



Form, Meaning, Categories of the Ke-penjor-an Ecolexicon and Its Extralingual References in the Context of Galungan and Kuningan Guyub Tutur Pengempon Pura Agung Petilan (Pengerebongan) Kesiman, Denpasar

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Abstract. This research is entitled “Treasure of Ecoleksikon and Eco text of Ke-Penjor-An Guyub speech Pengempon of Pura Agung Petilan (Pengerebongan)” Kesiman, Denpasar”. This study aimed to find out the forms, meanings, and categories of the ecolexicon reference to the ke-penjor-an and their extra lingual in the context of Galungan & 8 Kuningan Guyub speech by the Pempon Pura Agung Petilan (Pengerebongan) Kesiman, Denpasar. This study uses qualitative research conducted in the Pura Agung Petilan (pengerebongan) Kesiman. The results of this study, namely the category of ecolexicon found in the form and form of words from the two types of penjor, found forty-three ecolexicon. Based on the grammatical categories, there were thirty-nine ecolexicon categorized as a noun and six ecolexicon categorized as a verb. In addition, this study also found ecolexicon based on word form, namely the basic form of the ecolexicon was the number of seven ecolexicon, the derived word form was eight, the reduplicated form was four, and the compound word form was twenty-five.

Keywords: Penjor · ecolexicon · Ecotext · dimensions of social praxis

1 Introduction

In Kesiman Village, precisely in the Pura Agung Petilan (Pengerebongan) environment, because there are many penjor creations, and their development is quite fast in that environment. The development of the penjor in Kesiman Village has become an interesting research material from a very simple penjor to a penjor that has many ornaments. In addition, the village is located approximately 6 km from the centre of Denpasar City, precisely on Jalan Wr. Supratman 219 is one of the most densely populated old villages in Bali Province. Pakraman Kesiman village is included in the East Denpasar District with an area of about 2.84 km², which has three service villages, namely Kesiman Village, Kesiman Research Village, and Kesiman Kertalangu Village. Based on the previous

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explanation, this research focuses on the environment of Pakraman Petilan Village. In addition to having various penjor creations, there is a very authentic tradition, namely the ngerebong tradition. This tradition continues the Galungan and Kuningan holidays and still uses penjor as an element that must exist at that time. In addition, the tradition of ngerebong is also a tourist attraction in the area, especially for the surrounding community to foreign countries. Uniquely, the penjors are made one day before the ngerebong tradition, which is eight days after the Kuningan Day after the Pegat Uwakan event (the process of removing the penjor for Galunagn and Kuningan holidays), unlike other neighbourhoods in Denpasar because after Pegat Uwakan the end of Galungan and Kuningan holidays. Brass. Therefore, this tradition is unique in Kesiman, especially at Pura Agung Petilan with Penjor, which is re-installed at the ngerebong event as a series of Galungan and Kuningan celebrations. The penjor that is made has artistic value, and the creativity of the Banjar's youth attracts the surrounding community to see it.

This uniqueness makes the Pura Agung Petilan area an ecotourism area (City Tour) with a penjor as an attraction, not only as a means of the ceremony. Penjor in the area is also used as a competitive arena with various ornaments that are shaped in such a way that they are wrapped in thick Balinese customs and culture. Furthermore, the study began with field observations by collecting information about the penjor eco-collection in the area. After finding the ecolexicon in question, a study in terms of grammatical forms and categories as well as lexicon, which includes abiotic and biotic, is also carried out. These lexicons are then studied to describe lexicon with extra lingual reference meanings, for example, in social praxis based on the discovery of three dimensions of social praxis, which include social, biological and ideological, using [1]. For example, the lexicon identical to penjor is "tying", which in Indonesian means bamboo with a grammatical category including nouns. At the same time, in terms of language, ecology is included in the biotic category. The lexicon has a very deep meaning, namely "binding" or bamboo, as a symbol of the vibration of Lord Brahma's power as well as a symbol of the prosperity of society. Coupled with the ecotext, which refers to the parts of the penjor. The following example sentence "Sampian Penjor dados cihna Sang Hyang Parama Siwa, Madaging canang sari, kwangen sesari 11 kepeng" The data will be studied with the ecotext structure of the parts of the penjor as shown in the following example:

1. Sampian Penjor dados cihna Sang Hyang Parama Shiva
Sampian penjor- N V-became N-characteristic of Sang Hyang Parama Shiva
sampian penjor characterizes Sang Hyang Parama Shiva
2. madaging canang sari, kwangen sesari 11 kepeng V-contains N- canang sari,
Kwangen N- 11 kepeng contains canang sari, kwangen, 11 kepeng

The description above, the purpose of this study is to find out what are the forms, meanings, categories of the Penjor-an ecolexicon along with its extralingual references in the context of Galungan & 8 Kuningan Guyub Hari Raya, said Pempon Pura Agung Petilan (Pengerebongan) Kesiman, Denpasar.

2 Method

This research is designed using a qualitative research type where this research uses data to explore and understand the meaning of individuals or groups about everything related

to social or human problems. According to Millan dan Schumacher (2010), qualitative research is an investigative approach because researchers usually collect data face-to-face and interact with people at the research site [2].

3 Results and Discussions

The Diversity of Ecolexicons and Ecotexts of Ke-Penjor-An Guyub Speech Pengempon of Pura Agung Petilan Pengrebongan, Denpasar

This chapter's analysis focuses on the Penjoran eco-collection repertoire developed in the Pengempon Pura Agung Petilan (Pengerengongan) speech community. Data were obtained through interviews with informants or informants as primary data, literature and existing data in documents as secondary data and dissected using the theory in the previous chapter. The data are in the form of Penjor's eco-collections which are then recorded by recording the results of interviews and documenting through photos. Afterwards, the researchers analyzed the ecolexicon obtained based on the word class category in each ecolexicon, word form, semantic meaning, extra lingual references, and social praxis dimensions of the Penjor-ecolexicon in the speech community of Pengempon Pura Agung Petilan (Pengrebongan) Kesiman, Denpasar. According to Guru Anom (informant) and Mr Turun (informant), the eco-collection of Penjor itself comes from the word "enjoy" (Balinese), which means offering. Then in the morphological process of adjusting the vowel sound into the chorus, finally getting the effect of the emphasis on the sound so that the consonant phoneme changes to "j" so that it becomes the word Penjor.

Based on this, there are several Penjors in Bali according to features, namely ornamental Penjor and offering Penjor or Yadnya. Decorative penjors are usually installed during pawiwahan or marriage, while penjor yadnya works as a ceremony. The difference can also be found in the ornaments on each Penjor, decorative Penjor and Yadnya Penjor. According to the Bhagavadgita, the main elements of Penjor Yadnya are the elements of Puspam (flowers), Palam (fruit), Patram (leaves), and Ksapam (seeds). It was emphasized by Guru Anom's statement (informant) that the four main points were mandatory so that the penjor could be said to be penjor yadnya. These elements become the interpretation of prosperity because of their relationship to three basic human elements, namely clothing (Kober penjor), food (seeds/fruits), and boards (bamboo). If one is not present in Penjor, then the Penjor cannot be said to be Penjor Yadnya. In addition, the sanggah cucuk eco-collection is also a distinguishing element because the sanggah cucuk works as a place to pull offerings as a means of the ceremony. Therefore, the difference between the ornamental Penjor (Penjor Anten) and the Yadnya Penjor is seen in the completeness of the Penjor ornaments.

Based on interviews, it was found that the Penjor in Pura Agung Petilan is Penjor Yadnya, used during Galungan and Kuningan holidays and the ngerebong tradition after the Kuningan holidays. Penjor Yadnya found based on the type is divided into two, namely the classic and modern Penjor Yadnya. There is no difference between the two types of Penjor, which lies in the beauty of the shape of the ornaments, for example, the presence of plawa leaves, cypress leaves or rice still in the form of comparison. This penjor which is on Galungan and Kuningan Days and in the ngerebong tradition, is located inside the temple. Meanwhile, the Modern Penjor Yadnya on its ornaments is made magnificent and beautiful to be completed by the youth of each Banjar in Kesiman, such as coconut leaves that have been formed with sacred symbols (ikuh barong, peacock, etc.). In addition, the sanggah cucuk, one of the Yadnya penjors, was replaced by the Caru Stage found in Modern Penjor. This Penjor is located outside the temple that surrounds the wantilan. Apart from that, each type of Penjor is still Penjor Yadnya because the four main elements already exist in both types of Penjor.

Data collection through several tables divided based on the collection of Penjor types and the collection of verbs from the beginning of the ceremony to the end of the Penjor. The kePenjor eco-collection based on the types of Penjor is divided into two parts, namely the Classical Penjor Yadnya and the Modern Penjor Yadnya. Of course, several different eco-collections are characteristic of each type of Penjor. The ecolexicon is based on the types of Penjor as follows:

Diversity of the ke-Penjor-an's Ecolexicon by Type of Penjor

The first analysis was carried out based on the type of Penjor found in Guyub Tutur Pengempon Pura Agung Petilan in the context of Galungan and Kuningan holidays, namely Classical Penjor Yadnya and Modern Penjor Yadnya. The classification is based on the Penjor eteh or ornaments on the Penjor at Pura Agung Petilan (Pengerebongan), referred to as the classic Penjor, because the ornaments/decorations on the Penjor are simple. Meanwhile, Modern Penjor is made with various beautiful ornaments based on the imagination or the maker's work without the meaning and philosophy of Penjor as a sincere offering. Ecolexicon data found in both Classical and Modern Penjor Yadnya will be classified based on the form and category of words.

The Diversity of the ke-Penjor-an Ecolexicon on the Classical Penjor Yadnya Speech Guyub of the Pengempon Pura Agung Petilan (Pengerebongan)

The ke-Penjor-an ecolexicon in the Classical Penjor Yadnya was analyzed based on grammatical forms and categories. These data are in the following table.

No	Ecolexicon	Environment category		Grammar form				Grammar category	
		B	AB	D	T	R	M	N	V
1.	<i>Trying/tiing</i> (<i>Bambusoideae</i>)	+	-	+	-	-	-	+	-
2.	<i>Don Plawa</i>	+	-	-	-	-	+	+	-
3.	<i>Don Cemara</i> (<i>Casuarinaceae</i>)	+	-	-	-	-	+	+	-
4.	<i>Don Bingin</i> (<i>Ficus benjamina</i>)	+	-	-	-	-	+	+	-

(continued)

(continued)

No	Ecolexicon	Environment category		Grammar form				Grammar category	
		B	AB	D	T	R	M	N	V
5.	<i>Don Andong</i> (<i>Cordyline fruticosa</i>)	+	-	-	-	-	+	+	-
6.	<i>Bunge kasna</i>	+	-	-	-	-	+	+	-
7.	<i>Kober</i>	-	+	+	-	-	-	+	-
8.	<i>Bakang-bakang</i>	+	-	-	-	+	-	+	-
9.	<i>Pala gantung</i>	+	-	-	-	-	+	+	-
10.	<i>Pala bungkah</i>	+	-	-	-	-	+	+	-
11.	<i>Palawija</i>	+	-	-	-	-	+	+	-
12.	<i>Sanggah Cucuk</i>	+	-	-	-	-	+	+	-
13.	<i>Lamak</i>	+	-	+	-	-	-	+	-
14.	<i>Tikeh</i>	-	+	+	-	-	-	+	-
15.	<i>Carat</i>	-	+	+	-	-	-	+	-
16.	<i>Coblong</i>	-	+	+	-	-	-	+	-
17.	<i>Sampian Gantung</i>	+	-	-	-	-	+	+	-

There are seventeen eco-collections in the Classical Penjor Yadnya, as shown in the table above, all of which are categorized as nouns. The eco-collection is described in detail as follows.

1. Binding/binding 'Bamboo' (Bambusoideae)

The Tying/tiing ecolexicon 'bamboo' in Balinese is classified as a root word which means bamboo in Indonesian. In the environmental category, it is included in the biotic group. The Tying/tiing eco-collection of 'bamboo' is a mandatory tool used to make Penjor.

The towering bamboo as a symbol of the mountain is interpreted as the meaning of prosperity and Hindus believe it is a sacred place because it is believed to be the abode of the gods. In this symbol, the mountain referred to is Mount Agung. For Hindus in Bali, Mount Agung is the most sacred mountain because on the slopes of the mountain there is the largest temple in Bali, namely Pura Besakih. In addition, another thing that makes this mountain sacred is that it is believed that Mount Agung is equivalent to Mount Mahameru in India, which is believed by Hindus in India as the palace of the gods [3].

The curved shape of the Penjor is also a symbol of Naga Anantabhoga. The word Anantabhoga comes from the word "Ananta and Bhoga", the word Ananta means your presence or the fulfillment of you and the word bhoga which is divided into three parts namely bhoga, paribhoga and upabhoga (view, clothing, board) is a symbol well-being. Thus, the connotative meaning of the ecolexicon bond is a symbol of prosperity with the fulfillment of clothing, food, and housing as basic human needs in living their lives.



Tiyang/tiing

Source: Doc. Widiantari, 2021

2. Don Plawa ‘Daun Plawa’

The second ecolexicon is Don Plawa, which consists of two lexemes, don and Plawa, which belong to the biotic group. Don in Indonesian means leaf, and Plawa is a type of green flora that has meaning for Hindus. Plawa leaves are believed to be leaves that come from the mountains, and the meaning of the mountain is prosperity. As mentioned in the Yajna Prakerti lontar in religious events, Plawa leaves symbolise the birth of a quiet and holy mind. The presence of Plawa leaves should make Penjur a sacred offering. In addition, in the lontar, it is also mentioned that Plawa leaves are a symbol of the power of Lord Sangkara. Dewa Sang Hyang Sangkara comes from the sacred script “SI”, belonging to the god of plants, which is worshipped to invoke the resistance of body and soul to maintain plants or other plants. The existence of plawa leaves as an essential part of Patram (leaves), which must be present as an element of Penjur yadnya.



Don Plawa (Source: doc.id.wikipedia)

3. Don Cemara ‘DAun Cermara’ (Casuarinaceae)

The next eco-collection is Don Cemara, and the previous one includes the nomination category with multiple forms. The Don Cemara ecolexicon consists of two lexemes, namely don and Cemara, don, which in Indonesian means leaf and cypress is an evergreen plant (the leaves are always green). Like Plawa leaves, cypress leaves are believed to grow on mountains as an interpretation of prosperity. The existence of don Cemara as eteh-ete Penjur is expected to bring prosperity and prosperity to its

people. The eco-collection of Don fir is also classified as a non-substance of Patram (leaves), as it is not mandatory for Penjor yadnya.



Don Cemara

Source: Doc. Widiyantari, 2021

4. Don Bingin ‘daun beringin’ (Ficus Benjamina)

The Don Bingin ecolexicon is also a noun category as a derived word form. This compound form consists of two lexemes, namely don and bingin. The lexeme don, which in Indonesian leaves and bingin means banyan tree.

The banyan has a highly sacred value and has its own beliefs from Hindus, especially in Bali, one of which is that the banyan is believed to be a flora that comes from a small paradise so that it can grow as a big tree. The shady leaves can work as a shade and can provide coolness. In Hindu mythology, it is believed to be the tree of Shiva and Durga as the abode of Lord Shiva and Goddess Durga.

In Hindu philosophy, the leaves burden the sanctity so that they are used as a means of ceremonial ceremonies for various ceremonies, be it Dewa Yajna, Pitra Yajna or other yadnya implementations. This is also confirmed in the book by I Nyoman Miarta Putra entitled Myths of Upakara Plants which states that the banyan tree is a tree that gets the ‘gift’ award. Based on the story of the Siwagama ejection by Ida Padanda Made Sidemen in 1860 Saka or 1938 AD, the journey of Bhagawan Salukat, who performed the Tirta Yatra series, was narrated. On the way, he arrived at the Coastal State of Daha. That is when he found a banyan tree or waringin pandak. Don Bingin in eteh-ete Penjor itself is a symbol of prosperity and gratitude for the produce of the Earth that God created. This eco-collection is also included in the main elements of Patram (leaves) as a form of elements that must exist in Penjor yadnya.



Don Bingin 'daun beringin'
 Source: Doc. Widiantari, 2021

5. Don Andong 'Daun Andong' (*Cordyline fruticosa*)

Don Andong is a noun ecolexicon belonging to the category of compound words consisting of 2 lexemes, don and andong. Just as before, the Indonesian lexeme don, namely leaf and andong, in English, is mentioned as a palm cabbage plant.

The flora that grows in this dry climate, not only as a decoration on the penjur but has a high value for Hindus and is widely used as a means of burdening. The myth that develops in Balinese society is that the existence of this entity can eliminate bad forces or Bhutakala and return them to their original source so as not to interfere. This bad or negative force by the Balinese people, especially Guyub said Kesiman, knows him as Bala. This eco-collection also includes the main elements of Patram or leaves that must be present.



Don Andong 'Daun Andong'
 Source: Doc. Widiantari, 2021

6. Kasna flower

The next ecolexicon is kasna flower which consists of lexemes, namely flower and kasna, including derivative forms and classified as nouns. Kasna flower is a flora that has a beautiful snow-white color and has a myth that develops in Balinese society, especially in the Kesiman area. This flower is believed to be an offering of the Gods, it is said that when people ask for something beautiful from Ida Sang Hyang Widhi and suddenly this white flower appears. From this myth, the kasna flower is believed to be a symbol of purity and prosperity.

In Penjur itself, the kasna flower itself is the embodiment of a sense of prosperity. As explained earlier kasna flowers are flowers that grow in the mountains and

mountains are a representation of prosperity or well-being. Therefore, the existence of kasma flowers as eteh-ete Penjor which is an embodiment of gratitude for his gifts. In essence, this eco-collection is classified as Puspam or an element of interest that must be present in the penjor yadnya.



Kasma flower

Source: Doc. Widiantari, 2021

7. Kober 'bendera'

Kober in Indonesian, which means flag, is a noun category and is the basic form. The meaning of this ecolexicon is categorized as abiotic or inanimate. The Kober, or the white-yellow flag installed in Penjor, is a form of embodiment of the Sanghyang Iswara symbol. Initially, the kober penjor was only white and yellow cloth. However, over time, in the development of Kober as eteh-ete penjor, many contain images or symbols of Om or Ongkara. The symbol makes it easier to worship God, which is abstract. That is, it cannot be imagined or thought of in the Hindu religion of Acintya. In addition, God cannot be seen because without nature and form, in this case, it is called Nirguna Brahman. God, who is Nirguna, can be manifested in other forms so that the limited minds of his people can achieve it. It is called Saguna Brahman, where God can be manifested in various manifestations. Based on the above statement, Penjor On Galungan and Kuningan Days have a theological meaning, namely about the nature of God in Hindu teachings, namely Tri Hita Karana. The form and function of Kober Penjor hold the meaning of the teachings of Tri Hita Karana (a balanced relationship between humans and God, humans and humans and the relationship between humans and their environment). Kober is classified as a penjor element, namely Upabhoga (clothing).



Kober 'bendera'

Source: Doc. Widianari, 2021

8. Bakang-bakang

The ecolexicon of bakang-bakang is morphologically a form of reduplication or pseudo-repeat because if the lexeme bakang is meaningless if it is reduplicated into bakang-bakang, it means that one of the decorations made of curved leaves in Penjor is categorized as a noun and belongs to the biotic environment. This is based on the theory (Verhaar, 2010) that reduplication is a morphemic process that repeats the basic or part of the basic form [4]. These ethehs are not only art-worthy but are seen as symbols of dragon scales and can also be symbolized as bends of river water or bends of land on mountains.

The number of bakang-bakang depends on the height of a Penjor, with the initial size being large and then making much smaller. This is because the size of the bamboo is getting smaller and smaller. The tip is attached to a sampian penjor containing porosan (betel nut and areca nut wrapped in betel leaf). The higher the shape of the bakang-bakang, it implies the spiritual level of a person. It is symbolized that the more spiritual a person is, the simpler and able to let go of all worldly luxuries, which ultimately tries to achieve deliverance or moksha (a Hindu religious concept of liberation or freedom from the world).



Bakang-bakang

Source: Doc. Widianari, 2021

9. Pala gantung

The next ecolexicon is hanging nutmeg, which is morphologically divided into two lexemes, namely 'yield' nutmeg and 'hanging' nutmeg, so that it forms an arrangement and is grouped with nouns. At the same time, in classification, it is categorized as biotic. The hanging nutmeg eco-collection means flora that grows on the ground,

such as oranges, bananas, cucumbers, etc. In Penjor itself, the hanging nutmeg consists of bananas and coconuts. Coconut is a versatile plant for human life, starting from the stem, leaves and fruit that can be processed. Likewise, our lives are expected to be useful for others and the environment. While bananas are plants that do not know seasons, this is interpreted as an expectation that our sustenance as human beings will not be interrupted. The existence of hanging nutmeg as Penjor eteh-ete must exist because of our gratitude to God for his gifts and sustenance. In the main element, hanging nutmeg includes the Palam (fruit) element as an element that must exist in Penjor Yadnya.



Pala gantung

Source: Doc. Widiyantari, 2021

10. Pala bungkah

The Ecolexicon Pala bungkah in morphological form consists of two lexemes namely pala 'result' dan bungkah down, so that it becomes a compound form which means plants that grow vines like tubers. In the grammatical category it is a noun category while in ecology it includes the biotic environment. Pala bungkah in eteh-ete Penjor is a decoration that must be included as an element of Palam (fruits) and is symbolized as Sanghyang Vishnu. In addition, nutmeg is also a product of the earth that is installed as a Penjor decoration as a form of gratitude for all the produce that has been given to its people.



Pala bungkah

Source: Doc. Widiyantari, 2021

11. Palawija

Based on its linguistic morphology, the Palawija ecolexicon is a compound form that has two lexemes, namely *nutmeg* which means ‘yield’ and *wija* means ‘seed’. In accordance with Bauer theory (1988) which states that compound words are new lexemes resulting from the relationship of two or more lexemes, when viewed from the ecolexicon, *palawija* is a new lexeme from a combination of two lexemes, so that *palawija* means plants that have seeds or are in the form of seeds [5]. The *palawija* in *eteh-eteh Penjur* is rice which is the embodiment of Dewi Sri who is considered to have loving, compassionate, protective and helpful nature and rice is also a source for us to get sustenance. On the basis of such an assumption, the source or giver of sustenance must be human and worshiped in a special, sacred way of worship. Rice is also a staple food, so it is called the vibration of Dewi Padi or Dewi Sri as a source of life and prosperity for humans. The *palawija* eco-collection has a deep meaning in *Penjur* as one of human food, the fulfillment of food in human life is one form of prosperity. This ecolexicon is a mandatory element in the *penjur yadnya*, namely as an element of *Kesapam* (grains).



Palawija

Source: Doc. Widiyantari, 2021

12. Sanggah Cucuk

In the category of linguistic morphology, the ecolexicon of *sanggah cucuk* in the plural category is a combination of two lexemes, namely *sanggah* ‘place of worship’ and *cucuk* ‘tancap’. Bauer (1988) states that compound words are new lexemes resulting from the relationship of two or more lexemes. Hence, the *sanggah cucuk* ecolexicon combines two different lexemes but produces a new meaning: the place of offerings or offerings [5]. The basic material for its manufacture is woven bamboo with one pole plugged into the ground. The grammatical category includes nouns and is classified as an abiotic or inanimate environment. Quoted from the book of Nala (2011) states [3]:

The *Sanggah cucuk* in *Penjur* is made using material from three woven bamboo planes joined on each side so that it is in the shape of a prism with a triangular tip. One of the encounters is upstairs. The three bamboos control *Tri Kona*, the three powers of *Sang Hyang Widi*’s embodiment, namely *utpati* (the power of creation from Lord Brahma), *sthiti* (the power to destroy, to melt, to restore it from Lord Iswara).” The rebuttal of the beak, which is made with a different shape than a prism or not in the form of a triangle, will, of course, have other symbolic meanings.”

Banten, which is placed on the *sanggah cucuk*, is dedicated to the gods who are believed to be on the mountain, namely Mount Agung, with its manifestation as Naga Anatabhoga and God Pitara. Inviting the Gods to attend the Galungan and Kuningan celebrations was as. To provide the blessing of welfare for mankind. In addition, the reeds are installed on the front of the 1.5-m-high Penjor as a symbol of Ardha Candara. The symbol of a *sanggah* whose bottom is a rectangle with a curved roof forming a circle like a crescent moon. Meanwhile, at the end of the Penjor (bamboo tip), a *sampian Penjor* is attached, complete with flowers, *porosan*, *kwangen*, *sesari 11 Uang Kepeng*. Based on an interview with Guru Anom (informant), this element is one of the main points in the *penjor yadnya* by containing offerings.



Sanggah Cucuk

Source: Doc. Widiantari, 2021

13. Lamak

The *lamak* ecolexicon, in its linguistic morphology, is classified as a basic form categorized as a noun. In the ecology of the language of the ecolexicon, *lamak* is classified as biotic because *lamak* is a decoration on the Penjor made of green leaves and don rons with an elongated downward shape. According to Anom Ranuara, *Lamak* is a type of tablecloth made of palm leaves knitted together with sticks from bamboo. *Lamak* is installed in small spaces or *rong* in the temple building or in the term ‘*tergih*’, which works as a pedestal for placing offerings. In Kawi or Old Javanese, the meaning of the word *Lamak* is a pedestal. Therefore, from the statement above, it can be said that *Lamak* is a means of ritual that functions as an offering,” he said. In Penjor itself, the *Lamak* ecolexicon has a symbol as *Tribhuana* or *Triloka*, which is a concept of balance between the three worlds, namely *Sakala* (upper world), *Sakala Niskala* (middle world), and *Niskala* (underworld). The concept is still developing in the community, said *Pengrebongan*. Based on the material of manufacture, namely from mastering, the *lamak* is classified as an element of *Patram* (leaf) as the main element that is mandatory in *Penjor Yadnya*.

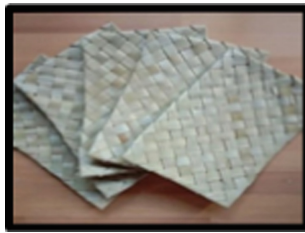


Lamak

Source: Doc. Widiantari, 2021

14. Tikeh

Morphologically, the ecolexicon tikeh ‘mat’ is the basic form which is grouped as a noun, while in ecology it is grouped as abiotic. The tikeh ecolexicon on PenJOR is a pedestal that is used or placed in the sanggah cucuk.



Tikeh

Source: Doc. Facebook.com

15. Caratan

In linguistic morphology, the caratan ecolexicon is a basic form which means ‘jug’ and is categorized as a noun. While in ecology, including abiotic or inanimate. In Hinduism, especially in Bali, caratan has a sacred function in every religious ceremony. Caratan is a small jar made of clay that contains tirta (holy water) and in the penJOR is usually swallowed in the sanggah cucuk. Based on information from Guru Anom (informant), pottery has religious and philosophical meanings that live and thrive in the Kesiman environment. Based on the meaning of religion is a symbol of the religious relationship between humans and God, which is essentially that humans act as executor of yadnya always imagine God. Meanwhile, the philosophical meaning is that the round shape in the Yadnya ceremony is a symbol of the earth (bhuana agung) and all its manifestations are called the bhuana alit symbol. Where, the meaning contained is as a symbol of the unification between the container and its contents or the union between Bhuana Agung (nature of the macrocosm) and Bhuana Alit (nature of the microcosm).



Caratan

Source: Doc. Widiyantari, 2021

16. Coblong

The coblong ecollexicon morphologically includes a basic word which has a small meaning made of earth (clay) usually as a place of air in a ceremony, about 7 cm wide and about 4 cm high. Based on the grammatical category, the blank ecollexicon is a noun. Coblong has a deep meaning also in the completeness of Penjor, coblong is placed in the sanggah cucuk as well as caratan.

A container made of pottery or clay used for tirtha (holy water). In essence, it is an obligatory thing, because tirtha is a symbol of the distributor of God's power, which works as purification and is believed to be able to clean spiritual impurities. The concept of pottery in Hindu belief, especially in Bali, can be seen from the reflection of the concept of Tri Hita Karana, namely the nature of human relations with God, with fellow humans and the natural environment. Pottery in its function as a means of ceremony, especially in the spiritual environment, can provide sacred values in deepening faith in Ida Sang Hyang Widhi Wasa. As a symbol of respect for fellow human beings, and love for the universe.



Caratan

Source: Doc. Widiyantari, 2021

17. Sampian Gantung

The last ecollexicon in the Classical Penjor Yadnya is the hanging sampian which according to its morphology consists of two lexemes, namely the sampian 'formed leaf' and the hanging 'hanging' so that it is grouped as a compound form. According to Katamba (1993) compound forms are words that consist of at least two bases, each of which can stand alone, the sampian lexeme is the basic form as this while

the hanging lexeme is the explanation [6]. According to Guru Anom (informant) the hanging sampian is a symbol of refusing all obstacles to achieve prosperity. In Penjor itself, the hanging sampian has a symbolic meaning of the vibration of Sanghyang Pramasiwa. Based on the basic ingredients, namely coconut leaves, this eco-collection includes elements of Patram (leaves) in the main main concept that is required for penjor yadnya.



Sampian Gantung
Source: Doc. Widianari, 2021

4 Conclusion

The conclusions in the study of the Ecolexicon Treasures and the Penjor-an Eco text of Guyub Tuter Pengempon Pura Agung Petilan (Pengerebongan) Kesiman, Denpasar, namely the diversity of the eco-lexicon treasures of the Penjor-an Guyub Tuter Pempon Pura Agung Petilan (Pengerebongan) based on the type of penjor are divided into two categories, namely Penjor Yadnya Classic and Penjor Yadnya Modern. The ecolexicon found in the form of categorization and word form of the two types of penjor were found forty-three ecolexicon. Based on the grammatical categories, there were thirty-nine ecolexicon categorized as a noun and six ecolexicon categorized as a verb. In addition, this study also found ecolexicon based on word form, namely found ecolexicon in the form of the base word number seven ecolexicon, derivative word form number eight, reduplication form number four, and compound word form number twenty.

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