

# Youth Knowledge of Traditional Lexical Forms of Jejahan Upakara Yadnya in Preserving Balinese Hindu Traditions: An Ethno-Linguistic Study of Denpasar

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This research is case-study qualitative research. The case is social phenomena in the community that has its own characteristics. The phenomena referred to in this linguistic research are in regard to the attitude and behaviour of users influenced by social factors. This research aims to obtain data on; (1) youth knowledge in Denpasar city on lexical jejahan upakara yadnya, and (2) the attitude of youths towards traditional lexical form of jejahan upakara yadnya. The researched population are all teenagers in Denpasar city aged 14-19 years. Based on the data from the Population and Civil Registry Office of Denpasar City in 2015, the youth population in Denpasar city is 61,552. This research sampled randomly, so that as many as 398 samples were obtained. The results showed that the lexical competence knowledge of youth community in Denpasar city towards jejahan upakara yadnya is mostly low, in the number of 169 (42.5%) or in the intervals of 45-54. Of the youth community in Denpasar, as much as 56% did not agree, if the tradition of mejejahan was learnt in an outdated/ archaic/ tacky way. Instead, 40% of the youth agreed to learn the tradition of mejejahan, and 39% agreed to faithfully maintain the tradition of Bali by trying to learn mejejahan. What is needed is a collaborative, massive, and systematic movement to foster a culture of love, faithfulness, and conscious activity of mejejahan, to support the socioeconomic and sociocultural fabric of society. This will help the government in the field of cultural traditions and languages, particularly the Balinese language.

**Key words:** *Lexical, jejahan upakara, ethno-linguistic.*

## Introduction

Language has a vital role, in the life of individuals and groups. It is a means of communication used by members of certain community groups in cooperating, thinking, interacting, classifying things, and identifying themselves (Kridalaksana, 2011). Davis (1982) also states that language is a reflection of the identity and behaviour of its users. Language is not only an individual phenomenon but also a social phenomenon, so its sustainability should be maintained. One languages which has a vital role for the speech community is Balinese. It is the main language for a speech community of more than five million people, in various regions of the island of Bali, and is a means of communication in everyday life in both the family and social domain (Chemmel & Phillipe, 2018; Vowel et al., 2017; Keohin & Graw, 2017). It is used in daily life, and is also reflected in religious and cultural activities that make Balinese the traditional language and language of instruction in religious rituals.

The linguistic phenomenon shows that the use of Balinese by its speakers reflects the Balinese community as being a Hindu majority. This of course implies the use of Balinese in religious domains, such as the implementation of customs or religious rituals. This also shows that Balinese language has a cultural function and role which unifies the lives of Balinese people. Sapir (1927) states that “it is the vocabulary of a language that most clearly reflect the physical and social environment of its speaker. The complete vocabulary of a language may indeed be looked upon as a complex inventory of all the ideas, interests, and occupations, that take up the attention of the community, and where such a complete thesaurus of the language of a given tribe at our disposal, we might to a large extent infer the character of the physical environment and the characteristic of the culture of the people making use of it.”

Sapir (1972) stressed that the vocabulary of certain languages was a reflection or description of the physical and social environment of the speech community. A complete vocabulary set will describe ideas and circumstances from certain cultures. The richness of words will reflect the environment around what is spoken (Suryasa & Dewi, 2018; Suacana, 2016; Laksana, 2016). More than that, the rich lexicon of a certain language can represent a specific form of life, and the kind of environmental character the humans live in. Even the speech community of the language shows the richness of ideas, life aspirations, and how language users interact with the environment. Likewise, the richness of words can be reflected in the local wisdom of the speech community, and managed in the social environment. Balinese language is used as transforming knowledge by its speakers regarding things related to rituals, as well as traditions developed by the Balinese community, one of which is about *jejahitan upakara*. It is massively communicated and practised by the ancestors from generation to generation, to preserve the traditions that become the identity of the Balinese people. There is actually striving for the *mejejahitan* tradition to remain steady, because it is used to offer rituals to the

ancestors and Gods in the ceremony. *Mejehitan* is also commonly referred to as *reringgitan* in *yadnya prakerti lontar* as a philosophical symbol of determination or permanence (Wardhaugh, 2011; Peniro & Cyntas, 2019; Li & Huan, 2019). There are attempts to maintain its philosophical meaning, because it has a meaning as closeness to the Creator in accordance with Hindu belief in Bali.

However, recently the lexical existence of *jejahitan* / *reringgitan upakara* has been examined, from internal speakers themselves and from factors outside the language. This kind of phenomenon is actually something that cannot be avoided by every language in the world. Language is a social phenomenon that is very much determined by both the attitude of the speaker and social development in his or her environment. Moreover, the hegemony, the dominance of international, regional, and national languages, increasingly worries the existence of minority languages. The influence of the development / dynamics of these social factors will shrink the lexical form, so that it is not impossible for symptoms to appear such as a shift, or even the traditional lexical extinction of a language (Siregar et al., 1998; Suastra, 2009; Sumarsono et al., 1993).

Globalisation also triggers changes in the mindset and ability of people. An order / standard established in the social environment can be replaced by a newer / more modern order, if the latter is not in accordance with the development of globalisation. Things that are conservative / traditional will be replaced by a more advanced, modern, and important order, in accordance with the mindset of contemporary society. It cannot be denied that this phenomenon spreads to all domains of people's lives. In line with the above, Pateda (1986) asserts that if a language is widely used in many domains, it will be progressively developed. Conversely, if the language is not widely used, its users will be few and domain narrow. The vocabulary will be increasingly constrained by more dominant languages. Continuity of that situation will progressively result in lexical extinction because of its weak capacity for survival. Prolonged lexical extinction will result in permanent language extinction (Ibrahim, 1990; 1994, Kartomihardjo, 1988; Kridalaksana, 2001).

The importance of preserving the traditions and culture that have become the identity of Balinese people. Therefore, it is very important to review the extent of the knowledge of Denpasar teenagers, of the traditional lexical forms of *jejahitan upakara yadnya* in Bali. This research is needed, to broaden the public's insight into the existence of Balinese as a primary tool in activities related to the socio-cultural domain. Therefore, the study is titled "Knowledge of the Traditional Lexical Form of *Jejahitan Upakara Yadnya* on Youth Community in Denpasar in the Context of Preserving the Traditions of Balinese Hindu Community: An Ethno-Linguistic Study". Specifically, this study aims to analyse (1) the level of knowledge of the lexical forms of *jejahitan upakara*, in youth communities in

Denpasar City, and (2) the attitudes of youth communities in Denpasar towards the traditional lexical forms of *jejahitan upakara* in the Balinese Hindu tradition.

## Research Method

Research on traditional lexical knowledge of *upakara yadnya* in the Balinese Hindu tradition of youth in Denpasar city is a qualitative research, with case study types. Research is conducted on community social phenomena that have their own characteristics. The linguistic phenomenon referred to in this study are based on the attitudes and behaviour of the language users that are influenced by social factors. Because it is classified as qualitative research, this study has the following characteristics: (1) contextual; research is carried out in the context of a school environment and the subject's normal actions, (2) honest; avoids manipulating data, (3) collaborative; involves subject participants and expert triangulation in the inference of data, (4) interpretative; uses analysis based on relevant views and references, not statistical analysis, (5) interactive; links research problems, data collection, and interpretation of data, and (6) researchers as human instruments / key instruments; researchers in charge of collecting data, selecting data, and interpreting data.

The data of this study are (1) the level of traditional lexical knowledge, of the *jejahitan upakara yadnya* in Balinese Hindu traditions, of Denpasar city youth, and (2) youth attitudes towards the lexical form of the *upakara yadnya*. The population in this study was all 14-19 year-old youth in Denpasar. Based on data obtained from the Population and Civil Registry Office of Denpasar City in 2015, the total youth population in Denpasar City amounted to 61,552 people.

**Table 1:** Total Population

The number of Youth (14-19 years) in Denpasar City in 2016		
No	Sub-District	The number of Youth
1	South Denpasar	16,654
2	East Denpasar	15,347
3	West Denpasar	15,340
4	North Denpasar	14,211
	Total	<b>61,552</b>

Given that data sources number more than 100 people, the sampling in this study uses a random sampling method employing the formula proposed by Riduwan (2012: 65), as follows:

$$n = \frac{N}{N \cdot d^2 + 1}$$

Notes:

n = number of sample

N = Number of Population

d2 = precision (5% with level of accuracy 95%)

Based on this formula the following sample sizes are obtained:

$$n = \frac{61552}{(61552) \cdot (0,052)^2 + 1} \quad \frac{61552}{(61552) \cdot (0,0025)^2 + 1}$$

n = 397,417 = 398 respondents

The number of samples was 398 respondents (Denpasar city youth), divided by the balance formula of the total population (youths in Denpasar city). The following is the balance formula used in this study.

$$n = \frac{\text{Number of Youth in Each Sub-District}}{\text{Number of Population}} \times \text{sample}$$

**Table 2:** Balance sample of each sub-district in Denpasar City

No	Sub-Districts	Number of Sample/Respondents
1	South Denpasar	108
2	East Denpasar	99
3	West Denpasar	99
4	North Denpasar	93
Total		393

There are several methods of collecting data in this study: (1) interview method, (2) questionnaire method, (3) literature, and (4) test method. The methods of collecting data in this study were adjusted to the problems formulated. To obtain data on the traditional lexical form of the upakara yadnya, (1) library method was used by extracting data from documents or written records containing the traditional lexical upakara yadnya. To get data (2), the traditional lexical knowledge of the upakara yadnya of youths in Denpasar, a structured questionnaire method was used as in the example below:

**Table 3:** Data Instrument of Lexical Knowledge of Bebantenan Upakara

No	Bebantenan	Sub-Districts in Denpasar City																Remarks
		South Denpasar				North Denpasar				West Denpasar				East Denpasar				
		A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	
1																		
2																		
3																		
4																		

Notes:

A : Know (have heard, seen, and can make)

B : Ever heard and seen

C : Ever heard only

D : Do not know at all

Besides using the above instruments, to collect data on knowledge of lexical forms of youths, a lexical competency test method of upakara facility was also used, such as the following example:

1. Do you know sampian sodaan / sampian Winda / sampian gebogan, if yes what it is for?

A. symbol of lingga and yoni

D. symbol of compassion

B. symbol of repellece

E. symbol of perfection

C. symbol of love

In total 20 questions like this were given, each with a score of five. So, a respondent able to answer all questions correctly will get a score of 100. Conversely, if all the scores are wrong; 0. The criteria used to determine the quality of the traditional lexical competence of bebantenan/youth upakara in Denpasar are as follows.

**Table 4:** Scoring Criteria

No	Score	Remarks
1	85-100	Very Good
2	70-84	Good
3	55-69	Sufficient
4	45-54	poor
5	-44	Low

After collection, the data were analysed using data analysis techniques proposed by Miles and Huberman (1992), which includes data reduction, data presentation, and verification / drawing conclusions. The following are the stages of analysis:

1. Translating Old Javanese lontar to Balinese or Indonesian;
2. Extracting data from competent primary informants;
3. Classifying the suitability of translation with the topics studied;
4. Breaking down data in each of these classifications;
5. Collecting and compiling lexical forms of bebantenan / upakara to be analysed, based on the problems formulated in the study; and
6. Calculating each lexical form in each youth and each bebantenan /upakara in the form of percentage for problem analysis.

The validity of the data in research is very important in a study. In addition, particularly because the study is a qualitative research, the data should be valid, reliable and objective (Sugioyono, 2005; Liu & Alley, 2019; Woods, 2018; Smith et al., 2018). Testing the validity of the data in this study is intended to increase its accuracy or validity, so that a level of accuracy in the findings can be achieved. The researcher acts as the main or key instrument, so there is a possibility that the subjectivity element will refract the research data. If the subjectivity element enters the research data, the data can be said to be invalid or valid. Therefore, to suppress and minimise subjectivity that may arise at any time, researchers need to extend participation, perseverance in observation, triangulation, peer checking, and the adequacy of references.

## Results and Discussion

### Research Results

- 1) Knowledge of Traditional Lexical Forms of Bebantenan / Upakara on Youth Communities in Denpasar City

**Table 5:** Youth's Knowledge on Traditional Lexical Forms of Bebantenan / Upakara Yadnya

No	Bebantenan	Sub-Districts in Denpasar City																Remarks
		South Denpasar				North Denpasar				West Denpasar				East Denpasar				
		A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	
1	<i>Canang payasan</i>	20	46	24	18	17	54	13	9	12	45	23	19	14	32	43	10	A: know (ever heard, seen and can make)
2	<i>Canang plaus</i>	7	52	34	15	14	38	41	5	9	23	57	10	4	13	49	33	
3	<i>Celekontong</i>	10	31	64	3	21	40	32	-	13	25	56	5	8	34	53	4	B: ever heard and seen
4	<i>Cenigan</i>	23	47	32	6	29	46	16	2	12	39	43	5	13	29	48	7	
5	<i>Ceper</i>	24	39	41	4	21	36	32	4	13	38	37	11	17	37	39	6	C: Ever heard only
6	<i>Ituk-ituk</i>	16	32	46	14	23	33	37	-	20	23	46	10	9	31	55	4	
7	<i>Jaro</i>	9	18	36	45	7	21	43	21	11	23	45	20	3	14	34	48	D: Do not know at all
8	<i>Kojong</i>	29	34	44	1	31	30	32	-	18	31	47	3	23	29	44	3	
9	<i>Kolem/ pengoleman</i>	4	11	60	33	6	20	51	21	3	13	49	34	5	19	43	32	
10	<i>Kulit daksina</i>	27	43	33	5	16	43	31	3	21	37	32	9	13	22	42	11	
11	<i>Kulit lada</i>	4	17	67	30	11	19	44	19	-	23	43	33	2	13	46	38	
12	<i>Kulit sayut</i>	3	21	59	25	8	24	40	21	-	17	62	20	-	23	53	23	
13	<i>Kulit segehan</i>	5	25	66	12	12	34	42	5	3	34	44	18	7	19	56	17	
14	<i>Kulit soroan</i>	12	34	40	21	16	23	38	16	8	20	46	25	12	29	48	10	
15	<i>Kulit tebasan</i>	4	38	44	22	5	24	54	10	2	34	42	21	-	27	43	39	



16	<i>Lingga</i>	-	12	57	49	2	12	47	32	-	13	66	20	1	28	46	24
17	<i>Lis</i>	-	34	46	28	-	22	42	29	-	31	45	23	-	11	53	35
18	<i>Pebuu</i>	-	21	63	24	2	26	56	9	-	18	31	47	-	23	43	33
19	<i>Penyeneng</i>	-	12	54	42	-	21	48	30	-	27	32	40	-	17	56	26
20	<i>Plausan</i>	5	25	66	12	12	34	42	5	3	34	44	18	7	19	56	17
21	<i>Prascita</i>	-	34	45	29	-	27	47	19	-	31	42	26	-	23	49	27
22	<i>Sampian kembang</i>	12	34	40	21	16	23	38	16	8	20	46	25	12	29	48	10
23	<i>Sampian kolong</i>	7	52	34	15	14	38	41	5	9	23	57	10	4	13	49	33
24	<i>Sampian pusung</i>	4	49	37	18	13	32	46	2	12	25	44	18	7	19	56	17
25	<i>Takir</i>	27	43	33	5	16	43	31	3	21	37	32	9	13	22	42	11
26	<i>Taledan</i>	33	47	27	1	36	28	29	-	25	54	16	4	24	33	39	3
27	<i>Tamas</i>	23	47	32	6	29	46	16	2	12	39	43	5	13	29	48	7
28	<i>Tamiang</i>	8	34	45	21	10	29	42	12	9	34	39	17	5	23	52	19
29	<i>Tangkih</i>	24	39	41	4	21	36	32	4	13	38	37	11	17	37	39	6
30	<i>Tulung</i>	-	34	46	28	-	22	42	29	-	31	45	23	-	11	53	35

To get an overview of interval data about the value of knowledge of lexical competence of jejahitan upakara yadnya in the tradition of Balinese Hindu society in youth in Denpasar City, see the following table.

**Table 5:** Interval Value of Knowledge of Lexical Competence of Jejahitan Upakara Yadnya in Youth in South Denpasar District

No	Interval Value	Youth in Sub-District South Denpasar	Remarks
1	85-100	-	Very Good
2	70-84	13 people	Good
3	55-69	38 people	Sufficient
4	45-55	48 people	poor
5	≤44	9 people	Low
<b>Total</b>		108	

The data in Table 5 shows that 48 young people (44.4%) have knowledge in South Denpasar of the lexical form of jejahitan upakara yadnya that is lacking, 38 (35.2%) have lexical knowledge that is sufficient, 13 (12%) have lexical knowledge that is good, and nine (8.4%) have lexical knowledge that is low. So, the knowledge of most youths in South Denpasar of the traditional lexical form of the jejahitan upakara yadnya is in a fairly dominant category.

**Table 6:** Interval Value of Knowledge of Lexical Competence of Jejahita Upakara Yadnya of Youth in North Denpasar District

No	Interval Value	Youths in Sub-District North Denpasar	Remarks
1	85-100	3 people	Very Good
2	70-84	19 people	Good
3	55-69	39 people	Sufficient
4	45-55	32 people	poor
5	≤44	-	Low
<b>Total</b>		93	

The data in Table 6 shows that 39 young people (41.9%) have knowledge in North Denpasar of the lexical form of Jejahitan Upakara yadnya which is sufficient, 32 (34.5%) have lexical knowledge that is lacking, 19 (20.4%) have lexical knowledge that is good, and three (3.2%) have lexical knowledge that is very good. So, it can be concluded that youth knowledge in North Denpasar, of the traditional lexical form of jejahitan upakara yadnya, is quite dominant.

**Table 7:** Interval Value of Knowledge of Lexical Competence of Jejahitan Upakara Yadnya of Youth in the District of West Denpasar

No	Interval Value	Youth in Sub-District West Denpasar	Remarks
1	85-100	-	Very Good
2	70-84	15 people	Good
3	55-69	31 people	Sufficient
4	45-55	49 people	poor
5	≤44	4 people	Low
<b>Total</b>		99	

The data in Table 7 shows that 49 young people (49.5%) have knowledge in West Denpasar of the lexical form of jejahtan upakara yadnya that is lacking, 31 (31.3%) have lexical knowledge that is sufficient, 15 (15.2%) have lexical knowledge is good, and four (4%) are low. Thus, it can be concluded that the knowledge of youths in West Denpasar on the traditional lexical form of Upakara Yadnya is fairly in the dominant category.

**Table 8:** Interval Value of Knowledge of Lexical Competence of Jejahitan Upakara Yadnya in Youth in East Denpasar District

No	Interval Value	Youth in Sub-District East Denpasar	Remarks
1	85-100	-	Very Good
2	70-84	10 people	Good
3	55-69	47 people	Sufficient
4	45-55	40 people	poor
5	≤44	2 people	Low
<b>Total</b>		99	

The data in Table 8 shows that 47 young people (47.5%) have knowledge in West Denpasar on the lexical form of jejahitan Upakara yadnya that is sufficient, 40 (40.4%) have lexical knowledge that is lacking, 10 (10.1%) have lexical knowledge that is good, and two (2%) are low. So, it can be concluded that the knowledge of youths in East Denpasar on the traditional lexical form of Upakara Yadnya is dominantly in the lacking category.

**Table 9:** Average Interval Value of Knowledge of Lexical Competence of Jejahan Upakara Yadnya of Youth in Denpasar City

No	Interval Value	Youth in Denpasar City				Average Value	Remarks
		South Denpasar	North Denpasar	West Denpasar	East Denpasar		
1	85-100	-	3 people	-	-	3 (0,7%)	Very Good
2	70-84	13 people	19 people	15 people	10 people	57 (14,2%)	Good
3	55-69	38 people	39 people	31 people	47 people	155 (38,9%)	Sufficient
4	45-54	48 people	32 people	49 people	40 people	169 (42,5%)	Poor
5	35-44	9 people	-	4 people	2 people	15 (3,7%)	Low
	<b>Total</b>	<b>108</b>	<b>93</b>	<b>99</b>	<b>99</b>	<b>398%</b>	

Data in Table 9 shows that the lexical knowledge of competence of youth communities in Denpasar city is 169 (42.5%) which is lacking, or in the interval value of 45-54. Further, 155 young people (38.9%) have lexical knowledge that is sufficient, 57 (14.2%) have good knowledge, 15 (3.7%) have low lexical knowledge, and three (0.7%) have very good lexical knowledge.

## 2) Youth Attitudes Towards Traditional Lexical Knowledge of the Jejahan Upakara Yadnya in the Balinese Hindu Tradition

The attitude of youth can be seen from the language behaviour / youth responses to the stimulus of the tradition of upakara yadnya through observation and mental reactions of youth obtained through questionnaires. Youth attitudes in this study are distinguished by (1) proud attitude, (2) conscious attitude, and (3) loyal attitude towards the traditional lexical form of upakara yadnya in the tradition of Balinese Hindu society.

The proud attitude of youth towards the lexical form jejahan upakara yadnya can be seen from the attitude of respect. There was no regarding people who pursue the tradition of mejehitan as, obsolete, old-fashioned / lower status than others, and the youth were not ashamed to learn mejehitan. Study shows that 56% of youths expressed disagreement when studying such a tradition was considered obsolete / ancient /, 32% of youths strongly disagreed, 10% of youths expressed neutral attitudes, 2% of youths expressed an attitude of disagreement.

A conscious attitude can be seen from the awareness of youths on the importance of sociocultural values, so that there is an intention among young people in Denpasar, to learn the mejehitan tradition together as a form to protect and maintain Balinese culture. This can



be seen from 40% of teenagers agreeing to study the mejejahitan tradition, 22% strongly agreeing, 20% being neutral / absent, and 18% of teens disagreeing.

The attitude response of every teenager in Denpasar to maintain traditions by learning the mejejahitan tradition is pretty good; 39% of teenagers agree to guard the Balinese tradition by trying to learn mejejahitan, 33% are in agreement, 18% are neutral, and 10% show disagreement.

## **Discussion**

The data analysis shows that the knowledge of youth in Denpasar city on the lexical form of jejahitan upakara yadnya was poor. Knowledge of the lexical competence of youth in Denpasar on jejahitan upakara yadnya was mostly in the number of 169 (42.5%), which was poor or in the interval value of 45-54. In total 155 (38.9%) of youth had lexical knowledge that was sufficient, 57 (14.2 %) had good knowledge, 15 (3.7%) had low lexical knowledge, and three (0.7%) had very good lexical knowledge. The lack of knowledge of youth towards the lexical form of jejahitan upakara yadnya was due to the lack of interaction with the environment, both families and communities who introduce them to mejejahitan activities; maybe they have never even interacted at all about it. Changes in behaviour patterns of this kind were of course very threatening to the survival of the culture that has been carefully guarded for generations by the ancestors. Kridalaksana (2010) states that part of ethnology is psychological, meaning that what is in the environment around humans will be recorded in the human mind and released in the form of language. If there is no ethnology, then there is no human psychology to interact with previous traditions / cultures, including language. All changes that occur in culture will also cause changes in the language. Vice versa, changes in the attitude of language users towards the language will also cause changes in the culture itself. Balinese is not immune to changes due to the attitudes of young people towards Balinese traditions and culture (Adikusumo, 1992; Adisaputra, 2010; Chaer et al., 1995).

Changes in language, especially the lexical shift of upakara yadnya in youth in Denpasar City are influenced by several factors:

(1) Socio-cultural changes, namely changes in lifestyle caused by the flow of modernisation, so that the intensity of the mejejahitan activity gradually faded due to busyness in terms of work. Eventually the attention of the community begins to be shifted from the activity of mejejahitan, and as a result the next generation (youth) begins to lose cognitive competence about the jejahitan upakara yadnya. (2) Socioeconomic changes, namely changes in mindset caused by economic pressure that causes people to think more pragmatically for the sake of life, rather than trying to do their own mejejahitan activities. This kind of pragmatic attitude

also results in lifestyle which is consumptive, as people buy more than they produce upakara. This pragmatism greatly influences the continuity of the mejejahitan tradition. As a result, it is difficult for the young generation to recognise it, resulting in symptoms of shifting the lexical form of jejahitan upakara yadnya.

The above factors start a shift in gradations as to lexical knowledge: (1) never hearing, seeing, and being able to make, (2) never hearing and seeing, (3) never seeing, (4) not knowing at all (never seeing, never heard of, and cannot make). When teenagers have never heard, have never seen, and cannot make lexical forms, most likely symptoms have occurred of their extinction. This may be in line with Sugiono's statement which stated that as many as 150 out of 764 languages from various regions in Indonesia are threatened with extinction (Bali post, 8 July 2010 p. 19). However, this kind of symptom has not been found in this study; teenagers have never heard or seen a lexical form of jejahitan upakara yadnya. Thus, we can still prevent as early as possible so that the lexical forms of the jejahitan upakara yadnya are not extinct. Jejahitan is a tool used in bebantenan devoted to the Gods or ancestors, so that its existence should be maintained and preserved.

In terms of youth attitudes towards traditional lexical forms of jejahitan upakara, they show data that is inversely proportional to the knowledge they have. Conscious, proud, and loyal attitudes from youths showed quite positive data. This can be seen from 56% of youth informants stating disagreement when studying the mejejahitan tradition, that it is an outdated thing, 40% of youth informants stating that they agree / want to study the mejejahitan to develop Balinese tradition, and as many as 39% of teenage informants agreed if they were told to be faithful to preserve the tradition of the mejejahitan. This is the initial capital that needs to be followed up, to instil a conscious attitude of youth especially in Denpasar city, of the importance of maintaining the traditions to give taksu to Bali. This is a positive attitude from youth who must continue to be maintained and nurtured, to grow in the spirit of promoting the activity of the mejejahitan, so that it will have implications for the existence of the traditional lexical forms of jejahitan upakara yadnya.

Socialisation of the benefits of each type of jejahitan from the authorities also needs to be done, not only for cultural preservation but also for the preservation of traditional languages. Knowledge about the benefits of jejahitan needs to be owned well. If we can only make but benefits and functions are not known to us, it will lead to an attitude of indifference to the activities of the jejahitan itself. Careless attitudes will make mejejahitan tradition neglected and abandoned; even abandoned forever.

## Conclusion

1. Knowledge of the lexical competence of youth Denpasar city on jejahitan upakara yadnya is in the number of 169 (42.5%) which is poor or in the interval value of 45-54, 155 (38.9%) of youth have sufficient lexical knowledge, 57 (14.2 %) have good lexical knowledge, 15 (3.7%) have low knowledge, and three (0.7%) have very good knowledge.
2. Youth attitudes can be seen from the language behaviour / response of youth, to the stimulus of the tradition of jejahitan upakara yadnya, through observation activities and mental reactions obtained through questionnaires. Youth attitudes in this study are divided into a (1) proud attitude, (2) conscious attitude, and (3) a loyal attitude towards the traditional lexical form of jejahitan upakara yadnya rituals, in the traditions of Balinese Hindu society.
3. A total of 56% of youth expressed disagreement with the proposition that studying mejejahitan is old-fashioned / old-fashioned, 32% of youth strongly disagreed, 10% of youth expressed neutral attitudes, 2% of youth expressed agreement. In terms of youth awareness in learning the mejejahitan tradition, 40% of youth agree to study the mejejahita tradition, 22% of youth strongly agree, 20% of youths are neutral / absent, and 18% of youths disagree. Meanwhile, the response shown by youth in Denpasar city to safeguard traditions by studying the mejejahitan tradition is pretty good, 39% of youths agree to be faithful in guarding Balinese traditions by trying to learn mejejahitan, 33% of youths are in agreement, 18% of youths are neutral, and 10% of youths disagree.

## Recommendations

In connection with the above conclusions, a number of matters are suggested as follows:

1. There needs to be an active role from families who are the closest to the youth in Denpasar, to educate, guide, and direct the youth to love, be proud, and be aware of learning the mejejahitan tradition, so that mastery of the traditional lexical forms of upakara yadnya in the Balinese Hinduism tradition increases. Thus, the traditional lexical form in the Balinese language remains steady.
2. There is a need for a socialisation about the tradition of the mejejahitan upakara yadnya y, from the Bali Culture Office, to increase the knowledge of the youth community in Denpasar city, so that the traditions which become the identity of the Balinese people are preserved well.
3. Collaborative, massive, and systematic movements need to be carried out to foster a culture of love, loyalty, and awareness of mejejahitan activities, to support socioeconomic and sociocultural goals, and assist the government in the fields of tradition, culture and languages, especially Balinese.

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