

Male Versus Female Understanding of the Endangered Lexicon of *Tabuh Rah* Ritual

I Gede Budasi

English Language Education, Ganesha University of Education, Singaraja, Indonesia

I Gede Suwindia

Hindu Religion Education, STAH N Mpu Kuturan, Singaraja, Indonesia

I Made Sedana

Hindu Religion Education, STAH N Mpu Kuturan, Singaraja, Indonesia

I Ketut Trika Adi Ana

English Language Education, Ganesha University of Education, Singaraja, Indonesia

Abstract—This study aims to identify differences in the level of understanding of the community in the village of Menyali, Bali, Indonesia, towards the lexicon used in the *Tabuh Rah* ritual in terms of gender. Specifically, this study identified the different levels of understanding between men and women in the village regarding the lexicon used in the *Tabuh Rah* ritual. Besides, it also proved whether the difference is significant or not. This research was conducted by involving 364 respondents who were selected using stratified random sampling. The study data were collected using objective tests. The test results were then analyzed quantitatively using descriptive statistical analysis and non-parametric inferential statistics by Mann Whitney U test. This study found that the results of descriptive statistics confirmed that men have a higher understanding of the lexicon in the *Tabuh Rah* ritual than women. Based on the results of the inferential test using Mann Whitney U, it was found that the difference in the level of understanding was significant. So, it was concluded that men in the village of Menyali generally proved to have a better level of understanding than women about the lexicon used in the *Tabuh Rah* ritual. Further discussion of the research results is provided in the article.

Index Terms—feminism, gender, lexicon, patriarchy

I. INTRODUCTION

According to the Language Agency, Ministry of Education and Culture, Indonesia has 718 regional languages (Kemdikbud, 2021). However, hundreds of these languages are vulnerable and dying (Anderbeck, 2015; Collins, 2019; Ravindranath & Cohn, 2014; van Engelenhoven, 2003). This condition is mostly caused by the shift of regional languages to Indonesian (Setyabudi, 2017; Steinhauer, 2013). Today, the dominant language has spread continuously, while the language of the minority group is extinct (Majzub & Rais, 2011). In Indonesia, Indonesian is the dominant language used by the Indonesian people as their first language. Most parents in Indonesia do not teach local languages to their children, but they immediately teach Indonesian as their first language (Budasi et al., 2021; Oktariyanti et al., 2021). The Balinese regional language is stated as one of the many regional languages in Indonesia that is experiencing this problem, namely the shift of language to Indonesian.

Because Balinese people carry out many cultural and religious activities, the Balinese language has many special lexicons that are only used in certain cultural and religious activities. One ritual activity with many special lexicons is *Tabuh Rah*. *Tabuh Rah* ritual is identical to cockfighting gambling, and cockfighting is against the Criminal Code, namely article 303. Cockfighting games cannot be carried out even for ritual purposes since gambling is prohibited based on national law. The problem is that language and culture are intertwined (Abdalla & Mohammed, 2020; Mikhaleva & Régnier, 2014; Rabiah, 2018). This means we can maintain language through cultural activities (Kim, 2020). Therefore, if a part of the culture is lost, it is possible that part of the language is lost. Thus, in the case of *Tabuh Rah* and Balinese, many special lexicons in *Tabuh Rah* are no longer used by Balinese people.

The situation mentioned above makes certain lexicon in the *Tabuh Rah* ritual potentially terminated. Therefore, efforts to avoid the lexicon from extinction are necessary, considering that more and more regional languages are threatened with extinction. Several studies have been carried out related to *Tabuh Rah* found that *Tabuh Rah* was often misused by the community and turned into Judi Tajen, giving rise to a negative impression because it violated the law (Dewi, 2016; Gunarta, 2019; Putra et al., 2021; Widayanti & Suardana, 2020). From the linguistic side, Sutarna (2011) has identified the lexicon used in the *Tabuh Rah* ritual that may be experiencing extinction. Forty-six lexicons were identified in this study, and the lexicon was limited to the same lexicon used in Tajen gambling. Furthermore, Kusuma (2020) studied the lexicon used in the *Tabuh Rah* ritual in Menyali Village and identified 76 commonly used lexicons.

Then Budasi et al. (2021) conducted research using 76 lexicons found by Kusuma (2019) and found that the lexicon is indeed endangered, and the general public no longer understands 29.58% of the lexicon.

Furthermore, research conducted by Indriani and Budasi (2021) also confirmed that people's understanding of the lexicon in the *Tabuh Rah* ritual is differentiated by age. The higher the age of the community, the higher their understanding of the lexicon used in the *Tabuh Rah* ritual. To complement previous studies, this study aims to further examine the level of understanding of the community in the village of Menyali towards the lexicon used in the *Tabuh Rah* ritual regarding gender. The results of this study will provide information about the level of understanding of the Mengali village community regarding the lexicon in the *Tabuh Rah* ritual. In addition, the results of this study will show whether there are differences in the level of public understanding in terms of gender, considering that the lexicon used in the *Tabuh Rah* ritual has similarities with the lexicon used in Cockfighting Gambling. In cockfighting gambling, it is generally dominated by men. By knowing the level of public understanding in terms of gender, it will add information about the existence of the lexicon used in the *Tabuh Rah* ritual so that further actions in language preservation efforts can be carried out more precisely.

II. METHOD

From the data and data analysis conducted in this study, this research is classified as quantitative research. This study was conducted in Menyali Village, Sawan District, Buleleng Regency, Bali. The subject of this research is the community in Menyali Village, Sawan District, Buleleng Regency, Bali. The population in this study amounted to 3483 people. The number of samples was determined using the Slovin formula, and the number of samples corresponding to a significance level of 0.5% was 359. Following the purpose of the study, which is to see the differences in understanding of the villagers' understanding of the lexicon in the *Tabuh Rah* ritual based on gender, the appropriate research technique in this study is to use stratified random sampling. The researchers divided the samples based on the age group categories of children, adolescents, adults, and the elderly into gender categories.

In this study, data were collected through tests. The test determines whether the villagers know the meaning of the 76 lexicons in the *Tabuh Rah* ritual. Thus, the test was developed based on the 76 lexicons in the *Tabuh Rah* ritual identified in Kusuma's (2020) research. The test results were tabulated using the Microsoft Excel 2013 application. Furthermore, the tabulated data were analyzed using descriptive statistics and non-parametric inferential statistics using the Mann Whitney U test with the help of SPSS 20.0 for windows.

III. FINDING AND DISCUSSION

To get a clearer picture of the level of understanding of the Menyali village community regarding the lexicon in the *Tabuh Rah* ritual in terms of gender, this section presents the results of descriptive statistics and the frequency of the level of understanding of each gender. The following is the explanation of the results of descriptive statistics and the frequency and level of understanding of each gender.

A. Descriptive Statistics Results

From the results of descriptive statistics, it was found that from the average score, men had a higher understanding of the lexicon used in the *Tabuh Rah* ritual than women. From the data obtained, the average value of male understanding is 48.4, while the value of female understanding is 46.2. The same was also found in the median value, which showed that men had a higher median value than women, namely 42 for men and 40.5 for women. Likewise, the maximum and minimum values of each gender also show the same results, namely that men have higher minimum and maximum values than women. The minimum value for men is 23, while for women is 18. The maximum value for men is 70, while for women, it is 69. The difference in understanding of men and women on the lexicon used in the *Tabuh Rah* ritual can also be seen from the range, which shows that the range for understanding men is smaller than that of women. The data shows that men have a better understanding than women. This is also shown in terms of the standard deviation, which indicates that the standard deviation of men is lower than that of women, with the average value indicating that men have a higher average value than women. The standard deviation value also confirms that Men have a better understanding than women. Descriptive statistical data regarding the understanding of village communities regarding the *Tabuh Rah* ritual lexicon can be seen in Table 1 below.

TABLE 1
DESCRIPTIVE STATISTICS RESULTS

| | | Male | Female |
|----------------|---------|---------|---------|
| N | Valid | 182 | 182 |
| | Missing | 0 | 0 |
| Mean | | 48.4341 | 46.1758 |
| Median | | 42.0000 | 40.5000 |
| Mode | | 24.00 | 35.00 |
| Std. Deviation | | 1.60 | 1.67 |
| Variance | | 258.048 | 280.311 |
| Range | | 47.00 | 51.00 |
| Minimum | | 23.00 | 18.00 |
| Maximum | | 70.00 | 69.00 |
| Sum | | 8815.00 | 8404.00 |

When displayed in graphic form, the comparison of descriptive statistics on the understanding of male and female respondents regarding the lexicon used in the *Tabuh Rah* ritual will be shown in Figure 1 below.

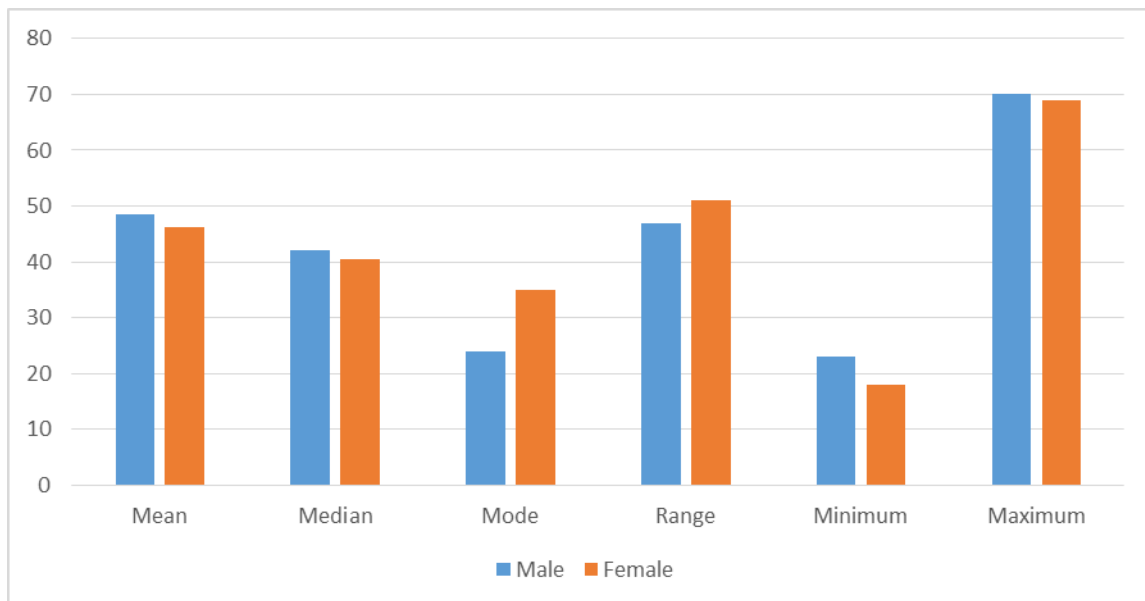


Figure 1. Comparison of Descriptive Statistics Results of Men's and Women's Understanding of the Lexicon Used in the *Tabuh Rah* Ritual

B. Comprehension Level Frequency Results

To see in more detail the differences in the level of understanding of men and women regarding the lexicon in the *Tabuh Rah* ritual, the researchers compared their understanding in terms of frequency. For this reason, researchers categorize their level of understanding into categories compiled using theoretical ideal reference assessment theory (see Table 2). This theory obtains the categorization criteria, as seen in Table 3.

TABLE 2
THEORETICAL IDEAL REFERENCE ASSESSMENT

| No | Interval | Category |
|----|--|-----------|
| 1 | $(MI + 1.5 SDI) < X$ | Very High |
| 2 | $(MI + 0.5 SDI) \leq X < (MI + 1.5 SDI)$ | High |
| 3 | $(MI - 0.5 SDI) < X < (MI + 0.5 SDI)$ | Moderate |
| 4 | $(MI - 1.5 SDI) \leq X < (MI - 0.5 SDI)$ | Low |
| 5 | $X < (MI - 1.5 SDI)$ | Very Low |

Notes:

$MI = \frac{1}{2}$ (ideal maximum score + ideal minimum score)

$SDI = \frac{1}{6}$ (ideal maximum score - ideal minimum score)

TABLE 3
CRITERIA FOR CATEGORIZING PUBLIC UNDERSTANDING OF THE LEXICON IN THE *TABUH RAH* RITUAL

| No | Interval | Category |
|----|------------------|-----------|
| 1 | $54 < X$ | Very High |
| 2 | $42 \leq X < 54$ | High |
| 3 | $30 \leq X < 42$ | Moderate |
| 4 | $19 \leq X < 30$ | Low |
| 5 | $X < 19$ | Very Low |

Based on these categories and the results of data analysis, the male and female understanding of the lexicon used by the *Tabuh Rah* ritual was classified. The frequencies for each classification based on the classification in Table 3 are found as shown in Table 4 below.

TABLE 4
CRITERIA FOR CATEGORIZING PUBLIC UNDERSTANDING OF THE LEXICON IN THE *TABUH RAH* RITUAL

| Category | Percentage | |
|-----------|------------|--------|
| | Male | Female |
| Very Low | 0% | 1.1% |
| Low | 13.2% | 13.1% |
| Moderate | 31.3% | 42.9% |
| High | 12.6% | 8.6% |
| Very High | 42.9% | 34.3% |

From the data shown in Table 4, it can be seen that there are no men who have a very low understanding of the lexicon used in the *Tabuh Rah* ritual. Meanwhile, there were 1.1% of women had a very low understanding of the lexicon used in the *Tabuh Rah* ritual. From these data, it can also be seen that the majority (42.9%) of the men in Menyali village have a very high understanding of the lexicon used in the *Tabuh Rah* ritual. Meanwhile, the majority of women (42.9%) had a moderate understanding. The data confirms that there are differences in the level of understanding between men and women in the village of Menyali regarding the lexicon used in the *Tabuh Rah* ritual. Where men have a higher understanding than women. However, to prove whether the difference in the level of understanding is significant, further analysis is needed using inferential statistics tests.

C. Inferential Statistics Results

From the results of descriptive statistical analysis, it can be seen that there are differences in the level of understanding between male and female respondents regarding the lexicon used in the *Tabuh Rah* ritual. However, to be able to determine whether the difference is significant or not, further analysis is necessary. In this study, the researcher initially wanted to do a test using an independent t-test. However, considering that the data regarding the understanding of male and female respondents were not normally distributed, the test was carried out using Mann-Whitney U non-parametric statistics. The following are the results of the analysis carried out, starting with the normality and homogeneity tests and continuing with the Mann-Whitney U test.

Normality test

Based on the data obtained, the researchers conducted a normality test to ascertain whether the data on the understanding of male and female respondents collected were normally distributed. The normality test of the data was carried out using the Kolmogorov-Smirnov and Shapiro-Wilk tests. Data analysis was carried out using SPSS 20 for windows. The results of the normality test can be seen in Table 5 below.

TABLE 5
NORMALITY TEST RESULTS

| | Kolmogorov-Smirnov ^a | | | Shapiro-Wilk | | |
|---------------------------------------|---------------------------------|-----|------|--------------|-----|------|
| | Statistic | df | Sig. | Statistic | df | Sig. |
| Male | .224 | 182 | .000 | .862 | 182 | .000 |
| Female | .207 | 182 | .000 | .869 | 182 | .000 |
| a. Lilliefors Significance Correction | | | | | | |

Table 5 shows that the value of sig. from the Kolmogorov-Smirnov and Shapiro-Wilk tests is 0.00, which means it is smaller than the alpha of 0.05. If the value of sig. < 0.05 , then it means that the data is not normal. So, from the results in Table 5, it can be concluded that the understanding data of both men and women are not normally distributed.

Homogeneity Test

In addition to the normality test, the researchers also conducted a homogeneity test. The test was conducted using Levene statistics using SPSS ver 20 for windows. The results of the homogeneity test can be seen in Table 6 below.

TABLE 6
HOMOGENEITY TEST RESULTS

| Levene Statistic | df1 | df2 | Sig. |
|------------------|-----|-----|------|
| .681 | 1 | 362 | .410 |

From the results of the analysis shown in Table 6 above, it was found that the value of sig. $0.41 > 0.05$. This means that the data is homogeneous because the data is declared homogeneous if the value of sig. > 0.05 .

Mann-Whitney U Test

Even though the data proved to be homogeneous, because the data were not normally distributed, the data did not meet the requirements to be tested using the t-test. So, in the next stage, the researchers conducted a test using Mann-Whitney U non-parametric statistics. Mann Whitney U non-parametric statistical analysis was conducted using SPSS ver 20 for Windows. The test results can be seen in Table 7 below.

TABLE 7
TEST RESULTS USING THE MANN-WHITNEY U TEST

| | Understanding |
|------------------------------|---------------|
| Mann-Whitney U | 13723.000 |
| Wilcoxon W | 30376.000 |
| Z | -2.831 |
| Asymp. Sig. (2-tailed) | .005 |
| a. Grouping Variable: Gender | |

From the analysis results shown in Table 7 above, it can be seen that the value of sig. $0.005 < 0.05$. This means that the difference in understanding between men and women is significant. In other words, in general, men are shown to have a better understanding than women.

The data analysis found that men's understanding of the lexicon used in the *Tabuh Rah* ritual is better than women's. This can be seen from descriptive and inferential statistical analyses. The descriptive statistics result found that the average value of understanding for men was higher than for women. Likewise, the results of the inferential test confirm that there is a significant difference in understanding. The results of this study support the results of research conducted by Budasi et al. (2021), who found that the lexicon used in the *Tabuh Rah* ritual was related to cockfighting gambling.

Cockfighting gambling is considered a male activity by Balinese people and Indonesian people (Aryanata, 2017; Fatimah, 2020). Even keeping chickens and stroking chickens while chatting with other men was considered the hallmark of ancient Balinese men (Widodo & Sudrajat, 2016). In other words, Balinese people consider cockfighting gambling as a masculine activity. Thus, the lexicon used in cockfighting gambling is also considered a lexicon that shows the masculinity.

In general, Balinese people expect Balinese women to act feminine and to distance themselves from activities that are categorized as masculine activities. Therefore, if there are women who gamble in cockfighting, it will be something strange in Balinese culture. These conditions make Balinese women feel embarrassed if they come and are involved in the *Tabuh Rah* ritual procession when cockfights are held.

The women will be more involved when preparing the offerings and prayers at the beginning of the *Tabuh Rah* ritual, and they will withdraw when the cockfights begin as a continuation of the *Tabuh Rah* ritual. This also makes Balinese women not really understand the lexicons used when cockfights are held. These findings are supported by the results of Budasi et al. (2021), who found that lexicons related to cockfighting are considered taboo for Balinese women because these lexicons represent masculinity. Furthermore, the study also found that because the government banned cockfighting gambling, many parents did not want to teach their children the lexicon, especially girls.

Apart from that, it can be said that these findings are related to the concept of patriarchy that applies in Bali as described in the Novels "Cockfighting" and "The Last Cockfighting" that in the world of cockfighting, Balinese men have absolute power over women (Artika, 2017). Men have special rights to gamble and have fun, while Balinese women have to take care of the family and take care of everything related to religious activities. Taking care of the family and making offerings are mandatory activities that show the femininity of Balinese women (Bukian et al., 2020; Indriani, 2019). This also makes Balinese men very rarely able to make offerings, even embarrassed to make offerings because it will connote gender issues (Giri et al., 2021). In other words, Balinese men who like and are good at making offerings will be considered feminine men. Therefore, where matters related to ceremonies, namely making offerings, are considered feminine, they become women's responsibilities (Agus et al., 2022; Ariyanti & Ardhana, 2020; Firdaus, 2021).

The existence of the concepts of patriarchy and feminism has resulted in the classification of gender for various activities in the life of the Balinese people. This also results in different understandings of the lexicon used by the *Tabuh Rah* ritual. In this ritual, there is a prayer procession that uses various types of offerings, and there is a cockfighting procession. Because most of the lexicons in the *Tabuh Rah* ritual are the same as in cockfighting gambling, men generally understand the lexicon in more numbers than women. Although men generally have a better

understanding of the lexicon, this study confirmed that women have a better understanding of the lexicons related to rituals.

IV. CONCLUSION

Following the research objectives presented previously, two main things can be conveyed in this research. First, the level of understanding of men is higher than that of women regarding the lexicon used in the *Tabuh Rah* ritual. Second, the differences in the understanding of men and women proved significant. This proves that men have a better understanding than women. However, women have a better understanding of the ritual-related lexicon. As for the lexicon related to cockfighting gambling, men have a better understanding. Based on the research results presented above, it is necessary to increase public understanding of the differences between the *Tabuh Rah* Ritual and Cockfighting Gambling. In addition, considering that this research is only limited to understanding the *Tabuh Rah* lexicon in terms of gender in general, it is necessary to carry out further research that examines understanding from the perspective of gender and age simultaneously.

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I Gede Budasi is a professor at Ganesha University of Education, Singaraja, Indonesia. His post-graduate diploma degree in applied linguistics was awarded by the Regional English Language Center (RELC) Singapore in 1990. In 1993, he continued his post-graduate study in the M.Ed TESOL Program at the University of South Australia and completed his M. Ed. degree in 1995. In 2007, he completed his doctorate in Linguistics at FIB Universitas Gajah Mada Yogyakarta. His dissertation in this faculty was in the area of historical-comparative linguistics. Since he graduated from the university, he has been in charge of teaching subjects related to pure linguistics. He has been an active researcher on local languages in Bali, West Nusa Tenggara, and East Nusa Tenggara. He was appointed as the editor-in-chief of *Jurnal Prasi* of FBS Universitas Pendidikan Ganesha from 2010 to 2016. Since 2018 he has been invited as a bestari partner for

Jurnal Multilingual of Balai Bahasa Palu. In 2020 he was appointed as a reviewer in the *Language and Education Journal* of Universitas Pendidikan Ganesha. He got the ten-best award of the paper presenter at the 10th KIMLI Conference in Malang in 2010. His main research area is historical-comparative linguistics. His other current research interests are ethnolinguistics, English for Specific Purposes, and cross-culture understanding.



I Gede Suwindia was born in Karangasem, 29 November 1976. He is the son of I Nengah Rembun and Ni Made Rukmini. He began his bachelor's (S1) education at Denpasar State STAH, taking the Hindu Religious Education study program in 2000. In 2005 Gede continued his studies to master's level (S2) at Gajah Mada University by taking the Center for Religious and Cross-Cultural Studies Study Program. In 2012 he continued his doctoral studies (S3) at Gajah Mada University by taking the Indonesian Consortium for Religious Studies Study Program. He has done some studies on Hindu religion, e.g. Shivaistic Theology on Linga Worship Systems in Bali, Kasuwakan Manuscripts on Agricultural Systems in Bali, and Wastra in Cosmology of Hindu Communities in Bali, and Theology in Vivekananda's View. He also wrote the *Silakrama Manuscript* (in a team), a book published by the Research Center for Islam and Hindu Relations

and Literature in Bali.



I Made Sedana completed his undergraduate and master's programs at the Ganesha University of Education. He obtained his doctorate from the Denpasar Hindu Dharma Negeri Institute. Currently he works as a lecturer as well as serving as deputy chairman I at the Mpu Kuturan State Hindu Religious College, Singaraja, Bali.



I Ketut Trika Adi Ana is an assistant professor at Ganesha University of Education, Singaraja. He completed his bachelor's and master's degrees in English education at the Ganesha University of Education. Apart from teaching, he is also active in research and has presented his research results at international conferences in Singapore, Thailand, Malaysia, Cambodia and Hong Kong. The research being conducted focused on several topics, namely the development of learning by utilizing technology, learning English for special needs, and language change. Some of his research results have also been published in accredited national journals and reputable international journals. Apart from being a writer, since 2022, he has also been active as a reviewer in international Scopus-indexed journals. Besides that, he is also active as a practitioner in developing non-formal educational institutions (Courses and Training Institutes) and formal Hindu religious institutions (Widya Pasraman).