



## Balinese Lexicons Related to *Segehan* Offerings: An Ecolinguistics Study

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**ABSTRACT:** Balinese Hindu Religion has various types of offerings from the simple ones to the most extravagant ones. *Segehan* is one of the simplest offerings conducted to maintain the harmony of nature and humans. The word *segehan* comes from the word *suguh* with the suffix *-an*, which means an offering presented to the manifestation of God in the form of *Bhuta Kala* in the hope of maintaining harmony and balance in nature. This offering is for the *Bhuta Kala*. This article aims to map the Balinese lexicons related to *Segehan* and the types of *segehan* by applying an ecolinguistics approach. Ecolinguistics discusses in detail how the environment influences the use of language in a community. The research is qualitatively conducted in Marga Village Tabanan and Badung Bali Indonesia. The Balinese Lexicons related to *Segehan* showed that there are lexicons related to nouns, adjectives, and verbs. Meanwhile, the types of *Segehan* are *Segehan Putih Kuning*, *Segehan Barak*, *Segehan Selem*, *Segehan Manca Warna*, *Segehan Lelipi*, *Segehan Wong-Wongan*, *Segehan Agung*, and *Segehan Cacah*.

**KEYWORDS:** *Bhuta Kala*, ecolinguistics, offering, lexicon, *segehan*.

### INTRODUCTION

Balinese people, most of whom follow the Hindu religion, are never separated from the *Yadnya* ceremony in their daily lives. The ceremonies are for various purposes and functions. Facilities and procedures are needed to express feelings of devotion/gratitude and love for Hyang Widhi Wasa/ the Creator. These facilities and procedures are adapted to the cultural format contained in the Hindu community in Indonesia, therefore the implementation of the *yadnya* ceremony, *upakara* as a means is adapted to the village (place), *kala* (time), and *patra* (circumstances).

The relationship between *upakara* and ceremony is very close, *upakara* is a means of carrying out the *yadnya* ceremony. The word *upakara* consists of two parts, namely "upa" which means close, and "kara" which means hand/work. So *upakara* means everything that is closely related to manual work. The materials for *upakara* consist of leaves, flowers, fruit, water, and others. Another source states that *upakara* is anything related to actions/work/hands, which generally takes the form of material, such as leaves, flowers, fruit, water, and fire as a complement to a ceremony. (Swebawa, 2021:90)

Every Hindu religious ritual or ceremony, from the smallest to the largest, involves the *segehan* ceremony. *Segehan* comes from the Old Javanese language, *sega*, which means 'rice', getting the suffix *-an*. *Segehan* is a form of ritual in Hindu society in Bali. *Segeh* means 'welcoming', and *Segehan* means 'presenting something (to a distinguished guest)' (Zoetmulder and S.O. Robson, 1994: 1064-1065). So *segehan* can be interpreted as a treat to the *bhuta kala* who are highly respected because the *bhuta kala* is the embodiment of God in His different forms of blessing to His worshippers.

According to Haugen (1972), language is in the speaker's mind and connects the speaker with the social and natural environment. The environment of a language is the speakers of the language with the social and cultural background because it is impossible to understand a language without the speakers.

Arwati, (1992: 3) defines *segehan* as a ritual form of Balinese Hindus to their God in the form of rice in various forms. Meanwhile, Kamiartha (1992: 58) explains *segehan* as *caru* in a smaller form. *Segehan* is an offering used in the *bhuta yadnya* ceremony with a *taledan* base; filled with rice and other ingredients: onions, ginger, and salt.

Puspa, Ida Ayu Tary, and Subrahmaniam Saitya (2020) in their research entitled Hindu Aesthetics in *Segehan Manca Warna*, analyzed *Segehan Manca Warna* from the beauty of its colors and concluded that the beauty in *Segehan Manca Warna* lies in the form, composition, and proportion, as well as the meaning or message contained in the ceremony. Based on the background above, this research problem can be formulated as follows.

- (1) What is the mapping of Balinese lexicons related to *segehan* ?
- (2) What are the types *Segehan*?



The environment of a language is a social and cultural form, not just physical, and it is impossible to understand a language without its speakers. Related to what was expressed by Spencer (1993) "The term lexicon means simply dictionary, is a list of words together with their meaning and other useful bits of linguistic information..." The quote above implies that the term lexicon is a list of words in a dictionary with their meanings and equipped with a small amount of information about linguistics. The theory applied in this study is the ecolinguistics theory expressed by Heugen (1972) and Fill and Muhlhausler (2001:1) which examines the relationship between lexicons and the environment that exists in their use by language speakers.

*"The true environment of a language is the society that uses it as one of its codes. Language exists only in the minds of its speaker, and it only functions in relating the users to one another to nature, i.e. their social natural environment... The ecology of a language is determined primely by those who learn it, use it, and transmit it to others."*

Spencer (1991: 47) states that the lexicon is a list of words that contain meaning which is accompanied by explanations of linguistic information. Lexicon is the vocabulary of a language owned by a speaker of that language. These words are not words that only express meaning in isolation, but meanings that are influenced by the context of the situation, the words that can accompany them, their position in the grammatical pattern, and the way they are used socially.

**MATERIALS AND METHODS**

This research is field research using a qualitative approach. Data was taken directly from the field using direct observation techniques, in-depth interviews, as well as documentation studies in data collection. The observation method that is applied in this research is direct observation. The application is carried out by researchers participating in the place where the informants carry out activities and interact with related people by observing how the informants make various types of *segehan* at their location.

**Mapping Balinese Words or Lexicon Related to Segehan.**

The research results at Tabanan and Badung Regency were based on direct observation of *Srati's* (offering makers) place. The following are the descriptions of the types of lexicons used by the *Srati* during the making and offering of the *Segehan*

**Table 1. Balinese Lexicons Related to Noun**

No	Balinese	English ( Gloss Translation)
1	<i>arak</i>	Rice whiskey
2	<i>berem</i>	Rice wine
3	<i>busung</i>	Coconut leaves
4	<i>buah</i>	Betel nut
5	<i>canang</i>	Smal offering with flowers
6	<i>celemik</i>	Triangle form of coconut leaves
7	<i>don biu</i>	Banana leaves
8	<i>jahe</i>	ginger
9	<i>kesumba</i>	Colour ( for liquid)
10	<i>kunyit</i>	turmeric
11	<i>mitir</i>	marigold
12	<i>nasi</i>	rice
13	<i>porosan</i>	Small form offering elements comprised of betel leaves, limestone, betel nut wrapped by coconut leaves
14	<i>pepeselan</i>	Several types of leaves are wrapped
15	<i>slepan</i>	Green coconut leaves
16	<i>Sandat</i>	Cananga odorata



**Table 2. Balinese Lexicons Related to Adjectives**

No	Balinese	English Gloss translation
1	<i>putih</i>	white
2	<i>kuning</i>	yellow
3	<i>barak</i>	red
4	<i>selem</i>	black
5	<i>brumbun</i>	Mix of colors (white, red, yellow, and black)
6	<i>cenik</i>	small
7	<i>gede</i>	big
8	<i>Manaca warna</i>	Five colors
9	<i>genep</i>	complete

**Table 3. Balinese Lexicons related to Activities (Verbs)**

1	<i>bejek</i>	to mix things using hand
2	<i>ejang</i>	to place
3	<i>getep</i>	to cut
4	<i>iis</i>	to slice into thin pieces
5	<i>ngenepang</i>	to complete
6	<i>nyait</i>	to stitch the coconut leaves using a tiny bamboo stick
7	<i>nuas</i>	to decorate using a special knife
8	<i>ngeringgit</i>	to decorate finely
9	<i>jangkepin</i>	to organize completely
10	<i>ngayabang</i>	the way of offering by waving the hands with incense
11	<i>nanding</i>	to organize
12	<i>Nebih</i>	to cut into pieces
13	<i>ngetisin</i>	to sprinkle with holy water
14	<i>ngelasin</i>	peeling fruit (e.g.coconut)
15	<i>ngaturan</i>	to offer the offering
16	<i>ngenahan</i>	to place
17	<i>nyorahang</i>	to organize
18	<i>ngecrotin</i>	to pour liquid


**Table 4. Balinese Lexicons related to the name of *Segahan* in the form of Phrase**

No	Balinese	English gloss Translation
1	<i>Segehan putih kuning</i>	Segehan white and yellow
2	<i>Segehan selem</i>	Segehan black
3	<i>Segehan barak</i>	Segehan red
4	<i>Segehan manca warna</i>	Segehan five colors
5	<i>Segehan brumbun</i>	Segehan mixed of five colors
6	<i>Segehan lelipi</i>	Segehan in the form of a snake
7	<i>Segehan wong-wongan</i>	Segehan in the form human like
8	<i>Segehan agung</i>	Segehan to complete other larger ceremony
9	Segehan cacah satus kutus	Segehan is special offered to Bhuta Kala one day prior to Balinese New Year (Nyepi)


**TYPES OF SEGEHAN**

As the results of the investigation and in-depth interviews with the *Srati* (offering makers), the types of *Segehan* are *Segehan Putih Kuning*, *Segehan Barak*, *Segehan Selem*, *Segehan Manca Warna*, *Segehan Lelipi*, *Segehan Wong-Wongan*, *Segehan Agung*, and *Segehan Cacah*. The following are some of the pictures of *Segehan* according to their types. The following are some of the descriptions.


*Segehan Putih Kuning* is normally offered to the *Bhuta kala* in the Shrine on the ground.

	<p><i>Segehan Putih kuning</i></p> <p>The Coconut leaves in a larger triangle shape function as the base for placing the rice and the smaller triangles to place the yellow rice, the white rice, and other ingredients (ginger, onion, and salt) On the top, there is a <i>canang</i> to complete the offering</p>
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*Segehan Wong-wongan* to prevent Disaster/ of diseases

	<p><i>Segehan Wong-wongan</i></p> <p>This type of <i>segehan</i> resembles the form of a human. It is used as an offering for the <i>Bhuta Kala</i> to prevent disasters/pandemics or other contagious diseases.</p> <p>The ceremony is normally conducted on a certain day (based on <i>Srati</i>'s information) – <i>Kliwon</i> ( a five-day turning of a special day according to the Balinese Hindu calendar)</p>
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*Segehan Manca Warna* offerd during *Kliwon* day

	<p><i>Segehan Manca Warna</i></p> <p><i>Segehan Manca Warna</i> has five colours red placed on the South white on the East, yellow on the West, black on the North, and mix of the four colour (white, yellow, black, and red are placed in the middle of the arrangement of the rice). This <i>segehan</i> normally offered in front of the house on <i>Kliwan</i> day (a five-day turning of a special day according to the Balinese Hindu calendar)</p>
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*Segehan Agung* is the most complete type of *segehan* which is made as the completion of other larger ceremonies.

	<p><i>Segehan Agung</i></p> <p><i>Segehan agung</i> has the function to accompany for completion of larger types of ceremonies in the Balinese Hindu. It comprises many ingredients.</p> <ol style="list-style-type: none"> <li>1. Round large tray made from bamboo (<i>ngiu</i>) as the based</li> <li>2. 11 pieces of <i>segehan</i> arranged in accordance</li> <li>3. <i>Daksina</i> (offering as a symbol of the strength of the Creator)</li> <li>4. Holly water (placed in a small clay bowl)</li> <li>5. <i>Canang</i> facing out the tray complete with all ingredient ( <i>raka-raka</i> / fruits and dry rice cakes)</li> <li>6. Rice wine (<i>brem</i>), rice whisky (<i>arak</i>)</li> </ol>
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## CONCLUSIONS

Based on the discussion, conclusions can be drawn from the types of lexicons related to *segehan* are : nouns, adjectives, and adverbs. The types of *segehan* are varied according to their function such as *segehan* Putih Kuning, *Segehan* Wong-wongan to prevent disaster, *segehan manca warna* to be used on *Kliwon* day, on a five-day turning day according to the Balinese calendar. *Segehan Agung* has the function as the completion of a larger ceremony in Balinese Hindu.

## ACKNOWLEDGMENT

This research is funded by LPPM UNUD (Research and Community Service) at Udayana University. The researchers express their gratitude for the funding of the research.

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Cite this Article: Puspani I.A.M., Mas Indrawati N.L.K., Inten Asmariati A.A. (2024). *Balinese Lexicons Related to Segehan Offerings: An Ecolinguistics Study*. *International Journal of Current Science Research and Review*, 7(11), 8612-8616, DOI: <https://doi.org/10.47191/ijcsrr/V7-i11-48>