



The Cultural Values of the Lingual Forms in the Siat Sampian Tradition at Samuantiga Temple, Bedulu Village, Blahbatuh District, Gianyar Regency

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Abstract. Tradition is a cultural heritage complemented by the tradition of a cultural system that will become a solid forerunner. Tradition is a picture of culture itself. Traditions should be remembered and included. The aim research is purpose of this study is to describe the values of the lingual form contained in the “Siat Sampian” tradition. 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. Based on the results and discussion, ethnolinguistic theory can analyze the cultural values contained in the Siat Sampian tradition at Samuan Tiga Temple, Bedulu Gianyar. The cultural values found in the Siat Sampian tradition can be seen from the ten verbal forms, namely religious values, economic values, artistic values, preservation values and cultural creativity, sincerity values, educational values, social solidarity values, family values, cooperation values and cultural values and Politeness.

Keywords: Tradition · ethnolinguistic · Gianyar Regency

1 Introduction

Tradition is a cultural heritage complemented by the tradition of a cultural system that will become a solid forerunner. Tradition is a picture of culture itself. Traditions should be remembered and included. If tradition is eliminated, there will also be hope that culture will disappear. Everything that will become a tradition has often been tested for effectiveness and efficiency. Its effectiveness and efficiency always follow developments in the culture itself. Forms, attitudes and actions that deal with problems with a low level of effectiveness and efficiency will soon be abandoned by the perpetrators and will become a tradition. Of course, the tradition will fit and suit the conditions of the people who have inherited it [1].

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 Sibarani (2014), the word “tradition” is in the Catholic language tradition. Tradition is the verb trader here or trader, which means transmitting, conveying and securing [2]. So tradition means habits that are passed on from one generation to the next for a long enough time so that these habits become part of the community’s social life. According to Coomans (1987), tradition is a habit, a description of human attitudes and behaviour that has been processed for a long time and carried out from generation to generation, starting from our ancestors [3]. Tradition has become a source entrenched in one’s character and virtuous behaviour. Rony et al., (2021) argues that the tradition of being an anthropolinguistic/ethnolinguistic study is an oral tradition [4]. The definition of “oral” in tradition refers to conveying a tradition through oral media. The oral tradition itself has the following characteristics: (1) it is an oral cultural activity; (2) it has the context of its use, namely situational context, social context, cultural context, and ideological context; (3) observable and watchable; (4) traditional; (5) inherited from generation to generation; (6) the process of conveying “from mouth to ear”; (7) contains cultural values and norms; (8) has versions; (9) shared property of specific communities; (10) has the potential to be revitalized, preserved, and promoted as a cultural industry.

The characteristics above are cumulative, which means that all forms of oral tradition also have these characteristics. If it only has one or two characteristics, the custom is not necessarily classified as an oral or cultural tradition. Furthermore, according to Sibarani, the forms of oral tradition are (1) literary tradition; (2) traditional performances and folk games; (3) traditional ceremonial traditions and rituals such as ceremonies relating to the life cycle (birth, marriage and death); (4) traditional technological traditions; (5) symbolism or symbolism tradition; and (6) folk music traditions. Several linguists have advanced their concept of lexicons with various emphases. Elson (1987) define the lexicon as the vocabulary of a language or a vocabulary owned by a speaker of a language or the entire number of morphemes and also the number of words in a sentence or language [5]. The words Elson and Picket mean are not words that contain separate meanings in that the context of the situation influences meanings. These words are accompanied by a position in a grammatical pattern and how they are used socially. According to Spencer (1993), lexicons are lists of words containing meanings in words equipped with statements related to linguistic information [6]. Crystal (1985) also revealed that the lexicon is a component that contains information about the characteristics of words in a language, such as semantic behaviour, syntax and also in phonology [7]. According to Haspelmath (2002), the lexicon is a term that refers to the mental dictionary and grammatical rules in a language that speakers in a language already own [8]. In the Big Indonesian Dictionary (2008), the lexicon has been defined as vocabulary. This language component contains information about the meaning of the use of words in the language and the wealth of words that are owned in the language. According to Chaer (2010), the term lexicon is commonly used to accommodate the concept of a collection of lexemes from a language, whether a collection as a whole or in part [9]. Kridalaksana & Harimurti (1985) reveals that the lexicon is a language component that can contain all information

about the meaning and the use of words in a language [10]. Thus, the lexicon is the wealth of words that can be owned by a language, the language component that contains all the information about the meaning and use of words in the language.

This study, is included in an ethnolinguistic study in which researchers will examine a *siat sampian* ritual from the perspective of linguistic relations with culture. Ethnolinguistics is a study in which language in a group can be related to the culture in certain ethnic groups or communities. According to Kridalaksana (1982:3), “ethnolinguistics” comes from the words “ethnology” and “linguistics”, which were born due to a merger between the approaches commonly used by ethnologists and linguistics approaches [11]. Ethnolinguistic studies focus on the relationship between language and culture in an area or community. In this study, researchers will examine linguistically and ethnologically the terms and lexicon forms in the *Siat Sampian* ritual and the culture implied behind these terms. Based on the results and discussion, ethnolinguistic theory can analyze the cultural values contained in the *Siat Sampian* tradition at *Samuan Tiga Temple, Bedulu Gianyar*. The cultural values found in the *Siat Sampian* tradition can be seen from the ten verbal forms, namely religious values, economic values, artistic values, preservation values and cultural creativity, sincerity values, educational values, social solidarity values, family values, cooperation values and cultural values and Politeness.

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 [11]. 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 [11]. According to Samsuri (1987), language is closely related to language users because language is the most vital tool for human life [13].

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 [14]. Language also functions as a tool for developing culture and an inventory of that culture’s characteristics by the times’ progress [15]. 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. The aim research is purpose of this study is to describe the values of the lingual form contained in the “Siat Sampian” tradition.

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

Cultural Values Contained in Lingual Forms

Cultural values are values that have been agreed upon and embedded in a society, the scope of the organization, and the community environment that are rooted in habits, beliefs, and symbols with specific characteristics that can be distinguished from one another as a reference for behaviour and responses to what will happen and what is happening. This sub-chapter will discuss the cultural values in the Siat Sampian tradition from its verbal forms. Cultural values are owned by an ethnic culture and can also be traced through its various lingual forms. Thus, the cultural values will be described below as follows:

Religious Value

Religious value is a highly respected value, which colours and animates each other with one's actions. This religious value comes from the belief in God that exists in a person. Religious values are values related to the human relationship with God. Thus, religious value is useful and is carried out by humans, whether in the form of respectful attitudes and behaviour in carrying out the teachings of the religion he adheres to in his daily life. The lingual forms in the Siat Sampian tradition that reflect religious values are as follows:

On data (10) Mecaru. Mecaru is one of the rituals performed by Hindus in Bali. Mecaru is a religious activity aimed at achieving harmony between humans, the environment and God and His manifestations.

Data (22) Mundut Tirta is part of the verbal form with religious value. During the implementation of Mundut Tirta, its religious value can be seen. Mundut Tirta is performed before the ceremony begins. Tirta is holy water that we will sprout after praying. Its religious value can be seen from the meaning of the tirta because tirta can purify and give peace to our minds and safety in our lives.

Data (25) Mundut Tedung. The fathers carry out Mundut Tedung, whether young men and women or parakan and permas, by circling the temple area three times. This tedung is an object that resembles an umbrella, but this tedung has a religious value role which functions as a shade for Ida Bhetara in His manifestation.

At data (26), come back kober. Mundut kober is an activity carried out by the father, permas, pakan and young people who take it around the temple area three times. The religious value of the kober here is that there is a pictorial like the symbols of the Gods. Also, this kober has been purified like the tedung and banners in this siat sampian tradition.

Mundut Ida Bhetara is data on (30). This procession has a very religious value. This activity is carried out by fathers, stakeholders and permas/pakan who have gone through the process of Eka Jati or self-purification. Mundut Ida Bhetara is a continuation of the siat sampian tradition. Mundut Ida Bhetara aims to place or place the statue to be worshipped together when the pujawali and siat sampian traditions are carried out. The process of Mundut Ida Bhetara has a close relationship between humans and God.

Economic Value

The economic field plays a critical role in human life. Thus, a healthy economy will result in a more prosperous society. In this sub-chapter, verbal forms that contain economic value include the following: In data (7), ngayah is a group of people/citizens who carry out activities simultaneously. Ngayah has an aspect of economic value in the siat sampian tradition. Thus the ngayah is carried out by the pengayah sincerely and selflessly to reduce the costs incurred.

Ngambeng data (3) is a verbal form that has economic value. Ngambeng is the process of collecting materials used as ceremonial materials. This lingual form has economic value because the local village Banjar youths take it from each resident's house, and the residents also give it sincerely. The assistance included coconuts, fruits, coconut leaves, bamboo, rice, coffee and others. Ngambeng can also help from an economic point of view in carrying out this siat sampian tradition.

Art Value

In carrying out the siat sampian tradition, the artistic value is also reflected in lingual forms. The artistic values reflected in this Siat Sampian tradition are: In data (1), ngampig is a movement that occurs when the press performs the sutri dance. The artistic value of this verb is the movement which is so unique, and the art in which the wrap throws/takes off like the "ampig" movement of the shawl in the Siat Sampian tradition. Nampiog is a data verb (2) that has artistic value. Camping is a dance movement performed by the permas in the siat sampian tradition. This movement is like a downward hand, but the

thumb is bent, the middle finger is slightly lowered, and the wrist is slightly inclined. This movement has a unique artistic value and has meaning in every movement.

The verb phrase to wave is data (8), meaning balancing life in the Siat Sampian tradition. Waving is a movement that has artistic value. The artistic value is seen when this movement is like the movement of sea water (waves). Waving is a movement performed by the permas and parek during the siat sampian tradition, with each of their hands holding each other. Then the hands holding each other move like waves in the sea.

The verb ngundang is data (9) which has artistic value. Ngundang is a movement during undulating that grooves forward and backward but remains in the position of undulating motion. The back and forth movement with hands holding each other with other parakan/permas, but not simultaneously, is what shows that artistic value exists.

Nyutri in data (4) is a sutri dance movement performed by permas when the Siat Sampian tradition began. Nyutri is a dance movement that has artistic value and is unique. The unique and artistic side of this nyutri movement is when the permas perform the dance movements together. However, the right hand on the permas is inserted with a stick of living incense, and also each permas also holds another permas shawl.

Preservation Value and Cultural Creativity

In this sub-chapter, we need to preserve the cultural context so that it does not become extinct. Culture usually contains noble values that can be used as a reference in acting or behaving. In the Siat Sampian tradition, there are preservation values and cultural creativity, which can be seen from the verbal forms in the data (4) nyutri, (2) nampiog, (1) ngampig. These three verbs have the value of cultural preservation and creativity. Nyutri, nampiog and ngampig are dance movements in the Siat Sampian tradition, which Jero Permas perform by dancing around the temple area three times. The purpose of this movement is preserved because it has a unique and sacred movement. This is unique cultural preservation. Thus the art of dance in general and the art of Sutri dance should be preserved by highlighting aspects of cultural creativity in the local village so that it is not only the Sutri dance that is preserved but also other dances that must also be preserved.

Value of Sincerity

The data sincerity value (10) contained in the Siat Sampian tradition is shown by the Mecaru data. Mecaru is one of the yadnya ceremonies, namely butha yadnya. Yadnya means sincerity or sincerity. Yadnya itself contains the meaning of a sincere sacrifice. Some animals used as sacrifices are chickens, pigs and ducks so that this yadnya can release human attachments to worldly attachments.

Courtesy Value

The value of politeness is essential in the association in society. Politeness includes both speaking and behaving. We can see the value of politeness in the siat sampian tradition from the verbal form in data (34) of Paruman Agung. Paruman Agung has the value of decency, where it is a large meeting to discuss preparations for a big ceremony or something else. Usually, this great Paruman is attended by Banjar Kelian, local village administrators, village prajuru, pecalang and local villagers who are invited to the Great Paruman. The value of politeness appears when speaking in this aura using acceptable

Balinese language and mutual respect between village prajuru, kelian Banjar, Banjar administrators and residents. With this politeness value, Pasraman Agung is going well; in the future, it will become an example for other great ones.

4 Conclusion

Based on the results and discussion, ethnolinguistic theory can analyze the cultural values contained in the Siat Sampian tradition at Samuan Tiga Temple, Bedulu Gianyar. The cultural values found in the Siat Sampian tradition can be seen from the ten verbal forms, namely religious values, economic values, artistic values, preservation values and cultural creativity, sincerity values, educational values, social solidarity values, family values, cooperation values and cultural values and Politeness.

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