



Lingual Forms in the Form of Verbs in the Siat-Sampian Tradition at Samuantiga Temple, Bedulu Village, Blahbatuh District, Gianyar Regency

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Abstract. Language and culture are something that cannot be separated. The most basic things about the relationship between Language and culture are that Language must be learned in the context of culture, and culture can be learned through Language. The research aim is to know the lingual forms in the form of verbs in the siat-sampian tradition at samuantiga temple, bedulu village, blahbatuh district, gianyar regency in the siat-sampian tradition at samuantiga temple, bedulu village, blahbatuh district, gianyar regency. This research is based on unique and exciting ethnolinguistic phenomena to examine the forms of the lexicon, the meaning of the lexicon and the cultural values of the lexicon form. The author uses a qualitative approach because it is very appropriate to describe or describe the actual situation in the field. Based on the data analysis that has been done in the previous chapter, several conclusions and suggestions can be drawn. These conclusions are made based on several problem formulations that have been listed in the previous chapter. The conclusions are that there are 21 lingual forms in the form of words and phrases, which are categorized as verbs and nouns, which have been found in the Siat Sampian tradition.

Keywords: Lingual Forms · ethnolinguistic · Gianyar Regency

1 Introduction

Humans, as social beings, are creatures that are interdependent on one another. Where it is said to be with an interaction. Human interaction requires a tool to communicate, namely language. A language is a communication tool that helps us pour or express an idea or idea. According to Kridalaksana (2008), language is a sound system or tool that can have meanings used for communication by human groups [1]. According to Badudu (1986), a language is a connecting tool, a means of communication for members of society, namely individuals as human beings who think, feel and desire [2]. According to Samsuri (1987), language is closely related to language users because language is the most vital tool for human life [3].

Furthermore, Samsuri said that a language is a tool used to form patterns of thoughts, feelings, desires, and actions. Thus, humans can share their culture with the next generation. It is because of this language that humans are different from other creatures [4]. Language also functions as a tool for developing culture and an inventory of that culture's characteristics by the times' progress [5]. Language is one of the seven elements of culture. According to Koentjaraningrat and Sibarani, there are seven elements of culture, namely (1) language, (2) knowledge system, (3) social organization, (4) living equipment system, (5) livelihood system, (6) religious system, and (7) art. The placement of Language as the first element in culture can show that the role of Language is very important in society's culture.

This culture then developed more from generation to generation in society so that until now, it can be used as a tradition. Each village or community has a different culture, as with the "Siat Sampian" ritual, which falls on the full moon of Kedasa or the 10th full moon according to the Balinese calendar. The "Siat Sampian" ritual is located at Samuantiga Temple, Bedulu Village, Blahbatuh District, Gianyar Regency, Bali. This tradition takes place every two years. The "Siat Sampian" ritual is a unique tradition. Apart from being unique, this tradition is also a sacred ritual and only exists in the Samuantiga Temple. This ritual is performed by "Parek", commonly referred to as the father of the temple. This parukan consists of several *sulinggih*, traditional village administrators, *permas*, *pengayah lanang* (male) and wives (female) who number more than 50 people. This tradition generally lasts for more than 2 h, starting from *mesuryak*. The *Sutri* dance performed by several *permas* is sacred in the Siat Sampian tradition. Male fathers also carried out *Mesuryak*. The number of male fathers is more than 50 people who have done the wreath, or we can say they have done the self-cleaning. The culmination of this "Siat Sampian" tradition is the throwing of "sampian". Sampian is an object used to fight in this tradition itself. Sampian is made from young coconut leaves, which have been shaped in such a way sampian.

Language and culture are something that cannot be separated. The most basic things about the relationship between Language and culture are that Language must be learned in the context of culture, and culture can be learned through Language. The main idea that cultural content is reflected in Language has been around for a long time and has been expressed by many linguistic experts. Edward Sapir (in Blount, 1974) states that the content of each culture is revealed in its Language. Furthermore, Sapir stated [6].

...that language is a perfect symbolism of experience, that in the actual context of behaviour, it cannot be divorced from action and it is the carrier of a nuanced expressiveness are universally valid psychological fact.

Sapir's idea above states that language is a perfect symbol of experience and that language cannot be separated from action in the context of actual behaviour. Language is a nuanced carrier of expression, whereas language is a psychological fact that applies universally. Blount (1974) emphasizes that Culture is so strong on language that the wealth or poverty of a culture is reflected in its language. He stated further, "some ignorant people and savage tribes are said to have a vocabulary of only a few hundred words". A classic example often used in this regard is a term in the Aztec language of Mexico for snow, ice and cold concepts. The description above shows that there is no doubt that the Culture of a nation is reflected in its language.

Ethnolinguistics is derived from ethnology and linguistics, which were born as a combination of approaches by ethnologists or cultural anthropologists with linguistic approaches. Ethnolinguistics can be classified into two namely, (1) linguistic studies that contribute to ethnologists and (2) ethnological studies that contribute to linguistics. The study of the language problems of a society is a cultural phenomenon that can be used to understand a culture. This understanding contains two important interconnected aspects, namely, the language and Culture of society.

According to Desiani (2016), cultural linguistics is a study that examines the intrinsic relationship between language and Culture [7]. Language is seen as a cultural phenomenon whose study is in the form of language in cultural or language and cultural. Ethnolinguistics is a branch of science which was originally closely related to anthropology. The objects of his research study are lists of words, descriptions of characteristics, and descriptions of grammar and local languages [8]. Culture is inseparable from the language used in the cultural community itself, and it is even inevitable that a language is an object that connects how Culture is in terms of form, function, and lexical meanings that exist in that Culture. Kridalaksana & Harimurti (1985) states that a sentence is a unit of language which is relatively independent, has a final intonation pattern and actually and potentially consists of clauses [9]. Where ethnolinguistics is a field of linguistic studies that specifically examines language about ethnic groups, one of which is language and Culture. One form of this phenomenon in ethnolinguistics that is very interesting to study is the "Siat Sampian" ritual. Several studies regarding ethnolinguistics have been carried out in previous studies. The following are some of these studies: Witdayati (2009) with the title "Terms of Reog Art in Boyolali Regency (An Ethnolinguistic Study)", Fatehah (2010) with the title "The Pekalongan Batik Lexicon (Ethnolinguistic Studies), Aji (2010) with the title "The Lexicon of Ethnofishery in Local Wisdom of the Bugis Tribe in Tarakan, East Kalimantan (An Ethnolinguistic Study). Kamsiadi et al. (2013) with the title "Terms used in Community Picking Pari Events for Cultural Symbols: An Ethnolinguistic Study", Dianiputri (2015) with the title "Lexical Meaning and Cultural Meaning of the Death Congratulations Tradition in Jati Rejo Village, Tulung District Klaten Regency", Fatmayanti (2017) with the title "Javanese Traditional Bride Washing Procession in Semarang City (Ethnolinguistic Study)" [10], Sugianto (2015) with the title "Ethnolinguistic Study of Warok Ponorogo Traditional Clothing", and Suarsini (2018) with the title "Tradition Ngelawang on Kuningan Day in Asak Pagutan Pakraman Village: An Ethnolinguistic Study." In the previous research, many studies also discussed ethnolinguistic studies but only culturally and grammatically in the semantic realm. There is also an analysis that only describes or describes ethnolinguistically morphologically every lexicon that has a term that appears in a series of customary, language and cultural activities. On the other hand, some analyze it semiotically, describing every term that appears in an ethnolinguistic study. The research aim is to know the lingual forms in the form of verbs in the siat-sampian tradition at samuantiga temple, bedulu village, blahbatuh district, gianyar regency in the siat-sampian tradition at samuantiga temple, bedulu village, blahbatuh district, gianyar regency.

2 Method

This research is based on unique and exciting ethnolinguistic phenomena to examine the forms of the lexicon, the meaning of the lexicon and the cultural values of the lexicon form. The author uses a qualitative approach because it is very appropriate to describe or describe the actual situation in the field. This qualitative approach uses spoken data in a language that requires informants. In this research, it is also necessary to use the observation method. With the observation method, we can listen directly to the data to be studied. Then conduct interviews with informants who have comprehensive insights about this Siat Sampian tradition so that researchers can maximally obtain the necessary data sources.

3 Result and Discussion

Lingual Forms and Their Categorization in the Siat Sampian Tradition

The first analysis is of the unique lingual forms in the siat sampian tradition. The verbal forms found are in the form of nouns, verbs, noun phrases and verb phrases. This sub-chapter will present the form and categorization of words found in the Siat Sampian tradition. The form and categorization of these words are verbs and nouns, which are essential words and derived words get an affixation process.

Lingual Forms in the Form of Words in the Verb Category

Where the verb is a base word and gets a derivative word that gets an affixation process. The data found in the siat sampian tradition are:

Ngampig /ŋampig/

The word ngampig is a verb that gets an affixation process. The verb ngampig has the base word ampig. The word ampig is a verb that gets the ng- prefix. So there is a change in the form of the word. An example of a sentence using the verb ngampig is “Jero Permas jagi ngampig kober ring jaba Tengah Pura”.

Nampiog /nampiog/

Nampiog is a verb that does not get an affixation process or can be said to be a basic word form. An example of a sentence from the nampiog verb is “Sesampun jero permas ngampig, digressing from the nampiog movement while ngiterin the Kaping Tiga Temple area”.

Ngambeng /ŋambəŋ/

The verb ngambeng is a verb that gets an affixation process. The verb ngambeng is a derivative word with the root word ambeng and gets an affixation process, namely the prefix ng-. The basic word ambeng is a categorization of nouns. The basic word ambeng gets an affixation process, namely the ng- prefix so that the categorization of the word changes from a noun to a verb. An example of a sentence using the verb ngambeng is “Alit-alit sinamian jagi ngambeng ring sejerone suang-suang”.

Nyutri /nyutri/

Nyutri is a verb that gets an affixation process. Nyutri is a verb in the form of a derived word. The basic word of nyutri is sutri and gets the affixation process, namely the prefix ny-. The root word sutri is a categorization of nouns that get the affixation

process, so the noun *sutri* turns into a verb, namely *nyutri*. An example of a sentence from *nyutri* is “Jero Permas *nyutri* ring jaba Tengah Pura”.

Ngombak /ŋombak/

The word *ngombak* is a derivative word with the fundamental word *wave* by getting the affixation process, namely the prefix *ng-*. The word *wave* is a word categorization of nouns by getting the affixation process for the word *waves* so that it changes the categorization of words from nouns to verbs *ngombak*. The example sentence is “Parek lan Jero Permas *jagi ngombak* the Madya Mandala Main Ring”.

Mesuryak-suryakan /məsuryak-suryak/

The word *mesuryak-suryakan* is a derived verb that gets an affixation process. The basic word of the *mesuryak-suryakan* verb is *suryak*. The affixation processes obtained are prefixes, reduplications, and also suffixes. *Suryak* categorizes verbs that get a reduplication process so that they become *suryak-suryak*. Then the *Suryak-suryak* verb gets the *mesuryak-surya* prefix/prefix and the *-an* suffix to become *mesuryak-suryakan*. An example of a sentence from the verb *mesuryak-mesuryakan* is “Parek *mesuryak-suryakan sambal ngiterin Pura*”.

Ngayah /ŋayah/

The word *ngayah* categorizes with a derivative word form by getting an affixation process. The root word for *ngayah* is *father*. The word *father* is a form of the noun. With an affixation process, namely the prefix on the root word *Ayah*, a change in the categorization of words from nouns to verbs occurs. An example of a sentence using the word *ngayah* is “Pengah *sane wife jagi ngayah ngaryanin banten ring Bale Agung*”.

Meombak-ombakan /məombak-ombakan/

Waving is a categorization of words from verbs. The verb to *wave* is a derived form of the word. Verbs to *wave* around to get an affixation process are prefixes, reduplications and suffixes. The basic word for *waves* is *waves*. The word *wave* is a word categorization of nouns. The word *wave* then gets a reduplication process so that it becomes *waves*. The verb *waves* then get an affixation process, namely the prefix/prefix field suffix/suffix, so it becomes *waves*. An example of a sentence from this verb is “Parek lan Jero Permas *jagi waved the middle jaba ring*”.

Miss /ŋindan/

Ngindang is a form of a derived word categorized as a verb. The verb *ngindang* has the base word *indang* and also gets an affixation process. The affixation process is the *ng-* prefix. The root word *indang* is a form of a verb. By getting the affixation process, namely the prefix/prefix *ng-* so that the verb does not change the word categorization. An example of a sentence using the verb *ngindang* is “Jero Permas lan Pakan *jagi kelaksanayang ngindang movement sekadi kedis ring ambara*”.

Mecaru /məcaru/

Mecaru is a derived word form which is categorized as a verb. The verb *mecaru* gets an affixation process. The basic word of the verb *mecaru* is *caru*. The affixation process is the prefix *me-*. With the process of affixation on the verb *caru*, the verb *caru* does not experience a change in word categorization. The example sentence above is “Pengah *sane lanang mecaru ring jaba Tengah*”.

Lingual Forms in the Form of Words in the Noun Category

This sub-chapter will present lingual forms in the form of words that are categorized as nouns. Where these nouns are basic words and derived words that get an affixation process. The data found in the *siat sampian* tradition are:

Sampian /sɑmpian/

The word *sampian* is a word that is categorized as a noun that does not get an affixation process. The word *sampian* is also a root word. An example of a sentence from the noun *sampian* is “*Sampian sane kel anggen mesiat sampian punika sampun kegenahin ring around the temple area*”.

saya /sajə/

Saya is a basic word form that is categorized as a noun that does not have an affixation process. An example of this word, when used as a sentence, is “*Para saya sampun budal sesampunne nunas pica ring pewaregan*”.

Dangsil /daŋsil/

The word *dangsil* is a basic word form categorized as a noun. The word *dangsil* does not get an affixation process. An example of a sentence from the noun *dangsil* is “*Dangsil punika jaje sane merupa sekadi cakra, jaja kayu lan jaja kayu*”.

Jerimpen /çərimpən/

Jerimpen is a word categorization of nouns that do not get an affixation process. The word *jerimpen* is also a basic word form. An example of this sentence is “*Jerimpen sane rauh sampun kegenahan bale agung ring*”.

Pemangku /pəmaŋku/

The word *stakeholder* is a noun that gets an affixation process. *Stakeholder* nouns are derivative forms of words. The basic word of the noun *stakeholder* is *mangku*. *Mangku* is a noun category word. The affixation process is to get the prefix *pe-*. An example of a sentence using a *stakeholder* noun is “*Pemangku sane rauh sampun polih genah anggen mesandekan*”.

Penglingsir /pəŋlɪŋsɪr/

The word *penglingsir* is a derived form of a word that gets an affixation process. The categorization of the words of the stragglers is nouns. The root word of the noun *lingsir* is *lingsir*. *Lingsir* is a categorization of words from adjectives. Then this *lingsir* word gets an affixation process, namely the prefix *peng-*, so it becomes a *lingsir*. Thus the categorization of adjectives turns into nouns. An example of a sentence using the word *penglingsir* is “*Penglingsir sinamian sampun ngeraosang antuk pujawali ring temple*”.

Kober /kobər/

The word *kober* is a basic word form categorized as a noun. This *Kober* noun data does not get an affixation process. An example of a sentence from a *kober* noun is “*Jero Permas knows each other’s kober*”.

Parek /parəkan/

Parek is a derived word form which is categorized as a noun. This *parakan* noun gets an affixation process, namely the suffix/suffix *-an*. The basic word of this *parek* is *parek*. The word *parek* here is a word categorized as a noun. With the affixation process on *parek* nouns, *parek* nouns have real meaning. An example of a sentence using the word *parukan* is “*Parek jagi ngayah mendak tirta lan mundut tedung ring at Beji Temple*”.

Pedateng /pədatəŋan/

The word *pedateng* is a derived form of the word. The word derived from *pedateng* is a word that is categorized as a noun. Visiting nouns get an affixation process. The process of affixation is prefix and suffix. The basic word form of the noun *pedateng* has come. The word *come* is a word in the category of a verb. Verbs come to get the affixation process, namely prefixes/prefix *pe-* and suffixes/suffixes. With this affixation process, there is a change in the categorization of words from verbs to nouns. An example of a sentence is “*Pedatengan sampun keaturang olih Pemangku ring of Pura Dalem*”.

Pemiosan /pəmiosan/

Memiosan is a word categorization of nouns that undergo a process of affixation. The noun form of *pemiosan* has the root form of *pemios*. *Pemios* is a word categorization of nouns. The process of affixation is a suffix/suffix. With this affixation process, the noun *pemiosan* does not change from the categorization of the word. An example of a sentence using the word *pemiosan* is “*Pemiosan sampun ready anggen genah Ida Pedanda sane mepuja*”.

4 Conclusion

Based on the data analysis that has been done in the previous chapter, several conclusions and suggestions can be drawn. These conclusions are made based on several problem formulations that have been listed in the previous chapter. The conclusions are that there are 21 lingual forms in the form of words and phrases, which are categorized as verbs and nouns, which have been found in the Siat Sampian tradition. Then, the lingual form is in the form of phrases which are in the category of verbs, and there are ten phrases, and the lingual form is in the form of phrases which are in the category of noun phrases, there are seven phrases. The next conclusion is about meaning.

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