



The Balinese Lexicons Related to *Banten Munggah* in *Piodalan Alit* Rituals: An Ecolinguistics Study

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ABSTRACT: *Piodalan* or *Odalan* is a Hindu religious ceremony known as commemoration of the birth or birthday of a temple. The *Piodalan* ritual can be performed once every six months (210 days) based on *wuku* calculations which refer to the Hindu calendar calculations, or every year if based on *sasih* or month calculations, and if done every year it is called *Pujawali*. This ceremony is carried out to express gratitude for the abundant blessing from *Hyang Widhi Wasa* (the Creator)

In its implementation, *Piodalan* ceremony uses *upakara* /ritual in the form of *bebantenan* /offerings of which forms depend on the village/place, *kala*/time, and *patra* /circumstances, therefore *piodalan* is distinguished according to the level of *upakara*, into *alit*/small, *madya*/middle, and *agung*/huge. This research aims to discuss (1) The lexicon involved in *Banten Munggah* of the *piodalan alit* rituals, and (2) the morphological forms of these lexicons. The theories applied to achieve these goals are ecolinguistic theory (language use related to the environment), and morphological theory (word formation/lexicon).

This research is descriptive-qualitative field research using observation and note-taking techniques. The results of the analysis are presented using formal and informal methods, with inductive and deductive techniques. This research was conducted in Tabanan and Gianyar Regencies. The results reveal (1) The lexicon related to *Banten Munggah* of *piodalan alit* ceremony includes the lexicons on the offerings placed on the individual temple in the compound (*banten munggah*), it includes *Banten Pejati*, *banten cenik*, *banten pejrampen*. (2) the morphological forms of these lexicons are in the base forms, forms with affixations or derived forms, reduplications, and compound words.

KEYWORDS: *ecolinguistics, lexicon, morphology, Piodalan Alit*

INTRODUCTION

The majority of Balinese are Hindu, and each home and community has a place of worship known as a *pemerajan/sanggah*, or *pura*, therefore Bali is often referred to as the island of thousand temples. These shrines of worship were constructed with a variety of backgrounds and purposes. Different worship rituals are performed at every temple or shrine. The *Piodalan* or *Odalan* ceremony is one that is regularly performed in the temple. *Piodalan* comes from the word *wedal*, which signifies "birth" or "appearance", the anniversary of the temple. *Piodalan* is a form of *yadnya* (a sincere sacrifice to *Ida Sang Hyang Widhi*/the Almighty God), which is carried out on the anniversary or the day the temple first held a ceremony.

The day for *Piodalan* can be determined using either *wuku* or *sasih* calculations. When *wuku* calculations are used, the *Piodalan* ceremony is held every 210 days, which is equivalent to 6 months in the Balinese calendar. Conversely, when utilizing the *sasih* method, the ceremony occurs once a year and is known as the *Pujawali* ceremony. During *Piodalan*, Hindu communities employ specific terminology related to rituals, expressed through *upakara/bebantenan*.

Spencer (1991: 47) states that lexicon is a list of words containing meaning which is accompanied by explanations of linguistic information, it is in line with Booij (2005: 16) who defines lexicon as a list of lexemes and it specifies each word in its phonological, morphological, and syntactic properties. Elson and Pickett (1987: 1) describe the lexicon as the set of vocabulary used by an individual who speaks a specific language. The terms mentioned are not merely words that convey meaning by themselves; rather, their meanings are shaped by the context of the situation, the accompanying words, their placement within grammatical structures, and their social usage.

According to Haugen (1972) language is in the minds of the people who speak it and functions as a means of connecting its speakers with the social and natural environment. Speakers of a language with a social and cultural background constitute the environment of a language, it is not possible to understand a language without its speakers. This is related to the assessment of



language vitality (UNESCO 2003:1) which states that language differences are important for human heritage. The loss of a language has an impact on the loss of human culture, so language is very important to preserve.

Research on the Balinese lexicon related to *Prapen*, in Denpasar, Badung, Gianyar and Klungkung with different products had been carried out by the authors. *Pande* community in Badung regency and Denpasar city make equipment in the form of various types of knives and keris, while in Gianyar, especially in Celuk village, their products are in the form of gold and silver jewelry, resulting in a diverse lexicon. Meanwhile, those in Tihingan village, Klungkung produce various kinds of *gamelan*. Today's technological developments have resulted in the disappearance of several previously existing lexicons, and new lexicons have emerged, resulting in previously existing lexicons being no longer known by the next generation, especially those who have switched professions to professions that are more economically profitable.

Nowadays, with the development of technology, economics and education, many young people are not interested in making their own offerings or *banten*, they depend on *banten* professionals or *srati*, so that *upakara* or *bebantenan* will slowly shift. Based on this phenomenon, researchers were intrigued to conduct research on the Balinese lexicon, related to *piodalan Alit* rituals. The problem that will be raised in the research entitled the Balinese Language Lexicon Related to *Piodalan Alit* can be formulated as follows:

- (1) how is the mapping of the Balinese lexicon related to the *Piodalan Alit*?
- (2) what are the morphological forms of these lexicons?

MATERIALS AND METHODS

This research is descriptive-qualitative research, the methods used to obtain the data in this study were direct observation (participant observation), in-depth interviews, and documentation. The informants selected as resource persons or information providers in this study were *srati* / professionals in making offerings/*banten* in two research locations; Tua village, Tabanan regency, and Bona village, Gianyar regency, in Bali Province.

The key informants in the two villages were chosen through the use of purposive sampling in the informant selection process. Additionally, the observers were positioned as key informants in order to employ a snowball strategy. That is to say, the identities of other informants who were required for this investigation were taken from important informants. Key informants were the ones who supplied details regarding the lexicons associated with the *Piodalan Alit*.

The data was descriptive-qualitatively analyzed namely by applying the ecolinguistic theory by Heugen (1972) and Fill and Muhlhausler (2001:1). The types of lexicons related to *Piodalan Alit* were classified, listed and elaborated, and by applying Spencer (1991: 47), the morphological forms of the lexicon were analyzed and formal and informally presented.

RESULT AND DISCUSSION

The Balinese Lexicons related to *Banten Mungghah* in *piodalan alit*

Upakara, as a means of the *Piodalan Alit* ceremony has various forms according to its purpose. The results of interviews with the key informants as well as direct observations in the research locations that is; Bona Village, Blahbatuh District, Gianyar Regency, and Tua Village, Marga District, Tabanan Regency, Bali, for *Piodalan Alit* the *upakara/banten* is in the form of *tumpeng pitu* offerings. The lexicons can be grouped into: (1) lexicon related to *banten mungghah* (2) lexicon related to *banten ayaban* (3) lexicon related to *banten perbersihan*, (4) lexicon related to activities, and (5) lexicon related to facilities of *piodalan alit* ceremony. This research focusses on the lexicons related to *banten mungghah* only. The following is the elaboration of *banten mungghah* lexicon regarding the *Piodalan Alit* ceremony from the two research locations.

Lexicons related to *banten mungghah*

Lexicons related to *mungghah* offerings are the lexicons related to offerings presented at each shrine at the *pemerajan/sangghah* in the shrine compound in both research locations. There are some differences between the *banten mungghah* in these two locations, in Tabanan the *banten mungghah* is only in the form of *pejati*, while in Gianyar, apart from *pejati*, there are *banten cenik* and *pejrimpenan*. The lexicons of *pejati* consists of several lexicons as well as *banten cenik*, and *pejrimpenan*, the lexicons are listed in table.1

Table.1 Lexicons related to *banten munggah*

No	Banten Munggah	
	Balinese	English
1	Pejati	A type of offering / <i>banten</i>
2	Peras	The name of the offering / <i>banten</i>
3	<i>Kulit peras</i>	A series of coconut leaves as a base for <i>banten peras</i>
4	<i>Aled</i>	A base made of old coconut leaves in the form of rectangle
5	<i>Baas</i>	rice
6	<i>Tampelan</i>	The betel fold containing lime and areca nuts
7	<i>Benang</i>	Thread/cotton
8	<i>Tumpeng peras</i>	Tumpeng rice for <i>banten peras</i>
9	<i>Dua</i>	Two
10	<i>Bantal</i>	Sticky rice mixed with coconut is wrapped in coconut leaves then steamed
11	<i>Tape</i>	Sticky rice mixed with yeast wrapped in dry banana leaves
12	<i>Raka-raka</i>	Fruits such as bananas, apples, zalacca for offerings Fruits and cakes
13	<i>Woh-wohan</i>	Varieties of fruit
14	<i>Sampian peras</i>	Ornaments made from young coconut leaves or dried palm leaves specifically for <i>banten peras</i>
15	<i>Ceper</i>	The rectangular shape of coconut leaves used as the base for the <i>canang</i>
16	<i>Busung</i>	Young coconut leaves
17	<i>Semat</i>	Thinly slice of the bambu for stringing the leaves
18	<i>Slepan</i>	Old coconut leaves
19	<i>Rasmen</i>	Beans, <i>saur</i> , eggs, anchovies, salt
20	<i>Kojong rangkad</i>	The place of <i>rasmen</i> for <i>banten peras</i>
21	<i>Kacang</i>	peanut
22	<i>Saur</i>	Fried greeted coconut
23	<i>Gerang</i>	Small fish
24	<i>Uyah</i>	salt
25	<i>Base</i>	Betle nut
26	<i>Pamor</i>	lime
27	Soda	<i>Soda</i> /a type of offering
28	<i>Penek</i>	<i>penek</i>
29	<i>Ituk-ituk</i>	<i>Ituk-ituk</i>
30	<i>Sampian soda</i>	<i>Sampian soda</i>
31	<i>Tipat kelanan</i>	<i>Tipat kelanan</i>
32	<i>Tipat</i>	<i>Tipat</i>
33	Daksina	Daksina / a type of offering containing coconut
34	<i>Tampak dara</i>	<i>Tampak dara</i> /an element of <i>daksina</i>
35	<i>Pangi</i>	Pangi fruit /an element of <i>daksina</i>
36	<i>Tingkih</i>	Candlenut/ an element of <i>daksina</i>
37	<i>Gantusan</i>	<i>Gantusan</i> ,an element of <i>daksina</i>
38	<i>Pepesaelan</i>	<i>Pepesaelan</i> / an element of <i>daksina</i>
39	<i>Nyuh</i>	Coconut/ an element of <i>daksina</i>



40	<i>Kojong</i>	<i>Kojong/ an element of daksina</i>
41	<i>Ingka</i>	<i>Ingka/ place for offering</i>
42	<i>Besek</i>	<i>Besek/ place for offering</i>
43	<i>Pesucian</i>	<i>Pesucian/ an element of daksina</i>
44	<i>Sigsig</i>	<i>Sigsig/ element of pesucian</i>
45	<i>Asem</i>	Tamarind fruit, the contents of purification
46	<i>Penyeneng</i>	<i>Penyeneng</i> (see picture 5)
47	<i>Pejrimpenan</i>	<i>Pejrimpenan</i> (see picture 7)
48	<i>Pesucian</i>	<i>Pesucian</i> (see picture 8)
49	<i>Canang</i>	<i>Canang</i> (see picture 6)

The followings are the pictures of some of the lexicons mentioned on the list:

Figure 1



The morphological forms of the Balinese lexicon, related to *banten munggah* in *Piodalan Alit* rituals

The morphological forms of the Balinese lexicon, related to *banten munggah* in *Piodalan Alit*, include base forms, derivative forms and compound word forms. These forms can be described as follows.

Balinese lexicon, related to *banten munggah* in *Piodalan Alit* in the base form

Ramlan (1985: 45) explains base forms as units, both single and complex, which become the basis for the formation of larger units. Meanwhile, according to Chaer (2012: 159), a base form is a form that is the basis of a morphological process. The Balinese lexicon, related to *banten munggah* in *Piodalan Alit* in the base forms, are shown in the following table 2.

Table 2. Base Forms of the Balinese Lexicon, related to *banten mungghah* in *Piodalan Alit*

NO	The Balinese Lexicon, related to <i>banten mungghah</i>	English equivalence
1	<i>Aled</i>	The base for offerings, such as <i>peras</i> , <i>sodan</i>
2	<i>Baas</i>	rice
3	<i>Ceper</i>	A rectangular shape from coconut leaves as the base for the <i>canang</i>
4	<i>Busung</i>	Young coconut leaves
5.	<i>Canang</i>	<i>Canang</i>
6	<i>Asem</i>	Tamarind fruit, the contents of purification
7	<i>Semat</i>	Thinly slice of the bamboo for stringing the leaves
8	<i>Slepan</i>	Old coconut leaves
9	<i>Rasmen</i>	Beans, <i>saur</i> , eggs, anchovies, salt
10	<i>Kacang</i>	Peanut

The Balinese lexicon, related to *banten mungghah* in *piodalan alit* in derivative form

According to Kridalaksanan (1996), a derived form of lexicon is a lexicon that has undergone morphological processes in the form of affixation, reduplication and compositum. The Balinese lexicon, related to *banten mungghah* in *Piodalan Alit* which undergoes a morphological process, can be in the form of affixed words, reduplication and compound words.

Balinese Lexicon, related to *banten mungghah* in *piodalan alit* with the affixation

The Balinese lexicon, related to *banten mungghah* in *Piodalan Alit* which has affixes. The Balinese lexicon is produced with affixations consisting of prefixes, and suffixes as seen in the following table 3.

Table 3. The Balinese lexicon, related to *banten mungghah* in *Piodalan Alit* with affixation

NO	Balinese lexicon related to <i>banten mungghah</i> with the affixation	Base form or precategory with affixes	Word category	English equivalence
1	<i>Nuas</i>	Nasal+verba <i>tuas</i>	Transitive Verbs	Cutting coconut leaves for offerings
2	<i>Ngeringgit</i>	Nasal+verba +an <i>ringgit</i>	Transitive Verbs	Cutting coconut leaves thinly for offerings
3	<i>Ngayaban</i>	N + precategory+an: <i>ayab+an</i>	Transitive Verbs	Hand waving movement when Doing <i>retual</i>
4	<i>Ngetisin</i>	N + prakategori+ in <i>ketis+ in</i>	Transitive Verbs	Sprinkling holy water
5	<i>Nanding</i>	N + verba <i>tanding</i>	Transitive Verbs	Installing/assembling the <i>banten</i> materials
6	<i>Pepeselan</i>	Pe+Verba + an <i>pesel+ an</i>	Noun	Daksina element
7	<i>Pesucian</i>	Pe+Adj.+ an <i>Pe+suci+ an</i>	Noun	A kind of offering for cleansing

Balinese lexicon, related to *banten munggah* in *Piodalan Alit* in the form of compound words

Compound words are words formed by combining two words/precategories as their constituent components (Verhaar, 2012: 154).

Below is a table of the Balinese lexicon related to the *piodalan alit* ceremony.

Balinese lexicon, related to *banten munggah* in *Piodalan Alit* in the form of compound words can be seen in table 4.

Table 4. Balinese lexicon, related to *banten munggah* in *Piodalan Alit* in the form of compound words

NO	Balinese lexicon in compound form	English
1	<i>Kulit peras</i>	A series of coconut leaves as a base for <i>peras</i> rice
2	<i>Tumpeng peras</i>	Tumpeng rice for <i>peras</i> offerings
3	<i>Kojong rangkad</i>	Element in <i>peras</i>
4	<i>Sampian soda</i>	Ornaments from coconut leaves for <i>sodan</i> offerings
5	<i>Tampak dara</i>	Cross-linked strands
6	<i>Kembang rampe</i>	Thinly sliced <i>pandan</i> leaves for <i>canang</i>
7	<i>Tipat nasi</i>	Steamed rice wrapped in young coconut leaves
8	<i>Sampian peras</i>	Ornaments from coconut leaves for <i>peras</i> offerings
10	<i>Tirta ning</i>	Holy water
11	<i>Tirta penglukatan</i>	Holy water for purification

The Balinese lexicon, related to *banten munggah* in *Piodalan Alit* in the form of reduplication

Reduplication is a word which is repeated. The Balinese lexicon, related to *banten munggah* in *Piodalan Alit* can be in full reduplications (see table 5, no.1, 3,6) and full reduplication with suffix *-an* (see table 5, no. 2 and 4) and full reduplication with suffix *-in* (see table 5, no. 6)

Table 5. The Balinese lexicon, related to *banten munggah* in *Piodalan Alit* in the form of reduplication

NO	The lexicon related to <i>banten munggah</i> in <i>Piodalan Alit</i> in the form of reduplication	English
1	<i>Raka-raka</i>	Fruits such as bananas, apples, zalacca for offerings
2	<i>Woh-wohan</i>	Fruits
3	<i>Ituk-ituk</i>	Triangular shape from old coconut leaves as a base
4	<i>jukut-jukutan</i>	Vegetables
5	<i>ngeteh-etehin</i>	Completing
6	<i>isuh-isuh</i>	Banten element for purification offerings

CONCLUSION

From the results of the research that has been carried out, it can be concluded that the Balinese lexicon related to *banten munggah* in *Piodalan Alit*, *pejati*, *pejrimpenan*, *banten cenik*, and *canang* each contains some lexicons.

The morphological forms of the Balinese lexicon related to *banten munggah* in *Piodalan Alit* include base forms and derivative forms, reduplication and compounds.

ACKNOWLEDGMENT

The researchers express their gratitude to the LPPM (Research and Community Service) Udayana University for funding this research.



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Cite this Article: Ni Luh Ketut Mas Indrawati, Ida Ayu Made Puspani, A.A. Putri Sri (2024). *The Balinese Lexicons Related to Banten Munggah in Piodalan Alit Rituals: An Ecolinguistics Study*. *International Journal of Current Science Research and Review*, 7(11), 8584-8590, DOI: <https://doi.org/10.47191/ijcsrr/V7-i11-44>