

A Study on Lexicons Used in *Metajen* Tradition in Sukadana Village, Karangasem Regency

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ABSTRACT

This research aims to know the types of lexicons used during the *Metajen* tradition in Sukadana Village, Karangasem Regency, as a preservation of Balinese languages and showed to the new generation about the variety of Balinese language. This study is a descriptive qualitative study using 2 (two) experts in this field, namely the elderly (*penua*) and also the local village apparatus (*Desa Adat*). These experts were selected with several criteria using purposive sampling. The instruments in this study were the researcher, observation sheet, interview guide, the recording tool and the phone camera. From this study, a number of lexicons and cultural meanings can be found in the study: a total of 64 (sixty-four), displayed in (24) lexicon about type or roosters, fourteen (14) Lexicons about betting code, eight (8) lexicons about instruments used, seven (7) lexicon for roles of people in the tradition, and eleven (11) lexicons of type of *taji* or sharp knives used and how it is being installed in the feet of the roosters. The cultural meaning of this activity was a component of a cultural ceremonies known as the *mecaru* ceremony or *Tabuh Rah*, which is identical to the Hindu ceremony specifically any *Bhuta Yadnya upakara*.

Keywords: *Metajen*, Tradition, Lexicon, Cultural Meaning



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1. INTRODUCTION

1.1. Introduction

According to Ambreg and Vause (2010), language can be defined as a sign or system employed by a community of individuals, which is founded upon a mutually accepted set of principles. Given the inherent limitation of conveying a restricted amount of information through

a single symbol or phrase, it is customary to employ a combination of symbols and words to effectively articulate more nuanced ideas. The inseparability of language from the human experience is attributed to the fundamental role that language assumes in shaping an individual's sense of self and fostering a sense of communal culture. The cultural aspects of a region can be inferred by examining the language spoken by its residents on a regular basis. In order to assimilate the incoming individuals, the local language and cultural practices of the region will undergo further evolution.

The utilization of the native language is experiencing a decline among individuals, thereby rendering the possibility of its eventual extinction an intriguing phenomenon. A language is considered to be extinct when there are no longer any individuals who possess native fluency in that particular language within the global population. The reason for this is that the language in question is no longer in active use. Furthermore, it is worth noting that the linguistic practices employed within a particular community serve as a reflection of the cultural values and norms upheld by that group (Kramsch, 1998). Should the language of the group become extinct, the gradual erosion of the community's culture will ensue (Wamalwa & Oluoch, 2013). The term "language death" pertains specifically to the phenomenon of language loss resulting from a gradual shift towards the dominant language in situations of language interaction, as articulated by Campbell (1994) in Janse's work (2016). According to Umiyati (2015), in order to avoid language death, it is imperative to engage in consistent and regular study. Preserving dictionaries authored in extinct languages constitutes a crucial measure towards the perpetuation of said languages. The Balinese language is among a number of languages that face the imminent risk of extinction.

The phenomenon of globalization has led to a decline in the prominence of the Balinese language, particularly among the younger generation. The Balinese language is widely acknowledged for its significant cultural influence. Malini et al. (2017) assert that the Balinese language continues to be spoken as a native tongue among the Balinese population. The utilization of the Balinese language as a medium for communication and the expression of Balinese culture extends to various Balinese traditions. The events held in Bali predominantly utilize the Balinese language as a means of expressing and representing the local culture. However, it is worth noting that *Metajen*, despite being a Balinese tradition, deviates from this linguistic norm.

Metajen refers to a customary Balinese cultural activity known as cockfighting, wherein two roosters equipped with spurs, which are small knives attached to their feet, engage in combat as a means of competition. Geertz (1872) presents a comprehensive analysis of Balinese culture, employing an indigenous perspective as the primary framework. The results of this study indicate that Balinese students hold the perception that their culture experiences a reduction in both its scope and profundity, particularly when it is not centered around their own selves. Based on the findings of Suastika (2015), it was previously observed that *Metajen* was traditionally conducted in a specific venue characterized by the presence of a dedicated arena featuring a spectator floor constructed using bamboo materials.

Previous research studies have not extensively examined the lexicons employed in the *Metajen* tradition, particularly within Sukadana Village, located in the Karangasem Regency. Hence, there was a strong motivation to conduct research aimed at analyzing the lexicons employed in the *Metajen* tradition within Sukadana Village, located in the Karangasem Regency.

1.2. Research questions

Based on the background above, the research questions were listed as follow.

1. What are the lexicons used on *metajen* tradition in Sukadana Village, Karangasem Regency?
2. What is the cultural meaning of the lexicons used in *Metajen* tradition at Sukadana Village, Karangasem Regency?

1.3. Significance of the study

The anticipated outcome of this study is poised to make a valuable contribution by highlighting the significance of lexicons within the Balinese language. This research endeavors to shed light on the intricate web of linguistic expressions unique to Balinese, emphasizing the depth of cultural heritage embedded within its lexicons. In addition, the result of this study showed as a contribution to the preservation of the Balinese language. By delving into the linguistic nuances and uncovering the intricacies of Balinese lexicons, this research aims to equip language preservation initiatives with invaluable insights and data. The findings have the potential to inform language educators and policymakers about the significance of incorporating traditional lexicons into educational curricula, fostering a deeper sense of cultural identity and pride among Balinese communities. Furthermore, the study's revelations may inspire the development of comprehensive language preservation programs and resources, ensuring that

future generations can continue to embrace and celebrate their linguistic heritage. As Balinese culture continues to evolve in a rapidly changing world, safeguarding its language becomes more critical than ever, and this research seeks to serve as a foundation for such efforts.

2. METHOD

2.1. Research Design

This study employed descriptive qualitative research technique, specifically focusing on the use of verbal expressions and explanations provided by informants. The aim was to explore the lexicons utilized and meaning associated with the *Metajen* tradition in Sukadana Village, located in the Karangasem Regency. The research is situated in Sukadana Village, within the Karangasem Regency. The rationale for selecting this particular location as the research setting is rooted in the fact that the area continues to uphold the practice of *Metajen* as a significant tradition among its villagers, while refraining from categorizing it as a form of gambling.

2.2. Research Informants

The present study utilized a purposive sampling technique to select two individuals who were deemed suitable for providing insights into the lexicons and cultural significance within the *Metajen* Tradition. The informants possess expertise in the *Metajen* tradition, including the organizers who typically originate from traditional villages (*Desa Adat*), as well as the elderly individuals (*Penua*) who have accumulated years of experience in the *Metajen* tradition. The criteria of the expertise were adapted from a theory of informant by Spradley (1980), in which the expert has a healthy speaking organ, aged at least forty years old, were fluent in Balinese language, both of the experts were speaking Indonesian language, the individuals in question were both born and raised in the place where the tradition being held, there by indicating their familiarity with this particular cultural practice and their regular involvement in *metajen* tradition at least for 5 years and they need to be cordial and hospitable. Thus, as the experts were follow all of this criteria, select them as the informants of this study was reliable.

2.3. Instruments

This study employed four instruments, namely the researcher, an interview guide, an observation sheet, recording tools, and a phone camera. The observation sheet and interview guide were derived from Budasi's (2007) work. The observation sheets were used as a tools to find out the process of the *metajen* tradition and also find out the lexicons used when the activities done, on the other hand the interview guide were used to find out about the descriptions of each lexicon and it's cultural meaning.

2.4. Data analysis

The data obtained from the collection process was subsequently subjected to analysis based on the theoretical framework proposed by Miles and Huberman (1994). This framework encompasses three distinct phases, namely data reduction, data display, and conclusion drawing/verification. However, the researcher used methodological triangulation in which the researcher employed two types of data collection procedures, observation and interview. The

data will next be compared; if it exhibits a similar pattern, the data is safe to utilize. Following data source triangulation, the instructor gathered information from two separate informants. The first is from the key informants, which will be paired with data from the second informant, and if something comparable is discovered, the data is regarded reliable.

3.FINDINGS AND DISCUSSION

3.1. Findings

This study encompassed two distinct categories of findings. The initial category pertained to the lexicons employed within the *Metajen* tradition, specifically within the Sukadana village of the Karangasem regency. The subsequent category focused on the cultural meaning of the activity. Following the completion of the interview, the informants provided additional lexicons pertaining to these traditions, amounting to a total of 64. The lexicons were categorized based on various factors, including the type of rooster, lexicons about betting code, lexicons about instruments used in the tradition, lexicons for roles of people in the tradition, lexicons of type of *taji* or sharp knives used and how it being installed in the feet of the roosters. The lexicons in question will be presented in the subsequent tables.

Table 4.1. Lexicons about Type of Rooster used in *Metajen* Tradition in Sukadana Village, Karangasem Regency.

No.	Lexicons	Descriptions
1.	<i>Siap biying</i>	The name for the red and reddish-orange feathered champion.
2.	<i>Siap buik</i>	The name for a skilled avian specimen exhibiting multicolored plumage.
3.	<i>Siap ijo</i>	The name for a rooster possessing green plumage.
4.	<i>Siap brumbun</i>	The name for a rooster exhibiting red, white, and black plumage.
5.	<i>Siap klawu</i>	The name for a rooster possessing grey feathers.
6.	<i>Siap serawah</i>	The name for a skilled individual possessing white fur.
7.	<i>Siap wangkas</i>	The name for a rooster exhibiting white plumage and black

		feathers on its chest.
8.	<i>Siap Papak</i>	The name for a male rooster possessing feathers resembling those of a female rooster.
9.	<i>Siap sangkur</i>	The name for a tailless skilled individual.
10.	<i>Siap sangkur udang</i>	The name for a skilled individual whose physical attributes includes a short tail resembling that of a shrimp.
11.	<i>Siap sandeh</i>	The name for a skilled rooster that possesses a tuft of feathers on the posterior aspect of its neck.
12.	<i>Siap ook</i>	The name for a rooster possessing a dense plumage on its neck region.
13.	<i>Siap godeg</i>	The name for a rooster that possesses feathers on its legs.
14.	<i>Siap merajah</i>	The name for a rooster with distinctive spotted and speckled markings on its lower extremities.
15.	<i>Siap jambul</i>	The name for a rooster who possesses a topknot atop their cranium.
16.	<i>Cundang</i>	The name for a defeated rooster.
17.	<i>Siap sorohan</i>	A rooster that is hard to defeat.
18.	<i>Siapburuh</i>	A rooster that has won a few times.
19.	<i>Siaptiwas</i>	It is called for roosters who fight low but are hard to defeat.
20.	<i>Siapjerih</i>	For those roosters who don't want to crack when they're overwhelmed.
21.	<i>Siap Sor</i>	A lot of people bet on the roosters.
22.	<i>Siapkebut</i>	A lot of people are betting on the roosters.

23.	<i>Kekurungan</i>	Roosters that are owned and cared for by beetles who are treated at their own home and placed in a cage.
24.	<i>Saugan</i>	A rooster that has never competed in the arena.

Table 4.2. Lexicons about Betting Code used in *Metajen* Tradition in Sukadana Village, Karangasem Regency.

No.	Lexicon	Description
1.	<i>Gelar</i>	Money owned by the people in metajen tradition.
2.	<i>Ringgit</i>	The name for the currency used in <i>Metajen</i> activity.
3.	<i>Dase ringgit</i>	Same amount of Rp. 25,000
4.	<i>Metoh</i>	Call for the process of betting in <i>Metajen</i> activity.
5.	<i>Gasal</i>	Bet with a ratio of 80:100
6.	<i>Dapang</i>	The bet is 90:100
7.	<i>Cok</i>	Bet with a ratio of 75:100
8.	<i>Nemin</i>	The bet is 110:100
9.	<i>Apit</i>	Bet with a ratio of 2:1/200:100
10.	<i>Teluin</i>	Bet with a ratio of 3:2/150:100
11.	<i>Pade</i>	A bet on the same.
12.	<i>Kene</i>	Losing the bet.
13.	<i>Ngukup</i>	Winning the bet
14.	<i>Sapih</i>	No one wins, no one loses.

Table 4.3. Lexicons about Instruments used in *Metajen* Tradition in Sukadana Village,

Karangasem Regency

No.	Lexicon	Descriptions
1.	<i>Siapaduan</i>	The rooster will be served in the arena of Tajen.
2.	<i>Kalangan</i>	The place where <i>Metajen</i> activity being held
3.	<i>Taji</i>	A sharp knife attached to the rooster's legs for diadema.
4.	<i>Guwungan</i>	A rooster cage made of bamboo formed into a cage.
5.	<i>Takul</i>	A rooster container made of a leaf that resembles a bag.
6.	<i>Kerangkeng</i>	A rooster container made of bamboo that resembles a bag.
7.	<i>Kemong</i>	Used as a tool to determine when to start and end the fight ready complaints in the <i>Metajen</i> . It is used in a way to be hit using a special blowing tool.
8.	<i>Bulang</i>	The thread used to raise the <i>taji</i> or sharp knives on rooster feet

Table 4.4. Lexicons about Roles used in *Metajen* Traditionin Sukadana Village, Karangasem Regency

No.	Lexicon	Descriptions
1.	<i>Pakembar</i>	The man who puts a <i>taji</i> or sharp knives on the rooster and removes the roosters before fighting.
2.	<i>Bebotoh</i>	This is for those who are betting on meta trader.
3.	<i>Sayepetek</i>	The jury is in charge of counting the rooster that has been crushed like one in a boxing game.
4.	<i>Sayepروط</i>	The jury is tasked with bringing the two roosters into a cage made of bamboo and in a position that stands behind both chicks. This happens if in the game there is no rooster who is willing to fight again so the entry into the cage to

	determine the winner.
5. <i>Saye tumpeng</i>	The main jury is responsible for deciding which rooster wins at the end of the game.
6. <i>Tukanggisi</i>	The man who works holds roosters when it is put together.
7. <i>Metanding</i>	It was done by two twins to find the enemy rooster to match.

Table 4.5. Lexicons about The Type of *tajior* Sharp Knives and How It being Installed in the Feet of the Rooster

No.	Lexicon	Descriptions
1.	<i>Taji sangket</i>	This type of sharp knives has curved fortresses from the middle to the end of sharp knives that resemble the shape of arithmetic.
2.	<i>Taji beneng</i>	This type of sharp knives has a straight shape.
3.	<i>Baret</i>	The shape of sharp knives, the base of the sharp knife is tied to the middle finger and the left wrist, the strap of sharp knives is on the right side of the foot.
4.	<i>Nemerang</i>	Sharp knives, the base of sharp knives is tied to the left side of his left leg.
5.	<i>Nemerang yeng</i>	Sharp knives, the base of sharp knives is tied to the left ankle on the right side.
6.	<i>Nemerang sisi</i>	Sharp knives, the base of sharp knives is tied to the left wrist on the left side.
7.	<i>Negilin</i>	Sharp knives, sharp knives are attached to the rooster.
8.	<i>Ngisor</i>	Sharp knives, the base of sharp knives is attached only to

		the rooster line.
9.	<i>Nganan</i>	Roosters wearing sharp knives on their right leg
10.	<i>Taji due</i>	The rooster used sharp knives on both legs.
11.	<i>Mogol</i>	Roosters are not wearing sharp knives.

Next finding is about the cultural meaning in *Metajen* tradition. Based on the conducted interview with the informants, it was found that the cultural significance of lexicons in the *Metajen* Tradition at Sukadana Village, Karangasem Regency tends to be more abstract and encompassing, rather than being strictly specific to individual items or concepts. According to the primary sources, this cultural practice is an integral component of the Tabuh Rah religious ceremony observed by the Hindu community in Bali. The term "Tajen" originates from the word "taji," which refers to a specific type of sharp, small knife that is affixed to the leg of a rooster during a later stage. The purpose of engaging in the battle with the taji is to disseminate the sacred blood, known as Tabuh Rah, derived from the rooster's body. Moreover, tajen is not solely a game involving two chickens; rather, it has evolved into a ceremonial practice that is deemed obligatory during significant Hindu ceremonies in Bali, particularly in the Karangasem district.

According to the second informants, this tradition holds cultural significance as it involves a sacrificial practice intended to appease non-human entities and prevent their interference in human affairs. The Mecaru ceremony, which is part of the Bhuta Yadnya ceremony, encompasses the ritualistic proceedings. The term "bhuta" encompasses a range of imperceptible entities coexisting with human beings. The incorporation of Tajen as a form of amusement and cultural legacy is a longstanding tradition within Balinese society. *Metajen* is regarded as a cultural heritage by the inhabitants of Bali due to its longstanding presence since ancient times, which has ensured its continuity within society up to the present day.

Based on the interview of the second informants, it can be inferred that Bali *metajen* constitutes an integral component of a cultural ceremony known as Tabuh Rah, which is deemed imperative to be safeguarded and conserved. There are individuals within the Bali community who contend that the practice of gambling in *metajen* activities should be eradicated due to its

perceived deviation from the established norms of the Hindu-Bali religion. However, accomplishing this objective poses considerable challenges as gambling, particularly in *metajen* activities, has been prevalent since ancient times. Moreover, gambling holds significant cultural significance in the lives of the Balinese population, representing a symbol of prosperity. When men are unable to engage in gambling activities, they may be regarded as financial institutions. Consequently, individuals who abstain from engaging in gambling activities will face exclusion from the association and be deemed incapable of conforming to the *braya*, as gambling is regarded as a means to foster familial ties within a *banjar* or Balinese village.

Additionally, the informants have documented three elements that are considered prohibited or taboo for individuals participating in this tradition. These actions are commonly attributed to having a causal relationship with the individual. It is recommended that individuals engaging in *metajen* activities abstain from exchanging greetings with individuals they come across while en route to the *metajen* site. The act of bidding farewell or revealing one's destination is commonly regarded as inauspicious, as it is believed to potentially invite misfortune during subsequent events.

Individuals who have an affinity for *metajen* commonly hold a collection of predetermined gamecocks that are housed within a dwelling enclosed by a structure referred to as *guwungan*. The act of assessing the quantity of preexisting fighting roosters is prohibited for visitors or guests of the proprietor, as it is believed that engaging in such an action may lead to unfavorable consequences. The potential misfortune could materialize as a contested result, wherein the individual possessing the preexisting combatant rooster is prone to experience defeat. During occasions when individuals who possess a fondness for *metajen* choose to visit the *metajen* location accompanied by a prearranged roster, it is recommended that family members abstain from participating in the act of prying, as it is believed to result in adverse outcomes.

3.2. Discussion

The research findings indicate that Sukadana village, located in Karangasem regency, contains a total of sixty-four *metajen* lexicons. Each of the lexicons identified in this study exhibits a unique semantic significance, which is employed by the villagers in the context of their ceremonial rituals. This statement is consistent with the concept that lexicons, which possess a linguistic structure and meaning, fulfill dual functions: they accurately represent the content of a specific unit of knowledge (Solonchak & Pesina, 2014). The sixty-four lexicons in

Sukadana village, Karangasem regency were subdivided into multiple sections within the *metajen* lexicons. The first category pertains to the lexicons associated with the various types of roosters utilized. There are total of twenty-four lexicons within this category. The second category focuses on the lexicons related to the betting code employed in the *metajen* traditions observed in Sukadana village, located in the Karangasem regency. The entirety of this betting code may often appear to be uniform in nature, yet there exist certain terminologies that are unfamiliar to us. There were total of fourteen. The forthcoming sections of this discourse pertain to the instruments employed in the execution of *metajen* customs, which were established in a total of eight lexicons. Furthermore, this study examines the lexicons pertaining to the roles within the *metajen* traditions observed in Sukadana village, located in the Karangasem regency. There were seven distinct categories of roles assigned to individuals participating in the arena. The final sections of lexicons pertain to the specific category of taji, or sharp knives, employed and their method of insertion into the feet of roosters during the execution of *metajen* rituals within Sukadana village, located in the Karangasem regency. There exists a total of eleven lexicons in that particular location.

This section provides an explanation of the second discussion, which pertains to the cultural significance derived from the lexicons discovered within the *metajen* traditions observed in Sukadana village, located in the Karangasem regency. The process through which individuals acquire values and behaviors is influenced by various learned mechanisms, including family, peers, institutions, and media. This suggests that culture can be understood as a learned phenomenon (Haviland et al., 2013). In contrast, Geertz (1972) examined the significant connection that exists between a multitude of Balinese males and their roosters, involving practices such as grooming, nourishing, closely monitoring their conduct, and engaging in discussions about them within their social networks.

Geertz (1972) posits that roosters can be interpreted as symbolic manifestations or exaggerations of their owners' individual identity, particularly reflecting the self-centered male ego depicted in Aesopian contexts. Moreover, these masks function as immediate representations of what the Balinese perceive as the direct antithesis, both in terms of aesthetics and morality, to human social standing: animality. Within this particular village, the prevailing taboos surrounding the significance of the rooster align harmoniously with the ongoing cultural scrutiny. The preservation of the lexicons employed in the *Metajen* ceremony is of utmost importance for the Sukadana village, situated in the Karangasem regency, in order to guarantee

their ongoing survival. According to Maesthrie (2009), the concept of language maintenance pertains to the ongoing utilization of a native language by a specific group of individuals. According to Fishman (1991), the maintenance of a language is closely tied to its viability, as the ongoing existence of a language relies on the presence of individuals who possess fluency in its use.

4. CONCLUSIONS

4.1. Conclusion

According to the investigation, there were sixty-four (64) lexicons used in the *metajen* tradition overall. These were divided into several categories, including twenty-four (24) lexicons about the types of roosters, fourteen (14) lexicons about betting codes, eight (8) lexicons about the instruments used in the tradition, seven (7) lexicons for the roles of the people in the tradition, and eleven (11) lexicons about the different types of *tajior* sharp knives and how it's being installed in the feet of the rooster.

Second, the *mecaru* ceremony or Tabuh Rah in Sukadana village, Karangasem regency, incorporates the cultural meaning of *metajen* lexicons. This ceremony resembles Hindu Bhuta Yadnya upakara rites. This activity is often seen as part of the ceremonial practice of delivering offerings to beings considered to be lower in hierarchy than humans to prevent them from interfering with humans.

4.2. Suggestions

The researcher suggests other researchers to conduct more details information regarding the lexicons used in *metajen* tradition in other place and also conduct research in analyzing lexicons elements also in another tradition. On the other hand, other research that conduct this similar research with the word form also needed to be done, as this research only mentions the lexicons without the word form. So, it will become deeper and could become a documentation for the maintenance of the language itself. The researcher suggests Balinese people to become more aware about cultural language among them as it is part of the ancestors. It's is very important to preserved their mother language to keep it from being forgotten and extinctic.

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