

LEXICAL AND SOCIAL MEANING ANALYSIS IN BALI LANDMARKS

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Abstract

Bali as one of the best islands in the world has many tourist destinations which are very famous among local and domestic tourists who visit Bali. Beside it is famous for its beautiful and extraordinary beaches, it is also famous for other tourist destinations which make it becomes the Bali landmarks. Here the researcher chooses three Bali landmarks, they are Bajra Sandhi Monument, Garuda Wisnu Kencana, and Tanah Lot. It is important to know the philosophy of each landmark which is the representation of Balinese people, culture, tradition, religion, and other social aspects so the researcher is interested in analyzing the lexical and social meaning of the three Bali landmarks with ethno linguistics approach. The research questions in the study are: 1) What is the lexical meaning of the three Bali landmarks (Bajra Sandhi Monument, Garuda Wisnu Kencana, and Tanah Lot)?; and 2) What is the social meaning of the three Bali landmarks (Bajra Sandhi Monument, Garuda Wisnu Kencana, and Tanah Lot)? Results show that Bajra Sandhi Monument, Garuda Wisnu Kencana, and Tanah Lot have their own lexical and social meaning correlated to one another and represent Balinese people, culture, tradition, religion, and many more.

Keywords: *Bali, landmarks, lexical meaning, social meaning, ethnolinguistics, Bajra Sandhi Monument, Garuda Wisnu Kencana, Tanah Lot.*

INTRODUCTION

Bali is in the fifth position of World's top ten islands for 2016 according CNN based on the survey of Trip Advisor. In 2017, Bali is honored as the winner of 2017 Traveler's Choice™ awards which leads among 418 outstanding destinations across the world by the planning and booking travel website according to The Jakarta Post, April 24 2017. Besides, Bali has many other awards. It shows that Bali as a tourist destination is very recommended to visit by the tourist. In Indonesia itself, Bali is an island which is known for its tourism because most Balinese people work in tourism field. Balinese people still preserve their culture, tradition, religion, and 'adat' which attract local and domestic tourists to visit Bali. Tourism has been instrumental in effecting large-scale social change which resulted in a series of interconnected and paradoxical outcomes, the formations of a new sense of Balinese identity based on religious culture conceived of as ancient, a new notion of culture seen as a heritage from the past which can be exploited as a capital resource to attract tourists, and the idea that notwithstanding the changes brought about tourism. The Balinese are retaining their culture despite increasing exposure to western modernity (Howe, 2005).

Tourism in Bali cannot be separated from culture, tradition, religion, and other social aspects because they are the main tourism aspects which are becoming the brand images used to market Bali as a tourist haven, beside the beauty of nature that Bali has such as so many beautiful beaches. By building museums and cultural theme parks (Adams, 1995; Pemberton, 1994) and by designating specific cultural practices from different areas of Indonesia as cultural 'peaks' (Adams 1997), the Indonesian state markets cultures, identifies cultural objects for tourist attention, and encourages the modification of cultural and ethnic performances to fit in with tourist desires and needs (Howe, 2005:131).

Balinese people in naming or labelling the tourist destinations in Bali, they relate it to the Balinese culture and language itself. The study of learning the origin, definition, meaning and typology of a place is called labelling place or toponymy (Nurhasanah, Wahya, Sunarni: 2014).

Labelling place or toponymy is part of ethno linguistics, so in this study the researcher uses ethno linguistics approach to analyze the tree Bali landmarks.

Based on the background above, the researcher is interested in analyzing the naming in three Bali landmarks with ethnolinguistics approach. Therefore, this research is entitled “Lexical and Social Meaning Analysis in Bali Landmarks”.

Ethnolinguistics is part of anthropological linguistics concerned with the study of the interrelation between a language and the cultural behavior of those who speak it according to britannica.com. Meanwhile, ethnolinguistics is also called linguistic anthropology according to Duranti (1997). The term ethnolinguistics is not famous in US while it is commonly used in European scholarship. Ethnolinguistics is part of a conscious attempt at consolidating and redefining the study of language and culture as one of the major subfields of anthropology (Duranti, 1997). In general its goal is to provide an understanding of the multifarious aspects of language as a set of cultural practices, that is, as a system of communication that allows for interpsychological (between individuals) and intrapsychological (in the same individual) representations of the social order and helps people use such representations for constitutive social acts.

METHOD

This study is conducted to know the lexical and social meaning in three landmarks in Bali. Thus, in this study, the researcher uses qualitative approach and descriptive research. According to Kothari (1990) qualitative approach is concerned with subjective assessment of attitudes, opinions and behavior, while the descriptive research includes surveys and fact-finding enquiries of different kinds. The purpose of descriptive research is the description of the state of affairs as it exists at present. Research in such a situation is a function of researcher’s insights and impressions. In collecting the data, the study used personal interview. The researcher followed a rigid procedure and looked for answers to a set of pre-conceived questions through personal interviews. This method of collecting data is carried out in a structured way where output depends upon the ability of the interviewer to a large extent (Kothari, 1990). Linguistic anthropologists use traditional ethnographic methods such as participant-observation and work with native speakers to obtain local interpretive glosses of the communicative material they record (Duranti, 1997). The researcher interviewed some informants who involved in the tourism and cultural field in Bali such as local tour guides and tourist destination organizer. Besides using personal interview, this study also used the technique of library research by collecting the documentation such as tourist destination book and brochure which contains the information related to the study, and also other source books which are required in conducting this study. In analyzing the data, step by step was followed by the researcher. The researcher collected the data through the interview and the documentation. Then, the researcher selected, identified, and focused on the data by referring to the problems which are stated in the research questions. After selecting the data, the researcher displayed those data into good sentences chronologically in the form of description. After displaying the data, the researcher drew a conclusion in the end.

FINDINGS AND DISCUSSION

Lexical Meaning of Tree Bali Landmarks

Bajra Sandhi Monument

Bajra Sandhi Monument morphologically consists of three morphemes, they are bajra, sandhi, and monument which have their own lexical meaning. According to Kamus Bali Indonesia, Bajra is genta. Bajra or genta itself is a bell which is usually used by Hindu priest in spelling the spells when religiousness ceremony. While sandhi or sandi means sign, code, secret, and slogan. Monument is a building to commemorate something. So Bajra Sandhi Monument is a building in the form of a Hindu bell.

Garuda Wisnu Kencana

Garuda Wisnu Kencana morphologically consists of three morphemes, they are garuda, wisnu, and kencana which have their own lexical meaning. According to Kamus Besar Bahasa Indonesia, Garuda

is a supernatural eagle-like being that serves as Vishnu's mount, a big bird which has powerful flying ability which has been extinct long time ago. It also the country symbol of Indonesia. Wisnu or in English Vishnu is one of Trimurti Gods (Brahma, Shiva, and Vishnu) who has a role as the God of Preservation. While kencana is from Sanskrit which means gold element. So Garuda Wisnu Kencana is a Garuda bird and Vishnu God statues which are covered with gold.

Tanah Lot

Tanah Lot morphologically consists of two morphemes, they are tanah and lot. These two morphemes are from Indonesian language. According to Tesaurus Bahasa Indonesia, tanah is the earth, a land, an island, a parcel of land, an area, a lot, a country, a territory, a region, or a village. While lot is the abbreviation of alot, an Indonesian word, which means elastic, inflexible, clayey, tough, prolonged, continuous, stagnant, or complicated. So Tanah Lot means a clayey land.

Social Meaning/Representation of Three Bali Landmarks

Bajra Sandhi Monument

Bajra Sandhi Monument is a monument to commemorate the struggles of Balinese people when against Dutch colonialism. This monument was built to preserve and develop people's awareness toward cultural heritage in term of heroic values, patriotism, unity, nationalism, and also love for peace which can be handed down to the youths. This monument is located in a field which used to be a battle field when Balinese people struggled to defend their land from Dutch colonialism. Many Balinese people were killed in this battle field. It makes this place became the witness of how hard Balinese people were struggling until Indonesia becomes independent from Dutch colonialism. That is why this monument is also called The Monument of Balinese Struggle. This 4.900 meters square monument has 17 steps on its frontdoor stairs. It has also 8 pillars in the middle pool which is called "Agung" pillars. The height of this monument from the ground until the top is 45 meters. All these numbers symbolize the independence date of Indonesia that is 17 August 1945.

Because the dominant religion in Bali is Hindu, this monument looks like a bell which is always used by Hindu priest. The architecture of this monument is based on Hindu architecture so this monument is also believed to be holy for Balinese people.

Garuda Wisnu Kencana

Garuda Wisnu Kencana is well known for its two huge statues. Garuda statue and Wisnu or Vishnu statue become the main tourist attraction in this tourist destination. The area of Garuda Wisnu Kencana was a barren and lime area at the first, an artist I Nyoman Nuarta saw an opportunity to make this area becomes a tourist destination, and wished the area becomes prosperous and useful for Balinese people. Balinese people believe a story behind the relationship between Garuda and Vishnu. Here is the story which is written on the wall in Garuda Wisnu Kencana area: Baghwan Kacyapa had two wives, Kadru and Winata. At one time, Kadru bets with Winata to guess Uccaihsrawa's color, the only horse in the jungle. The loser will be a slave. Kadru bets that the color is black, while Winata bets that it is white. Kadru told her sons who were dragons about her bet and they said that Uccaihsrawa's color was white. In order not to be a slave, because she lost in the bet, Kadru asked the dragons to find a way to make the color became black. The dragons went to where the horse was, and they spout out the poison toward Uccaihsrawa so its color turned black. After that, Kadru and Winata visited the horse, and found its color was black. Winata lost and became a slave for Kadru and for her sons, the dragons. She could be free in condition that she could find Tirta Amertha which belonged to Vishnu and was located in Swargaloka.

Garuda, the son of Winata struggled hard to get Tirta Amertha to set his mother free from 1000 dragons, Kadru's sons. Winata's prayer was always with Garuda. He fought against the Gods in the paradise to get Tirta Amertha. After a very long war, they made an agreement at the end that the Gods would gave him Tirta Amertha if Garuda was willing to be Vishnu's riding bird. He agreed with that agreement, and finally he could set her mother free. So Garuda Wisnu Kencana statue is the symbol of God Vishnu riding the great Garuda as his trusted companion. Vishnu himself is the God preservation

and is symbolized as the source of wisdom and the guardian of human beings. He is one of many manifestations of the supreme God who preserves and nurtures the earth. He owns Tirta Amertha (the water which is the source of fertility). Most Balinese people who are Hindu believe this story and they believe the water source in Garuda Wisnu Kencana area is the Tirta Amertha based on the story.

Tanah Lot

Tanah Lot is one of the most famous landmarks in Bali which is simply among Bali's not-to-be-missed icon. It is known for its 'pura' or Balinese temple standing on a huge rock in the middle of the sea where Hindu people pray. When the sea water is subsided, we can go down to cross the rock base to be closer to the temple and we can see the legendary sea snakes live in a rock cave there. Balinese people believe the story of the creation of Tanah Lot and why Tanah Lot temple was built in a large rock in the sea. According to Bali Magazine, here is the story. Dang Hyang Nirartha, a high priest from the Majapahit Kingdom in East Java who travelled to Bali in 1489 to spread Hinduism, arrived at the beautiful area and established a site honouring the sea god, Baruna. Here, he shared his teachings to Beraban villagers, only to face opposition from the village chief who soon gathered his loyal followers to dispel Nirartha. The priest resisted, incredibly shifting a large rock he meditated upon out to sea while transforming his sashes into sea snakes to guard at its base. The rock's original name, Tengah Lod, means 'in the sea'. Acknowledging Nirartha's powers, the humbled chief vowed allegiance. Before setting off, Nirartha gifted him a holy kris dagger, which is now among the sanctified heirlooms of the Kediri royal palace. Pilgrims bring these relics each Kuningan day by foot on an 11km pilgrimage to the Luhur Pakendungan temple, the priest's former meditational site.

CONCLUSION

From the findings and discussions above, it can be concluded that Bajra Sandhi Monument, Garuda Wisnu Kencana, and Tanah Lot as Bali landmarks are the representation of Balinese culture, tradition, religion, and other social aspects as the main brand image to market Bali and Indonesia to local and domestic tourists. The meaning behind the naming of the three Bali landmarks are as follows: Bajra Sandhi Monument is a monument to commemorate the struggles of Balinese people when against Dutch colonialism. Garuda Wisnu Kencana statue is the symbol of God Vishnu riding the great Garuda as his trusted companion. Tanah Lot known with its Tanah Lot temple is built a large rock in the sea based on the story of Dang Hyang Nirartha, a high priest from the Majapahit Kingdom in East Java who travelled to Bali in 1489 to spread Hinduism.

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