patoko & Yazdanifard, 2014). This means that jargons are special words that some people use and can only be found in some of the spokespersons environment and community. Jargons are the term used for communication in some profession (Brown et al., 2021; Jilka et al., 2021). One of the islands that has its own jargon is Bali. Bali is one of the islands that has a lot of traditions, cultures and arts. One of the examples of Balinese traditions is traditional cockfighting ceremony. An exciting phenomenon, cockfighting is an occupation prevalent to the Balinese.

*Tajen* in cultural activities is a legitimate form of tradition. Each movement must be accompanied by a red (blood sow) percussion ceremony derived from animals' blood, including cocks, based on the prevailing custom in Balinese ceremonies (Aryanata, 2017; Suastika, 2015). In essence, it is very evident that the relationship between cock and cockfighting with this power with the devilish beasticity threats to invade the small one continuously, clearing the room in which they built their lives carefully and consumed their residents (Sari & Wirasila, 2019; Suseni, 2020). There are 43 jargons that were found by the researcher. Some are included in the word formation process and word class. 25 word classes, 12 affixations and 6 compounding words.

Jargons that exist in traditional cockfighting tradition are generally used only by the people who join and come to the arena of traditional cockfighting ceremony. It means that the traditional cockfighting jargons are only known by the player and people who involve in this traditional cockfighting. From this point, this study arises in order to record the jargons that are used in traditional Balinese cockfighting ceremony. This study is conducted at traditional cockfighting ceremony at Cempaga village, Buleleng Regency. The aims of this study are to obtain the data about jargons and their meaning that used in traditional covkfighting at Cempaga village. So, this study focuses on obtaining data about jargons and their meaning of traditional cockfighting ceremony.

## **2. METHOD**

This study is designed in the form of descriptive qualitative study. The data have been described. Jargon data and its significance were descriptively presented. This study took place in traditional cockfighting ceremony Cempaga village, Banjar district, Buleleng regency. There are some reasons why the researcher choosing Cempaga village. because Cempaga village is one of the old villages located in Buleleng district. There are so many cultures and traditions and cultures in this village that are unique and different from other

villages. That is why the researcher chose a place in this village to be used as a place for data collection. As one of the villages that had a strong ancestral heritage, it shows that this old village has its own uniqueness and is different from some other villages. Many local and foreign tourists want to understand the culture that Cempaga village has, from the differences in the language used to cultural traditions that cannot be found in other villages.

This study's object was jargons that were used by traditional Balinese cockfighting ceremony at Cempaga village. Jargons of traditional Balinese cockfighting ceremony was chosen as the object of this study because these jargons needed to be maintained. To keep jargons, the jargons in this study can be documented. In order to obtain the jargon data, this study used two informants. All informants included the Balinese native speakers who used traditional cockfighting jargons as experts. In this study, the data were obtained through some steps. The first step was doing observation. The observation was done in order to find out traditional cockfighting at Cempaga village and asked permission to do research in the location. The observation was also performed to monitor the use of jargons. The jargons found were noted during the observation. The other step was to interview the respondents so that they could get all the jargons that exist in the arena. This research used data analysis method suggested by (Miles & Huberman, 1994). Data collection, data reduction, data display and final drawing, verification, were four levels of analysis. It was through observation and interview that the data were collected. Groups of jargons and their significance reduced data. The drawing or verification of the conclusions was carried out by concluding the collected data.

### 3. RESULT AND DISCUSSION

#### Result

This studied investigated the jargons that exist in traditional cockfighting ceremony at Cempaga. This research found that there were 43 jargons that existing in Balinese traditional cockfighting at Cempaga village. Those forty-three jargons were used in traditional cockfighting to communicate each other during the process of cockfighting itself. The data had finished by interview and observation conducted based on the context in which jargon involved cockfighting utterances. The jargon from the results of this study has been classified and researched based on the jargon in the pronunciation which is only used in the cockfighting and also based on the word class. In this study, jargon has been classified into 25 word classes, 6 affixations and 12 compounding word. The jargons and their own meaning were presented and describe descriptively. The data were analyzed in order to identify, describe and study the forms, meaning of jargon used in traditional cockfighting at Cempaga village. The Meaning of Jargons Based on the word class presented in Table 1.

**Table 1.** Jargons found based on the process

No	Jargons	Meanings of Jargons
1	<i>ijo</i>	Combine between green and black with livid foot
2	<i>biing</i>	Blackish red, full red Combine between green and black.
3	<i>kelawu</i>	Combine between golden and red.
4	<i>papak</i>	Term for a rooster that has a shape or color like a hen.
5	<i>buik</i>	A term for a cock that has a dominant color with spotting.
6	<i>serawah</i>	A predominantly white color and has a little black or yellow patch.
7	<i>see</i>	Predominantly white or pure white
8	<i>sangkur</i>	Cock that does not have quill on the tail.

No	Jargons	Meanings of Jargons
9	<i>wangkas</i>	Cock that has a white color and has black or yellow patches on its wings.
10	<i>Ook</i>	Cock that has a quill on the neck.
11	<i>sandeh</i>	The cock that had the quill stood at the back like a Mohawk hair.
12	<i>Godeg</i>	Cock with quill on the leg.
13	<i>Dimpil</i>	Cock that has more fingers than normal cocks.
14	<i>kalonge</i>	The place that used to held cockfighting.
15	<i>bulang</i>	A rope to tie the spurs on the cock leg.
16	<i>saye</i>	The persons who judges or gives the decision to win or lose the cock in the arena
17	<i>Taji</i>	Sharp thing used in cock leg in cockfighting arena.
18	<i>Bobotoh</i>	The person outside the arena watching the cockfighting and scream some jargon.
19	<i>Numerang</i>	Used <i>numerang</i> spurs(taji) if the size of the cock has a difference that is not too dominant.
20	<i>ngesor</i>	Ngesor spurs is usually used if the use of nyelek spurs does not meet the agreement of the smaller cock.
21	<i>Sambut</i>	Sambut is a process in which the two (pekembar) take the cock again and release it again until the count is 10x2.
22	<i>Depang</i>	The bet started from 45 against 50
23	<i>Nemin</i>	The bet started from 25 against 30
24	<i>Gasal</i>	The bet started from 20 against 25
25	<i>Cok</i>	The bet started from 15 against 20

From table 1, it could be seen that there are twenty-five jargons found during the process of cockfighting. All of the process has their own meaning. The meanings of the jargons are described as follows: *Ijo* is jargons that used by traditional cockfighting at Cempaga village, this term used to describe the color of the cock. The word **ijo** itself mean green, **ijo** is a cock that has a predominantly green and black color all over its body. *Biing* is the jargon used in cockfighting in Cempaga. The mention of *biing* jargon is only used to describe a chicken that has a red-black color, usually chickens that have this color are very much in the cockfighting arena. *Klawu* is jargons that used by traditional cockfighting at Cempaga village, *klawu* is the name for a chicken that has a golden red color. Cock like this have very beautiful colors and are much loved by chicken lovers. **Papak** is jargons that used by traditional cockfighting at Cempaga village. **Papak** is a very unique type of chicken, because this chicken has a shape and color that is very similar to that of a female. This type of cock is very difficult to distinguish because they are very similar to hens. **Buik** is jargons that used by traditional cockfighting at Cempaga village. **buik** is a jargon that is used to refer to a chicken that has a color with a slightly tiger-like pattern, this type has very clear differences from other cocks so it is very easy to identify. **Serawah** is jargons that used by traditional cockfighting at Cempaga village. **Serawah** is the jargon for a cock that has a predominantly white color and has black dots and sometimes has yellow dots on some parts of the chicken's body.

**See** is jargons that used by traditional cockfighting at Cempaga village. Just like the type of cock **serawah** which has a predominantly white color but has no other color. **See** only has a completely white color on its body without any other color. *Sangkur* is jargon that used by traditional cockfighting at Cempaga village. This jargon is used to describe chickens without feathers on their tails. The *sangkur* is a chicken type which can stand parallel without

a tail feathers because basically, the body balance is on the tail. **Wangkas is jargon** that used by traditional cockfighting at Cempaga village. The chicken is a type of chicken that has the same color on its entire body but has several patches of color on each of its wings which makes this chicken look luxurious. Ook, this type of cock has a quill on its neck, this quill is the same as a beard in humans and will add to the attractive impression of the cock. Sandeh, has a quill that stands behind cock shoulder, like humans who have a Mohawk shave but in cocks it is called sandeh. *Godeg* is a type of cock that has a quill on its feet, some have a lot of quill called *godeg rupa* and those with a bit quill are called *godeg garang*. Dimpil is a type of cock that has more fingers than normal cock, this is the offspring of the gene from the hen or male of the cock. **Kalonge** is the place or arena where the cockfighting takes place, usually this place will be loaded very simply, starting from the base that still has ground and the arena's dividing fence made of bamboo. Bulang is a red rope that is used to tie the spurs on the chicken feet so that the spurs do not fall or to strengthen the installation of the spurs on the chicken feet.

Taji (spur) is a sharp knife that is placed on the leg of a cock when the cock is about to be fought in the arena where the spur has a function to kill one another. There are two types of *taji* (spurs), *taji bali* and *taji sangket*. In ancient times, cockfighting players were more dominant in using Balinese spurs, but in the modern era, the use of *taji bali* is very rarely used. Persons who adjudicates the way cockfighting in an arena, just like boxing has an umpire in the boxing ring, the role of "**saye**" in cockfighting is almost the same as a referee in boxing. Usually the number of **saye** will be more than 1 person can be up to 4 to 7 people. Persons outside the arena or (kalonge) who witnesses the cockfighting and they will bet with others using some jargon. Numerang is one of the jargons used in the cockfighting arena is precisely the use of spurs on cock legs. The position of the *numerang* spurs is only tied to one cock finger and this will make the position of the spurs less strong. This jargon will be used if the two cocks are not much different in size.

Ngesor is one of the jargons that used by the traditional cockfighting at Cempaga village. Usually this jargon is used if the difference between the two cocks is very different, so this jargon is used. The age of cocks will also affect the performance of the cock, usually older cock will use this jargon. **Sambut** is a process in which the two (pekembar) take the cock again and release it again until the count is 10x2. This process did by (pekembar) after they ask the count from the *saye*. When the **bobotoh** who screams **dapang**, that means the person chooses the underdog cock in the arena and they did not get a deal when scream **nemin**. This jargon will make the player in the arena easier to understand each other. So the bet is 45 for the underdog cock and 50 for the featured cock or the cock that has a lot of interest in the arena. If they want to add the bet then the multiple of the previous bet if 45 and 50 will become 90 and 100 and so on.

When the **bobotoh** who scream **nemin**, that means the person chooses the underdog cock in the arena and did not get a deal when scream **gasal**. This jargon will make the player in the arena easier to understand each other. So the bet is 50 for the underdog cock and 60 for the featured cock or the cock that has a lot of interest in the arena so if the underdog cock losing in the arena the person whose scream **nemin** only paid 50 for the bet. If they want to add the bet then the multiple of the previous bet if 50 and 60 will become 100 and 120 and so on. When the **bobotoh** who screams **gasal**, that means the person chooses the underdog cock in the arena and did not get a deal when scream **kok**. This jargon will make the player in the arena easier to understand each other. So the bet is 40 for the underdog cock and 50 for the featured cock or the cock that has a lot of interest in the arena so if the underdog cock losing in the arena the person whose scream **gasal** only paid 40 for the bet and if the underdog cock winning the fight they will get 50. If they want to add the bet then the multiple of the previous bet if 40 and 50 will become 80 and 100 and so on. The person chooses the underdog cock in

the arena will scream **cok** because did not get a deal when scream **tluin**. This jargon will make the **bobotoh** in the arena easier to understand each other. So the bet is 45 for the underdog cock and 60 for the featured cock or the cock that has a lot of interest in the arena so if the underdog cock losing in the arena the person whose scream **cok** only paid 45 for the bet and if the underdog win the fight. Those are the jargons found concern with the process during the cockfighting in the arena. Those twenty-five jargons have their own meaning. The researcher found 6 affixations in jargons that used in traditional cockfighting at Cempaga village. Affixation is process of adding derivational affixes such as prefix, infix and suffix.

**Table 2.** Jargons found based on Affixations

No	Jargons	Meanings of Jargons
1	<i>Pekembar</i>	The man who pits the cock in the arena
2	<i>Metanding</i>	Metanding is a process carried out by two people or (pekembar) taking turns checking and holding the cock's body after which they will get their respective agreements.
3	<i>Mecawang</i>	Mecawang is a process carried out by two people or (pekembar) who only see the opponent's cock without holding or checking how big the opponent's cock is.
4	<i>Teluin</i>	The bet started from 10 against 15
5	<i>Ngecel</i>	Ngecel is the process of holding the cock to check the whole cock, from the size of the thigh, the height to the weight of the cock.
6	<i>Nyelek</i>	The use of nyelek spurs is usually used if the use of marep tundu spurs does not meet the agreement of the smaller cock.

The word *pekembar* comes from the word "kembar" twins or two people who are the same but in terms of cockfighting have different meanings two man who are in the middle of the "kalonge" arena who have the most important role because the "pekembar" pitting the cocks must have certain skills, in addition luck a great "pekembar" role is needed. **Metanding** comes from the word **tanding**. **Metanding** is the process by which the two "pekembar" will compete with several cocks and will seek an agreement between the two "pekembar". This process will also determine the use of the spurs that will be used by the two cocks that will be competed in the arena and it has been agreed upon by the two *pekembar*. *Mecawang* comes from the word *cawang* that is means a process carried out by two people or (pekembar) who only see the opponent's cock without holding or checking how big the opponent's cock is.

**Ngecel** comes from the word **gecel**. **Ngecel** is the process of holding the cock to check the whole cock, from the size of the thigh, the height to the weight of the cock. Usually this process will took by the *pekembar* when they *metanding*. The word **Teluin** comes from Balinese word **telu** which means three, this jargons used by the traditional cock fighting at Cempaga village to find a bet if the cock highly as an underdog. The player who shouted **tluin** will chose the underdog. If the underdog loses the fight they just paid 50 and if they win they get 75, same with other jargons if they want to add the bet then the multiple of the previous bet if 50 and 75 will become 100 and 150 and so on. **Nyelek** come from the word **celek** mean pressing. **Nyelek** is one of the jargons used in traditional cockfighting at Cempaga village, the installation of these spurs is usually used by cocks that have a larger posture than the other cock, This jargon will be used if the previous jargon did not get agreement from "*pekembar*" such as Marep Tundu or Merang Yeng, therefore the agreement between the two *pekembar* agreed to use *nyelek*.

This study the researcher was found 12 compounding in jargons used in traditional cockfighting at Cempaga village. According to (Nordquist, 2018) Compounding is a

component of word formation. Composition is a process of connecting two separate words to create a single form, such as a *bookcase*. In this research the researcher found 12 compounding that used in traditional cockfighting ceremony at Cempaga village. These jargons' compounding has their own meaning as presented in [Table 3](#).

**Table 3.** Jargons Found Based on The Compounding

No	Jargons	Meaning of Jargons
1	<i>Batis biru</i>	Cock that has blue or livid color on the leg
2	<i>Batis kedas</i>	A cock that has white color on the leg
3	<i>Batis gadang</i>	A cock that has green color on the leg
4	<i>Batis kuning</i>	A cock that has yellow color on the leg
5	<i>Ngalih ketek</i>	Ngalih ketek is the process when one of the cock hits the opponent's cock, (pekembar) will raise their hand.
6	<i>Leb dawa</i>	Process where this will be done after the end of the count of 10x2 (pekembar) will take the cock on the ground.
7	<i>Pado baret</i>	Use <i>pado baret</i> spurs if the two cocks has the same body posture.
8	<i>Cok balu</i>	The bet started from 15 against 20 if the fight ends with draw the man shout <i>cok balu</i> will win the bet.
9	<i>Gasal balu</i>	The bet started 20 against 25 if the fight ends with draw the man shout <i>gasal balu</i> will win the bet.
10	<i>Numerang yeng</i>	The use of <i>numerang yeng</i> spurs will be used if the use of numerals is not approved by one of the players or <i>pekembar</i> .
11	<i>Marep tundu</i>	The use of marep tundu spurs is used if the <i>numerang</i> does not get an agreement from both of the <i>pekembar</i> .
12	<i>Ngesor yeng</i>	The used of ngesor yeng spurs is usually used if the use of ngesor spurs does not meet the agreement of the smaller cock.

[Table 3](#) present the jargons based on motif. There are 12 jargons found in the compounding. The meanings of those jargons are described as follows. *Batis biru* comes from the word *batis* in Balinese language which means feet, *biru* mean blue so **batis biru** is the cock that has dominant blue color or the color it has is blackish. *Kedas* comes from the Balinese language which means clean, but in the mention of kedas chicken it means white, for cocks that has a *batis kedas* will be predominantly white. **Batis kuning**, come from the word *batis* and *kuning*, kuning menas yellow in this case is the original Indonesian language which is used for the mention of the leg of a cock.

## Discussion

The word gadang comes from Balinese which mean green, cocks that have legs like this will be dominant with dark green feet. Ngalih ketek come from the balinese word ngalih and ketek so ngalih ketek is the process when one of the cock hits the opponent's cock, (pekembar) will raise their hand. For this one must be observant about the situation in the arena when it is time for them to raise their hand. Because it could be that the cock itself could be hurt if it took wrong action ([PerTiwi, 2020](#); [Ruslan et al., 2021](#)). Leb dawa come from the Balinese word leb mean let loose and dawa mean long so leb dawa is a process where this will be done after the end of the count of 10x2 (pekembar) will take the cock on the ground.

Pado baret come from the word pado and baret that mean has a same position. The used *pado baret* spurs if the two chickens have the same body posture, The position of this spur is in the middle between the two chicken fingers which makes the installation of this spur the most desirable because the installation of the pado beret spur is very suitable

because the installation of this spur fits perfectly with the target of the hit from the cock (Aryanata, 2017; Suastika, 2015). Cok balu is the jargon used by the traditional cock fighting at Cempaga village to find a bet, cok balu has the same meaning with cok. The word balu make they has differentiate. The different of those jargons if the cock draw in the arena the person who screams cok balu will win the bet, and the bet is same with cok.

Gasal balu When the bobotoh screams gasal balu that means the bobotoh wants the underdog cock this jargon has the same meaning with gasal. The word balu make they has differentiate. The different of those jargons if the cock draw in the arena the person who screams gasal balu will win the bet, and the bet is same with gasal 40 against 50 and so on. This jargon will make the bobotoh in the arena easier to understand each other. Numerang yeng come from the word numerang and yeng , this jargon is to be precise in the use of spurs for cocks. The use of the jargon *numerang yeng* or spurs is used if the cock from one of the arenas has a smaller dominant size, smaller than the size of the cock using *numerang* spurs. The position of the spurs is the same as the numeric, but the position of the spurs is slightly sideways (Sari & Wirasila, 2019; Suseni, 2020).

Marep tundu come from the Balinese word marep and tundu , marep means opposite and tundu mean shoulder so marep tundu is a jargon used in the cockfighting arena especially in the use of spurs on cocks, the installation of *marep tundu* spurs is almost the same as the *numerang yeng*, what distinguishes the two is only if the cock feet do not fit in the marep tundu spurs and will use the *numerangyeng*. Ngesor yeng come from the word ngesor and yeng this jargon is used in the process of installing spurs in the cockfighting arena. According to the informant I interviewed, this jargon is very rarely used because the difference from cock is very significant so that the player “pekembar” will think again to agree to the use of *ngesor yeng* spurs. Almost the same as *ngesor*, the only difference is the installation of the spur slides outward from the cock leg while the *ngesor yeng* is more inclined towards the center. Those are the jargons found based on the compounding word (Sari & Wirasila, 2019; Suastika, 2015). The jargons have their own meaning. Using jargon to make the conversation between the (bobotoh) can be distinguished easier.

#### 4. CONCLUSION

The result of this study represents there are 43 jargons that used in traditional cockfighting ceremony at Cempaga viallge in which jargons were classified and investigated based on word formation processes and word class. There are 6 affixation, 25 word classes, 12 compounding, by using interview and observation, the researcher discovered jargons and meaning. Moreover, jargons used in traditional cockfighting has two functions, the first one to make communication effectively, the second is to identify every single thing that belong to the traditional cockfighting is.

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