



Dimensions of Social Ecolexicon Praxis in The Context of Galungan and Kuningan Days of Guyub Speech in Temple Agung Petilan of Pengempon Kesiman, Denpasar

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Abstract. This research focuses on the Pakraman Petilan Village environment, and in addition to having various penjor creations, there is a very authentic tradition, namely the ngerebong tradition. This tradition is a continuation of the Galungan and Kuningan holidays and still uses penjor as an element required to exist at that time. In addition, the tradition of ngerebong is also a tourist attraction in the area, especially for the local community to foreign countries. The purpose of this study was to determine the dimensions of eco-lexicon social praxis in the context of Galungan and Kuningan Guyub celebrations, said the Pemempon of Pura Agung Petilan (Pengerebongan) Kesiman, Denpasar. This research method 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 this study are the Social Praxis Dimensions of the Ecoleksikon in the Context of Galungan and Kuningan Holidays Guyub Speech Pengempon Pura Agung Petilan (Pengerebongan) Kesiman, Denpasar, namely the author can find out that every ecolexicon of Penjor-an Guyub Speech Pempon Pura Agung Petilan (Pengerebongan) has the meaning that grows and develops in the environment of the speaker. The ecolexicon, in terms of its social praxis, reflects the biological, ideological, and sociological dimensions.

Keywords: Ekoleksikon · Galungan and Kuningan Day · Guyub Tuttur

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.

As a means of communication, language is the identity of individuals and groups. Language records all conditions of human life, from social, religious, to 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]. 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 the way humans think because every language has a structure [3]. This structure then influences humans in choosing the language that should be used [1]. In addition, in terms of language with humans, it has a close relationship with the environment in which it is used [4]. The environment in question does not only include the natural environment but 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 to find nature itself. These three elements - humans, nature, and language - are not interrelated with each other, all do not depend on each other.

In the context of Indonesia, especially Bali, language as a social and cultural representation is embodied in various aspects of cultural activities. Balinese people are famous for their way of life which offers a variety of activities that integrate the substance of culture, religion, and customs. Bali, an island dubbed The Island of Paradise or Paradise Island, is rich in natural beauty and people's culture at various levels and aspects of life. Balinese people are identical with Hindus because the majority of local Balinese people are Hindus. Of course, apart from being regulated by customary and cultural rules, Balinese life is also governed by Hindu religious rules.

This research was carried out 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 center 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 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 is a continuation of 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 Galungan and Kuningan holidays), unlike other neighborhoods in Denpasar because after Pegat Uwakan the end of Galungan and Kuningan holidays. Brass. Therefore, this tradition is a unique tradition that exists in Kesiman, especially at Pura Agung Petilan with the presence of 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 youth of the banjar involved so that it 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 ceremony. Penjor in the area is also used as a competition arena with various ornaments that are shaped in such a way that 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 ecolingua 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 extralingual reference meanings, for example in social praxis based on the discovery of three dimensions of social praxis, which include social, biological and ideological using [5]. For example, the lexicon that is identical to penjor is “tying” which in Indonesian means bamboo with a grammatical category including nouns, while 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. Based on the description above, the purpose of this study was to determine the dimensions of the ecolingua social praxis in the context of Galungan and Kuningan celebrations, said the Pemponan 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. Qualitative research according to McMillan dan Schumacher, 2010) is an investigative approach because researchers usually collect data by means of face-to-face and interacting with people at the research site [6].

3 Results and Discussions

The concept of social praxis considers human social activity as a process that has a meaning and language is considered as part of social activity that serves to inform social practice [5]. Meanwhile, according to Bundsgaard (2000), the dimensions of the language environment can be in the form of an ideological environment (human thought patterns and behavior patterns), a sociological environment (social culture) and a biological environment (nature) [7]. The following is in detail the dimensions of social

praxis found in the *Ecoleksikon Penjor-an Guyub Tuter Pengempon Pura Agung Petilan (Pengerebongan)*.

1. Tiyang/tiang 'Bambu' (Bambusoideae)

The tying/tiang *ecolexikon* 'bamboo' in terms of its ideological environment has become an idea, concept, idea and wealth of knowledge in the Balinese speaking community in the Pura Agung Petilan (Pangrebongan) environment which is symbolized as a mountain which has the meaning of prosperity, as well as an element of cultural treasury, especially in the context of Penjor manufacture. The treasures of knowledge are passed down from generation to generation. Based on the knowledge that presents a sociological dimension when they simultaneously make Penjor. At first, it was realized that bamboo, which is a living plant and has a biological dimension, lives in the environment into a very meaningful and worthy entity in the context of the Galungan and Kuningan holidays.

2. Don Plawa 'Daun Plawa'

Don Plawa 'Plawa leaves' is one of the ornaments in Penjor which has its own ideas and concepts that have lived in a friendly environment, he said, as Penjor equipment that must exist has the concept of leaves coming from the mountain believed to be a symbol of prosperity. The concept developed from generation to generation in their environment, giving rise to a dimension of social praxis when young *meyama brayas* put on this penjor equipment. It can be seen from preparing plaw leaves which are made by tying several leaves so that they form a circle and then attaching them to bamboo. It takes several young people from Banjar in this process, because there is a sense of help in making it so that it gives rise to a sociological dimension, namely *menyama baraya*. From a biological point of view, the leaf flora is one of the most important *ecolexicons* in Penjor *eteh-ete*.

3. Don Cemara 'Daun Cemara' (Casuarinaceae)

Don Cemara 'fir leaf' is also believed to have concepts and beliefs that live in his environment as a leaf that also grows in the mountains which is believed to be a symbol of prosperity from the point of view of its ideological dimensions. These concepts and ideas continue to develop in the community's belief in Pura Agung Petilan, while from

In terms of youth sociology, each banjar worked together in preparing Penjor itself. The cypress leaves which have small and branched leaves make the youths have to be cut and moved to make it look more beautiful which will be installed on the penjor. This process also requires a lot of young people, therefore there is mutual cooperation in pine leaves as penjor ornaments so that there is a sociological dimension, namely *menyame braya*. Meanwhile, in terms of biology, this *ecolexikon* is green leaf flora which is the only high value in making Penjor.

4. Don Bingin 'Daun Beringin' (Ficus benjamina)

The *eco-collection* of don bingin 'banyan leaf' has an ideological dimension of ideas and concepts that already exist in the community, he said, namely the concept of a paradise plant, where the roots are on earth and the leaves can penetrate heaven. The belief in this makes the banyan tree that grows big with strong roots biologically has a high value as an ornament in Penjor. Of course, in assembling these ornaments, mutual cooperation forms a sociological dimension in it. The tree is young so that the youths look for the leaves and therefore can become a small part and can become a penjor ornament. This process gives rise to a sociological dimension in the form of mutual cooperation.

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

Ideas, concepts and strengths that have grown in a friendly environment, said Pura Agung Pentilan, namely don Andong 'leaves of Andong' which are useful for eliminating Bhutakala's bad forces and restoring their source so they don't interfere again. This red leaf is indeed a living plant that has a biological dimension but also has a sacred meaning for Hindus, especially in the environment of Pura Agung Petilan as an eteh-ete Penjor entity. While the sociological dimension of the youth who worked together to install the ornament. The shape of the wide leaves makes it more beautiful to become an ornament that will be installed on the penjor, so there is a process of tying several leaves together and attaching them to the visible bamboo. Thus, from that process, a sociological dimension emerged, the youth worked together to make the andong leaves as penjor ornaments.

6. Bunge kasna

The kasna flower eco-collection has the idea and concept of prosperity because the flower grows in the mountains and mountains are believed to be a symbol of prosperity. The ornaments that were installed by the youth at the time of making Penjor are meyama's sociological dimension. The branched shape of the kasna flower makes the youths have to shape it smaller to make it look beautiful when installed as a mandatory ornament in the penjor, usually in the form and found on bamboo. This process gives rise to a sociological dimension of working together to make the kasna flower as eteh-ete penjor. This white flower is also a living plant in its biological dimension, but of course it has a sacred value for Hindus, especially in a friendly environment, said Pengarebongan.

7. Kober

The ideological dimensions of the 'flag' kober eco-collection are ideas, concepts and ideas as symbolic of Sanghyang Iswara. Meanwhile, in the sociological dimension, apart from a sense of help in making Penjor, or menyame braya, because the kober is installed on the penjor, it requires assistance in its installation. This mutual help raises a sociological dimension to the kober eco-collection and the kober symbol as well as the teachings of Tri Hita Karana. This teaching is how the relationship between others can live, greet each other with each other, there is no ripples of hatred, full of tolerance and full of peace.

8. Bakang-bakang

The Bakang-Bakang ecolexico that can be seen from its ideological dimension which has the idea that the higher a person's spirituality, the easier it is to let go of his attachment to the world which he finally tries to achieve or in Hinduism it is called moksha. Bakang-bakang made of leaves that are shaped like chains, further increasing the size of the leaves. The length is in accordance with the length of the bamboo and at the end will be hung a canoe. Therefore, from the manufacture there is a sense of help in nature which is a sociological dimension. Because there are young people who help each other in making coconut leaves which are shaped like a circle with a lot of numbers for one penjor. After all the leaves are formed according to the length of the penjor, then installation on bamboo also requires a lot of people. This reflects the existence of a sociological dimension in the bakang-bakang eco-collection. Meanwhile, from the biological dimension, it can be seen from the raw material for making it, namely the coconut leaf derived from coconut

leaves not only as a living plant but also something that has its own artistic value in a guyub environment in his speech.

9. Pala gantung

The hanging nutmeg eco-collection is seen from the ideological dimension that develops in the community, he reveals that the idea and concept of hanging nutmeg such as heads, bananas and sugar cane is a symbol of prosperity and as a form of gratitude for the natural product of God's gift. Heads and bananas are fruits in the environment with a biological dimension, but there is a very deep meaning, namely that these plants are versatile. What is expected in our lives as ideal humans is multipurpose for other people and the environment. In the process of preparing Penjor equipment by helping the youth of each banjar, tying bananas, sugar cane and coconut to bamboo placed in the penjor is a reflection of the dimensions of its sociological praxis.

10. Pala Bungkah

The ideas and ideas that grew in the Pala Bungkah eco-collection 'tubers', namely as a symbol of Sanghyang Wisnu and as a form of gratitude for all natural products. The tubers, which are included in the biotic environment of plants, when viewed from a biological point of view, still have a high value in the community environment. From a sociological perspective, this equipment is also made in a mutual cooperation or *menyama braya*. It can be seen from preparing the tubers to become one and installed at the end of the penjor from the process that requires the youth of the banjar to help each other so that the nutmeg chunks can be installed.

11. Palawija

Based on the biological dimension, palawija are plants that have seeds such as rice, not just plants with a biotic environment but have their own value in Guyub, he said. The meaning that develops and develops, namely rice is symbolic of Dewi Padi or Dewi Sri as a source of life and prosperity for humans. Therefore, the idea or concept of rice as one of the secondary crops, namely as a prosperity in terms of its ideological dimensions. The installation of palawija as one of the ornaments in Penjor is a sociological dimension, as can be seen from the youth helping each other in the process of making it. The process of preparing rice as an ornament requires more than one young man to help each other because the rice is one unit and is installed along the bamboo. From this, it reflects its sociological dimension.

12. Sanggah Cucuk

The ideas, concepts and ideas of bamboo are also the ideological dimensions of the sanggah cucuk eco-collection because they are the material for making it a symbol of prosperity. Based on the deep meaning and value that makes bamboo not only as a plant in the environment in its biological dimension, but has its own value. Because of the meaning and concept that developed at the time of making Penjor, there was an attitude of helping each other in preparing the sanggah cucuk with bamboo into how many parts and fixing it into a square shape. The square webbing is made into a triangular shape without the three square webbing objects by tying them. After that, if it is in the form of a triangle that has a cavity, it will be mounted on bamboo. The process, of course, requires more than one young banjar to prepare it, that's where the sociological dimension comes from with an attitude of helping each other.

13. Lamak

Lamak in terms of biological dimensions is formed from palm leaves and palm leaves, not only as a living plant but also has a meaning as a base for placing offerings. From this meaning the emergence of ideas, concepts and ideas that become its ideological dimension, lamak as a symbol of tribuana, namely the concept of balance between the three worlds, which is named Sakala (upper world), Sakala Niskala (middle world), and Niskala (underworld). That is the reason for the development of the concept in the community, he continued, as the basis for making lamak as Penjor equipment which is made together. This becomes from the young woman who prepares it from the menu 'cut' the leaves to the desired shape. After that, the leaves are put together using a 'stick' pin, the length of the lamak depends on the height of the bow. In the process, the sociological dimension can be obtained because it takes more than one woman to prepare it. After that, the lamak is attached to the sanggah cucuk as a form of offering to God. This relationship reflects the sociological dimension of lamak as a fixture in Penjor.

14. Tikeh

The tikeh 'mat' made from dried coconut leaves is one of the equipment in the sanggah cucuk. Ideas, concepts and ideas from coconut are a source of prosperity because coconut plants are multipurpose plants when viewed ideologically. While biologically, tikeh is made from dried coconut leaves, not only as a dried plant but has a meaning that is hereditary present in the community, he said. Only the most prominent biological and ideological forms in this ecolingua have not been found to reflect its sociological dimensions.

15. Caratan

Caratan ecolingua which is made from dried clay has an ideological dimension as concepts and ideas for symbols of religious communication between humans and God. In addition, it is a symbol of Bhuana Agung and Bhuana Alit. The existence of a concept that develops in a friendly environment raises sociological implications for the relationship between humans and God because the caratan is placed on the sanggah cucuk and filled with holy tirta and for each other, the relationship is created by mutual cooperation. This is reflected in the preparation of caratan and coblong which are usually placed together on the bow. Before that two containers were filled with tirta (holy water), this process required more than one young man or woman from the banjar to prepare it.

16. Coblong

Ideas, concepts and ideas from the ideological dimension that have developed in coblong or containers made of pottery or clay are Tri Hita Karana (The relationship between God, humans and nature). Down to descending on the making of Penjor by menyama braya between each other, using natural products to present to God is the sociological dimension. This is also a result of preparing caratan and coblong which are usually placed become united as sanggah cucuk. Before that two containers were filled with tirta (holy water), this process required more than one young man or woman from the banjar to prepare it.

17. Sampian Gantung

Sampian Hanging made of coconut leaves, which biologically is a plant in a biotic environment, has a high value for Hindus, especially in a friendly environment, he said. From these values emerged the ideas, concepts and ideas of sampian, namely as

a repellent for reinforcements seen from the ideological dimension and sociologically making it collaboratively between the youth and women of each banjar. This is from the young women who menues 'cut' the leaves to be used as sampian, then put together the 'sticks'. The length of the sampian depends on the maker, after the sampian is finished it will be placed at the end of the penjor. In the process it takes more than one young woman and young man to prepare the canoe so that it is attached to the penjor.

18. Gebogan

Gebogan as a complement to the Penjor which is made from the arrangement of several leaves. Janur as a biotic plant when viewed from the biological dimension is not just a leaf but has its own value. This equipment is made by the youth of Banjar by working together to realize its sociological dimension. This is reflected in the youth who prepare it from the basic ingredients, namely the leaves, which are cut according to the shape of the creator's creative idea. After attaching it to the bamboo, the process requires more than one youth to attach the gebogan to the penjor. From that process, the form of gotong royong is in its sociological dimension. While the ideas and concepts that have developed from generation to generation are the power of Hyang Mahadewa, in other words gebogan is an interpretation of the gratitude of mankind for all the produce of the earth.

19. Pacek-pacekan

The concepts and ideas that developed in the ecorexicon of pacek-pacekan, namely the value of coconut leaves that are installed by sticking them on bamboo are the ideological dimensions. In addition to the leaves, which are biotic plants that exist in the community, when viewed from the biological dimension, the pacek-pacekan has a high value for the community, he said. Values, meanings and ideas that develop from generation to generation produce a sociological dimension when making Penjor with an attitude of helping each other. The process of installing the leaves from the form of sleeping until they are attached one by one to the bamboo by plugging them in requires more than one young man. The process is a reflection of its sociological dimension to help each other.

20. Gelungan Keong

In a friendly environment, snails are not only biotic animals in terms of biology but have ideas and concepts that appear in the ideological dimension, namely the symbol of air as a symbol of life. Believing this, many Banjar youths choose this creative form for Penjor equipment not only because of the unique shapes but also the high value for the community, which expresses the sociological dimension in the manufacturing process. At first the leaves from the shape of the face were cut, shaped and put together to look like a snail fauna. After the pieces are attached to the bamboo, the number of pieces is according to the ideas of the youth. From this process it takes more than one young man who works together, this is a reflection of the sociological dimension.

21. Tulang Lindung

The biological dimension can be seen in the selection of the Lindung (procted) word 'eel', not as an animal that lives in the mud, lives and breathes in the mud, but has a very sacred meaning in Hindus, especially in this friendly environment. The concepts and ideas that develop reflect holiness. These ideas and concepts continue to live from generation to generation so that they become Penjor's equipment that has a high value and is made together in terms of its sociological dimension. The process of making from

the basic ingredients, namely coconut leaves, is cut and woven to make it shaped like an eel fauna with large quantities depending on the needs of the youth of each banjar. After that the webbing is installed one by one on the penjor. This requires more than one youth to prepare it from the process, weaving and indeed in mutual cooperation is a reflection of the sociological dimension.

22. Ikuh Barong

Ikuh barong 'tail barong' is made from coconut leaf which is shaped to look like a barong tail, in the process it requires creativity and taste to help the maker because if the placement is not according to the visualization of the barong tail it will not materialize. Process from the coconut and shape it to look like a barong tail. After the pieces of the leaves were placed one by one by more than one young man who helped each other. This is a reflection of the sociological dimension, while the ideological dimension of the idea and concept of the barong itself as a leader of good forces in the relentless battle against the forces of evil. From the concept developed, the coconut leaf is not only a biotic plant, but has a deep meaning.

23. Tetuasan Bunga Tunjung

The tunjung flower 'lotus flower' is not only a beautiful flower when viewed from the concept of its biological dimension, but has deep ideas for people, he said. The idea that develops includes the sanctity of its ideological dimension. The development of the ideological dimension gave rise to many youths who made Penjor equipment inspired by the Lotus flower, the manufacture of which must be with a sense of helping among youths is the sociological dimension. As reflected in the manufacturing process, the leaves are cut and shaped to look like a lotus flower mounted on bamboo. The process from the emergence of the janur I, forming the akumasanya requires more than one youth, therefore the sociological dimension appears or in mutual cooperation.

24. Tetuasan cakra

The ideas, concepts and ideas on the word 'cakra' were chosen as part of the Penjor equipment because it has a symbol of Lord Wisnu, one of the Trimurti gods and is known as the god who preserves the universe. It can be seen from the ideological dimension, while the biological dimension can be seen from the coconut leaf as the material for making the equipment, not only as a biotic plant but also has its own meaning for the community, he said. The process of making it from the leaves that are cut and shaped to look like cakras to placing them on the penjor requires more than one young man. This fosters a sense of helping to help prepare for it, so that is the sociological dimension.

25. Bola-bolabunga ratna

The pearl flower which is purple in color and has a round shape when viewed from the biological dimension, is not just a flower in the biotic environment but has its own value. The value comes from the ideas and concepts that develop, namely interpreting the majesty, simplicity, and beauty which is judged from the ideological dimension. In the Penjor equipment, the pearl flower balls are not the original shape of the flower, but a round cloth is installed. Please help the youths, which is the sociological dimension. The process of making it from small balls and then put together to look like several pearl flowers and attached to the penjor as a sweetener or beautify the penjor. From this process, the sociological dimension.

26. Bunga Gemitir

Gemitir Flower 'Marigold' seen from the biological dimension is a yellow flower, but has a deep value. The gemitir flowers that are installed along the bamboo are chosen by the youth not only for beautiful shapes but have their own ideas and concepts. These ideas and concepts are symbols of beauty, wealth, fame, and warmth in terms of their ideological dimensions, in addition to forming this flower to make it look beautiful and beautiful requires a lot of energy. The existence of an attitude of helping to help create a deep understanding for the youth of each banjar is a reflection of its sociological dimension. The process of installing small gemitir flowers together in an arrangement from bottom to top along the bamboo requires more than one young man to make it. The installation process is a reflection of the attitude of helping to help as the emergence of a sociological dimension.

27. Tetuasan Ganesha

Tetuasan Ganesha is a leaf made like an elephant, it has its own ideas and ideas in a friendly environment, he said. Elephants are seen from the biological dimension is a strong animal. From there, ideas and ideas emerged that were used as shelters and whose strength was able to become a mainstay for those who asked for their protection, judging from their ideological dimensions. It's the same as equipment, which can be seen from its sociological dimension, which can be seen from the way the youth prepare this equipment in a braya manner. The process of the leaves being cut and shaped to look like the shape of an elephant, not just one leaf but making several elephant shapes which will be joined together on bamboo. After being placed on the penjor according to the idea of the maker, the process must require more than one young man to work together to make it. It is a reflection of the sociological dimension of this eco-collection.

28. Tipat kedis

Kedis 'birds' seen from the biological dimension are animals that exist in the biotic environment, not only animals but have deep meanings. The meaning that develops from ideas and concepts in a friendly environment, he said, is as a symbol of happiness as seen from its ideological dimension. Tipat kedis is made with woven coconut leaves which are made jointly by the youth of the banjar, from there the sociological dimension. Not just one of any safe but of five tipat kedis mounted on a penjor with a shape more around the bamboo. The process of weaving and fitting it requires more than one young man, this reflects its sociological dimension.

29. Tetuasan Merak

Peacocks are animals that have beautiful colors on their feathers when viewed from the biological dimension, but there are ideas and ideas that come down from the social environment, he continued. From the ideological dimension, the peacock is believed to be a symbol of Goddess Lakshmi, which symbolizes compassion, kindness, and patience. This tetuasan is made of coconut leaves that are shaped like a peacock, the curves that look complicated and the details that are made collaboratively between youths are the sociological dimensions. The process of cutting the leaves and shaping them to look like peacocks takes more than one young man who works together, because after the pieces of the leaves are finished, they will be installed in the location according to the maker. From that process, weaving and attaching it to the penjor is a reflection of the sociological dimension.

30. Ngerebong

Ngerebong is a tradition held after the Kuningan Day at Pura Agung Petilan (Pengerebongan). Ideas, ideas and concepts that exist in the community are appreciated as a symbol of purification in terms of their ideological dimensions. Meanwhile, from the sociological dimension, it can be seen from the history of ngerebong itself, namely when the King's power in Kesiman at that time gave alms in the form of kepeng money to the people as a symbol of the King's glory. From that concept, it has developed downward until now but based on the desire to eat together before the event starts from Seseunan. Sekan gong and the other sima krama are expected to continue to develop the value of glory and the value of togetherness of the Pemempon Pura Agung Pelitan.

4 Conclusion

The conclusion in the article Social Practical Dimensions of the Ecolingua in the Context of Galungan and Kuningan Holidays Guyub Speech of Pemempon Pura Agung Petilan (Pengerebongan) Kesiman, Denpasar, namely the author can find out that every ecolingua of ke-penjor-an Guyub Speech of Pemempon Pura Agung Petilan (Pengerebongan) has a different meaning. grow and develop in the environment of his narrative. The ecolingua in terms of social praxis reflects the biological, ideological and sociological dimensions.

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