

THE LEXICON OF YARN AS A REPRESENTATION OF DIVINE VALUES IN BALINESE CULTURE: AN ECOLINGUISTIC STUDY

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Abstract

This research is a study of "The Lexicon of Yarn as a Representation of Divine Values in Balinese Culture" from an ecolinguistic perspective. The purpose of this study is to explain the types of lexicons related to yarn in Hindu religious life in Bali. In addition, it also aims to find out the meaning of the lexicon as a means of upakara and ceremonies in Bali that have a relationship with the values of social life. The data used in this study are Balinese cultural terms that contain elements of yarn as divine values or in this case related to Hinduism as the majority religion on the island of Bali. This research uses a qualitative approach. The methods and techniques used in data collection are the free listening method of engaging with the note-taking technique. The methods used in data analysis are the agih method and the match method. The results of the analysis are presented in a descriptive way equipped with pictures and signs to support the presentation of the analysis results. The results of the analysis show that in Hinduism in Bali in particular, it often uses means in the form of yarns. The yarns have various functions forming lexicons that act as subjects and complements in a religious ceremony. In addition from an ecolinguistic perspective, the yarn lexicon with its various terms plays the role of a representation of the environment reflected in religious rituals. The meaning of the lexicon of the yarn refers to everything related to religious values that are believed by the Balinese people, especially those who are Hindus, regarding divine values related to humans and also the objects that accompany them. Meanwhile, its function is as a tool / medium of connection between the worshiper and the adored so that it is always protected and there is always a bond with God, as a guide to life, as a means of undoing attachments, to make up for previous mistakes and vices, and as a symbol when doing something should be done to completion, it is like twisting a divorced redeem yarn and we are obliged to unite and make the yarn into a single-unit

Keywords: Yarn lexicon, religious values, Balinese culture, ecolinguistic studies

1. INTRODUCTION

Balinese culture has a lot of potential in the field of tourism. One of them is spiritual tourism. Pendit (1994) in his book entitled *Tourism Science* said that spiritual tourism is a type of tourism that is widely associated with religion, customs, and beliefs of people or groups in society. In line with this definition, Yoeti (1985) also revealed that spiritual tourism is a type of tourism with the purpose of trip carried out to see or witness ceremonies - religious ceremonies and also make pilgrimages or worship there. From these two definitions, it is very appropriate if Bali is used as a spiritual tourist attraction by the world community. In Bali almost every day can be found activities of a religious.

The island of Bali is a small island in Indonesia that mostly embraces Hinduism. Based on data from the Central Statistics Agency (BPS) of Bali province in 2021, Bali's population is 4,317,404 people (2020) with a majority of Balinese ethnicity. Data from the Ministry of Religious Affairs noted that 86.91% of Balinese residents adhere to Hinduism. Bali, which comes from the word Wali, refers to all activities related to religious ceremonies with the means

of upakara and ceremonies that are so complex. One of the means that is often encountered is in the form of yarns. Based on the KBBI, be·nang is a fine rope spun from cotton (silk and so on) used for sewing or weaving. In Hindu ceremonies in Bali, yarn is not just yarn, the yarn has various colors according to religious symbols and has been raised with a specific purpose, and is believed to have religious power.

In this study, the lexicon of yarns was studied from an ecolinguistic perspective. Ecolinguistics is a part of applied linguistics that associates language with the environment. Ecolinguistics sees language as part of social praxis. In 1990, a linguist named Michael Halliday pioneered the term ecolinguistics. According to Halliday (2001), language and environment are two elements that influence each other. The theoretical approach and model of ecolinguistic analysis was then developed by Jorgen Chr Bang and Jorgen Door in 1993 by dividing ecolinguistics into three dimensions, namely (1) ideological dimensions that include individual or collective psychic, cognitive, and mental systems; (2) the sociological dimension that underlies the way of relating between people; and (3) biological dimensions that include human relationships with other species. Among the three types of dimensions, this study will discuss the dimensions presented first regarding ideological that include psychic, cognitive, and individual or collective systems. The ideology is related to the Balinese perspective on the lexicon of yarn in daily Hindu ceremonies.

2. LITERATURE REVIEW

There has been a lot of research on ecolinguistics, as well as those that have a connection with this research. Some of the previous studies related to this research include.

Rasna (2010) entitled "Knowledge and Attitudes of Adolescents towards Traditional Medicinal Plants in Buleleng Regency in the Context of Environmental Preservation: An Ecolinguistic Study". Rasna analyzed the data by testing the lexical competence of traditional medicinal plants and adolescent attitudes toward medicinal plants. The method used in his research was an interview with the help of a structured questionnaire. In this research, Rasna (2010) used a quantitative approach by using two question models, namely question A to find out the lexical competence of medicinal plants and question B used to find out knowledge of traditional medicinal plants. The adolescent attitudes needed as data were obtained from the Likert pattern questionnaire with 5 indicators, namely "strongly agree/very caring/very attentive (score 5)," "agree/care/attention (score 4)", "disagree/do not know (score 3)", "disagree/do not know (score 2)", "strongly disagree/strongly dislike/very attentive (score 1)". Rasna's research results illustrate the knowledge of rural and urban teenagers about plants and medicinal plants that are still lacking. The adolescent knowledge that is still lacking is shown through the list of model A questions given. The lack of knowledge of adolescents about traditional medicine is influenced by sociocultural factors characterized by the transfer of the use of traditional medicine to modern medicine. Socio-ecological factors are related to social changes in the environment that cause difficulty in finding such medicinal plants. On the other hand, socio-economic factors are indicated by the choice of people to meet their life interests compared to health aspects so the maintenance of medicinal plants is not taken into account in their lives.

The similarity of Rasna's research (2010) with this research is to apply of ecolinguistic theory to study the same language, namely Balinese. However, there are also differences between Rasna's research and this study, the difference is that Rasna examines special lexicons about traditional medicinal plants, while this study examines variations in the yarn lexicon as a representation of religious values in Bali.

Laza's research (2012) entitled "Khazanah Lexicon and Culture of the Tolaki Community Ecolinguistic Studies" examines the lexicon of the Tolaki language of the Konawe dialect, Southeast Sulawesi. The research relates to the field environment in the form of nouns, verbs, adjectives, and expressions related to the Konawe field environment. In addition, cultural dynamics and environmental preservation were studied in this study. The theories used are ecolinguistic and sociolinguistic theories that address language shifting and preservation. The approach used is a qualitative approach. The similarity between Laza's researches (2012) with this research is that both use a qualitative approach. One of the objectives of this research study is to find out lexicon devices and apply three ideological, sociological, and biological dimensions. However, the difference is that language is the object of study, and some things such as the function and meaning of the lexicon of yarn and its meaning in relation to religious ceremonies in Bali.

Ndruru (2020) in his article entitled "Lexicon of Flora on Bolanafo for Guyub Tutar Nias Ecolinguistic Studies" This research discusses bolanafo for Nias speech guyub. The lexicon of flora in bolanafo for Nias said is the purpose of this study. This research uses qualitative descriptive research. The Ecolinguistic theory is used as a theoretical basis in answering the formulation of problems in this study. The data in this study were obtained from observations on bolanafo and interviews with several informants conducted by researchers. The data analysis technique used by researchers in analyzing data is the recording technique (video/photo). In making observations, researchers observed videos/photos of bolanafo. The results of the data analysis found that there were 5 (five) lexicons of flora in bolanafo that were realized in Nias society. The lexicon of the flora is as follows: tawuo (betel leaf), gambe (gambir leaf), fino (betel nut), mbago (tobacco), betua (whiting). The similarity with this study is that they both examine ecolinguistics descriptively and qualitatively based on the use of lexicon that develops in society. The difference lies from the point of view of the object of study as analytical data, namely the lexicon of yarn, and this study tends to find out the meaning and use of the lexicon in the religious process in Bali.

3. CONCEPTS AND THEORIES

Research always requires concepts to describe specific understandings as the basis for a reader's understanding. Concepts become an important foundation of a study. Furthermore, Kridalaksana (2011) said that concepts are mental images of objects, processes, and anything outside of language, and that require the use of reason to understand them. With the concept, readers are expected to better understand the terms that are often used. Some of the concepts used in this study are as follows:

a) Lexicon

In general, the lexicon can be understood as the keeping of the word that a person has to describe the situation in society. Lexicon can be translated as the concept of a word that refers to a specific event. It can be said that the lexicon refers to the concept of the word. Taylor in Gibbons (2002:134-135), the word is where we classify objects into classes. Words are the new home for the idea of verbal units derived from the real, and words have meaning because words are used as names of objects and words are called signs because they point to something real. The lexicon is also conceptualized as a list of words structured like a dictionary containing information (Kridalaksana, 2011). Psycholinguistically, lexicons are divided into two categories namely active lexicons and passive lexicons. An active lexicon is a wealth of words used by a person, while a passive lexicon is a wealth of words that a person understands, but has rarely or never used in communicating (Kridalaksana, 2011). In this study, the object of analysis is the types of lexicon yarns that appear as representations of religious values in Hinduism in Bali.

b) Representation

Representation is another term for representation that refers to a condition or group of people. Goldin (2002) explained that representation theory is a configuration (form or arrangement) that is able to describe, represent, or symbolize something in a way. This is also supported by the opinion of Steffe et al (2002: 47) conveying that representation is a process of mental development that has been possessed by a person that has been proven and visualized in a mathematical model for example in the form of verbal, images, concrete objects, tables, manipulative models or a combination of the whole. The relationship between this research and the two opinions regarding representation is that Balinese culture, especially Hinduism, has symbols that represent the religious values of Hinduism. Specifically in the study of yarn symbols that represent Hindu symbols that have religious significance.

c) Religious Values

Value (in English) has the term *valaere* (in Latin) which means useful, capable of being, empowered, applicable, and strong. Value is the quality of a thing that can make it likable, desirable, and useful, valued, and can be an object of interest. According to Steeman in Sjarkawi (2008) value is something that is upheld, which colors and animates one's actions. Value becomes the direction, controller, and determinant of a person's behavior.

While religious comes from the Latin word *religare* which means to tether or bind. Religion in English is known as religion referring to matters related to religion. Alim (2011) explained that in terms of content, religion is a set of teachings that are devices of life values that must be used as a barometer for adherents in determining the choice of action in their lives. Thus religious value is something that is useful and done by humans, in the form of obedient attitudes and behaviors in carrying out the religious teachings they adhere to in everyday life. Religious values are related to important norms of living derived from religion. Religious values are also often known as spiritual values. The religious value of this study is reflected in the parts of Hindu ceremonies in Balinese culture. This research focused on the elements of yarn used in

the ceremony. The yarns used in Hindu ceremonies are reviewed based on their function and meaning.

Wiasti (2022) mentioned that the functions of upakara are divided into four types. First, as the embodiment of sanghyang widi, like banten daksina, meaning brahma, mastering the south. Second, the means of offering, for example, there are banten gebogan, ajengan, tipat kelanan. Third, the means of application, there are various sesayuts, such as sesayut tulus ayu, sida lungguh, enteg sakti, sida karya, sida purna, amerta dewa and many others that number in the hundreds. Fourth, as a means of purification as we see there are banten byakala, durmenggala, prayascita, caru and segehan. Related to this research, it will be traced the function of yarn in Hindus Ceremony in Bali.

In lontar yadnya prakerti also mentioned the meaning of upakara, namely sahananning banten pinaka ragante twi, sahananning banten pinaka ananda bhuwana, sahananning banten pinaka rupaning ida bhatar. This means that the bebantenan symbol of ourselves so that there is a banten daksina, pejati, or sacred as the head, jerimpen as a hand symbol, the left chest is found in the amber banten, the right chest is squeezed banten, the belly symbols, the puset symbol, and the legs are caru, or segehan. These eight things are called asta karaning yadnya. There are symbols of the universe, there are mountains, lakes, and there are moons, suns, and stars. Bebantenan is also a symbol of sanghyang widhi (as in byakala simbul dewa, brahma, durmenggala simbul vishnu, and prayascita symbol shiva). In this study, the meaning of yarn in Hindu upakara in Bali will be studied.

d) Ecolinguistic

Ecolinguistics examines the interaction of language with ecology. Basically, ecology is the study of interdependence in a system. Ecolinguistics is an interdisciplinary science of language, which juxtaposes ecology and linguistics (Mbeti, 2008:1).

Haugen in Al-Gayoni (2012: 8) mentions that ecolinguistics has ten study rooms, namely:

1. Comparative historical linguistics, making the languages of relatives in a geographical environment the focus of the study to find its genetic historical relations.
2. Demographic linguistics examines specific language communities in an area to provide the quantity of resources (and quality) of the use of languages and their domains and varieties and registration (sociolect and functional).
3. Sociolinguistics whose main focus is on systematic variations between the structure of the language and the structure of the community of its speakers.
4. Dialinguistics focuses its studies on the range of dialects and languages are spoken by language communities including in new habitats, or pockets of migration with their ecological dynamics.
5. Dialectology, studying and mapping internal variations of the language system.
6. Philology, studying and exploring the potential of culture and writing traditions, its prospect, the relationship of meaning to the study and or fading of culture, and local writing traditions.

7. Prescriptive linguistics, examining the life force of language in certain areas of written language and spoken language standardization, grammatical bookkeeping (as a local content that does require normative and pedagogical standard language certainty).
8. Geopolitics, reviewing and empowering forums, or institutions for handling language problems (specifically in the era of regional autonomy, special autonomy, and assistance of language offices and or language department).
9. Ethnolinguistics, anthropological linguistics, or cultural linguistics that dissect the choice of language use, methods, styles, mindsets, and images in relation to language use patterns, ritual languages, creation of advertising discourses based on local languages.
10. Typology, dissecting the degree of universality and uniqueness of the languages.

In the ten rooms of ecolinguistic studies included in this study is the Ethnolinguistics section. Based on the previous definition, ethnolinguistics or sometimes called anthropological linguistics or cultural linguistics (cultural linguistics) dissects the picky use of language, ways, styles, mindsets, and images in relation to patterns of language use, ritual languages, creation of advertising discourses based on local languages. This study focuses on the types of the lexicon of yarn as part of Balinese culture which refers to a belief, namely Hinduism.

4. RESEARCH METHODS AND TECHNIQUES

Methods and techniques are two very important tools to get the final result of a study. The method is a way of approaching, observing, analyzing, and explaining a phenomenon (Kridalaksana, 2011: 153). While the technique is a way of implementing methods (Sudaryanto, 1993: 9). The following three stages are the stages that researchers do to get the final data results. The three stages are the data collection stage, the data analysis stage, and the presentation of the data analysis results.

4.1. Data Collection Methods and Techniques

In the data collection stage, the listening method is used. The listening method is a method of obtaining data by listening to the use of language. This method has a basic technique in the form of a tapping technique. The tapping technique is referred to as the basic technique in the listening method because in essence the tapping is realized by tapping both oral and written data (Mahsun: 2005).

In this case, researchers tend to use this method to obtain written data. In the next practice, this tapping technique is followed by advanced techniques in the form of note-taking techniques and free listening techniques. The recording technique is to record things that are considered important. In the technique of listening freely involved, the researcher only acts as an observer of the use of language.

The method of data collection is done by literature study, namely collecting data through various written sources related to this research. The application of this method in this study, namely listening to the use of yarn vocabulary in Hindu culture in Bali accompanied by direct

observation.. The technique used is the note-taking technique. The data that has been found is recorded directly into the computer.

4.2.Data Analysis Methods and Techniques

The data analysis stage is a very decisive stage. At this stage, the data that has been obtained will be analyzed. The method used to analyze the data is the agih method (distributional method). The research targets of the agih method, such as words (denial words, prepositions, adverbs, etc.), syntactic functions (subjects, objects, predicates, etc.), clauses, word syllables, pitch, and others (Sudaryanto, 1993: 16). The analysis was carried out after all the data had been collected. The data were analyzed based on their structure, meaning, and use. To analyze the data, the researcher used a descriptive method, namely to describe the yarn lexicon related to the religious values of Hinduism in Bali. The technique used is to analyze the structure, meaning, and life of its users.

4.3.Methods and Techniques for Presenting Data Analysis Results

The presentation stage is the researcher's effort to present in the form of a written "report" the things that have been produced from the analytical work, especially the rules (Sudaryanto, 1993: 7). The method of presenting the rule is known as the method of presenting the rule; which consists of two kinds, namely the informal and the formal. The informal presentation method is a formulation with ordinary words (a natural language) while the formal presentation is a formulation with signs and symbols (an artificial language) (Sudaryanto, 1993: 144-145). In this study, the results of data analysis were presented using an informal method, namely explaining the data by describing all elements descriptively.

5. RESULTS AND DISCUSSION

The lexicon of yarn is often found in several Hindu religious ceremonies, especially in Bali. The use of yarn as a sacred symbol of attachment in the process of life is reflected in yadnya ceremonies and religious ceremonies. These yarns have several types of terms and meanings as follows:

1. Benang Otonan

Otonan is a birth ceremony (birthday ceremony) carried out by the people of Bali, Indonesia. This ceremony is held based on the birth of the Balinese Wuku calendar. Its implementation is in conjunction with Sapta Wara, and Panca Wara. The purpose of this ceremony is to make amends for past mistakes and vices so that the present life achieves a more perfect life. In the otonan ceremony, birth is celebrated every six months. In this otonan ceremony, a yarn lexicon is found which is generally white. This yarn is tied to the wrist as a symbol so that our hearts are always on the straight path in this life.

2. Benang Papegat

The type of yarn used is the white yarn. Papegat is the Balinese language that means to let go. Papegat yarns are often found at mabeakala during wedding ceremonies. This papegat yarn as a symbol of the layers of life means that the bride and groom are ready to improve their natural

life towards Grehasta Dormitory (married). Papegat yarn is also used during death ceremonies. The meaning is almost the same, namely releasing the attachment of the spirit to the virtual or worldly realm.

3. Benang Tri Datu.

Tri Datu yarn consists of three different yarn colors, namely red, white and black. The Tri Datu yarn is a symbol of the bond of the three journeys of life in this world which is called Tri Kona (Birth, Life & Death). The Tri Datu yarn is also a symbol of God's Purity in its manifestations as Brahma (creator), Vishnu (preserver), and Lord Shiva (fuser). By using the Tri Datu yarn, we will always be protected and have a bond with God.

4. Benang Selem.

Selem in english means black. This selem yarn can be found in the magedong – gedongan ceremony. The Megedong-gedongan ceremony is a ceremony performed for babies who are still in their mother's wombs. The meaning of the selem yarn in this ceremony is as a symbol of guiding the life of the baby so that it can be healthy and safe during the birth process.

5. Benang Tukelan

Tukelan yarns in general white are one part of upakara or banten. Some banten that use tukelan yarn include banten peras and banten daksina. "Squeeze" means "Legal" or "Official". The use of "Squeeze" aims to certify and or inaugurate a ceremony that has been held in birth. Tukelan yarn is also used on daksina as a dragon emblem in the process of screening mandara giri to search for tirta amertha as a means/medium of connecting devotees and the adored.

6. Yarn on Banten Penyeneng

Banten penyeneng is also called Tehenan or Pabuat, which is a type of jejaitan used in the penyeneng tetandingan by having three chambers, each of which is disi rice, pis bolong, yarn, aon rice or rice mixed with rubbing ash and porosan which is believed to be a nuntun tool or lowering the prabhawa of Ida Sang Hyang Widhi Wasa or as a means of communication between the people and God.

7. Benang Tatebus

The basic idea of using redeem yarn in upakara yadnya is that if we do something it should be done thoroughly, like twisting a scattered redeem yarn and we are obliged to unite and make the yarn into a single whole. This tatebus yarn is used as a symbol of several yadnya ceremonies and tetandingan banten as mentioned below:

- At the banten tetandingan, the dedari in the magedong gedongan ceremony uses a white yellow tatebus.
- In Banten sesayut patemon is used at wedding ceremonies, for the bride uses the barracks tatebus while the bridegroom uses the white tatebus. As for Tatebasan bayakala makalakanan using white tatebus yarn.
- In Banten Sesayut Purna Asih using black and yellow tatebus yarn.

6. CONCLUSION

Balinese culture especially with regard to Hinduism has various types of lexicons related to yarn. The lexicon has a name or term based on its function and meaning. The yarns have various functions to form lexicons that act as subjects and complement a religious ceremony. In addition from an ecolinguistic perspective, the lexicon of yarns with their various terms acts as a representation of the environment reflected in religious rituals. The meaning of the lexicon of the yarn refers to everything related to religious values that are believed by the Balinese people, especially those who are Hindus regarding divine values related to humans and also the objects that accompany them. The function of the lexicon of the yarn is among others as a means/medium of connecting between the devotee and the adored so that there is always a bond with God, as a guide to life, as a means of releasing attachments, to make amends for the mistakes and vices of the past, and as a symbol when doing something should be done thoroughly, as twisting the scattered redeemed yarn and we are obliged to unite and make the yarn into a single whole.

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