

The Education Meaning of Cockfighting Cartoons in Nusa Bali Newspapers

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Abstract

The purpose of the publication of this article is to reveal the educational meaning of the cockfighting cartoon in the Nusa Bali newspaper. Usually, the Nusa Bali Cartoon raises public or political issues with satire, jokes, or humor. In contrast to the Nusa Bali cartoon with an education theme, it features cockfighting, which only contains satire on public issues. Problems that arise: 1) What is the meaning of the cockfighting cartoon in the Nusa Bali on June 5, 2021 ?; 2) Is the cockfighting cartoon in the Nusa Bali newspaper dated June 5, 2021, educational? The problem of this article has been solved by using a qualitative method. Primary data was collected through newspaper observations and interviews with informants. Secondary data was obtained by applying a literature study. All qualitative data was analyzed using a semiotic approach with the help of symbol theory and deconstruction theory. The results showed that: 1) The connotative and denotative meanings of the Nusa Bali cockfighting cartoon; 2) The Nusa Bali cockfighting myth depicts the chances of success without work. The educational meaning of the Nusa Bali cartoon is represented by an explanation of the disadvantages of cockfighting, the state's prohibition on gambling for Indonesian citizens, and the prohibition on Hindu scriptures and literacy for Hindus.

Keywords: Balinese, Bali, Cartoon, Cockfighting, Nusa Bali.

1. INTRODUCTION

A cartoon is an image that is representative or symbolic and contains elements of satire, jokes, or humor. Cartoons usually appear in publications periodically and most often highlight political or public issues. However, social problems are also targeted, for example by raising people's living habits, sporting events, or regarding a person's personality

(Setiawan, 2002:33). Cartoons that usually appear in print media are divided into three types, namely editorial cartoons, pure cartoons, and comic cartoons. Editorial cartoons are used to visualize newspaper or magazine editorials. A pure cartoon (gag cartoon) is a cartoon that is intended simply as a funny picture or ridicule without intending to discuss an actual problem or event. comic cartoon,

which is an arrangement of images, usually consisting of three to six boxes (Swandi et al., 2020). The contents are humorous comments about an actual event or problem (Wijana, 2003:10-11).

The cartoon that will be discussed in this article is an editorial cartoon published in the Nusa Bali newspaper. This cartoon is published every Saturday with different themes in each edition. The theme published in the June 5, 2021 issue is education.

Education is the process of providing humans with various situations that aim to empower them. So, many things are discussed when talking about education. The aspects that are usually considered the most include awareness, enlightenment, empowerment, and behavior change (Soyomukti, 2020:21). Education, in a broad sense, is everything that is done to influence other people, both in groups and individually, to be able to work and

according to predetermined goals. Education is a process of learning, knowledge, skills, and habits of a person which are inherited through teaching, training, or research.

Education does not only take place through the guidance process of others but can also occur self-taught, which provides experience for everyone in terms of thinking, acting, and behaving. Education, in a broad sense, is the process of the occurrence of the relationship between the natural environment and the individual, culture, economy, politics, and society. Education is broadly defined as all lifelong learning experiences that take place in the entire environment. Education is the overall situation in life that has the potential to influence individual growth. Education is an effort that is carried out consciously and planned in order to realize a learning process where students can actively develop their potential well (Inana, 2021:37). The

development of self-potential can produce beautiful works of art. The beauty of work that is socially institutionalized is that it is admired, considered appropriate, noble, and has a social function (Rai et al., 2019).

The purpose of education contains a description of the values that are good, noble, appropriate, true, and beautiful for life. In connection with that, the purpose of education has two functions, namely providing direction to all educational activities and establishing something to be achieved by all educational activities. Provide direction to all educational activities to avoid activities that are considered deviant, non-functional, and even wrong in the components of education so that educational attainment is in accordance with the desired goals. In other words, the purpose of education is normative, contains elements of coerciveness that are coercive but

do not conflict with the nature of the development of students, and can be accepted by society because it is valuable. Something of value does not conflict with expectations and sources of social identity, nor is it described in the form of norms (Atmaja et al., 2020; Atmaja et al., 2019; Tirtarahardja & Sulo, 2008:37). According to Noeng Muhajir, educational activities will not take place if there are no two elements, namely those who give (educators) and those who receive (students). These two elements have not provided the hue of education without the third element, namely good goals that provide for development or the interests of those who receive it. Philosophically, the meaning of good includes ethics, commendable behavior, commendable character, practical values, and living values. So that children are smart, so that people become experts, so that people become smarter, so that people have noble personalities, so

that people are tolerant so that children are good at reading, and many more examples of good goals that are the third element of education. Thus, the intended good goals are divided into three, namely, the first good goals that function as tools or instrumental values to achieve other goals. Second, the goals that are in the subject itself, namely the development and growth of the subject itself, such as having a commendable character, Third, the goal is something ideal, something that is outside the subject, which is called practical values and living values (Rukiyati, 2019).

In addition to these goals, education also builds critical thinking skills for educators and students. Critical thinking is a cognitive skill that allows a person to investigate a situation, problem, question, or phenomenon in order to make an assessment or decision. Critical thinking is the result of one part of the human brain that is

highly developed, namely the cerebral cortex, the outer part of the largest part of the human brain, the cerebrum. Critical thinking combines and coordinates all the cognitive aspects generated by the biological supercomputer inside the human head—perception, emotion, intuition, linear or non-linear modes of thinking, as well as inductive and deductive reasoning. There are three basic activities involved in critical thinking: finding evidence, deciding what the evidence means, and reaching conclusions based on that evidence.

Socialization has a broad and narrow meaning. A broad understanding is a process of interaction and learning that a person does from birth to the end of his life in a culture or society. Through the socialization process, a person can understand and carry out their rights and obligations based on the role of each status according to the culture of the community. In other words,

individuals learn and develop patterns of social behavior in the process of self-maturation. Thus, these values, norms, and beliefs can be maintained by all members of society. Trust in cultural norms and values is one of the aspects that is valued and cared for in society (Lasmini & Kurniawan, 2022; Arniati et al., 2020; Ruastiti and Pradana, 2020). Based on the opinions of the following experts, socialization in a narrow sense can be described. Socialization is a learning process experienced by a person to gain knowledge about values and norms so that they can participate as a member of a community group. Socialization is a process by which a child adjusts to the norms of family and society. Socialization is a process of learning norms, values, roles, and all other necessary requirements to make it possible to participate effectively in social life. Finally, socialization is a process of training for a person to learn to

understand and master culture as part of their habits or ability (Mastiningsih, 2020; Pradana, 2021). Based on the above understanding, the socialization process can be divided into two things as follows. In general, socialization is a community learning process that involves bringing its citizens into the culture. Socialization is a set of community activities in which individuals in the community learn and teach to become proficient in social roles according to their potential (Sugiharyanto, 2006:61).

A communication medium is needed to disseminate a message to the public at large in the current development of information and communication technology. Media are all forms of intermediaries used by a disseminator of ideas so that the idea reaches the recipient. The media is a channel because, in essence, the media has expanded or extended the human ability to feel, hear, and see within the limits of a

certain distance, space, and time. A medium is a medium used to carry or convey a message, where this medium is a path or tool with a message running between the communicator and the communicant (Pujiyanto, 2013: 63-64). The use of the media as a messenger is divided into several groups according to their nature, namely: Above The Line (ATL), Below The Line (BTL), Through The Line (TTL), and Ambient. Above The Line (ATL) is a marketing technique to promote brands through mass media. Below The Line (BTL) is a marketing technique for a more specific and limited target market. Examples of BTL are direct mail, public relations, and sales promotion using brochures, and fliers, including advertisements in magazines or newspapers with limited segments (Rustan, 2017: 89). Through The Line is an advertising medium that communicates using a selective

approach to media that is chosen very carefully based on a comprehensive approach to target human insight. The media chosen are usually Above the Line (ATL) and Below the Line (BTL) media, which were developed based on the results of in-depth research on the daily life of the target (Pujiyanto, 2013:194). Ambient is an advertising medium that utilizes the environment in a unique way, so that the audience who passes and sees or reads this advertisement can smile, laugh, and be moved by their hearts and feelings but not be offended by the message conveyed (Pujiyanto, 2013:199-200). In designing social media, it is necessary to think about how to design messages that can attract the audience. A message design strategy needs to be carried out so that the message conveyed can reach the audience correctly. To determine the attractiveness of the message to the target audience, one needs to do market analysis

and research before designing a message. The appeal of the message can be celebrity, humor, error, comparison, rational, emotional, sex, or a combination of these aspects.

The appeal of the message can stand out by using public figures such as a character, TV star, actor, actress, athlete, and scientist. Celebrities are individuals who are known to the public to support a product. Celebrities are product spokespersons. Advertisers or ad agencies pay large sums to celebrities who match their target market and expect to influence consumer attitudes and behavior toward the products they advertise. For example, consumer attitudes and perceptions of quality become more perfect after receiving support from celebrities. Other considerations about using celebrities are related to popularity, physical attraction, credibility, profession, ownership

status of the company, brand users, values, and the risk of controversy (Suyanto, 2006:112).

The appeal of humor is an important aspect of creating the desired reaction. Advertisers use humor as a communication tool to reach a variety of target audiences to trigger attention, guide consumers to product demands, influence attitudes, improve the ability to recall advertiser's demands, and ultimately create consumer actions to buy products. The effectiveness of humor, if it is used to attract people to see advertisements and create awareness, is caused by the following: humor is an effective method to attract attention to advertisements; humor enhances liking, both for advertisements and advertised brands; humor does not harm as a whole; humor does not provide an advantage over advertisements. The use of humor to enhance persuasion does not enhance the credibility of the

resource. The nature of the product affects the suitability of the use of humor. Humor will be used more successfully to defend the product than to introduce it. Humor is also compatible with products that are more feeling-oriented (Suyanto, 2006:117).

The use of cartoons as a medium of socialization about the benefits of education has a very important role. The word cartoon comes from the word cartoon, which means a full picture or painting from the upper left to the lower right corner of thick paper, which tells us about the problems that the painter feels as an overflow of emotions (Sobur, 2016: 139). A cartoon is also defined as a joke image that appears in the mass media, which only contains humor without carrying any social criticism. Cartoons are a form of humorous response to visual images (Wijana, 2003:7). Cartoons are considered effective in changing the characters of the

audience. In previous studies such as those conducted by Lakshmi & Sudaryanto (2022), it was stated that children who watched cartoons for a long time, heavy viewers of 4 hours had better potential for developing language skills than groups of children who watched cartoon films for approximately 2 hours. Children who often watch cartoons have a very influential impact on children's behavior (Fahruddin et al., 2022). The positive impact of watching cartoons for children is increasing creativity, growing social values, and making it easier for children to speak. Djasfar and Faisal (2022) found that the use of interactive media by utilizing cartoon characters can instill the values of environmental cleanliness. Interactive media has also been proven to be effective in developing social skills and improving children's motor skills. Several other studies talking about the use of cartoons as a medium of

socialization have had a positive impact on the audience. Some of these studies discuss the impact of using cartoons as a medium for character education. Based on the literature review and observations made in these studies, not much has been discussed about the meanings contained in the cartoons as in the following cartoon.



Figure 1. Cartoons in Nusa Bali Newspaper on June 5, 2021
(Source: Nusa Bali, 2021)

Based on this, it is interesting to see the meaning contained in the cartoon. As analysis material, cartoon characters were used in the Nusa Bali newspaper on June 5, 2021. The choice of cartoon media

was made because it had the same goal, namely character education. The research questions are: 1) what is the meaning of the cockfighting cartoon in the Nusa Bali newspaper on June 5, 2021? and 2) is the cockfighting cartoon in the Nusa Bali newspaper on June 5, 2021, educational?

2. RESEARCH METHODS

A qualitative approach is used to answer the above questions. The results of this study are expected to explain the meaning of cartoons in the Nusa Bali newspaper media on June 5, 2021. This study was compiled based on a semiotic approach using qualitative methods. A qualitative method is a method to find the truth based on qualitative data (Kumar, 2019). The primary data sources for this research are community leaders and academics. Informants were selected using a purposive sampling technique. Purposive sampling is a method of determining informants that was

planned from the beginning of the study based on certain qualifications (Creswell and Creswell, 2018). The addition of informants was done by using the snowball sampling technique. The level of saturation in snowball sampling becomes a determinant during the data search process (Berg and Lune, 2018). The secondary data sources of this research are photos and research journals that have been produced by previous researchers and collected through library research. Secondary data in qualitative research can be collected through literature study (Kumar, 2019). Primary data was successfully collected through observation and interviews. Observation is known as a careful observation technique that is useful in recording visual data (Berg and Lune, 2018). Observations in this study were operationalized by interviews. Primary data from informants was successfully collected through an

interview process with the help of an interview guide. As a data collection technique, interviews are useful in collecting descriptive data from informants (Creswell and Creswell, 2018). All the informants in this study are actors and members of the public who are willing to provide the most relevant information. All data collected through observation, interviews, and literature studies is then described with secondary data and interpreted with the help of symbol theory and deconstruction theory.

3. THE MEANING OF COCKFIGHTING CARTOONS IN EDUCATIONAL REPRESENTATIONS IN NUSA BALI NEWSPAPERS

The sign system is a device used in an effort to find meaning. Semiotics as a sign science or analytical method to study signs, semiology, basically wants to study

how humanity interprets certain things (Sobur, 2016:63). Interpreting, in this case, cannot be equated with communicating. Meaning means that objects not only carry information, in which case the objects wish to communicate but also constitute the structure of the sign. Thus, seeing significance as a total process with a structured arrangement. Signification is not limited to language but also to other things outside of language. Social life, whatever its form, is a sign system of its own.

A systematic model for analyzing the meaning of signs. The focus of attention is more on the idea of the significance of two stages or two orders of signification. It consists of the first order of signification, namely denotation, and the second order of signification, namely connotation. The significance of the first stage is the relationship between the signifier and the signified in a sign

to external reality. It is called denotation, which is the most real meaning of the sign. Connotation is the term used to indicate the significance of the second stage. This describes the interaction that occurs when the sign meets the feelings or emotions of the reader and the values of their culture. Emotional changes cannot be separated from events that are influenced by experience, intersubjective relationships, and cultural meanings (Pradana, 2021). Connotation has a subjective or at least intersubjective meaning. The choice of words is sometimes a choice of connotations, for example, bribery with giving facilitation money. In another sense, denotation refers to what a sign describes on an object, whereas connotation refers to how it is described (Sobur, 2016: 128).

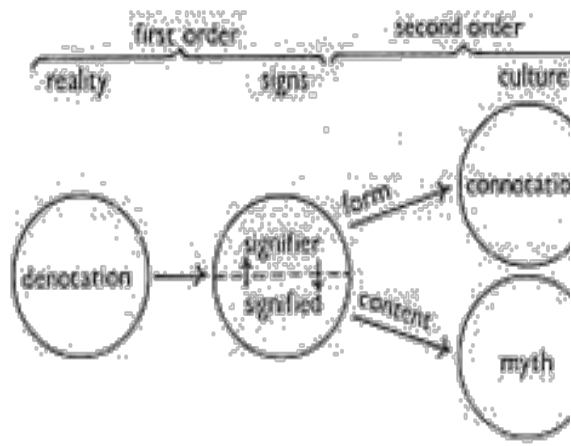


Figure 2. Two-Stage Significance
(Source : Sobur, 2009:127)

In the second stage, significance relates to content, working through myths. A myth is how cultural actors explain or understand some aspects of the reality of life, especially natural phenomena. Natural phenomena are a factor that causes cultural actors to preserve and develop their cultural elements (Pradana, 2021; Dharmika and Pradana, 2021). An interesting technique that gives good results for entering into the starting point of ideological thinking is to study myths. Myth is a vehicle in which an ideology manifests itself. Myths can be serialized to form

mythology, which is important in cultural units (Sobur, 2009: 128).

Denotation Meaning



In the cartoon illustration above, it is divided into three parts, namely a conversation balloon, an illustration of a male character carrying a chicken and a woman. The dialogue balloon is the part where communication occurs between two characters. This dialogue is a form of communication from a cartoonist to their audience. This message is written using certain aspects of language to make it easy to understand. Compositionally, there are two characters present in the cartoon illustration, namely a woman and a man. A woman is at

the end of the room, and a male character is in the middle of the room as the central character.



Figure 4. Female Character in
Cartoon Illustration
(Source : Nusa Bali, 2021)

The female character has the characteristic of using a kind of head covering in the form of a cloth or towel as a protector and wearing kebaya as traditional clothes. These characteristics have similarities with those of older women who usually live in rural areas in Bali. The face of anger can be seen in the female character. Anger is seen in the parted lips by showing teeth. The small lines that appear around the female character's face show as if this character is screaming

loudly. His hand is stretched forward with an index finger pointing at the male character in front of him as if to give the meaning that he is angry with the male character in front of him.



Figure 5. Male Character in
Cartoon Illustration
(Source: Nusa Bali, 2021)

The male character in the cartoon illustration above has the characteristics of using a headband in the form of a cloth as a head covering without wearing clothes by carrying a rooster. In general, those who have these characteristics are people who usually do cockfighting or *tajen*. This cockfighting is usually done by Balinese people in general for ritual ceremonies. But there is also cockfighting for gambling games.

In the cartoon illustration, the male character who is carrying the chicken is not carrying out a ritual ceremony. Usually, in ritual ceremonies, the men use special traditional clothes to carry out the ritual. In this illustration, the male character is not wearing any clothes.

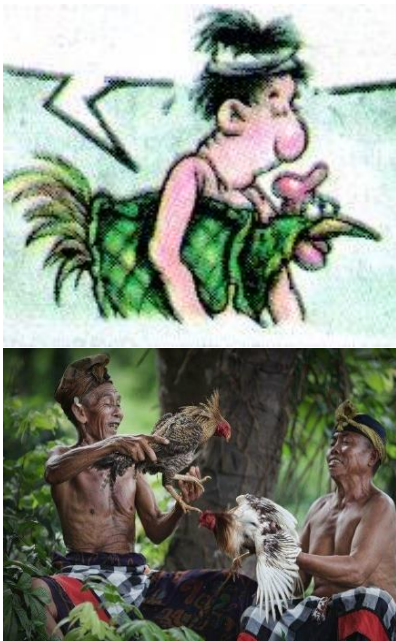


Figure 6. Similarities of Male Characters in Cartoons and Photos
(Source : Nusa Bali, 2021)

The dialogue balloon that appears in the cartoon illustration provides an expression statement for the male character. This is indicated by the inscription

"Patience Meme Ne! My friend, Gojek, has been a minister! My friends, formerly Slankers, have become Commissioners of Telkom! "Wait a minute, there will come a time when I will be called by the country." This male character gives a statement with the aim of responding to the anger of the female character. Here, we can see that there is an emotional relationship between the male character and the female character in the cartoon illustration. The word "Meme" is a form of addressing a mother in Balinese. In this case, this male character is a child and the female character in the cartoon illustration is the mother of this male character. So, the denotative meaning of the cartoon illustration above is a monologue that occurs between a child and his mother.

Connotation Meaning

The main character in the cartoon illustration shown in the Nusa Bali newspaper is a man

carrying a chicken. In Balinese life, a man who carries a chicken in the perception that develops in society is the one who will perform religious rituals. Religious rituals that use chickens as offerings are known as *tabuh rah*. *Tabuh rah* is often associated with the *bhuta yadnya* ceremony. *Tabuh rah* means sprinkling the blood of the sacrificial animal, which is carried out in a series of religious ceremonies (*yadnya*). Etymologically, *tabuh rah* itself has the basic words *tabuh* and *rah*. *Tabuh* means to pay, and *rah* means blood. So, it can be interpreted that *tabuh rah* has the meaning of payment or *pakrtiyajna* with blood, which is done by sprinkling blood in certain places. Usually, this *tabuh rah* is done in one place, namely the *Wantilan* temple. This *tabuh rah* ceremony aims to awaken the *guna rajah* as negative lust to be harmonized. So that, it becomes the *sattwam* *guna* as positive lust so that it will become

positive in order to face the various turbulences of life (Putra, Wibawa, & Artatik, 2021).

In its development, cockfighting, which was originally intended for religious ceremonies, has shifted and turned into a betting arena. Betting with cockfighting activities in Balinese society is better known as *tajen*. *Tajen* comes from the word *taji*, which means that it means suck on the chicken leg. The word *taji* gets the suffix *-an* to become *tajian*, because the password process then becomes *tajen*. The meaning of spurs seems to have a relationship with the sharp meaning in Indonesian and *tajen* in Balinese which means pointed. In Bali, it is commonly assumed that cockfighting with *tajen* may be emphasized by the weapons used when cocks fight (Mileh & Pidada, 2022).

In the cartoon illustration, there is a contradiction between

the illustration on the male character and the statement he gives in the dialogue balloon. In the illustration, it is as if the male character is about to do a cockfight and head to a certain place to bet with his rooster without wearing clothes. In another part, which is a dialogue balloon, this male character states "There is a time for me to be called by the state...". Of course, this is not possible. A bettor or gambler will not be able to be called by the state. The statement said by the male character is a satire. On the other hand, the female character in the cartoon illustration showing an angry face is a representation of her disapproval of what will be done. Based on the meaning of denotation that has been discussed above, there is an emotional bond between these two figures, namely between a mother and her child. A mother certainly would not want her child to be a bettor or gambler. For him, a gambler is a person

whose life is just a waste of time and opportunities. It is impossible for a gambler to have a good future. A "Gojek" who becomes a "Ministry" is only a person who tries his best to seize opportunities. This can be done by studying diligently. Education is a bridge for someone to achieve better goals. When viewed from the point of view of National Education, it is the intellectual life of the nation and the development of Indonesian people, namely human beings who have faith and are devoted to the Almighty and have noble character, knowledge and skills, physical and spiritual health, a strong and independent personality, and a sense of belonging. social and national responsibility, then an educated person is a person who has the knowledge and skills and has a sense of social responsibility meaning that they have broad opportunities to achieve the desired goals. It is not the person who gambles or bets by means of a

chicken joint who will have a dream.

4. MYTHS AND REPRESENTATIONS OF EDUCATION IN COCKFIGHTING CARTOONS IN NUSA BALI NEWSPAPERS

Cockfighting is a Balinese tradition. It has become part of the lives of traditional Balinese people, especially those who work as farmers. At first, cockfighting was a religious ritual activity. *Tabuh rah* is carried out during the ritual ceremony of *bhuta yadnya*. In Hindu religious belief, in carrying out the *bhuta yadnya* ceremony, the *pancaka tirta* is used, which consists of white water/*arak* (*purwa*), *barak/getih*/blood, *tirta* (*daksina*), yellow/*tuak tirta*, black/*berem* water (*uttara*), and neutral water in the middle, which is symbolized by water (Dharmika, et al., 2021). The *metabuh* with five liquids is a symbol to remind mankind to maintain the balance of

nature. In addition, the purpose of this *tabuh rah* is to maintain the harmony of the great *bhuana* (macrocosm) and *bhuana alit* (microcosm).

Metabuh animal blood with a red color is what is said to have finally given birth to a gambling culture of fighting chickens called *tajen* (Suseni, 2020). But what distinguishes *tabuh rah* and *tajen* is that in *tajen*, two roosters are pitted against each other by bettors to death, weaning or draw is rare and using money as a betting medium. While *tabuh rah* is sacred and is part of the *yadnya* requirements, this is where the *tabuh rah*, which was once sacred, was used as a place to bet and became a daily livelihood by holding cockfighting and *tajen* gambling to fulfill their daily needs. Based on the law regarding gambling, it is also regulated in the criminal code in Article 303 paragraph (3), which is amended by Law No. 7 of 1974 concerning

gambling control. It is stated that the so-called gambling game is any game where, in general, the possibility of getting a profit depends on proficiency. It includes all bets on the decisions of competitions or other games that are not made between those who are participating in the competition or playing, as well as all other bets so that anyone who does gambling and betting will get state law in accordance with the criminal code above.

In Hinduism, gambling and betting are also prohibited. This can be seen in the *Manawa Dharmasastra* Book IX (*atha nawani dhyayah*) verses 221, 222, 223, 224, 225, 226, 227, and 228 which clearly prohibits this. In verse 223, clearly distinguishes between gambling and betting. If the object is a soulless object, it is called gambling, while if the object is a living thing, it is called gambling. Soulless objects such as money, cars, land, and houses. The

prohibition on *tajen* and other types of gambling is also contained in the Hindu holy book, Rg. Veda (10.34.13) which states as follows.

*Aksair ma divyah krsimitkrsasva
vite*

*ramasva bahu manyamanah tatra
gavah kitavahtatra java tanme vi
caste*

savitaymaryah,

O gamblers don't gamble. It's better to be a farmer where wealth abounds; that's where your dairy cow is; that's where your wife's happiness is, as conveyed by *Dewa Savita*. So, it can be said that all forms of gambling and betting are prohibited both by the state and by religion because they can cause the destruction of families, communities, and the state (Suseni, 2020). In addition, gambling has many social impacts for anyone who does it and can make the surrounding environment unsafe because most gamblers tend to commit crimes. Gambling can also make perpetrators lazy at work and

can harm material things such as money or property that is wasted (Sarman, 2021).

Cockfighting as *tabuh rah* which was originally considered as something sacred in Balinese culture, was then exploited, distorted, and manipulated for the benefit of taking advantage of a small part of the community by becoming *tajen*. Cockfighting as *tabuh rah*, which was originally considered a sacred activity, later became something that seemed natural to all of us. So, the *tajen* that is present in the lives of the Balinese people is positioned as gambling. For Balinese people who see *tajen*, of course, it is necessary to avoid these activities because they can damage and harm the future. There is a naturalization process in *tajen* caused by the acculturation of culture that occurs due to the impact of tourism on Bali. This, of course, raises public concern considering the impact of gambling from *tajen* is very

detrimental to the community. People are made lazy and commit a lot of crimes that can cause unrest in the surrounding environment.

The use of illustrations of male characters carrying chickens for *tajen* activities, of course, gives readers the message that *tajen* is an activity that is very detrimental. *Tajen* will make the perpetrator lazy and unwilling to work hard. For this reason, education plays an important role in changing one's thoughts and views that there is no success without hard work. It is impossible for a "Gojek" driver to become a "Ministry" and a "Slanker" to become a "Telkom Commissioner" without having a high education. It is impossible for society to place a gambler in a good environment. So, this cartoon sends a message to stop gambling immediately.

5. CONCLUSION

Based on the discussion about the cockfighting cartoon

image in the Nusa Bali newspaper on June 5, 2021, it can be concluded that: a) The meaning of the Cockfighting cartoon in Educational Representation in the Nusa Bali newspaper consists of denotative meaning and connotative meaning. The denotative meaning is seen in the monologue of a child witnessed by his mother. The connotative meaning is implied in the picture of cockfighting as a gambling text; b) The cockfighting myth in the Nusa Bali cartoon shows the opportunity for success without work. The myth of cockfighting, which is often interpreted as the basis for lazy work and gambling practices when cockfighting is not educational, An explanation of the disadvantages of the practice of cockfighting, the prohibition of gambling for Hindus in Hindu religious scriptures and literacy, and the ban on state gambling for Indonesian citizens are forms of educational representation regarding the

cockfighting cartoon in the Nusa Bali newspaper on June 5, 2021.

6. Acknowledgement

Special thanks are given to colleagues who have contributed to the results of this research so that they can be published in reputable journals.

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