

LEXICONS OF *TABUH RAH* USED IN MENYALI VILLAGE**I Made Adi Widarta Kusuma¹, I Gede Budasi², I Wayan Suarnajaya³**

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ABSTRACT

This study investigated the lexicons used in Tabuh Rah ceremony in Menyali village. This research was designed in the form of descriptive qualitative study. The focus of this study was to find out lexicons that exist in Tabuh Rah ceremony in Menyali village. The data of this study were obtained by conducting observation and interview with three informants who were from from Menyali village. The object of this study was Tabuh Rah lexicons that exist in Menyali village. The result of this study shows that there were seventy-one lexicons existing in Tabuh Rah ceremony in Menyali village. Those seventy-one lexicons were grouped based on their categories, including twelve lexicons which were concerned with series of events, fifteen lexicons dealt with Tabuh Rah facilities, six lexicons were found in roles in Tabuh Rah, three lexicons concerned with Tabuh Rah arena, four lexicons had something to do with kinds of offerings, twelve lexicons related to types of cocks, six lexicons dealt with types of taji pairings and thirteen lexicons were concerned with betting codes. All of the lexicons had their own meaning and function in the ceremony. The villagers kept using Tabuh Rah lexicons during the ceremony in order to maintain the language, especially maintaining Tabuh Rah lexicons in Menyali village.

Keywords: *Language maintenance, Tabuh Rah ceremony, Tabuh Rah lexicons*

INTRODUCTION

Languages play important role in communication. People use language to express their thoughts, ideas, information and opinions. Kurniati (2014) argues that language is a tool for communication. It means that language is a key for communication. There is no communication happen without language. Language is also used for conducting many activities such as daily activities and cultural activities. According to Rijal (2016), wherever society lives, language and culture also exist there. It means that people bring their language and culture in their life. They use their language to communicate and conduct daily and cultural activities. In other words, language and human cannot be separated from human because human always used the language in their life.

There are many languages spoken by people in this world. One of the examples of languages that exists in this world is Balinese language. Sutarna (2011) states that Balinese language is the language that is used by Balinese people for conducting many Balinese cultural activities. Moreover, Rai, *et al.* (2016) add that Balinese language has many important roles a vernacular language, such as symbol of pride, symbol of identity

and communication tool in a variety of activities includes social life activities of Balinese People. Rai, *et al.* (2016) also mention that Balinese language also supports Balinese culture which is still alive and developing nowadays. Balinese language has many lexicons that exist within the language. Lexicons, as defined by Hestiyana (2017), are the list of words that consist of meaning and their usage which are used by a community. From this point, Balinese people have their own list of words or lexicons that are used to communicate each other in their community. Balinese lexicons are also used to conduct daily and cultural activities by Balinese people in their environment.

Unfortunately, Balinese language is endangered from existence nowadays. Giri (2017) states that one of the Balinese's culture that face globalization is Balinese language itself. The reason is that some Balinese people start to abandon their own mother tongue and they often use Indonesian to communicate in daily life. It means that Balinese language as a mother tongue language is not used by people as main language in communication. Moreover, Giri (2017) also proposes that Balinese language can be extinct in 2041 if Balinese people abandon their vernacular language. Related to this point, there are many Balinese lexicons that are endangered from extinction because many people do not know the meaning of the lexicons. One of the examples of Balinese lexicons that are endangered from extinction nowadays is the ones that exist in *Tabuh Rah* ceremony.

Tabuh Rah is one of the ceremonial activity that is done using animals in Bali. According to Suastika (2015), *Tabuh Rah* derived from two words, *Tabuh* which means pay and *Rah* means blood. It means that *Tabuh Rah* is a payment blood ceremony. According to Kniten and Gunanta (2005), *Tabuh Rah* is a ceremonial activity of spilling blood of animals to the evil spirit power (*Bhuta Kala/ Bhuta Kali*) to bring positive energy in the five holy offerings ceremony (*Panca Yadnya*). This is ceremonial event that is done in the temple which uses cocks as a media for conducting cockfighting in order to spill blood to the ground.

The process of conducting this ceremony is that two cocks are attached by *taji* (sharp knife tied on cock's leg) then they will fight each other until of the them spill blood into the ground. Angel (2019) adds that *Tabuh Rah* is a religious event which has meaning as ceremonial that contain sacrifice for evil spirit (*Bhuta Kala*). Many lexicons exist in this ceremony and the lexicons that exist in this ceremony are unique ones because some of them can only be found in this ceremony. The examples of the lexicons are *ngudud* (cleaning and decorating the temple), *Guwungan* (chicken cage), *pakembar* (the main referee in the cockfighting event), and many more. *Tabuh Rah* lexicons enrich Balinese vocabularies.

As time goes by, many Balinese people do not know the meaning of the lexicons that exist in *Tabuh Rah* ceremony. This statement is supported from previous research that was conducted by Sutama in 2011. Sutama conducted a study about lexicons that existed in cockfighting, especially lexicons in *tajen* event. There were forty-six lexicons found and they were endangered from extinction nowadays. It means that the lexicons need to be conserved. In order to prevent cockfighting lexicons become extinct, this study is needed to be conducted.

One of the villages that still conducts *Tabuh Rah* ceremony in Bali. Many of Menyali villagers do not know all of the lexicons that are found in *Tabuh Rah* ceremony. Many people have lack of interest in this ceremony and they do not attend the ceremony

fully from the beginning until the end of the ceremony. If many people in Menyali village do not know the meaning of the lexicons used in *Tabuh Rah*, the lexicons would probably be forgotten by the people. The lexicons could possibly become language death. Language death is a condition when there are no speakers that speak that language anymore (Holmes, 2013). From this point, the condition of *Tabuh Rah* lexicons in Menyali village are threatened from extinction.

From this phenomenon, Balinese people need to conserve the lexicons that exist in *Tabuh Rah* ceremony. Budasi, *et al.* (2016) state that conserving the language is important in the certain community. From this point, *Tabuh Rah* lexicons are important to be maintained in order to keep the lexicons and the ceremony alive in Bali, especially in Menyali village. Maintaining the lexicons can be done using concept of ecolinguistics, especially in language conservation. Adityarini (2016) mentions that documenting the lexicons that exist a tradition is one way to conserve the tradition and the lexicons itself. From this point, documenting the lexicons of *Tabuh Rah* ceremony in Menyali village is one of the ways to maintain the language and the ceremony. From that point, language maintenance is needed to be conducted, especially maintaining *Tabuh Rah* lexicons and prevent them from extinction.

From the explanation previously, this study is important to be conducted. The purpose of this study is to find out *Tabuh Rah* lexicons that are used in Menyali village. The focuses of this study is to find out, describe and document *Tabuh Rah* lexicons that exist in Menyali village.

METHOD

This study was designed in the form of descriptive qualitative study. Sugiyono (2017) defines qualitative study as a study that investigates about natural condition. In this study, the data were presented and described using words or phrases. This study took place in Menyali village. Menyali village was chosen because this village still conduct *Tabuh Rah* ceremony. Moreover, *Tabuh Rah* lexicons in this village need to be conserve to make the lexicons keep alive.

The subjects of this study were three informants who were experts in *Tabuh Rah* ceremony. The subjects were chosen because they were native speakers of Balinese language and native speakers from Menyali village. The subjects were chosen as the informants. These three informants were divided into one primary informant who gave data about *Tabuh Rah* lexicons in Menyali village and the two secondary informants gave additional data and completed the data from primary informants. The object of this study was the lexicons that exist in *Tabuh Rah* ceremony in Menyali village.

The data of this study were obtained through observation and interviewing the informants using interview guide and observation sheet. There were two steps of collecting data of this study, namely conducting observation and interviewing the informants. The first step was conducting observation in order to observe village's condition and observing *Tabuh Rah* ceremony itself. During the ceremony, there were many lexicons found. The lexicons were noted and recorded. The second step was conducting interview with three informants in order to get all of *Tabuh Rah* lexicons and theirs meaning that were used in Menyali village. After all of the data were obtained, the data were transcribed, analyzed and described in this study qualitatively.

This study used data analysis method model from Miles and Huberman (1994). There were three levels of analyzing the data, namely data reduction, data display and conclusion drawing and verifying. In data reduction, the data of *Tabuh Rah* lexicons were grouped into eight groups based on when the lexicons were used. In data display, the data were presented by presenting the lexicons and their meaning. In conclusion drawing or verifying, the data were concluded in this step.

FINDING AND DISCUSSION

There were seventy-one *Tabuh Rah* lexicons that exist in Menyali village. The seventy-one lexicons were grouped into eight different categories based on when the lexicons were used during the ceremony, in which the categories were based on: 1) series of events, 2) *Tabuh Rah* facilities, 3) roles in *Tabuh Rah*, 4) *Tabuh Rah* arena, 5) kinds of offering in *Tabuh Rah*, 6) types of cocks, 7) types of *taji* pairings, and 8) betting system.

The first category is the lexicons found in series of events. In Menyali village, *Tabuh Rah* ceremony is held as the series of *Pujawali* events (temple ceremony events). The ceremonies were done in the temple, specifically in *Pura Bale Agung* (Bale Agung Temple). There are twelve lexicons found related to series of events in this ceremony. The lexicons of series of events are presented in Table 1.

Table 1. Series of Events Lexicons

No	Lexicons	Description
1	<i>ngudud</i>	The activity of cleaning and decorating temple's area before conducting the ceremony
2	<i>katur bakti piuning</i>	The activity of conducting prayer aimed at asking God's permission before conducting the ceremony
3	<i>katur bakti panggungan</i>	The activity of conducting prayer around <i>Tabuh Rah</i> arena
4	<i>makebo-keboan</i>	Fighting ceremony using <i>uang kepeng</i> (coins)
5	<i>ngadu tingkih</i>	Fighting ceremony using candlenuts
6	<i>ngadu taluh</i>	Fighting ceremony using eggs
7	<i>ngadu ngiu</i>	Fighting ceremony using <i>ngiu</i>
8	<i>tabuh rah</i>	Fighting ceremony using cocks
9	<i>Mebat</i>	Balinese traditional cooking activity that is done by men
10	<i>Merani</i>	Conducting prayer to the God in the temple
11	<i>Ngembal</i>	Conducting prayer to the God in the temple
12	<i>Nunas</i>	Activity of consuming food after the ceremony is ended

Referring to table 1, it showed the lexicons of series of events in *Tabuh Rah* ceremony in Menyali village. All of the lexicons were the activities that are done before and after *Tabuh Rah* ceremony itself. The first activity is called *ngudud*, in which the villagers clean and decorate the temple three days before the ceremony is held. After that, there is *katur bakti piuning* which is done for asking permission to the God to make the ceremony runs well. *Katur bakti panggungan* is done in order to ask God's permission to

succeed cockfighting ceremony and give blessing to the ceremony and around the arena. Before conducting cockfighting ceremony, there are some fighting ceremonies that must be done first in this village, namely *makebo-keboan* (using *uang kepeng/coins* as media of fighting ceremony), *ngadu tingkih* (using candlenuts as media of fighting ceremony), *ngadu taluh* (using eggs as media of fighting ceremony), and *ngadu ngiu* (using *ngiu* as media of fighting ceremony). After all of those fighting ceremonies are done, then *Tabuh Rah* ceremony is done. This ceremony is done by using two cocks that fight each other until one of them drip blood to the ground. *Mebat* is the activity of cooking in the temple's kitchen, in which the meat used are the cocks that fight in the cockfighting ceremony previously. *Merani* and *ngembal* are the activity of praying to God in the temple. The differences between *merani* and *ngembal* is how the villagers bring the offering to the temple. The villagers bring *dulang* (circle shaped tray) in *merani*, meanwhile the villagers bring *sokasi* (Balinese handmade box from bamboo used to place offerings) in *ngembal* to the temple. *Nunas* is the last activity that the villagers consume food, fruit from their offering and meat from *mebat* activity in the end of the ceremony. This activity is conducted as the celebration because the ceremony is already done.

The second category is that the lexicons that deal with *Tabuh Rah* facilities. All of the facilities are needed in order to conduct the ceremony. The facilities have their own function during the ceremony. There are fifteen lexicons found in this category. Table 2 presents the lexicons of *Tabuh Rah* facilities and their description.

Table 2. *Tabuh Rah* Facilities Lexicons

No	Lexicons	Description
1	<i>ayam aduan</i>	Fighting cocks
2	<i>toh dedamping</i>	Betting tools consisting of <i>uang kepeng/pis bolong</i>
3	<i>uang kepeng/ pis bolong</i>	Flat round shape coin that has a hole in the middle
4	<i>Tingkih</i>	Candlenut
5	<i>Taluh</i>	Egg
6	<i>Ngiu</i>	A round shape household made of bamboo
7	<i>Taji</i>	Sharp knife that attached to the cock's leg
8	<i>Guwungan</i>	Chicken cage
9	<i>Kere</i>	Chicken cage
10	<i>Kisa</i>	Chicken cage shaped like a bag
11	<i>Kemong</i>	Small gong
12	<i>Bulang</i>	Yarn
13	<i>Cengkilik</i>	A tool made of coconut shell
14	<i>Tempayan</i>	A water container made of clay
15	<i>Yeh</i>	Water

Referring to table 2, there are fifteen lexicons found regarding to *Tabuh Rah* facilities during the ceremony. *Ayam aduan* is the fighting cocks used in cockfighting activities. *Ayam aduan* are the roosters that are trained to fight in cockfighting. There are three pairs of cocks (six cocks) used in this ceremony. The cockfighting is conducted only in three rounds. *Toh dedamping* is bet companion used for betting during the cockfighting. *Toh dedamping* contains *uang kepeng/ pis bolong*. *Uang kepeng/ pis bolong* is the coins

that has purposes as currency in the cockfighting event. Using *toh dedamping* (*uang kepeng/ pis bolong*) means that the cockfighting is for ceremonial purposes. *Tingkih* is candlenuts used for conducting *ngadu tingkih*. *Taluh* is egg used for conducting *ngadu taluh*. *Ngiu* is a round shape household made of bamboo used for conducting *ngadu ngiu*. *Taji* is a sharp knife attached on chickens' leg has function as a weapon for them to fight. *Guwungan* and *kere* are chicken cage. *Kisa* is chicken cage shaped like a bag used for carrying the roosters. *Kemong* is a small gong that has function as a signal to start and end the cock fighting. *Bulang* is a yarn used for attaching *taji* on chicken's leg. *Cengkilik* is a tool made of coconut shell placed on *tempayan* (water container) that has function to give signal for giving treatment to the cocks. When *cengkilik* sinks, it means that the cockfighting must be paused, then *pakembar* gives treatment to their cocks. After that, the cockfighting is continued. *Yeh* in this ceremony means holy water that is taken from holy spring. *Yeh* is placed inside *tempayan*.

The third category is that the lexicons that are concerned with roles in *Tabuh Rah*. There are six lexicons found in this category. All of the roles in *Tabuh Rah* have their own duties. Table 3 presents the lexicons in roles in *Tabuh Rah* and their own description.

Table 3. Roles in *Tabuh Rah* Lexicons

No	Lexicons	Description
1	<i>Pakemong</i>	The main referee of cockfighting
2	<i>Saya</i>	Basic referee
3	<i>Pakembar</i>	The person who holds the cocks before the fighting begins
4	<i>Bebotoh</i>	Cockfighting gambler
5	<i>Pecalang</i>	The local security officer
6	<i>krama desa</i>	The villagers

Referring to table 3, all of the roles in *Tabuh Rah* ceremony has their own duties. *Pakemong* is the main referee that has right to decide the result of the cockfighting. The other duty of *pakemong* is that hit the *kemong* to mark the start and the end of the cockfighting. *Saya* is basic referee that has duty to watch and take a note about the movements of the cocks. After the end of the cockfighting, *saya* reports the result of the cockfighting to the *pakemong*. *Pakembar* are the people who hold the cocks before starting the fighting and they attach *taji* on chickens' leg. *Bebotoh* means the gamblers who gamble in the cockfighting event. *Bebotoh* use real money to gamble in this event. *Bebotoh* has their own betting codes to gamble in this cockfighting. *Pecalang* is the local security officers that has duty to ensure the ceremony goes well and ensure the safety during the ceremony. *Krama desa* is the villagers that join the ceremony and they watch the cockfighting to entertain themselves during the ceremony.

The forth category is the lexicons that are found in *Tabuh Rah* arena. The arena of cockfighting is mainly conducted in *wantilan*, but sometimes the villagers build their own cockfighting area. There are three lexicons concerned with *Tabuh Rah* arena in Menyali village, in which they are presented in table 4.

Table 4. *Tabuh Rah* Arena Lexicons

No	Lexicons	Description
1	<i>Wantilan</i>	The place where the cockfighting takes place
2	<i>Satang</i>	The boundary of cockfighting arena
3	<i>pah-pah jaka</i>	Accessories that is hanging in <i>wantilan</i>

Referring to table 4, there are three lexicons that deal with *Tabuh Rah* arena. *Wantilan* is the hall in the temple that is usually used for conducting *Tabuh Rah* ceremony. *Satang* is the boundary of the cockfighting's arena. The cocks cannot pass the arena's boundary. The cocks that pass *satang* is disqualified. *Pah-pah jaka* is the decoration made of coconut leaf hanging in the ceiling of *wantilan*.

The fifth category is that the lexicons that have something to do with kinds of offerings in *Tabuh Rah* ceremony. In this category, there are four lexicons found related to kinds of offerings in *Tabuh Rah* ceremony. The lexicons and their own description are presented in table 5.

Table 5. *Tabuh Rah* Arena Lexicons

No	Lexicons	Description
1	<i>banten pejati/ banten piuning</i>	Balinese traditional offering which is offered before conducting the activity
2	<i>banten seetan</i>	Balinese traditional offering which is offered on the arena of cockfighting
3	<i>Caru</i>	Balinese traditional offering that is offered on the ground for <i>Bhuta Kala</i>
4	<i>segehan</i>	Balinese traditional offering that is offered on the ground for <i>Bhuta Kala</i>

Referring to table 5, each offering has their own function in the ceremony. *Banten pejati/ banten piuning* is the offering that is offered during *katur bakti piuning* in order to ask God's permission to give blessing for conducting the ceremony. *Banten seetan* is the offering that is offered in *Tabuh Rah* arena during *katur bakti panggungan* in order to make the cockfighting runs well. *Caru* and *segehan* are the kinds of offering that are offered on the ground for evil spirit power (*Bhuta Kala*) to them not distributing the ceremony.

The sixth category of *Tabuh Rah* lexicons is types of cocks' lexicons. There are many variants of cocks used in this ceremony. Twelve lexicons are found in this category. The lexicons of types of cocks are presented in table 6.

Table 6. Types of Cocks Lexicons

No	Lexicons	Description
1	<i>siap buik</i>	Colorful feathered cock
2	<i>siap kelau</i>	Gray feathered cock
3	<i>siap bihing</i>	Red feathered cock
4	<i>siap wangkas</i>	Cock that has white color in its chest and red color on its wings
5	<i>siap brumbun</i>	Cock that has red, white and black colors
6	<i>siap sa</i>	White feather cock
7	<i>siap ook</i>	Cock that has very thick feather on its neck
8	<i>siap jambul</i>	Cock that has crest
9	<i>siap ijo</i>	Cock that has greenish feathered color
10	<i>siap godek</i>	Cock that has feather on its legs
11	<i>siap sangkur</i>	Cock that has no tail
12	<i>Cundang</i>	Defeated cock

Referring to table 6, there are some kinds of cocks found in Menyali village. *Siap buik* is a cock that has colorful feathers. *Siap kelau* is a cock that has gray color feathers. *Siap bihing* is a cock that has red color feathers. *Siap wangkas* is the cock that has two colors, its chest colored white and its wings colored red. *Siap brumbun* is a cock that has three colors, such as red, white and black. *Siap sa* is the cock that has white color feathers. *Siap ook* is the cock that has very thick feather on its neck. *Siap jambul* is the cock that has crest on its head. *Siap ijo* is the cock that has greenish color feathers. *Siap godek* is the cock that its legs have feathers. *Siap sangkur* is a cock that does not have tail. The last one is *cundang* which means the cock that are defeated in the cockfighting.

The seventh category is types of *taji* pairings lexicons. *Taji* is a sharp knife that used by cocks as a weapon for fighting. *Pangkal taji* (base of *taji*) are attached to the chickens' leg by *pakembar* before the fighting start. Sometimes types of *taji* pairings depend on the request from *bebotoh*. There are six lexicons that are related to types of *taji* pairings found in Menyali village. Table 7 provides the lexicons of *taji* pairings and the descriptions.

Table 7. Types of *Taji* Pairing Lexicons

No	Lexicons	Description
1	<i>Maret</i>	Base of <i>taji</i> is tied to the left side of cock's middle toe
2	<i>maret yeng</i>	Base of <i>taji</i> is tied to the right side of cock's middle toe
3	<i>maret tundun</i>	Base of <i>taji</i> is tied to the top of cock's middle toe
4	<i>Nemerang</i>	Base of <i>taji</i> is tied to outside of cock's left leg
5	<i>nemerang yeng</i>	Base of <i>taji</i> is tied to outside of cocks' right leg
6	<i>Ngesor</i>	Base of <i>taji</i> is tied to the middle of cock's toe

Referring to table 7, it shows types of *taji* pairings lexicons in Menyali village. *Maret* is the types of *taji* pairing which the base of the *taji* is attached to the left side of cock's middle toe. *Maret yeng* is the base of *taji* pairing attached to the right side of cock's middle toe. *Maret tundun* means base of *taji* is attached to the top of cock's middle toe.

Nemerang is the base of *taji* is tied to outside of cock's left leg. *Nemerang yeng* is the way of attaching base of *taji* outside of cock's right leg. *Ngesor* is attaching base of *taji* to the middle of cock's toe. These are the type of *taji* pairings lexicons that can be found in Menyali village.

The last category is the lexicons that exist in betting codes in this ceremony. *Tabuh Rah* is actually a ceremonial event that does not use real money for gambling, but some of the gamblers use real money to bet each other. Moreover, many people compete their cocks in this cockfighting event. Cockfighting that uses real money to bet is called as *tajen*. In Menyali village, *tajen* happens after three rounds of cockfighting in *Tabuh Rah* ceremony. This activity usually happens in different places from *Tabuh Rah* ceremony. *Bebotoh* (gamblers) have their own betting codes to bet. The gamblers will shout out their betting codes before the cockfighting is started, then other gamblers will reply the betting code that is stated. After two gamblers agree each other with the bet code and which cocks they will support, then the gamblers watch the cockfighting. After the fighting is done, the gambler who win the gambling will approach their opponent and the opponent will give money depend on the amount of the betting code that is agreed previously. There are thirteen lexicons that are related to betting codes. Table 8 presents the lexicons of betting code and their descriptions.

Table 8. Betting Codes Lexicons

No	Lexicons	Description
1	<i>Ringgit</i>	Currency in <i>tajen</i> event
2	<i>dase ringgit</i>	25.000 Rupiah
3	<i>Metoh</i>	Process of betting
4	<i>Toh</i>	Betting codes
5	<i>Asah</i>	Betting system which the amount of bet is equal (1:1)
6	<i>Pada</i>	Betting system which the amount of bet is equal (1:1)
7	<i>Gasal</i>	Betting system which the amount of bet is four against five (4:5)
8	<i>Keteluan</i>	Betting system which the amount of bet is two against three (2:3)
9	<i>Kecok</i>	Betting system which the amount of bet is three against four (3:4)
10	<i>Kedapang</i>	Betting system which the amount of bet is nine to against ten (9:10)
11	<i>Kapit</i>	Betting system which the amount of bet is one against two (1:2)
12	<i>Ukup</i>	Winning the gambling
13	<i>Kene</i>	Losing the gambling

Referring to table 8, thirteen lexicons exist related to betting codes lexicons in Menyali village. *Ringgit* is the currency used in *tajen* event, in which one *ringgit* is equal to 2,500 rupiahs. *Dase ringgit* is equal to 25,000 rupiahs. *Metoh* is the activity of doing gambling or betting. Meanwhile, *toh* is the betting codes used by the gamblers. *Asah* is the betting code that amount of bet is equal, which is, one against one (1:1). When *bebotoh* bet 100,000 rupiahs, they will get 100,000 rupiahs when they win the gambling and they

will lose 100,000 rupiahs when they lose the gambling. *Pada* has some rule with *asah*, in which the amount of bet is one against one (1:1). *Gasal* is the betting codes which the amount of bet is four against five (4:5). This betting code means that the gamblers who shout *gasal* will bet four and their opponent will bet five, for the example 40,000 vs 50,000 rupiahs. If *bebotoh* who shout *gasal* win the gambling, they will get 40.000 rupiahs. Meanwhile, if they lose the gamble, they will pay 50,000 rupiahs to their opponent. *Keteluan* is the betting codes which the bet is two against three (2:3). This betting codes means that the gamblers who shout the codes will bet two and their opponent will bet three, for the example 20,000 vs 30,000 rupiahs. If the gamblers who shout *keteluan* win, they will get 20.000 rupiahs, but they have to pay 30,000 rupiahs when they lose the gambling. The betting code that the amount of bet is three against four (3:4) called as *kecok*. *Kecok* means the gamblers who shout this betting codes will bet three against four with their opponent. The amount of money that is bet in this codes is 30,000 vs 40,000 rupiahs for example. When the gamblers who shout *kecok* win, they will get 30,000 rupiahs. However, they have to pay 40,000 rupiahs when they lose the gambling. *Kedapang* is the betting code that the amount of bet is nine against ten (9:10). It means that *bebotoh* will bet nine against ten, for example 90,000 vs 100,000 rupiahs. When *bebotoh* who shout *kedapang* win, they will get 90,000 rupiahs, but when they lose, they have to pay 100,000 rupiahs to their opponent. *Kapit* means the amount of bet is one against two (1:2). The example of bet in this code is 100,000 vs 200,000 rupiahs. When *bebotoh* shout *kapit*, they will get 100,000 when they win the gambling. However, they will pay to their opponent 200,000 rupiahs when they lose the game. The lexicon *ukup* is the term to indicate the winner of the gambling. Meanwhile, lexicon *kene* is used to indicate *bebotoh* who lose the gambling.

From the result of the finding, there are seventy-one *Tabuh Rah* lexicons that exist in Menyali village. All of the lexicons that are found in this study have their own meaning and they villagers use it during the ceremony. This point is in line with Hestiyana (2017) who argues that lexicons are the vocabularies that have own meaning and they are used by the community to communication. From this point, the lexicons that exist in *Tabuh Rah* ceremony are used to communicate and conduct the ceremony. Besides, there are some lexicons that can only be found during the ceremony. Those lexicons are classified into passive lexicons, in which passive lexicons are the lexicons that are rarely used in daily communication (Kridalaksana, 2011). The *Tabuh Rah* lexicons that are considered as passive lexicons are *ayam aduan, bebotoh, cundang, kisa, metoh, ngiu, ngudud, pada, pah-pah jaka, segehan, siap brumbun, Tabuh Rah, taji, toh, ukup, wantilan, banten pejati/banten piuning, bulang, cengkilik, dase ringgit, katur bakti panggungan, katur bakti piuning, kene, makebo-makeboan, merani, ngadu tingkih, ringgit, saya, siap biling, siap jambul, siap kelau, tempayan, asah, banten seetan, gasal, kemong, kere, ngadu ngiu, ngadu tingkih, ngemban, pakembar, pakemong, siap buik, siap ijo, siap sa, siap sangkur, kapit, kecok, kedapang, keteluan, maret, maret tundun, maret yeng, nemerang, nemerang yeng, ngesor, satang, siap godek, siap ook, siap wangkas, and toh dedamping*. Meanwhile, Kridalaksana (2011) mentions that active lexicons are the ones that are frequently used in daily conversation. The lexicons that are classified into active lexicons are *caru, guwungan, krama desa, mebat, nunas, pecalang, taluh, tingkih, uang kepeng/pis bolong, and yeh*. These lexicons are the ones that are actively used by the villagers in daily communication.

From ecolinguistics point of view, *Tabuh Rah* lexicons, the villagers and the environment of Menyali village are connected each other. This statement supports the theory of ecolinguistics suggested by Haugen (1972, in Tarigan & Sofyan, 2018) who argues that ecolinguistics is a study that focusses on the interaction of language and environment. From this theory, the result of this present study shows that Menyali villagers use the language (*Tabuh Rah* lexicons) in their environment to communicate each other. The existence of *Tabuh Rah* ceremony proves that *Tabuh Rah* lexicons exist in this village. It also proves that the villagers use the lexicons to communicate each other during the ceremony with their community.

The lexicons that exist in *Tabuh Rah* ceremony need to be maintained by Menyali villagers in order to make the lexicons keep existing. According to Abdelhadi (2017), language maintenance is the way of a group of people keep using their language. Habtoor (2012) also mentions that language maintenance is related to language survival, in which the language will survive if there are the speakers who speak the language. From the result of this research, the lexicons of *Tabuh Rah* ceremony are maintained well by the villagers because the villagers use all of the lexicons during the ceremony for conducting and communicating each other. From this point, the villagers are aware of using their mother language in order to make Balinese language, especially *Tabuh Rah* lexicons. This is the way of how Menyali villagers show their effort for maintaining *Tabuh Rah* lexicons. Moreover, this study also documents the lexicons of *Tabuh Rah* in Menyali village. It means that this study also helps Menyali villagers maintain *Tabuh Rah* lexicons by documenting them. Maintaining *Tabuh Rah* lexicons also mean that the villagers maintain their *Tabuh Rah* tradition.

From the finding of this study, this study found that *Tabuh Rah* lexicons still exist in Menyali village. There are seventy-one lexicons found related to *Tabuh Rah* ceremony in Menyali village. All of the lexicons have their own meaning and function in the ceremony. There are some lexicons that are rarely used in daily communication and they can only be found during the ceremony, but the lexicons still exist and they are used by the villagers during the ceremony. The results of this study shows that the villagers maintained the lexicons well because they use them in conversation. From this point, it means that language death does not happen in *Tabuh Rah* lexicons in Menyali village because all of the lexicons still exist in this village.

This is the first research that was conducted to investigate *Tabuh Rah* lexicons in Menyali village. The finding of this study is different from other studies that was conducted by Sutama (2011). Sutama (2011) investigates the lexicons that exist in cockfighting, especially in *Tajen* event, but this study focused on finding out the lexicons that exist in *Tabuh Rah* ceremony in Menyali village. This study found out and described the lexicons that were found in *Tabuh Rah* ceremony in Menyali village. Thus, the result of this study showed that this study is new study that is conducted to identify lexicons that exist in *Tabuh Rah* ceremony in Menyali village.

CONCLUSION

From the results of this study, it can be concluded that there are seventy-one *Tabuh Rah* lexicons that are found in Menyali village, in which the lexicons are classified into series of events (twelve lexicons), *Tabuh Rah* facilities (fifteen lexicons), roles in *Tabuh Rah* (six lexicons), *Tabuh Rah* arena (three lexicons), kinds of offerings (four lexicons),

types of cocks (twelve lexicons), types of *taji* pairings (six lexicons) and betting codes (thirteen lexicons). The lexicons that are found this study have their own meaning and function during the ceremony. All of the lexicons are used during the ceremony. Using the lexicons to conduct and communicate during the ceremony is the way of maintaining the language which is done by the villagers. From the results of this study, there are some suggestions that can be delivered. The first suggestion goes to Balinese people. Balinese people need to maintain their language, especially lexicons that exist in *Tabuh Rah* ceremony in order to avoid them from extinction. The second suggestion goes to the educators. The educators can teach and give the examples of *Tabuh Rah* lexicons to their students in order to make them familiar with the lexicons of *Tabuh Rah*, especially for Balinese people. The last suggestion goes to the other researchers. Other researchers are expected to investigate the word formation, the origin and cultural meaning of *Tabuh Rah* lexicons, especially the ones that exist in Menyali village.

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