



## The Terminology Form in *Ngerahinin Kuningan* of the Perspective *Krama Pura Pemaksan Asak Pagutan*



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### Abstract

The tradition of *ngarahinin Kuningan* in Krama temple of Pemaksan Asak Pagutan was a unique than Krama or Banjar around villages Pakramaan of Pagutan, it had some difficulties terminologies which made the writer interested to analyze of the term to be socialized. Issues discussed also focuses only on the activities and forms of the terms used in that tradition. The research method was the descriptive qualitative approach, the sample of this research was the writer parents-in-law, brother in-law, her nephew, community leaders and elders manners. Information is used as a source of primary data include documentation in the field. The results showed that a series of activities in the tradition *ngarahinin Kuningan* in Krama Pura Pemaksan Asak Pagutan before a two-day feast of Kuningan, at the time, or the feast of Kuningan, as well as the three and five days after the feast of Kuningan. In addition, the forms of the term in the tradition *ngarahinin Brass* at Temple Pemaksan Asak Pagutan namely: (a) Monomorfemis consists of eight words that *katik, don, nyuh, lekasan, dee, terune, rejang, offerings* (b) Polimorfemis be: 1) affixation consists of 15 words that *ngatag, ngerejang, ngelawan mepesuan, mesolasan, ngayah, melukat, mebakti, penembek, penyuud, mekidung, megibung, ngelungsur n, ebengin, mlayagin.* 2) reduplication consists of five words that *sambah-sambah, kul- kul, umbul-umbul, nyak-cak, megoak-goakan,* 3) the composition consists of five words that were provoking the middle, *saye nenem, masang umbul-umbul, masang lamak, and ngelungsur Amertha.*

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### 1. Introduction

Pakraman is a traditional village that has a unity of customary law, traditions, and lifestyle of the people (Hindus) are hereditary. Villagers occupy an area that gives an opportunity to every citizen (Hindus) to take care of their own Krama or Banjar. As a customary law, indigenous villages or Pakraman has an own legal system

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which is conducted by the customs (dresta) in that village, the implemented by means of language. Language that ultimately becomes a habit inherited from generation and become the hallmark of culture and community. The Language used as the main media in promote or introduce the local culture. The Language is created as interested as possible to make the people understand the essence of culture.

In addition, the language used as a means of communication to carry out all activities related to the traditions or customary rites. the language intended in this case was Balis' language. Ritual function of Balinese language is defined as a discourse of Balis' language in ritual activities, in this study is associated with the series of activities and religious facilities in the feast Kuningan which was known as ngerahinin.

The feast of Kuningan is a religious activity, it is part of the Balinese culture which still alive and thriving in the Balinese community and the Hindus' community of Lombok particularly in Pakraman Pagutan. In the region itself, Pakraman Pagutan Pakraman consists of 14 banjar or Hindu neighborhood located in the area of East Pagutan villages, urban villages and sub Pagutan West Pagutan. One of the environment or banjar questions is Krama Pura Pemaksan Asak Pagutan. Krama Pura Pemaksan Asak Pagutan has a unique tradition of celebrating the feast of Kuningan. The uniqueness that is intended, among other things: (1) the use of facilities that typically use endongan jejahitan and Tamiyang, which is the hallmark of Kuningan festivals in the general population, but in this environment using cenigean/sarana made of leaf and mounted or hung on a building pretend or corrected as well as building a house, (2) Dance sacred known as ngerejang the Hindu community uses mostly Rejang Dewa but in this neighborhood do not use it, but instead used Rejang Dee and Rejang Terune, (3) the existence of a gap or separation between members of the community known as Nyame tigejan applicable to Krama Pura Pemaksan Asak and Nyame cerikan apply to Krame Banjar Asak.

Some of the terms and the series of events are certainly synonymous with the use of terms so that some terms used sometimes make the other banjar unfamiliar with the use of the terms. Based on usage and uniqueness of terms that need to be known and understood by the people of the other so required the introduction of the term socialization through this research. The term of Ngerahinin Kuningan is a discourse of linguistic structure. The linguistic structure is reflected in the terms that are used as an introduction ritual to obtain an overview of the language and culture in the community. And then research Problem in this paper are: How the forms of the term which is contained in ngerahinin Kuningan in Krama Pura tradition of Pemaksan Asak-Pagutan? And How a process or series of activities ngerahinin Kuningan in Krama Pura tradition of Pemaksan Pemaksan Asak-Pagutan?

## 2. Research Methods

### 2.1 Research Design

Based on the problem in the first chapter, the approach used in this study is a qualitative descriptive approach to describe and explain the phenomena that appear without using the hypothesis and the data were analyzed and the result is a descriptive, a phenomenon that is not a number or coefficient of correlation between variables (Aminuddin, 1990: 6). This is in line with the opinion that a qualitative approach is Moleong research approach that does not hold a calculation (Moleong, 2002: 2).

Based on the opinion above, it can be concluded that this study is qualitative, the data collected in the form of words or terms is not a number, in particular words or terms used in ngerahinin Kuningan at Krama Pura tradition of Pemaksan Asak Pagutan.

### 2.2 Types and Sources of Data

Data used in this study is qualitative data by presenting the data in the form of information that is presented in the form of words included primary data and secondary data.

#### a) Primary Data

Primary data in this study obtained directly because of researchers directly involved in a series of activities such ngerahinin Kuningan to know the analyze the problem directly.

#### b) Secondary Data

Secondary data is data obtained from the second sources derived from a literature review, documents relating to the matter being investigated.

### 2.3 Data Collection Techniques

#### a) Observation

According to [Sugiono \(2005: 165\)](#), observation is the data collection techniques that have specific characteristics compared to other techniques, observation is not limited to people also with other objects. Observations were also interpreted observations directly to the object of research to see up close what it does ([Riduwan, 2006; 76](#)).

Based on definitions of observation, in this case, the researchers conducted observations through direct involvement follows all ceremony takes ngerahinin Kuningan from the beginning to the end of the event. in Krama Pura Pemaksan Asak Pagutan.

#### b) Interview

The interview is one of the methods used in the provision of data is done in a way researchers conduct conversations or direct contact with the speakers as speakers.

Based on the definition of the interview above, the researcher conducted to interview the stakeholders, religious leaders and community leaders and informants who know or have information about in relation to the procession tradition in Krama Pura ngerahinin Kuningan Pemaksan Asak Pagutan.

#### c) Documentation

According [Moleong \(2005: 216\)](#), states that the documentation means any written material prepared by the demand of the researchers.

In this study, the documentation used are photos and books related to the tradition ngerahinin Kuningan in Krama Pura Pemaksan Asak Pagutan

### 2.4 Data Analysis Techniques

Data analysis techniques used that technique distributional method. The distributional method is a method that determining the element of the language itself ([Sudaryanto, 1993: 15](#)). The distributional method is used to analyze the shape of the terms contained in this research that shapes terms contained in ngerahinin Kuningan in Krama tradition Pura Pemaksan Asak-Pagutan.

### 2.5 Informants

Informants will be used in this study were 10 informants, 3 of them are the researchers' family (brother-in-law, in-laws and husband's nephew). This meant that the researchers obtained data as complete because in addition to saving energy, thought and time researchers are also able to use yourself as a data source for direct and ongoing data collection. The collection of data by using yourself as a source of data allowed in the study of language as a good researcher is a researcher who studied the language under their control ([Sudaryanto, 1990: 22](#)).

## 3. Results and Analysis

### 3.1 The process or series of activities ngerahinin Kuningan in Krama Pura tradition of Pemaksan Pemaksan Asak –Pagutan

The term comes from the word rahine ngerahinin which means feast, then gets the suffix -in which means the feast. Brass feast day is celebrated every six months or 210 days (according to the calendar calculations Bali 1 month = 35 days) is on a Saturday or Saniscara POND wuku Kuningan ten days after Galungan. Characteristic of Kuningan festivals is the use of facilities and endongan Tamyang jejahitan be installed in the temple shrine sacred buildings, merajan or corrected. Kuningan festivals in Krama Pemaksan Asak Pagutan carried out continuously starting from before the feast that is, two days before the feast and after the feast (three and five days) after the feast of Kuningan which they refer to as ngerahinin. The series of events in the implementation of Kuningan in Krama tradition ngerahinin Pura Pemaksan Asak Pagutan namely:

#### a) Before the feast of Kuningan

##### 1) Ngatag

Ngatag a notification process to members Krama temple that is hoped will participate in a series of activities in celebration Kuningan in question. Usually, carry out this task is saye nenem to married, Kelihan dee to members of the girls, and Kelihan terune for the youth. This activity was carried out three days before the feast of Kuningan.

- 2) Masang Umnul-umbul  
This Activity carried by the young man or young. Installation of the banners carried in the temple, the temple front of the temple and all the way to the temple area. This activity was carried out two days before the feast of Kuningan.
  - 3) Masang Lamak  
Lamak is a temples' accessories made by fabric or naturally from janur (coconut leave). The accessories put the front of the temple, the accessories created beautifully to make the temple seen pretty and charming. This activity is usually performed by the girls. Lamak put up activity is an activity carried out two days before the feast of Kuningan and begins when they are stunned by the kul-kul 'gong'.
- b) Activities at the feast of Kuningan
- 1) Maturan  
Maturan comes from the word matur, it means that faces. Facing in this context is certainly more special to God as the creator of the universe, that means doing praying together at the feast of the Kuningan. These activities are implemented by all member Manners and etiquette Pura Pemaksan Asak Asak banjo at about nine in the morning and began with the sound signature kul-kul 'gong'. Implementation was held after prying at home with the family.
  - 2) Mepesuan  
The term comes from the word Pesu means that out. After obtaining meaningful suffix -an issued. This activity terpokus on the facilities and infrastructure members Asak good manners pemaksan temple of the head of the family, girls, and youth to meet all the needs in the rituals performed consecutively for three days. These facilities are intended namely: 1) Baas 'rice', katik 'tool to make satay made from bamboo', don'daun ', nyuh' coconut ', pipis' money 'lekesan' betel 'offerings' offerings 'jaje' snack '. This activity is also characterized by cul-kul 'gong' sound.
  - 3) Ngelawang  
The term comes from the word lawang which means the door. House to the house, or could have been from village to village typically uses gamelan beleganjur as the main medium for the purpose of collecting infrastructure incurred Pura Krama members. This event was held on the feast of brass while the afternoon. This is done to drive out evil spirits believed to roam the memorandum at the time of the afternoon. This activity is done mostly by men, namely the head of the family and the youth. However, for women are only a few girls who are involved mainly has duties as an officer at the time. This activity is also initiated if it had been stunned by the kul-kul' gong'.
- c) Activity after the Kuningan
- 1) Ngayah  
The term comes from the word payah which means tired or exhausted. When it gets affixes N- perform meaningful service to tired in mutual cooperation together with members of Krama temple rituals in order to succeed in question. These activities are carried out at any time, especially required for men. If you do not execute it will be fined. Fines, imposed in the form of money must be spent to accelerate or add cash pura. Activity also starts and is characterized by sound kul-kul 'gong'.
  - 2) Penembek  
The word is derived from the word Tembe penembek which means the beginning or tumben. In this context penembek interpreted as the beginning or the first day of carrying out the ritual prayers (ngerahinin). So the ritual held on the first day after the feast Kuningan precisely on Sunday.
  - 3) Masan Tengah  
Said middle tombstone in this context that the second day after the feast of Kuningan precisely on Monday. Told provoking the middle because the implementation is done in the middle of the day from Sunday to Tuesday.
  - 4) Penyuud  
Penyuud The term comes from the word Suud wich means stop. But in this context meaning, penyuud means closing the cover of all the rituals preceding the third day after the feast of Brass precisely on Tuesday. There are some activities carried out during Penyuud be held the first day (penembek), the second day (provoking middle) and third day (penyuud) after a day of Kuningan, those are:

- (a) Nyak-cak  
Nyakcak comes from the word cak-cak means that o'clock. But in this context nyakcak means to check the presence of the members of the temple Krama if absent without a clear explanation would be subject to sanctions such as fines sum of money
- (b) Melukat  
Melukat is an activity of the self-cleaning before we turn towards God are identical to sprinkle holy water pelukatan. It is treated to all the pemedek or people who were present at the temple.
- (c) Ngerejang  
Ngerejang means dance which is a dance to offerings the gods. For the context of this dance is performed before the event praying for three days in a row. Rejang dance is usually portrayed by the dee or girl and the terune or youth in Krama Pura Pemaksan Asak. Rejang dance that is here is slightly different from most others because Rejang dance between the girl and the youth have different movements. To dance rejang the youth using canting media in the form of a dipper made of bamboo.
- (d) Pemangku mungah mepuja  
Pemangku is a person who is considered as a link between man and God. Stakeholders word comes from the word "lap" which means equated with "Nampa", "Buffering" or "Shoulder the Burden" or Taking responsibility ". In this case the burden or responsibility as a servant or an intermediary between people who would pray to God.
- (e) Mekidung  
Mekidung is sacred songs that have a chant which was so beautiful that the opening ceremony to mark the start of a procession of worship.
- (f) Tri Sandya  
Tri Sandhya can be defined as a process of self-purification to eliminate the negative characteristics caused by the influence of order and increase the positive traits (Sattwam) in human beings so as to create a better life, to create harmony and balance well with his fellow beings and with nature universal
- (g) Mebakti  
Mebakti term closely with worship, worship or prostration or sungkem did in certain ways with the aim to convey the respect, feelings of the heart or the mind either by means of interest.
- (h) Ngelungsur Amertha  
After the new prayer, we ngelungsur amertha ie taking water from several shrines in the temple Pemaksan is then sprinkled on all citizens to obtain purity, cleanliness and unseen.
- (i) Megibung  
Megibung in this context that member makes a circle concise of eight people to eat together after the prayers ended. This meant that what has been offered to God that we can enjoy together in order to get the blessing and form a sense of kinship
- (j) Nebengin  
The term nebengin means brisk. The word brisk in this context that all citizens or members of Krama Pura Pemaksan obliged to participate berpartisipasi enliven and enliven the feast Kuningan until completion (before dawn). Usually, enliven activities is filled with several of entertainment, whether it be dance, and drama masks, Bali
- (k) Megoak-goakan  
The term megoak-goakan is a dance that is acted by youth members of Pura Pemaksan Krama This activity carried out before dawn. The meaning of this dance is a form of offering gratitude to God for the blessings given in the form of health so as to the completion of the ritual in the celebration of the feast of Kuningan.
- (k) Mesolasan  
The term mesolasan a series of activities offerings to God (sajen) (sarana solasan, rice, onions, and flowers) are usually placed just below the areas surrounding the temple and the temple gate. It is intended as a cleansing or eliminates interference from evil spirits. This activity is carried out after the event megoak-goakan the dawn.
- (l) Ngelungsur

The term *ngelungsur* is top event in the ritual prayers. This activity is a pick up and enjoys the offerings that have been issued. This was done on the morning after the event *mesolasan*. All means *jeahatan* in offerings or offerings issued by Pura Krama members gathered into one and then placed at the gate of the temple Pura. This activity is believed to be the sustenance bestowed blessings God so that it can be enjoyed.

#### 5) Mlayagin

Mlayagin activities carried out three days after the event or the highlight *penyuud ngerahinin* or exactly six days after the feast of Brass.

The term comes from the word *mlayagin belayag/bulayag* which means rice which is set by means of palm leaves and cooked in a way that is formed *belayag* itself. Usually, each temple performing rituals using *belayag mlayagin* itself, but not used by Krama Pura Pemaksan Asak Pagutan, just use rice. It is intended that the rice buffer will be used by citizens to conduct *sambah-sambah*.

#### d) Forms of tradition *ngerahinin Kuningan* in Krama Pura Pemaksan Asak Pagutan

In establishing the terms in a language can be done with two forms of word forms in the form of basic shapes and forms that are morphologically classified bound in the form monomorphemic and polymorphemic.

##### 1) Monomorphemic

According [Harimukti Kridalaksana](#) monomorphemic (monomorphemic) occurs from one morpheme, morpheme (morphemic) is the smallest language whose meaning has been relatively stable and are not divided into smaller parts, for example (most) (be). Monomorphemic is composed of a single morpheme only ([Verhaar, 200 497](#))

For example Some of the facilities that are required when doing *mepesuan* namely:

Katik 'tool to puncture the satay' (made from sharpened bamboo)

Don 'leaf' (in this case was focused on a banana leaf)

Dee 'girl / virgin' (unmarried girl)

Terune 'virgin' (young unmarried)

Rejang 'sacred dance'

Pipis'money'

Lekesan'completenesnyirih'

Baas 'rice'

Jaja 'Snack'

Banten 'offerings'

##### 2) Polimorfemis

Polimorfemis is composed of more than one morpheme ([Verhaar, 2004: 97](#)) Polimorfemis formed through some process of morphological namely affixation (affix), reduplication (repetition), and compounding/composition

##### (a) Afixation

Affixation is the coupling process affixes the basic form. ([Wedhawati, 2006: 40](#)). Affix or better known as augmentation there are four kinds. Wide affixes (prefixes) are defined in terms of tradition *ngerahinin Kuningan* in Krama Pura Pemaksan the Pagutan Asak namely:

Example:

Ngatag ← N + atag 'tell'

Ngerejang ← N + rejang 'dancing'

Ngelawang ← N + lawang 'memintu'

Mepesuan ←me-an +pesu 'pull out'

Mesolasan ←me-an + solas 'ritual eliminate the demons'

Ngayah ← N- + ayah 'sacrifice power in a temple'

Melukat ←me- + lukat 'clean up'

Mebakti ←Me- + bakti 'worship'

Penembek ← Pe -+ tembe 'first'

Penyuud← pe + suud 'last'

Mekidung ← Me=+ kidung 'sings'  
 Megibung ← Me- + gibung 'eating together'  
 Ngelungsur ← N- + lungsur 'to enjoy the blessings of offerings'  
 Nebengin ← N- + tebeng 'enliven'

(b) Repetition

Reduplication is a morphological process that repeats the basic shape or part of the basic shape. (Verhaar, 2004: 152).

Example:

Sambah-sambah 'sowing rice'  
 Kul-kul 'gong'  
 Umbul-umbul 'ornament made of fabric resembling Penjor'  
 Nyak-cak 'to check the presence of'  
 Megoak-goakan 'dancing resembles crows'

(c) Composition

Composition or compounding is a morphological process that combines two basic morpheme (pradasar) into one word, his name is a compound word. (Verhaar, 2004: 154)

Example:

Masan tengah 'middle period'  
 Saye nenem 'clerk of six'  
 Masang umbul-umbul 'put up banners'  
 Masang lamak 'installed ornate temple'  
 Ngelungsur Amertha 'enjoy the holy water'

#### 4. Conclusion

- a) The process or series of activities ngerainin Kuningan in Krama Pura tradition of Pemaksan Pemaksan Asak–Pagutan: Before the feast of Kuningan (ngatag, masang umbul-umbul, masang lamak), activities at the feast of Kuningan (maturan, mepesuan, ngelawang), activity after the Kuningan (ngayah, penembek, masan tengah, penyud, nyakcak, melukat, ngerejang, pemangku munggah mepuja, mekidung, tri sandya, mebakti, ngelungsur amertha, megibung, nebengin, megoak-goakan, mesolasan, ngelungsur, mlayagin)
- b) Form of the ngerahinin Kuningan term in Krama Pura Pemaksan Asak Pagutan namely: (a) Monomorfemis consists of eight words that katik, don, nyuh, lekesan, dee, terune, Rejang, offerings (b) Polimorfemis be: 1) consists of affixation of 15 words that ngatag, ngerejang, ngelawang, mepesuan, mesolasan, ngayah, melukat, mebakti, penembek, penyud, mekidung, megibung, ngelungsur, ebengin, mlayagin.2) reduplication consists of five words that sambah-sambah, kul-kul, banners, many-cak, megoak-goakan, 3) the composition consists of five words that is provoking the middle, saye nenem, masang umbul-umbul, masang lamak, and ngelungsur amertha.

#### Suggestions

- a) The necessity of understanding the banjar or krame others in carrying out and participate in the tradition of ngerahinin Kuningan in Krama Pura Pemaksan Asak Pagutan so that they can understand more deeply the nature of which is implicit in the implementation of the tradition in question.
- b) Need to do further research relating to other aspects that have not been revealed in this study.

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I realize that this research far from perfection, therefore constructive contribution, comments, critic, and suggestion would be useful for its completeness



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**Biography of Author**

My full name is Ni Nengah Suarsini, S.Pd. Born in Belatung on 12 April 1974, is a teacher at a junior high school in Mataram. I am married and have three sons (two daughters and one son) is the son of the second of three brothers pair Nengah Rudi (Alm) with Ni Wayan Wirti is still actively teaching and continued his studies at the Graduate University of Mataram Education Indonesian, In addition as bu war (thus close personal calls from my students) have an easy character familiar to anyone. I can put myself when as a teacher, as a mother at home even as a friend to confide in both my daughter who was a teenager. My hobbies are dancing, writing short stories and poetry. Character short stories and poems I write are always shades of my own life because I think writing a short story by describing the experience of life itself will run smoothly in the process.