

Balinese Compound Words in *Ngenteg Linggih* Ceremony

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ABSTRACT: This research is focused on analyzing Balinese compound words in term of its grammatical and Semantic relationship in one of the religious ceremonies called *Ngenteg Linggih*. It is a kind of library research where the data were taken from a book entitled “*Dudonan Karya: Mamungkah, Ngenteg Linggih, Mapadudusan Agung Manawa Ratna*”. This book is used as data source since it explains the guidance and infrastructure, such as material, equipment detailly. Observation method were used in collecting the data. Descriptive qualitative method is applied in other to analyze the data found. To analyze the data, the theories proposed by Lieber (2009) and Haspelmath & Sims (2010) were used. Based on the result, all types of compound word were found in term of its grammatical and semantic relationship.

KEYWORDS: compound word, grammatical and Semantic relationship, *Ngenteg Linggih*

I. INTRODUCTION

Balinese language is one of the regional languages in the archipelago that is still exist and developing, and has a lot supporter (Eisemen, in Suweta et al 2022). It is still used in education, conversation, ceremony, mass media and writing. Many of literature both spoken or written such as *kidung*, *geguritan*, *kakawin*, *purana* still written on palm leaves can be found and exist until present day (Jendra et al, in Suweta et al.: 2022). It indicated that Balinese language has very strong literary tradition. Many of literature related to religious ceremonies are written in form of a book. It is functioned to give a guideline to Balinese people when they held a ceremony then. However, that literature often consists of unfamiliar terms related to the ceremony such as a term that in form of compound word. This phenomenon will make the Balinese often give a miss understanding, especially in interpreting meaning. A compound word is a combination of two or more words that form a new meaning. In Balinese language, A compound word is also called *kruna satma*. *Kruna* means 'word', while *satma* means compound, thus *Kruna satma* (compound word) is a combination of two or more words that build a single meaning (Jinggen, 1985:34). The definition. Furthermore, compound words are also called words that consist of two or more bases, roots or bases (Lieber, 2009). Meanwhile, Booij (2007) states that compounding consists of a combination of two words, where one word modifies the meaning of the other, namely the core part. Kridalaksana, [2010] also revealed that compound words are the process of combining two or more lexemes that form a word. The elements that make up a compound word will lose their word essence because their structure is in the combined unity, as well as the compound word essence will be destroyed if a word is inserted in the middle of the compound word.

The choice of compound words to be used as study material in this study is very appropriate. This is due to the emergence of word mergers that consistently give rise to new meanings and even the meaning is not represented the whole element. According to Lieber (2009: 47-48) compound word can be classify more closely based on grammatical and sematic relationship. Three types of relation such as [1] attributive; where non head acts as a modifier of the head, [2] coordinative; where the two elements have equal weight and [3] subordinative compounds; where one interpreted as the argument refer to grammatical relation and these can further divide into endocentric or exocentric varieties. These two varieties related to the point of view of semantics. Endocentric refers to the meaning of entire word is a subset of the meaning of the lexeme that serves as the head, meanwhile exocentric, their semantic head is outside the compound or not referring of its head [Haspelmart & Sims, 2010; 139-140], Lieber [2009: 48]. To give more detail information about grammatical and sematic relationship of compound word can be seen in the figure 1.1 below.

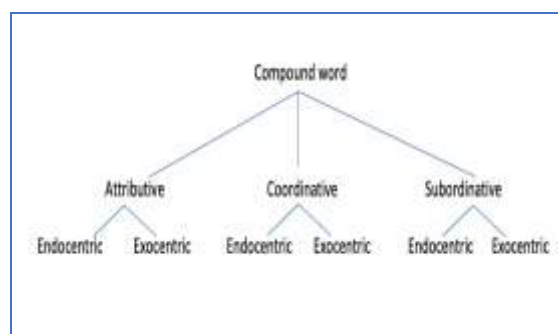


Figure 1 The grammatical and Semantic relationship of compound word
(Lieber, 2009:49)

Based on the figure above, it can be seen clearly that the three types of compound word in term of grammatical relation have a relationship to their semantics or meaning. Each type such as Attributive, Coordinative or Subordinative can be endocentric or exocentric compound.

Some related studies were used as references in this research. Those were taken from thesis and articles published in journal or proceeding. The first reference is taken from Suweta et al. (2022) entitled "Compound word Hindu Religious Terms in Bali: Cultural Linguistic Studies". This research discussed several issues such as the structure, function and meaning of compound word in Hindu Religious Terms in Bali. Structural linguistic theory and cultural linguistic theory were used. Moreover, the method of finding interview and observation were used. Meanwhile, in data analysis descriptive qualitative method are synchronous. Moreover, before that, Suweta also conducted research about Balinese compound word entitled "*Kata Majemuk Bahasa Bali Dialek Nusa Penida; Sebuah Telaah Deskriptif*" in 1986. This study aims to provide a complete description of the Balinese compound word Nusa Penida dialect, which includes: characteristics, various structures, functions and meanings it contains. The results of this study show that; Balinese compound word Nusa Penida dialect has five characteristics that concern the characteristics of meaning and form characteristics. The five characteristics are: 1) meaning characteristics, 2) characteristics in the form of words; 3) pressure characteristics; 4) characteristics in the sentence level, and 5) characteristics in speech variants. Both researches above give contribution to this current study, especially in analyzing the structure of Balinese compound word.

Antara (2016) in his research entitled "*Afiks dalam Kata Majemuk Bahasa Bali*" was also used as reference. This study aims to examine the affixes that form Balinese compound words. The purpose of this study is to describe the function of the affixes that make up Balinese compound words and the relationship of meanings between elements. This study used two types of data sources, namely oral and written data. The method used is observation and interviews. The results show that in the process of forming Balinese compound words, affixes have an important role so that without these affixes the compound words cannot exist. The similarities this previous research between the current study is both used the same topic; Balinese compound word, meanwhile the difference were on the data source and the focus of analyzing as well, the previous study more focused on affixes in compound word, while this current research focused on grammatical and semantic relationship of Balinese compound word.

Aryasuari [2022] in her article entitled "*Komponen Flora pada Pembentukan Kata Majemuk Bahasa Bali*" stated that the formation of Balinese compound words containing flora components is classified as equivalent compound words and unequal compound words. This research focuses on the use of flora components in the formation of Balinese compound words. The data collection carried out was the library and interview method. The method used is a qualitative descriptive method. Furthermore, in this study, it was found that both equivalent and unequal compound words containing elements of flora can consist of two or three elements [components] of words. This previous research and the research examine the compound words of the Balinese language. However, the previous research was more specifically examining compound words in the flora component only.

Ngenteg Linggih ceremony is a coronation/honoring ceremony of *Sang Hyang Widhi* (God) with all His manifestations in the *Palinggih* (sacred buildings that are built), so that later he will be willing to return at any time, especially when all ceremonial activities are held at the temple concerned. There are two types of *Ngenteg Linggih* ceremonies, namely: [(1) can be in the form of a ceremony when a new temple is built, (2) *Ngenteg Linggih Mupuk Padagingan* is a ceremony that is held every 10-15 years [Titib, 2012: 6]. Balinese compound word in *Ngenteg Linggih* ceremony was chosen because the understanding of the religious terms related to this ceremony are still lacking. Besides that, the terms for naming or mentioning facilities, building names, stages and processions of this ceremony are many in the form of compound words. This makes this study very worthy of study both in terms of sematic and grammatical relationships of the compound word. These terms are ancestral cultural heritage with local wisdom values that should be preserved. So that, the Balinese language is also considered one of the languages and the recorder of Balinese culture is very important to maintain.

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METHOD

This research is a kind of library research where the data source is taken from a book entitled “*Dudonan Karya : Karya Mamungkah, Ngeteg Linggih, Mapadudusan Agung Manawa Ratna*” published in 2004. It contained relevant data especially compound words. In collecting the data, observation method was used and took several steps, such as reading the book carefully, note taking words containing considered as compound word, and then classifying them based on its semantic and grammatical relationship. Descriptive qualitative method was used to analyse the data found. The data were analysed by classifying the data found based on their grammatical and semantic relationship, then supported by descriptive explanation. In addition, the result of the data finding was presented in informal way.

RESULT AND DISCUSSION

This part discuss about the analysis of the data found. the data were analysed descriptively supported by picture of the material, equipment or event. Only eight data will be analysed in this research and they were analysed based on the theory proposed by Lieber [2009] and Haspelmath & Sims [2010]. The analysis can be explained clearly as follows.

Data I: *Sanggar Cucuk* (*sanggah cucukan*)



Figure 2 *Sanggar Cucuk* [*sanggah cucukan*]

Source: <http://perjalanandewiwan.blogspot.com/2012/07/sanggaj-cucuk.html>

Based on the data above, *Sanggar Cucuk* can be classified as compound word due to it composes of two bases, namely *Sanggar* and *Cucuk*. This compound word produces a new meaning when the two bases are combined. *Sanggar* means a place of worship and *Cucuk* means large decorated U-shaped hairpin when it separated to the first element [*sanggar*]. *Sanggar Cucuk* refers to a place of worship in rectangular shaped with 1 pillar. Thus, it can be concluded that *Sanggar Cucuk* is a kind of attributive endocentric compound since the non-head element [*(cucuk)* modifies the head (*sanggar*) and the meaning of the entire word is a subset of the meaning of the lexeme that serves as the head.

Data 2: *Ketipat Dampulan*

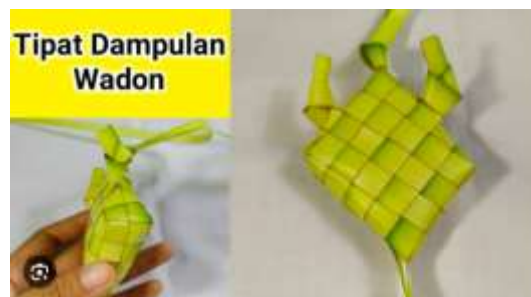


Figure 3 *Ketipat Dampulan* [*típat dampulan*]

Source: <https://images.app.goo.gl/75BwFdgawJBoUqibA>

Ketipat Dampulan can also be classified as compound word due to it composes of two bases, namely *ketipat* and *dampulan*. it produces a new meaning when the two bases are combined. *Ketipat* [also called *tipat*] is rice cake boiled in plaited young coconut. While *dampulan* is a kind of unique morpheme. *Ketipat dampulan* refers to rice cake boiled in plaited young coconut

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shaped like turtle. Thus, it can be concluded that *ketipat dampulan* is a kind of attributive endocentric compound since the non-head element [*dampulan*] modifies the head.

Data 3: *Mendem Pedagingan*



Figure 4 *Mendem Pedagingan*

Source: <https://images.app.goo.gl/MxvVXspxaAG3R59x8>

Mendem or *Mulang Pedagingan* is a *yadnya* ceremony to function and revive sacred buildings (*pelinggih*) at a temple which is the core ceremony of *Ngenteg Linggih*. This compound word consists of two bases, namely *Mendem* and *Pedagingan*. *Mendem* refers to bury, while *Pedagingan* means wrapped metal pieces and spices. Based on its meaning, the compound word *Mendem Pedagingan* can be classified as attributive exocentric compound since the non-head element [*Pedagingan*] modifies the head [*Mendem*]. The meaning of entire words is not as reference of whole compound word.

Data 4 *Ancak saji*



Figure 5 *Ancak Saji*

Source: <https://images.app.goo.gl/eq5YkA4oniN3cgnr8>

Ancak saji can be classified as coordinative exocentric compound. this compound word has equal weight. Each element does not modify each other. The meaning does not refer to the whole element of the word as well. *Ancak* means a type of body tree whose leaves are heart-shaped, height can reach 15 meters while *Saji* refers to a meal. The combination of the two bases *Ancak Saji* create a new meaning which is pointed bamboo fence as a yard boundary or temple behind the gate.

Data 5 *Base Lekesan*



Figure 6 *Base Lekesan*

Source: <https://images.app.goo.gl/wKnGpGmR8Wfagzvp7>

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Base Lekesan is one of ceremonial equipment commonly found in Balinese ceremony. This compound word can be divided into two bases, such as *Base* [in English called piper betle leaf] dan *Lekesan* which refers to roll something up. The combination of these two bases can be classified as an attributive endocentric compound since one element or the non-head [*Base*] modifies the head. The meaning of this compound word referring to the head [*Lekesan*], thus, it is clearly endocentric.

Data 6 Banten Bayakaon



Figure 7 Banten Bayakaon

Source: <https://images.app.goo.gl/9YdBhyBv2openeuD7>

Based on data above, *Banten Bayakaon* is an offering to eliminate everything that is harmful to every *yadnya*, *pralingga*, including those contained in oneself, which can then cause negative turmoil when thinking, speaking, and behaving that originates from *ahamkara* [selfishness]. it can be classified as complex compound word, since it consists of three element. *Banten* is an offering, usually made from a combination of coconut, fruits, flowers for worship by Balinese Hindus. *Bayakaon* comes from the bases *baya* and *kaon*. *Baya* means problem danger, dangerous, threat, hazard, crisis, accident, bad situation and *Kaon* means to eliminate. From the explanation above, it can be seen that *Banten Bayakaon* belongs to attributive endocentric compound. *Banten* is consider as the head element, while *Bayakaon* has the non-head element modified the head. Moreover, the combination of other two bases *Bayakaon* can be classified as an subordinative endocentric compound since one element is interpreted as the argument of other or consisting a verb or derived verb [*kaon* [v]]

Data 7 Canang Burat Wangi



Figure 8 Canang Burat Wangi

Source: <https://images.app.goo.gl/L2hRyGPPtc6KybJZ8>

Canang Burat Wangi is a kind of attributive endocentric compound since the non-head element [*Burat wangi*] modifies the head [*Canang*]. The meaning of the entire word is a subset of the meaning of the lexeme that serves as the head. *Canang* means common type of small offering, usually in the shape of a square or round tray made of immature coconut leaf. *Burat* means an powder consisting of *uras*, *lengis miik* [fragrant oil], and, optionally, *lenga* [sesame seed] ground into a paste with water and used on *canangs* and other offerings, sometimes dabbed behind the ear for perfume. *Wangi* means sweet smelling, fragrant. Therefore, it can be clearly classified as endocentric variety. Moreover, This is a kind of complex compound word due to consisting of three elements namely *canang*, *burat* and *wangi*.



Figure 9 Nyegara gunung

Source: <https://images.app.goo.gl/gSx35t7TLnLMFkrU9>

Nyegara Gunung is a process of creation from the God of *Pitara* to be God / gods-passed, immediately as a symbol of *predhana* [female] and Mount as *purusa* [male], the ceremony of 'Nyegara Gunung' is carried out after the ceremony of giving up is carried out namely: *Panca Maya Kosa* melted down, the last one with 'Nyegara Gunung' ceremony so that the creation of the gods would be passed after it was placed in *Sanggar /Sanggah Kamulan* or the *kawitan* temple. The combination of the two elements; *Nyegara Gunung* can be categorized as compound word since it creates a new meaning. *Nyegara [segara]* means sea and *Gunung* is a mountain. Thus, this is a kind of coordinative endocentric compound because each element has equal weight, however, the meaning is clearly referring to the entire words.

CONCLUTION

Based on the analysis above, it can be concluded that compound words in Balinese language were commonly found in Balinese ceremony especially *Ngenteg linggih*. In term of its grammatical and semantic relationship, attributive endocentric compound were found, such as *Sanggar cucuk*, *Banten bayakaon*, *Banten burat wangi*. On the other hand, coordinative endocentric and exocentric compound were also found, such as in compound words *Nyegara gunung* and *Ancak saji*. Subordinative endocentric compound was also found in the word *Bayakaon*. Moreover, two complex compound words were found as well, such as on *Banten bayakaon* and *Banten Burat wangi*. This finding indicates that Balinese compound words in the ceremony *Ngenteg Linggih* were vary in term of their grammatical dan semantic relation.

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