

Knowledge of Youth Community on Traditional Lexical Forms of Jejahitan Upakara Yadnya in Preserving Traditions Context of Balinese Hindu Community: An Ethno-Linguistic Study

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ABSTRACT

This research is a case-study qualitative research. In the case, it is done to social phenomena in the community that has its own characteristics. The phenomena referred to in this research are in the form of a linguistic phenomena regarding the attitude and behavior of the users influenced by social factors. This research aims to obtain data (1) youth knowledge in Denpasar city on lexical *jejahitan upakara yadnya*, and (2) the attitude of youths towards traditional lexical form of *jejahitan upakara yadnya*. The population of this research are all teenagers in Denpasar city aged 14-19 years. Based on the data on the Population and The Civil Registry Office of Denpasar City in 2015, the youth population in Denpasar city is 61,552 people. Sample in this research was determined by random sampling method so that the number of samples obtained as much as 398. The results showed that the lexical competence knowledge of youth community in Denpasar city towards *jejahitan upakara yadnya* is mostly low in the number of 169 (42.5%) or in the intervals of 45-54. The youth community in Denpasar as much as 56% did not agree only if the tradition of *mejejahitan* was learnt in an outdated/ archaic/ tacky way, 40% youth agreed to learn the tradition of *mejejahitan*, and 39% youth agreed to faithfully maintain the tradition of Bali by trying to learn *mejejahitan*. Collaborative, massive, and systematic movement to foster a culture of love, faithful, and conscious activity of *mejejahitan* as an effort to support the socioeconomic, sociocultural, and help the government in the field of cultural traditions and languages, particularly the Balinese language needs to be done

Key words: lexical, *jejahitan upakara*, ethno-linguistic

1. INTRODUCTION

Language has a very vital role, both in the life of individuals and groups. It is generally functioned as a means of communication used by members of certain community groups in cooperating, thinking, interacting, classifying things, and identifying themselves (Kridalaksana, 2011). Davis (1982: 739) also states that language is a reflection of the identity and behavior of its users. Thus, it can be said that language is not only an individual phenomenon, but also a social phenomenon, so its sustainability should be maintained.

One of the languages which has a very vital role for the speech community is Balinese. It is the main language for the speech community of more than five million people in various regions of the island of Bali and roles as a means of communication in everyday life, both in the family and social domain. It is used in daily life and is also reflected in religious and cultural activities that make Balinese language 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 the majority of Hindu community. This of course implies for 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 has become a unifier in the lives of Balinese people.

Sapir (1927:14) 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 occupation, 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."

From Sapir's statement (1972), it was stressed that the vocabulary of certain languages was a reflection or a description of the physical and social environment of the speech community. A complete vocabulary set will describe ideas and circumstances from certain cultures. The rich of words will reflect what the environment around the speech acts of a language is like. More than that, the rich of lexicon of a certain language can represent a certain form of life, kind of environmental character the human lives, even from the speech community of the language shows the rich of ideas, life aspirations, and how language users interact with the environment. Likewise through the rich of words can be reflected in the local wisdom of the speech community as well as managed in the social environment.

Balinese language is used as transforming knowledge by its speakers regarding things related rituals as well as traditions developed by Balinese community, one of which is about *jejahitan upakara*. It is massively communicated and practiced by the ancestors from generation to generation as an effort to preserve the traditions that become the identity of the Balinese people. The *mejejahitan* tradition is actually strived to remain steady because it is used as offering rituals to the ancestors and Gods in the ceremony. *Mejejahitan* or also commonly referred to as *reringgitan* in *yadnya prakerti lontar* has a philosophy as a symbol of determination or permanence.

Its philosophical meaning is tried to be maintained because it has a meaning as closeness to the Creator in accordance with the belief of Hinduism 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. This happens because language is a social phenomenon that is very much determined by the attitude of the speaker and the social development in the environment of the speaker itself. Moreover, with the hegemony, the dominance of international, regional, and national languages increasingly worries the existence of the minority languages of a region. The influence of the development / dynamics of these social factors will cause a shrinking of the lexical form so that it is not impossible for symptoms to appear such as a shift or the traditional lexical extinction of a language.

The development of globalization also triggered changes in the mindset and ability of the people. Order / standard that has been established in the social environment of society can be replaced by a newer / more modern order if it is not in accordance with the development of globalization. That means things that are conservative / traditional will be replaced by a more advanced, modern, and most important order in accordance with the mindset of the contemporary society. This phenomenon cannot be denied to spread to all domains of people's lives.

In line with the above, Pateda (1987) asserts that if the language is widely used in many domains, it will be progressively developed. Conversely, if the language is not widely used, the user is few and the domain is narrow, then the vocabulary is increasingly constrained by the use of more dominant languages. Continuity of the situation will continually result in lexical extinction because of its weak survival. Prolonged lexical extinction will result in permanent language extinction.

Given the importance of preserving the traditions and culture that become the identity of Balinese people, it is very important to review how far the knowledge of teneeger in the Denpasar city of the traditional lexical forms of *jejahitan upakara yadnya* in Bali. This research needs to be carried out 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 carried out entitled "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".

In connection with the foregoing, this study aims to analyze (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.

2. RESEARCH METHOD

Research on knowledge of traditional lexical of *upakara yadnya* in the Balinese Hindu tradition of youth in Denpasar city is a qualitative research with case study types. In this case, research is conducted on social phenomena in the community that have their own characteristics. The phenomenon referred to in this study is in the form of linguistic phenomena which are based on the attitudes and behavior 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 school environment and the subject's normal actions, (2) honest, avoids manipulating data, (3) collaborative, involving subject participants and expert triangulation in the inference of data, (4) interpretative, using analysis based on relevant views and references, not statistical analysis, (5) interactive, having links between 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 the Balinese Hindu traditions of youth in Denpasar city, and (2) the attitude of the youth 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 01 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 | | 61,552 |

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

$$n = \frac{6}{N} \cdot d^2 + 1$$

Notes:

n = number of sample

N= Number of

Population

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

Based on this formula the following sample sizes are obtained:

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

n = 397,417= 398 respondents

The number of samples was 398 respondents (Denpasar city youth), then 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 02. 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 with 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 structured questionnaire method was used as in the example below:

Table 03 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, 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
 - B. symbol of repellece
 - C. symbol of love
 - D. symbol of compassion
 - E. symbol of perfection

20 questions like this were given with a score of 5 each. So, if the respondent was able to answer all questions correctly then they 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 04 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 having collected, the data were analyzed using data analysis techniques proposed by Miles and Huberman (1992) which includes data reduction, data presentation, and verification / drawing conclusions. The following is 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 analyzed 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, because the study is a qualitative research, the data should be valid, reliable and objective (Sugioyono, 2005: 2017). Testing the validity of the data in this study is intended to increase the accuracy or validity of the data so that the level of accuracy in the findings can be achieved. That is why 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 minimize the element of subjectivity that may arise at any time, researchers need to extend participation, perseverance in observation, triangulation, peer checking, and adequacy of references.

3. RESULTS AND DISCUSSION

3.1 Research Results

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

Table 05 Youth's Knowledge on Traditional Lexical Forms of Bebantenan / Upakara Yadnya

| No | Bebantenan | Sub-Districts in Denpasar City | | | | | | | | | | | | | | | | Remarks |
|----|-------------------|--------------------------------|----|----|----|----------------|----|----|----|---------------|----|----|----|---------------|----|----|----|---|
| | | North Denpasar | | | | North Denpasar | | | | West Denpasar | | | | East Denpasar | | | | |
| | | A | B | C | D | A | B | C | D | A | B | C | D | A | B | C | D | |
| 1 | Canang payasan | 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 | Canang plaus | 7 | 52 | 34 | 15 | 14 | 38 | 41 | 5 | 9 | 23 | 57 | 10 | 4 | 13 | 49 | 33 | |
| 3 | Celekontong | 10 | 31 | 64 | 3 | 21 | 40 | 32 | - | 13 | 25 | 56 | 5 | 8 | 34 | 53 | 4 | B: ever heard and seen |
| 4 | Cenigan | 23 | 47 | 32 | 6 | 29 | 46 | 16 | 2 | 12 | 39 | 43 | 5 | 13 | 29 | 48 | 7 | |
| 5 | Ceper | 24 | 39 | 41 | 4 | 21 | 36 | 32 | 4 | 13 | 38 | 37 | 11 | 17 | 37 | 39 | 6 | C: Ever heard only |
| 6 | Ituk-ituk | 16 | 32 | 46 | 14 | 23 | 33 | 37 | - | 20 | 23 | 46 | 10 | 9 | 31 | 55 | 4 | |
| 7 | Jaro | 9 | 18 | 36 | 45 | 7 | 21 | 43 | 21 | 11 | 23 | 45 | 20 | 3 | 14 | 34 | 48 | D: Do not know at all |
| 8 | Kojong | 29 | 34 | 44 | 1 | 31 | 30 | 32 | - | 18 | 31 | 47 | 3 | 23 | 29 | 44 | 3 | |
| 9 | Kolem/ pengoleman | 4 | 11 | 60 | 33 | 6 | 20 | 51 | 21 | 3 | 13 | 49 | 34 | 5 | 19 | 43 | 32 | |
| 10 | Kulit daksina | 27 | 43 | 33 | 5 | 16 | 43 | 31 | 3 | 21 | 37 | 32 | 9 | 13 | 22 | 42 | 11 | |
| 11 | Kulit lada | 4 | 17 | 67 | 30 | 11 | 19 | 44 | 19 | - | 23 | 43 | 33 | 2 | 13 | 46 | 38 | |
| 12 | Kulit sayut | 3 | 21 | 59 | 25 | 8 | 24 | 40 | 21 | - | 17 | 62 | 20 | - | 23 | 53 | 23 | |
| 13 | Kulit segehan | 5 | 25 | 66 | 12 | 12 | 34 | 42 | 5 | 3 | 34 | 44 | 18 | 7 | 19 | 56 | 17 | |
| 14 | Kulit soroan | 12 | 34 | 40 | 21 | 16 | 23 | 38 | 16 | 8 | 20 | 46 | 25 | 12 | 29 | 48 | 10 | |
| 15 | Kulit tebasan | 4 | 38 | 44 | 22 | 5 | 24 | 54 | 10 | 2 | 34 | 42 | 21 | - | 27 | 43 | 39 | |
| 16 | Lingga | - | 12 | 57 | 49 | 2 | 12 | 47 | 32 | - | 13 | 66 | 20 | 1 | 28 | 46 | 24 | |
| 17 | Lis | - | 34 | 46 | 28 | - | 22 | 42 | 29 | - | 31 | 45 | 23 | - | 11 | 53 | 35 | |
| 18 | Pebuu | - | 21 | 63 | 24 | 2 | 26 | 56 | 9 | - | 18 | 31 | 47 | - | 23 | 43 | 33 | |
| 19 | Penyeneng | - | 12 | 54 | 42 | - | 21 | 48 | 30 | - | 27 | 32 | 40 | - | 17 | 56 | 26 | |
| 20 | Plausan | 5 | 25 | 66 | 12 | 12 | 34 | 42 | 5 | 3 | 34 | 44 | 18 | 7 | 19 | 56 | 17 | |
| 21 | Prascita | - | 34 | 45 | 29 | - | 27 | 47 | 19 | - | 31 | 42 | 26 | - | 23 | 49 | 27 | |
| 22 | Sampian kembang | 9 | 18 | 36 | 45 | 7 | 21 | 43 | 21 | 11 | 23 | 45 | 20 | 3 | 14 | 34 | 48 | |

| | | | | | | | | | | | | | | | | | |
|----|-------------------|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 23 | Sampian kolong | 7 | 52 | 34 | 15 | 14 | 38 | 41 | 5 | 9 | 23 | 57 | 10 | 4 | 13 | 49 | 33 |
| 24 | Sampian pusung | 4 | 49 | 37 | 18 | 13 | 32 | 46 | 2 | 12 | 25 | 44 | 18 | 7 | 19 | 56 | 17 |
| 25 | Takir | 27 | 43 | 33 | 5 | 16 | 43 | 31 | 3 | 21 | 37 | 32 | 9 | 13 | 22 | 42 | 11 |
| 26 | Taledan | 33 | 47 | 27 | 1 | 36 | 28 | 29 | - | 25 | 54 | 16 | 4 | 24 | 33 | 39 | 3 |
| 27 | Tamas | 23 | 47 | 32 | 6 | 29 | 46 | 16 | 2 | 12 | 39 | 43 | 5 | 13 | 29 | 48 | 7 |
| 28 | Tamiang | 8 | 34 | 45 | 21 | 10 | 29 | 42 | 12 | 9 | 34 | 39 | 17 | 5 | 23 | 52 | 19 |
| 29 | Tangkih | 24 | 39 | 41 | 4 | 21 | 36 | 32 | 4 | 13 | 38 | 37 | 11 | 17 | 37 | 39 | 6 |
| 30 | Tulung | - | 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 05 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 |
| Total | | 108 | |

The data in table 05 shows that 48 (44.4%) of youth knowledge in South Denpasar of the lexical form of jejahitan upakara yadnya is lacking, 38 (35.2%) of youth lexical knowledge is sufficient, 13 (12%) of youth lexical knowledge is good, and 9 (8.4%) of youth lexical knowledge is low. So, the knowledge of most youths in South Denpasar of the traditional lexical form of the jejahitan upakara yadnya is in fairly dominant category

Table 06. 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 |
| Total | | 93 | |

The data in table 06 shows that 39 (41.9%) of youth knowledge in North Denpasar of the lexical form of Jejahitan Upakara yadnya is sufficient, 32 (34.5%) of youth lexical knowledge is lacking, 19 (20.4%) of youth lexical knowledge is good, and 3 (3.2%) of youth lexical knowledge is very good. So, it can be concluded that knowledge of youth in North Denpasar to the traditional lexical form of jejahitan upakara yadnya is quite dominant

Table 07. 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 | | Remarks |
|--------------|----------------|-----------------------|--|------------|
| | | West Denpasar | | |
| 1 | 85-100 | - | | Very Good |
| 2 | 70-84 | 15 people | | Good |
| 3 | 55-69 | 31 people | | Sufficient |
| 4 | 45-55 | 49 people | | poor |
| 5 | 1-44 | 4 people | | Low |
| Total | | 99 | | |

The data in table 07 shows that 49 (49.5%) of youth knowledge in West Denpasar of the lexical form of jejahitan upakara yadnya is lacking, 31 (31.3%) of youth lexical knowledge is sufficient, and 15 (15.2%) of youth lexical knowledge is good, and 4 (4%) is 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 dominant category.

Table 08. Interval Value of Knowledge of Lexical Competence of Jejahitan Upakara Yadnya in Youth in East Denpasar District

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

The data in table 08 shows that 47 (47.5%) of youth knowledge in West Denpasar on the lexical form of jejahitan Upakara yadnya is sufficient, 40 (40.4%) of youth lexical knowledge is lacking, 10 (10.1%) of youth lexical knowledge is good, and 2 (2%) is 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 lacking category

Table 09 Average Interval Value of Knowledge of Lexical Competence of Jejahitan 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 | 1-44 | 9 people | - | 4 people | 2 people | 15 (3,7%) | Low |

| | | | | | |
|-------|-----|----|----|----|-----|
| Total | 108 | 93 | 99 | 99 | 398 |
|-------|-----|----|----|----|-----|

Data in table 09 shows that the lexical knowledge of competence of youth communities in Denpasar city is 169 (42.5%) which is lack or in the interval value of 45-54, 155 (38.9%) of youth lexical knowledge is sufficient, 57 (14.2%) youth has good knowledge, 15 (3.7%) of youth has low lexical knowledge, and 3 (0.7%) youth has 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 behavior / 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.

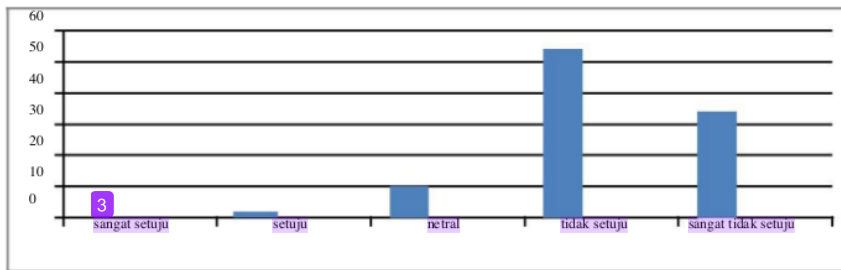


Figure 01. Percentage of Youth Attitude Stating that Learning Mejejahan Tradition is out of Date

The proud attitude of youth towards the lexical form jejahan upakara yadnya can be seen from the attitude from respect with no regard for people who pursue the tradition of mejejahan as, obsolete, old-fashioned / lower status than others, and not ashamed to learn mejejahan. Figure 01 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.

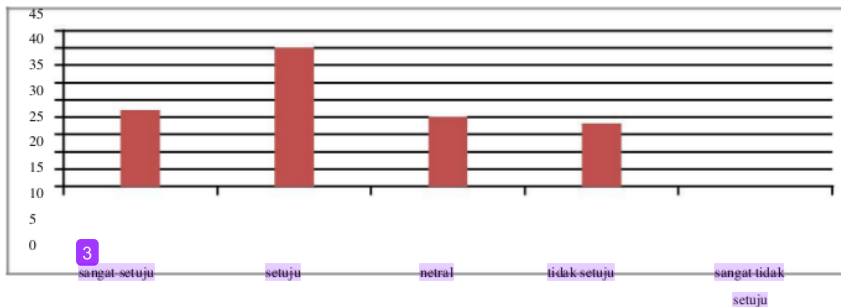


Figure 02. Percentage of Conscious Attitude of the Importance of Learning Mejejahan Tradition

A conscious attitude can be seen from the awareness of youths on the importance of sociocultural values, so that the intention of young people in Denpasar to learn the mejejahitan tradition together as a form to protect and maintain Balinese culture. This can be seen from 40% of teenagers agree to study the mejejahitan tradition, 22% of teens strongly agree, and 20% of teens are neutral / absent, and 18% of teens disagree.

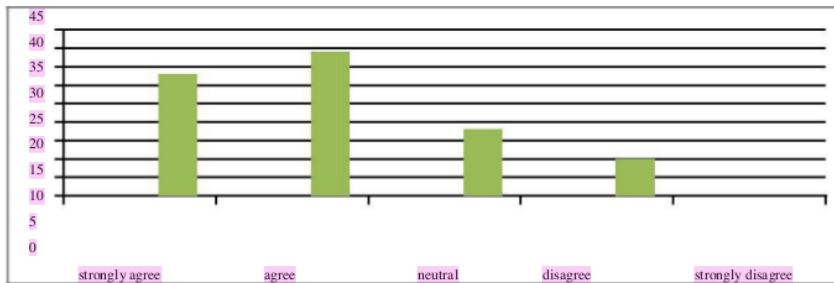


Figure 03. Percentage of Attitude of Maintaining Mejejahitan Tradition

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

3.2 Discussion

The data analysis shows that the knowledge of youth in Denpasar city on the lexical form of jejahitan upakara yadnya was considered poor. Knowledge of the lexical competence of youth in Denpasar city on jejahitan upakara yadnya mostly in the number of 169 (42.5%) which was poor or in the interval value of 45-54, 155 (38.9%) of youth lexical knowledge was sufficient, 57 (14.2 %) of youth had good knowledge, 15 (3.7%) of youth had low lexical knowledge, and 3 (0.7%) of youth 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, and maybe even they have never interacted at all about it. Changes in behavior patterns of this kind were of course very threatening 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.

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 modernization 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, as a result the next generation (youth) begin to lose cognitive competence about the jejahitan upakara yadnya. (2) Socioeconomic, namely a change 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, people buy more than they produce upakara . This pragmatic attitude greatly influences the continuity of the mejejahitan tradition. As a result, it is difficult for young generation to recognize it, resulting in symptoms of shifting the lexical form of jejahitan upakara yadnya

The above factors result in shifting lexical gradations starting (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 can not make). When teenagers have never heard, have never seen, and cannot make it most likely symptoms have occurred lexical form 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 were threatened with extinction (Bali post, 8 July 2010 p. 19). However, this kind of symptom has not been found in this study, at least 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* 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 is an outdated / outdated thing, 40% of youth informants stating agree / want to study the *mejejahitan* to develop the 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 in order to instill 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 in order to grow in the spirit to promote the activity of the *mejejahitan* so that it will have implications for the existence of the traditional lexical forms of *jejahitan upakara yadnya*.

Socialization 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 the benefits and functions are not known to us, it will lead to an attitude of indifference to the activities of the *jejahitan* itself. Careless attitude will make *mejejahitan* tradition will not be neglected, abandoned, even abandoned forever.

4. CONCLUSIONS AND SUGGESTIONS

4.1 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 lexical knowledge is sufficient, 57 (14.2 %) of youth is good, 15 (3.7%) of youth lexical knowledge is low, and 3 (0.7%) of youth lexical knowledge is very good.
2. Youth attitudes can be seen from the language behavior / response of youth to the stimulus of the tradition of *jejahitan upakara yadnya* through observation activities and mental reactions of youth obtained through questionnaires. Youth attitudes in this study are divided into (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. 56% of youth expressed disagreement when studying *mejejahitan* is old-fashioned / old-fashioned, 32% of youth strongly disagreed, 10% of youth expressed neutral attitudes, 2% of youth expressed an agreement. In terms of youth awareness in learning the *mejejahitan* tradition shows that 40% of youth agree to study the *mejejahita* tradition, 22% of youth strongly agree, and 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.

4.2 Suggestion

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

1. There needs to be an active role from families who are the closest part of 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 is becoming more increasing. Thus, the traditional lexical form in the Balinese language remains steady.
2. There is a need for a socialization about the tradition of the *mejejahitan upakara yadnya* y from the Bali Culture Office in an effort to increase the knowledge of the youth community in Denpasar city, so that the traditions that become the identity of the Balinese people are well preserved.
3. Collaborative, massive, and systematic movements need to be carried out to foster a culture of love, loyalty, and awareness of *mejejahitan* activities in order to support socioeconomic, sociocultural, and assist the government in the fields of tradition and culture and languages, especially Balinese.

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