

## Cockfighting as an Alternative Economic Solution for the People of Tuyun Village, Mihing Raya District, Gunung Mas Regency

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### Abstract

*This study aims to analyze alternative solutions for villagers' denominations of cockfighting games in Tuyun Village, Mihing Raya District, Gunung Mas Regency. The research method used is descriptive qualitative research methods. The subjects of this study are people who play a role in cockfighting, namely gold miners who play cockfighting games and rooster sellers. Data collection techniques through interviews, observation and documentation. The results of this study indicate that people who play cockfighting because they cannot work to mine gold in the dry season, so they spend their time playing cockfighting, in addition to providing income for small traders who sell around the cockfighting arena.*

### Keywords

cockfighting, alternative economy, gold miners



### I. Introduction

Game is an activity carried out voluntarily without coercion or pressure from outside parties as stated by Hurlock. This is also confirmed by Macintyre (2010: 1) who maintained that all children have time to play and learn to discover the value of life around them. Play must be a pleasant situation, not in a hustle, while it can develop the children desires, ideas, and ideals. Through games, children will become more confident, independent, able to use their imagination, learn to control their bodies, and develop their intellectual, social and emotional abilities. (Lawier et al, 2020)

The basic understanding in seeing human existence is when there is an interaction between humans, this is coupled with the existence of an inter-human motive in fulfilling their daily needs. The interactions that have been built can be seen with various patterns and motives, one of which is in the activity of fighting chickens. The game of fighting chickens or in other words pitting chickens for Indonesians is commonplace, both in the context of hobbies to part of customs. In another part of this activity then developed into an activity that is gambling, then Kartono (2003) explained that gambling is a deliberate bet that puts money through games, one of which is cockfighting. Cockfighting games in the archipelago have been around for a long time, since the Majapahit era. Starting from the flight of the Majapahit people, around 1200 to Bali.

In the beginning, cockfighting activities in Tuyun Village came from groups of immigrants from outside areas, who worked to mine gold in Tuyun Village. Since September 2017 when the dry season. Over time, the activity of fighting chickens has become a habit carried out by some people, especially when the dry season arrives.

Because the majority of community jobs in Tuyun Village are working as gold miners, when the dry season arrives, the gold mining pits will dry up so that the community cannot work due to natural factors. Several community groups who could not work filled their time playing cockfighting, but when the rainy season came the people returned to work mining gold.

Cockfighting game is a game that has been carried out by people in the archipelago since time immemorial. The game of cockfighting is a fight between two roosters that are pitted using a small knife or commonly known as a spur as a weapon, which is attached to the chicken's leg to kill his opponent quickly if the spur hits his opponent.

The game of cockfighting in the archipelago is not only a game of entertainment for the community, but people believe that raising roosters can provide economic functions and can be a solution to earn money during the dry season, for some groups of people in Tuyun Village. Because the game of cockfighting does not take a long time to find out who is the winner, therefore cockfighting gambling is popular with gambling groups.

The type of cockfighting favored by people who gamble cockfighting is the type of cockfighting that uses a small knife, because cockfighting using a knife spur does not take a long time to kill its opponent so they quickly know which chicken won. Then for the types of fighting chickens that are commonly used, namely Bangkok chicken and Filipino chicken. The ideal Bangkok chicken to be used as a fighting chicken is to have a strong physique, good mentality, while the Filipino chicken has agile movements and has a strong punch thanks to its muscular and slender body, usually Filipino chickens have the nickname of spur fighters because of their agility to injure their opponents and avoid attacks. Impact can be interpreted simply is a change that occurs due to an activity. These activities can be natural, both social, economic, physical, chemical and biological. According to the KBBI the impact is a collision, an effect which brings about both positive and negative impacts. Influence is the power that exists and arises from something (people, things) that helps shape a person's character, beliefs or deeds. (Shah et al, 2020). The development of business organizations can be realized if supported by two very significant factors, namely customer satisfaction and loyalty for the products we produce. The greater the satisfaction received by consumers and the higher the value of customer loyalty, the greater the profits they will get. (Romdonny and Rosmadi, 2019)

For some residents of Tuyun Village, a place to hold cockfighting gambling is in an arena located at the back of the village. The cockfighting game is held on holidays, namely Sundays at around 13:00 WIB at noon because it is often visited by many people who come to watch or participate in betting on the chickens being pitted against by risking money ranging from hundreds of thousands to millions. On the other hand, the existence of cockfighting games can provide economic income for the community, especially the local community who sells mineral water, ice, coffee, cigarettes around the arena where cockfighting is played. Not only that, cockfighting also provides economic income for people who run rooster breeder businesses to sell to cockfighting gamblers. Then the chicken that will be used as a fighter is treated in such a way by the owner. The penchant for having a fighting rooster can be a lucrative income field, when a rooster wins money it will be easy to get, therefore cockfighting gamblers will routinely care for their chickens to become fighting chickens.

## **II. Review of Literatures**

### **2.1 Overview of the History of Cockfighting**

Cockfighting or in other terms is also called cockfighting, apparently very thick in the traditions of society in Indonesia. According to an online source [Indonesia.go.id](http://Indonesia.go.id) who reviews the cockfighting activity, it is based on the records of the anthropologist Clifford Geertz and his wife Hildred Geertz when they visited Bali in 1958 to see this tradition already existed. The notes then became an essay entitled *Deep Play: Notes on The Balinese Cockfight*. The

essay which is one of the important articles in his book, *The Interpretation of Culture: Selected Essays*, from the conclusion of the essay it is stated that "it only seems that the roosters (chickens) were fighting there. Actually, the ones fighting over there are humans."

Then from this article too, Geertz uses a symbolic interpretation paradigm, describing the meaning behind cockfighting in Bali. Geertz discovered the importance of cockfighting in Balinese society. Behind the cockfighting, there is a large cultural structure, about status, about heroism, masculinity, and social ethics that form the basis for the formation of Balinese culture. Cockfighting, according to Geertz, is more than just gambling, it is also a symbol of expression of status, authority, and so on.

Further Referring to Anthony Reid in his work entitled *Southeast Asia in the Age of Commerce 1450-1680 Volume One: The Lands Below the Winds*, this cockfighting phenomenon, along with other spectacular battles such as elephant or tiger fights, is commonly held to celebrate parties. Kingdoms in cities in Southeast Asia. According to him, in the past the chicken was one of the animals that were often pitted against as a symbol of the excitement or greatness of the face of power from the kingdoms in Southeast Asia.

Furthermore, according to Reid, at least in pre-Islamic Java and until now still living in Bali, the practice of cockfighting does not only mean social rites, but also has a religious meaning and is an important part of temple crowd parties, purification and pilgrimages. The blood of cockfighting was seen as a sacrifice to please the gods, for fertility, for purification ceremonies, and for celebrating the success of war.

According to Pardede, et al (2016) stated that in Java Island cockfighting is not a new thing, various regions in Java such as Sunda, Central Java, East Java have history and folklore regarding cockfighting such as the Legend of Ciung Wanara, Cindelas and others. many others. Not only that, in today's modern era, Cockfighting in Indonesia cannot be separated from the trend of Cockfighting among the people of East Java, in this area Bangkok Chicken is popular so that it has become famous in Indonesia.

In line with the above opinion, Dewi (2016) in Swastika (2008) states that cockfighting or commonly known as cockfighting is a game that has been played by people in the archipelago since time immemorial. This game is a rooster fight that has spurs and sometimes rooster spurs are added and made of pointed metal. The game of cockfighting in the archipelago is not only a game of entertainment for the people, but is a story of life, both social, cultural and political.

## **2.2 Concept of Rational Choice**

According to Coleman (2013), sociology focuses on social systems, where macro phenomena must be explained by internal factors, in particular by individual factors. Coleman's rational choice is evident in his basic idea that individual action leads to an end and that goal is action determined by value (choice). The main reason for the emergence of economic rational choice actions is due to limited means to meet needs such as money.

Rational in the Big Indonesian Dictionary (KBBI) comes from the word ratio, which is logical thinking, or in accordance with human reasoning in general. Whereas rational is according to logical thoughts and considerations, according to a sound mind, according to reason.

So what is meant by rational is a person's mind which is based on a common sense and logical consideration. Or it can also be said as something that is done based on logical thoughts and considerations, a sound mind, and in accordance with reason.

So what is called a rational choice is a choice based on the ratio of reason according to the personal logic of each individual. Rationality arises when faced with as many choices that are

in front of the eye, which gives freedom to make choices, and demands that an option must be made.

An option can be said to be rational if the choice is taken with the intention of maximizing his needs. The rational choice taken will result in certain consequences in the form of attitudes and actions.

Rational choice theory focuses on actors. Actors are seen as humans who have goals or have a purpose. This means that actors have goals and their actions are aimed at achieving those goals.

Actors are also seen as having choices or values (needs). Rational choice theory ignores what is the choice or what is the source of the actor's choice. What matters is the fact that actions are taken to achieve goals that are at the level of choice of the actor.

Although rational choice theory originates from the goals or intentions of actors, this theory considers at least two main forces of action. The first is limited resources. Actors have different sources as well as different access to other resources. For actors who have large resources, achieving goals may be relatively easy. But for actors who have few resources, achieving goals may be difficult or impossible at all.

In the view of Friedman and Hecter (1988) in Ritzer (2014), two other ideas are the basis for rational choice theory. The first is a collection of mechanisms or processes that "combine the actions of separate individual actors to produce social consequences". The second is the increased understanding of the importance of information in making rational choices. At one point it was assumed that actors had sufficient information to make choices among the various opportunities for action that were open to them.

### 2.3 Condition of Tuyun Village Research Location

Tuyun Village is included in the Mihing Raya District, Gunung Mas Regency, Central Kalimantan Province. Based on population data sourced from the Tuyun Village Profile Book 2017 based on gender, as in the table below:

#### a. Population

**Table 1.** Total Population of Tuyun Village Based on Gender

Amount	Male (Person)	Women (Person)
Total Population in 2017	406	419

Source: Profile of Tuyun Village, 2017

From the table data above shows that the total male population is 406 people, while the female population is more, namely 419 people.

#### b. Education facility

**Table 2.** Educational Facilities

No.	Village	SD	Male	Women	The number of students
1.	Tuyun	1	55	57	112

Source: Profile of Tuyun Village, 2017

In Tuyun Village, there is only one school facility, namely the SD level with 10 elementary school teachers and 112 students. To continue education to the next level, one has to go to another area or neighboring village.

Lack of educational facilities, so it becomes an obstacle for students after graduating from elementary school because they have to continue their junior high school in other places that are quite far away such as to neighboring villages. This is what becomes a lack of interest in continuing school to a higher level.

### c. Tuyun Village Community Livelihoods

**Table 3.** Community Livelihoods

Livelihood Sector	amount
Mechanic	1
Bricklayer	3
Carpenter	8
Wellman	1
Tailor	2
Pastry Maker	5
Wicker	3
Owners of shops, restaurants and restaurants	2
Government employees	11
Private Midwife	1
Private Nurse	1
Shaman / paranormal / supernatural	2
Private Teacher	5
Another entrepreneur	20
Do not have a permanent livelihood	200

Source: Profile of Tuyun Village, 2017

From the table above, it can be said that there is a strong indication of cockfighting activities carried out by the people of Tuyun Village, because from the perspective of community livelihoods there are 200 people who do not have permanent livelihoods. This data is actually sufficient to illustrate that the community's work is actually mining gold traditionally (even illegally), they work waiting when the rainy season arrives because the location conditions are easy to process during the rainy season.

### III. Research Methods

Based on the research focus on "Cockfighting as an Alternative Economic Solution for the Community of Tuyun Village, Mihing Raya District, Gunung Mas Regency". In this case, using a qualitative research approach, this type of descriptive research uses analysis to explore and understand the phenomenon as deeply as possible through data collection by means of observation, interviews, and documentation.

Qualitative method is research that requires a deep and thorough understanding, does not use numbers and relates to the objects under study, to obtain data then analyzed to get conclusions.

According to Moleong (2014), qualitative research is to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action, and others. Holistically, and by means of description in the form of words and language, in a specific



natural context and by making use of various natural methods. The determination of key informants in this study include:

1. 2 cockfighters who work to mine gold in Tuyun Village (men aged 20-50 years).
2. 1 person selling rooster in Tuyun Village (male 20-50 years old).
3. 1 resident watching cockfighting (male age 20-50 years).

Whereas for data analysis, researchers are guided by the interactive technique of Miles and Huberman in Sugiyono (2008) that the activities in qualitative data analysis are carried out interactively and continue to completion, so that the data is saturated. Activities in data analysis, namely data reduction, display data, and conclusion drawing / verification.

## **IV. Result and Discussion**

At the beginning of the game gambling in Tuyun Village was carried out by some people who could not work to win gold during the long dry season in September 2017, the cockfighting game was carried out by some gold mining workers, namely only a few people. As time went by, many people took part in cockfighting. Especially when the dry season arrives, many people do cockfighting to fill their spare time.

The cockfighting gambling activity is a rational choice for some gold mining workers who cannot work due to the dry season, by filling in the empty time, the community plays cockfighting gambling.

Chickens that are pitted are chickens raised by cockfighters from childhood who are cared for and trained to become fighting chickens. There are also those who buy chickens from the city of Palangka Raya and then sell them to cockfighting gamblers or they can be rented for later fighting. In addition, with the existence of cockfighting as an alternative solution to the community's economy, namely to become a business field for rooster sellers, food sellers or stalls around the location of cockfighting gambling, arena owners, as well as gambling players themselves.

In addition, cockfighting games are also a hobby and entertainment not only that from cockfighting games can also make money. Then also from the game of cockfighting which is carried out by some village people, it is very possible to be liked because the game of cockfighting can provide entertainment and spectacle for people who have free time on Sundays, not only that for the rooster entrepreneur from the cockfighting game it provides an income. Economy, namely by taking bets, selling chickens and renting cockfighters to gamblers. From the above discussion, it can be seen that cockfighting gambling is still practiced by some people in Tuyun Village, namely because of hobbies, entertainment, to fill empty time.

### **4.1 Economic Factors**

For people with low social and economic status, gambling is often seen as a means to improve their standard of living. As the perpetrators do, they want to get instant income and with a very large nominal, when gambling they place bets ranging from hundreds of thousands to millions and the profit is in accordance with the money they bet.

### **4.2 Entertainment Factor**

The perpetrators of cockfighting gambling feel happy and there is inner satisfaction when the cock is being fought and can win the fight. Cockfighting is used as entertainment for the perpetrators of cockfighting gambling. Apart from that cockfighting as part of a hobby, cockfighting gambling in Tuyun Village is a necessity and hobby for the perpetrators, because to fill empty time, especially on holidays or during the dry season, the perpetrators gamble cockfighting.

### 4.3 Learning Factor (Having Skills to Train Chickens)

A cockfighting gambler will learn a lot to get a victory, this will prove a victory, meaning that when the perpetrator is good at caring for and training the chicken and knows the weaknesses of his opponent's chicken, they will get continuous victory as is done by a cockfighting player he takes care and train the rooster regularly and provide food such as brown rice, corn kernels and give medicine to the chicken to be strong when competing.

Cockfighting gambling certainly has a positive impact and a negative impact, especially on the economic life of gamblers who practice cockfighting gambling.

a. Positive impact on the economy of people who have been gambling cockfighting. Cockfighting is an alternative economic solution for the community, especially for gold miners who cannot work due to the dry season, the following are the positive impacts felt on the economic life of the people of Tuyun Village as follows:

1. For gamblers, gamblers can get money from cockfighting if the fighting cock wins.
2. For traders who sell around the cockfighting gambling locations such as selling mineral water, coffee and cigarettes, not only that, the positive impact was also felt by the pentol uncle who was selling around the cockfighting gambling arena.
3. For cockfighting arena owners because every time there is a cockfighting bet, the arena owner gets rent money from the winning gambler. The winner has the right to voluntarily deposit the rental fee for the arena to the cockfighting gambling arena owner.
4. For rooster sellers, because of the prevalence of cockfighting gambling so that their selling cocks are sold because they are bought by cockfighting gamblers, the chicken is sold and can also be rented for cockfighting gamblers.

b. The negative impact on the economy of people who have practiced cockfighting gambling, namely:

1. It is wasteful because some of the money earned from gold mining is used for betting costs and maintenance costs for roosters, namely to buy food and medicine so that the chickens become fighting chickens.
2. Adding more debt because the gambler is fighting cock when he loses his gamble and the money runs out, then he will ask for a loan from his friend with a guarantee that his cellphone is pawned for his friend. The money is used for betting on cockfighting gambling again, with the hope that if he plays gambling again he hopes to win. Because of this debt, the money from the work of mining gold will run out to pay off debts.
3. Spending time taking care of chickens because some cockfighting gamblers will spend a lot of time chatting about chickens with their friends and taking care of their chickens so that their chickens become strong fighting chickens and win when competing so that they lose time to work mining gold because they are busy taking care of their chickens.
4. Addiction to playing cockfighting gambling so that he wants to get money quickly (instant), so that it has an impact on economic life because playing gambling will cause laziness to work, so that cockfighting gamblers who are addicted will become lazy to work mining gold and they are not aware that gambling is just a gamble of money with the hope that the outcome is not certain.

In another review that cockfighting activities can be an alternative economic solution can be seen based on the results of the analysis, because the gold mining community in Tuyun Village who cannot work to mine gold in the dry season is gambling cockfighting, due to the malfunctioning of an ideal social order such as security forces. who let the gambling activity continue.

So that the community is not afraid and easily gambles cockfighting. In structural functional theory, society is seen as a network of groups that work together in an organized

and orderly manner according to a set of rules and values shared by the majority of society. So, a society will run well if all the elements or existing institutions run according to their function. If each section of society works together to build social order, social problems will be avoided.

Likewise, on the other hand, if one part of this society does not carry out its function properly, then there will be social disorder in the form of social problems. Then from the cockfighting gambling it became an alternative economic income solution for the gold mining community, and residents who sell around the gambling area. This is a rational choice chosen by community groups when they cannot work to mine gold in the dry season, to fill empty time and get money easily and quickly (instant). Rational choice in the basic idea is an individual action that leads to a goal and that goal is an action that is determined by value (choice).

The main reason for the emergence of rational choice actions is due to limited means of fulfilling needs such as money. From the theory of rational choice, it is clear that people take an action such as playing gambling because of limited means to meet their needs so that someone chooses an action that can generate money, namely by playing cockfighting gambling as an alternative solution to the community's economy.

Based on the results of the analysis and data findings in the field, why do some gold mining communities gamble cockfighting because of the following:

1. An instant mentality so you want to get money quickly and easily, namely by playing cockfighting gambling.
2. There are no other alternative jobs based on the profile data of Tuyun Village, there are 200 people who do not have permanent livelihoods.
3. Because the majority of cockfighting gambling players are gold miners, so when the dry season arrives it will make people unable to work so that people who cannot work choose gambling as an economic option, namely cockfighting.
4. Lack of interest in gardening fruits and vegetables for sale, even though the existing land in Tuyun Village has the potential for plantations because the soil type is alluvial, peat, and consolic red and yellow so that the soil fertility is moderate.
5. The low price of rubber is 6 thousand per kg so that people are less interested in tapping rubber.

## V. Conclusion

The gold mining community in Tuyun Village who cannot work to mine gold during the dry season gambles cockfighting, because an ideal social order is not functioning, such as the security forces who allow the gambling to continue.

Then from the cockfighting gambling, it becomes an alternative solution for economic income for the gold mining community and residents who sell around the gambling area. This is a rational choice chosen by community groups when they cannot work to mine gold during the dry season, to fill their spare time and get money easily and quickly (instant). In another part of the gold mining community, they gamble because of their instant mentality, low education level, no other work alternative, because the majority of gambling players are gold miners, lack of interest in gardening, and rubber prices are increasingly cheap.



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