



The Structure of the Kepenjoran Ecoteks in the Context of Galungan and Kuningan Feast Day Community Pengempon Pura Agung Petilan (Peebongan) Kesiman, Denpasar

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Abstract. Ecotext is the essence of the form of language, which is realized in the form of texts and discourses related to ecology or the environment. The purpose of this study was to determine the structure of the Kepenjoran Ecotext in the Context of Galungan and Kuningan Days Guyub Speeches Pemponan Agung Petilan Temple (Pengerebongan) Kesiman, Denpasar. 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. The results of the study show that the structure of the Kepenjoran Ecotext in the Context of Galungan and Kuningan Holidays Guyub Tutur Pempon Pura Agung Petilan (Pengerebongan) Kesiman, Denpasar.

Keywords: Ekoteks · Kepanjoran · Galungan and Kuningan

1 Introduction

Language is a communication sign mechanism, a discrete sign system that functions to communicate and is able to express the totality of the ingredients of one's world as a social phenomenon. Social provisions are expressed in the social function of language as a means of community communication [1]. Language units such as words convey some information, reinforce accumulated knowledge, give pleasure or emotional disparity, command or express desires, and other things. The affiliation of language with social phenomena is manifested in the fact that language is the guardian and disseminator of information about the past of mankind about the history of the nation. Language reflects and consolidates reality, abstract concepts developed by the historical experience of society, because of its existence in the specific conditions of work, social life and culture of a particular society. The cultural function of the language is reflected in the language itself. The specificity of understanding the same concept or phenomenon by certain people is largely reflected in the peculiarities of the name, in certain semantic changes, in the nature of language reflecting the surrounding reality.

All Hindus in Bali still carry out Galungan and Kuningan religious activities. Even when this season arrives, there is a national holiday in Indonesia. However, along with

the times that cause people to switch to the digital world, which in turn makes people choose to pursue a world that operates on digital aspects, such as people choosing to work in the entertainment and industry worlds and choosing everything instantly, people can choose to buy ready-made penjor. In other words, usually, the penjor is made by the local community in the form of cooperation when the season of use has arrived but with a tendency to use digital-based services due to the habit of using this method. People can and usually choose to get it by buying it online. What are the implications if this happens? There will likely be an attitude of not paying attention to typical materials and tools, and even a reduction in the cooperation activities needed in making penjor can occur. Eventually, the eco-collections associated with it can be forgotten.

Regarding Galungan and Kuningan Days, penjor has many local terms when studied in terms of language. It is not only in the form of bamboo but is decorated with various materials with certain tools used during manufacturing. As one of the cultural entities related to Balinese religion, word forms or lexicon that live in the penjor environment and are related to it have interrelation and interconnection with the community. Therefore, all terms related to these entities, especially those in the form of a lexicon, record the social and cultural life of the community and the surrounding natural environment with all its contents.

Galungan is a celebration of the victory of Dharma against Adharma. Therefore, Galungan unites spiritual strength to get a clear mind and stance. Kuningan is the day of activities carried out after Galungan. On that day, Balinese Hindus worship the Gods, Pitara, to ask for safety, prosperity, protection, and inner and outer guidance. Galungan and brass are synonymous with penjor. Penjor refers to a very important ritual instrument on the holy day of galungan – brass, a bamboo stick whose top is deliberately left curved. In Indonesia, especially Bali, language as a social and cultural representation is manifested in various aspects of cultural activities. Balinese people are famous for their way of life, coloured by various entities and activities that integrate the substance of culture, religion, and customs.

As a means of communication, language is the identity of individuals and groups. Language records all conditions of human life, from social, religious, and cultural [2]. From here, language gives individuals and groups an identity that can be distinguished from the identity of other individuals and groups. No two languages have anything in common to be considered the same social reality [3]. Therefore, the existence of language, with its function as a communication tool, is an integral part of human life. Human communication can only run effectively by using language.

When humans use language, there is a relationship, interrelation, and interconnection between humans and language. Language affects humans' thinking because every language has a structure [4]. This language structure then influences humans in choosing the language they should use [5]. In addition, about language with humans, language has a close relationship with the environment in which it is used [6]. The environment in question includes the natural environment and the entire environment in which humans use language, including society. Society has a connection with nature, one of which is because the place where humans live their lives is nature itself. These three elements - humans, nature, and language - are interrelated. All of these elements are dependent on each other.

Language is a communication sign mechanism, a discrete sign system that functions to communicate and can express the totality of the ingredients of one's world as a social phenomenon. Social provisions are expressed in the social function of language as a means of community communication [1]. Language units such as words convey some information, reinforce accumulated knowledge, give pleasure or emotional disparity, command or express desires, and other things. The affiliation of language with social phenomena is manifested in the fact that language is the guardian and disseminator of information about the past of humanity about the history of the nation. Language reflects and consolidates reality, abstract concepts developed by the historical experience of society because of its existence in the specific conditions of work, social life, and culture of a particular society. The cultural function of the language is reflected in the language itself. The specificity of understanding the same concept or phenomenon by certain people is largely reflected in the peculiarities of the name, in certain semantic changes, and like language reflecting the surrounding reality. One of the methods that can be applied to revitalize the lexicon related to the process and product of making penjor, or in this paper is called the "penjor-an ecolexicon," is a study from an ecolinguistic perspective. Ecolinguistics is a branch of linguistics that studies the relationship between language and humans and the relationship between language and the environment in which it lives or is used by society [7]. Based on the description above, this research aims to determine the structure of the Kepenjoran Eco text in the context of Galungan and Kuningan holidays Guyub SAYS Pengempon Pura Agung Petilan (Pengerebongan) Kesiman, Denpasar.

2 Methods

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 McMillan (2010), qualitative research is an investigative approach because researchers usually collect data face-to-face and interact with people at the research site [8].

3 Results and Discussion

Ecotext is the essence of language realized through texts and discourses related to ecology or the environment. Thus, the ecotext found in this study is in the form of verbal data obtained during interviews with informants based on the procedural procedures for making Penjor in the form of chanting mantras or requests to God. The following describes the logging process until the Penjor has been installed. Texts, including the protruding ecotext, are functioning languages [9]. In this case, the language functions in the context of the penjor-making situation. The real situation is the Galungan and Kuningan holidays as context. According to Halliday, what a functional language means is none other than a language that carries out certain tasks in the context of a situation, in contrast to loose words or sentences written on a blackboard, for example. Thus, all examples of living language taken in a certain part of the context of the situation are called texts. They can be spoken, written, used, or thought out. However, the text must be encoded in a way to be communicated.

3.1 Bamboo Logging Process

Nyening jagi ngebah tiing jagi anggen Penjor, nunas ring Dewa Sangkala “Ratu Dewa Sangkala, titiang jagi ngelungsur niki duen Ratu, jagi anggen titiangYadnya sekadi Penjor. Mentik Ratu malih mangde ten iyeb” lantas ketok tiing e pang telu.

From the chanting of the mantra above, the ecotext structure found includes the following syntactic units.

1. Nyening Jagi ngebah tiing
 anggen Penjor
 CONJ-jika ingin V-menebang N-bambu
 untuk N-Penjor
 ‘Jika ingin menebang bambu untuk Penjor’
2. Nunas ring
 Dewa Sangkala
 V-meminta PRE-pada N-
 Dewa Sangkala
 ‘Meminta pada Dewa Sangkala’
3. Ratu Dewa Sangkala titiang jagi
 ngelungsur
 N- Ratu Dewa Sangkala saya
 ingin V-meminta
 niki duen Ratu
 ini Milikmu
 ‘Ratu Dewa Sangkala, saya ingin meminta milikmu ini’
4. Jagi anggen titiang
 Yadnya sekadi Penjor
 untuk V-pakai saya
 Yadnya V-menjadi N-Penjor
 ‘untuk saya buat menjadi Penjor’
5. Lantas ketok tiing e pang telu.
 Langsung V-ketuk V-bambunya tiga kali
 ‘langsung ketuk bambunya tiga kali’
6. Mentik Ratu malih mangde
 ten iyeb
 V-tumbuhlah kembali
 CONJ-agar tidak punah
 ‘tumbuhlah kembali agar tidak punah’

The six sentences above build a text that presents the process of cutting bamboo, which in the first and second sentences is to ask for permission first from the Sangkala God, as implied in sentences one and two. The application for a bamboo cutting permit signifies the power relationship between the bamboo’s owner and creator, which is used to express gratitude to Sangkala. It is also interesting that the text requires the logger to tap three times directly before cutting it. The text has an interesting ecological message, especially in the last sentence. The text’s ecological message is that the logger affirmed and obeyed the existence or sustainability of bamboo as a biotic entity in the environment. This emphasis is important so that bamboo is still present, alive, and part of the context of making penjor on the Galungan and Kuningan holidays in the future.

3.2 Process of Digging Soil to Install Penjor

Nyening jagi ngeruak Ibu Pertiwi, nunas pengampura ring Sang Hyang Basunari ‘nunas pengampura Sang Hyang Basunari, titiang jagi ngeruak Ida, anggen nancebang Penjor, ampunang Ida duka. Lantas ketok tanahe ping telu.

From the chanting of the mantra above, the ecotext structure found includes the following syntactic units:

1. Nyening jagi ngeruak Ibu Pertiwi
CONJ-jika untuk V-menggali Ibu Pertiwi
(tanah)

‘jika ingin menggali Ibu Pertiwi (tanah)’

2. Nunas pengampura ring
Sang Hyang Basunari
V-meminta N-pengampunan PRE-pada N-
Sang Hyang Basunari

‘meminta pengampunan pada Sang Hyang Basunari’

3. Titiang jagi ngeruak Ida
Saya akan V-menggali N-Ida

‘saya akan menggali Ida’

4. anggen nancebang Penjor
untuk V-menancangan N-Penjor

‘untuk menancangan Penjor’

5. ampunang Ida duka
jangan-lah N-Ida ADJ-marah

‘janganlah Ida marah’

6. Lantas ketok tanahe ping telu
Langsung V-ketuk tanah-nya tiga kali

‘langsung ketuk tanahnya tiga kali’

The six sentences above show that the text presents a process of excavating the soil as a place to put the penjor. Sentences one and two are interpreted as asking for permission from God in the form of its manifestation, namely Sang Hyang Basunari. The application for permission is a sign of a power relationship between the owner of the motherland or land, namely Sang Hyang Basunari. The fifth text also explains that there is a request that the owner of the universe is not angry with the people digging the land to stick the penjor.

In ecology, the soil has an important role in life, namely as a medium for growing flora and fauna such as worms, ants, etc. Therefore, there is an ecological message in the form of an apology text and an application for permission as a form of the community, he said, in preserving land as an entity in the process of making penjor. Interestingly, the text also requires the digger to tap three times on the ground, to be precise, to dig as a form of application for a permit.

3.3 Process of Removing Penjor

Nyening jagi nyabut Penjor ampunang tiing e getep e, mangda ten dadi sengkala lan dados sarana nyakitin. Ampunang engsap nunjel eteh-ete ringPenjor, abune genehang ring bungkak nyuh gading lan tanem ring genah nyujukinPenjor.

From the statement on the procedure for revoking Penjor which was found to include the following syntactic units.

1. Nyening jagi nyabut Penjor
ampunang tiing-e
CONJ-jika akan V-mencabut N-Penjor
jangan N-bambunya
getep-e
V-dipotong
'jika akan mencabut Penjor, bambunya jangan dipotong'
2. mangda ten dadi sengkala
CONJ-agar tidak V-menjadi sengsara
'agar tidak menjadi sengsara'
3. lan dados sarana nyakitin
CONJ-dan V-menjadi N-sarana santet
'dan menjadi sarana santet'
4. Ampunang engsap nunjel eteh-ete
ring Penjor
Jangan V-lupa V-membakar N-ornamen
PRE-pada N-Penjor
'jangan lupa membakar ornament-ornamen pada Penjor'
5. abune genehang ring bungkak nyuh
gading
N-abunya V-diletakan PRE-di N-bungkak nyuh
gading
lan tanem ring genah
nancebin Penjor.
CONJ-dan V-ditanam PRE-di N-place V-
menancapkan N-Penjor
'The ashes are placed in the bungkak nyuh ivory and
planted where the penjor is'.

From the five sentences above, it builds a text that functions for the procedure for removing the penjor after Galungan and Kuningan holidays and after the ngerebong tradition. Texts one and two show that a prohibition must be implemented to revoke the penjor, as the text implies. There is a prohibition not cutting bamboo that has been used for penjor, namely as a form of preserving bamboo as an entity that makes penjor can be reused on the next holiday without having to cut it down again. From this ecological meaning emerge stories or myths that are believed and live in the community, he said, which is implied in the third text. In addition, the message of ecology is also implied in texts four and five, namely as soil conservation as a media entity for penjor planting. Bungkak nyuh Gading, 'yellow young coconut,' is planted in the soil we dug during the penjor implanting process. The guyub interprets this he said as gratitude and gratitude for all the elements of biotic flora in the environment used as penjor ornaments in the

context of the Galungan and Kuningan holidays. The meaning formed in the guyub, he said, is that everything that comes from the ground will return to the ground as a living entity.

4 Conclusion

Conclusions in the article Structure of the Eco text of Kependjoran in the Context of Galungan and Kuningan Holidays Community Pengempon of Pura Agung Petilan (Pengerbongan) Kesiman, Denpasar The ecotext that was found came from interviews in the form of verbal data, the ecotext was found regarding the procedural process of making penjor.

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