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An Ethnolinguistic Perspective on Lexicons of Traditional House in Menyali Village, North Bali

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ABSTRACT

This study aims at identifying the concepts and the lexicons of traditional Balinese houses in Menyali Village, Sawan District, Buleleng Regency. This study is a descriptive qualitative research that involved three respondents, who were selected purposively. The data were collected through interviews and observation and analyzed using an interactive data analysis model. This study found that the Menyali community views that the *tri mandala* concept underlines its traditional house's spatial pattern. It includes *nista* (the profane lying), *madya* (middle lying for living area), and *utama* (the highest and holiest lying). It is also spiritually connected to two spiritual concepts, *kangin-kauh* (the directional axis of sunrise and sunset) and *kaje-keled* (the directional axis of mountain and sea). This study identified 24 lexicons connected to *the utama mandala*, 7 to *the madya mandala*, and 5 to *the nista mandala*. The lexicon number is influenced by the area function and the rituals held in those areas.

Keywords: cultural view, lexicons, spatial pattern, Menyali village traditional houses, Bali

1. Introduction

Preserving cultural heritage is crucial because it is society's identity (Canavan, 2016). Besides, cultural heritage is evidence of society's existence (Hani, Azzadina, Sianipar, Setyagung, & Ishii, 2012). The Balinese language is an example of Balinese people's cultural heritage that is needed to be preserved. It is because many local languages in Indonesia are in endangered status (Musgrave, 2014). Endangered language means the language speakers start to shift the language to another dominant language (Grenoble & Whaley, 2006), and many Balinese people currently shift the local language to the Indonesian language. The researchers' preliminary observation in the village fund a decrease in the use of the Balinese language by its speakers, especially by the young generation. It is indicated that more and more lexicons in this language

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have vanished in its everyday language use.

The lexicons that have undergone the greatest decrease are those used in their traditional house. Most Balinese people in the cities are no longer familiar with the lexicons used. Lack of concern about this situation has also exacerbated the extinction of the lexicons. Thus, there must be a continuous effort to maintain and preserve them to avoid extinction (Perrault, Farrell, & Davies, 2017; Majzuba & Rais, 2011). Documenting the endangered language is one of the efforts to preserve that language (Kraisame, 2018; Bird, 2010). Besides, documentation is considered the most urgent task in preserving an endangered language and common effort of preserving cultural heritage (Hassani, 2015; Tsunoda, 2001).

Since traditional house concepts and their lexicons are a part of endangered Balinese cultural heritage, documentation is urgently needed. Thus, this study was conducted to document the concepts of traditional house and lexicons associated with the concept. This study focuses on the lexicons because of the evidence that language changes and shifts are very obvious and can be seen in the language's lexicons (Crowly, 1997). Besides, language reflects the culture of the language community (Kramsch, 1998). Losing some aspects of the language will also slowly make its community's culture disappear (Wamalwa & Oluoch, 2013).

2. Literature Review

Some studies have been conducted by researchers related to lexicons of the Balinese language. Suryasa (2016) carried out a study to identify the meaning of Balinese lexicon variations related to the word 'picking' in English. He did the study by using a natural semantic approach. A similar study was also conducted by Sulatra (2019), who also identified the meaning of Balinese lexicon variations of 'throwing.' He also did the study by using a natural semantic approach. In comparison, Putri & Santika (2020) conducted a study about the Balinese language's lexicons used by male and female Balinese in South Kuta. They did the study using the sociolinguistics approach.

A study on the Balinese lexicon was also done by Kardana, Mahayana, & Rajistha (2020). They did the study to collect and identify the lexicons used by people in the Sanur area. They did the study by using the ecolinguistics approach. A limited study was conducted to study the Balinese lexicons related to traditional Balinese culture, especially those with a higher risk of endangered status.

Thus, this study was conducted to identify the lexicons used in traditional Balinese houses, which are now potentially shifted or threatened by other

dominant languages. Besides, different from the previous studies on Balinese lexicons, this study used an ethnolinguistics approach to give a clear picture of the lexicons' meaning and the traditional concept that they have. In other words, this study was conducted not only for identifying the lexicons' meanings but it was also done as an effort to preserve the traditional culture within those lexicons.

3. Method and Theory

3.1 Method

This study is in the form of a case study. The setting of this study was Menyali Village, Sawan District, Buleleng Regency, Bali, Indonesia. The research object in the form of concepts of traditional house and lexicons associated with the concept is to reveal their cultural meanings. In collecting the obtained data, the introspective method was applied, i.e., the researchers were the main instrument of the study (Wijana & Rohmadi, 2013).

The other instruments used were an interview guide and observation sheets. The researchers conducted observation and in-depth interviews with the three informants whose criteria were appointed in this study. The obtained data were analyzed using the interactive data analysis model consisting of three steps: data reduction, data display, conclusion drawing/verification (Miles, Huberman, & Saldana, 2014).

3.2 Theory

3.2.2 Lexicon

Lexicon is a list of terminology for a specific discipline (Bussmann, 2006). It can also be defined as the set of all the words and idioms of any language or the words and phrases listed in the base component of generative grammar and information (Richards & Schmidt, 2010). It consists of vocabulary entries of words (lexical items), which state the phonetic characteristics, part of speech, combination characteristics in sentences, and their meanings (Johnson & Johnson, 1999).

3.1.2 Endangered Language

The endangered language refers to the language that is potentially extinct (Tsunoda, 2001). Language endangered occurs when language users abandon their mother tongue and tend to use another language, which has a social or economic advantage (Grenoble & Whaley, 2006). It is a language that is in danger of falling out of use to such a degree that it ceases to have any native speakers and becomes extinct (Richards & Schmidt, 2010).

3.1.3 Ethnolinguistics

Duranti (2009) stated that ethnolinguistics is the study of language as a cultural resource and speaking as a cultural practice. While Foley (2001) explained that ethnolinguistics is the study that focuses its discussion on meaning in the language practice to the environment and cultural practices. It also can be defined as a set of cultural, ethnic, and linguistic features shared by members of a cultural, ethnic, or linguistic sub-group (Richards & Schmidt, 2010).

4. Findings and Discussion

4.1 Overview of Menyali Village

Menyali Village is located in Sawan District, Buleleng Regency, which is 14 km northeast of Singaraja with an area of 4.27 Km² consisting of 2 Banjar Dinas (Br. Dinas Kanginan and Br. Dinas Kawan), judging from various information and historical records regarding the history of the existence of Menyali Village. Menyali Village is the oldest village among the villages in Sawan District today, such as Jagaraga, Bungkulan, and Sangsit Villages.

The village of Menyali was formerly known as “Ume Nyale.” This name was inspired by the location of the village of *Menyali yang Nyalah (Tanggung)* among the surrounding villages. Because of such a position, the area of Menyali, which was formerly a stretch of Uma (rice fields or moor), was named Uma Nyalah, which in the end, people became more acquainted with Umanyali or Menyali.

Regarding the topography and population condition, the area of Menyali Village is 4.27 km² with a population of 5,344 people, consisting of 2,691 men and 2,653 women. Most of the population in this village ($\pm 36\%$ of the productive population) work as farmers because they have wet and fertile land suitable for rice fields.

Approximately $\pm 21\%$ of the total working population in this village is involved in the world of handicrafts, such as gamelan arts (making rindik, tingkelik, gerantang, kebyur, etc.), brick making, alternative bee sting medicine crafts, and most popular is the craft “bowl.” Other local communities ($\pm 15\%$) also have activities such as gardening and livestock. The plantations developed in Menyali Village are coffee, cocoa, coconut, rambutan, and Bangkok durian plantations, while the farms include raising cows, chickens, and pigs.

Based on the researchers’ preliminary observations, in Menyali Village, there are currently only a few traditional houses that are maintained by the community in Menyali Village. Many people have renovated their houses into more modern houses, which resulted in the loss of several components of traditional houses. This is because most of the young generation in Menyali

village work overseas in cities and abroad. Their experiences in the city and abroad make them apply what they find in the city or abroad in their homes.

Thus, most of the younger generations in Menyali Village today do not understand the meanings and terms used in Traditional Balinese houses in Menyali Village. This phenomenon makes a study to document traditional houses' concept, and the specific terms are significant for the maintenance of Balinese culture and language in Menyali Village.

4.2 The Concepts of Traditional House in Menyali Village

The traditional house concepts in Menyali village cannot be separated from their relation to the *tri mandala*, the concept of spatial pattern applied in Bali villages in general. In its implementation, the Bali village areas are used to be divided into three lying or *tri mandala*, which include *nista mandala* (the lowest-lying), *madya mandala* (the central lying), and *utama mandala* (the highest lying).

In the *utama mandala*, the Menyali community builds a temple as the village property, called *Pura Puseh*, dedicated to the God Vishnu, the God of preservation. In the *madya mandala* lying, a village temple named *Pura Desa* is dedicated to God Brahma, the God of Creator. This temple is located exactly in the middle of the village. In the *nista mandala* lying, *Pura Dalem* is dedicated to the God Shiva/Durga. It is located in the lowest-lying of the village. There is a cemetery for adults to the north of this temple and one for children. For burying the *Pasek Bali Kuna* descendants, there is an old cemetery called *seme pasek*. Formerly, it was forbidden to build houses for families in the temple area because it was regarded as a sacred area.

The spatial pattern of the traditional house in the village is also divided based on the *tri mandala* concept. In the *nista mandala* lying, there are some buildings which include; (a) a place to process agricultural products (named *ketungan* and *lesung*); (b) a place for rearing animals (*gelogor*); and (c) a place for holding social activities (see Photo 1).

In the *madya mandala* lying, some buildings are some buildings, i.e., *paon* (kitchen) in the front part and some houses consisting of *balé metén*, *bale logi*. These buildings are places for living for the core family members. There is also a *klingking* or *gelebeg* as the store of agricultural products, common room (*balé gedé*), *batu peboréhan*, a place for processing traditional medicines (see Photo 2).

In the *utama mandala*, there is a *prahyangan* (a family temple), called a *sanggah* (shrine) (see Figure 3). In this lying, some shrines are representatives of essential temples around Bali, which stand for God and His various manifestations. This lying consists of three levels (the highest, the central, the lowest) surrounded by *témbok penyengker* (a fence). At the lowest level, there is a *balé kulkul* (wooden



Photo 1. *Nista Mandala* (Photo I Gede Budasi).

bell) and *pewaregan* (a place for mass cooking during temple festivals). There is a *balé gong*, a place for a traditional gong (*gamelan*). On the highest level, there are some sacred shrines (representing important temples in Bali). Among other things for stationing the ancestors and God and His various manifestations that follow the concept of *jajaran kemiri* (holy building) found in *Kusuma Dewa lontar*, the palm leaf manuscript of Kusuma Dewa.

The *tri mandala* concept is considered to have a spiritual relation to the *tri angga* at the human-being levels, which consist of *nista angga* (legs), *madya angga* (body), *utama angga* (head). *Tri angga* is related to *tri loka*, a concept *nawa sanga*, or *sanga mandala*. It is harmony in life consists of *tri loka*. In the universe, there are *bhur loka*, *bhuwah loka*, and *swah loka* (water, land, and air). Thus, *tri angga* in human beings (legs, body, head) and *tri mandala* in Menyali traditional houses are also both considered to be related to the concept of *tri mandala* in the Village and *tri mandala* area in Bali island (sea, land, mountain). A study conducted by Yudiantinia & Jones (2015) found that the *tri mandala* concept is not only applied in traditional Balinese houses but also applied in Balinese Kingdoms' palaces.

It is observed from the implementation of the concept of ritual axis the rising and setting sun (*kangin-kauh*). The natural axis of mountain and sea (*kaja-kelod*) seems that all THs in Menyali are built based on the axis of the rising and the sun setting (*kangin kauh*). It means that the position of the shrine appears to be oriented toward the east (the direction of the rising sun). Those who are present and praying at the shrine have to face in the direction of the sunrise (*luan*) and go out of the

temple facing West (*teben*), when it is observed from the concept of *rwe bhinéda* (the balance between two opposing elements). A similar finding was also found by Siwalatri, Prijotomo, & Setijanti (2015) that the traditional Balinese house of Bali Aga Village also applies the same concept of vertical spatial concept (*luan-tebén*) and cosmological axes (*kangin-kauh, kaja-kelod*).



Photo 2. *Madya Mandala* (Photo I Gede Budasi).



Photo 3. *Utama Mandala* (Photo I Gede Budasi).

4.3 Lexicons in the Traditional House

Some lexicons are related to the *tri mandala concept* in every clan's traditional house (TH) in Menyali village. Such lexicons are grouped into the ones related to *utama mandala*, *madya mandala*, and *nista mandala*.

Table 1. Lexicons that are related to *Utama Mandala*

No	Lexicon	Meaning
1	<i>Pekarangan</i>	A piece of land on which the Menyali community built a TH, divided into three areas following the <i>tri mandala concept</i> . The local people believe that the <i>pekarangan</i> is viewed as a human being with feet, body, and head, known as <i>tri angga</i> .
2	<i>Sanggah</i>	A holy place in a traditional house which is built on <i>utama mandala</i> lying of <i>tri mandala concept</i> . It consists of some holy shrines, whose functions are God's stations and His main manifestations, and the family ancestors. It is completed with some buildings as the facilities needed to support the shrine festivals.
3	<i>Jajaran Kemiri</i>	All shrines built in a shrine area. They are based on the inscriptions written in <i>lontar</i> (a holy transcription on palm leaves). It is said that each shrine represents different energies of big temples throughout Bali, and its existence is strongly related to the history of the journey of the clan's ancestors who own it.
4	<i>Piyasan</i>	A building with four pillars of approximately four times 5 meters is located in the shrine's middle area. The function of the shrine is as; a) a place for putting offerings at the time of doing rituals, b) it is considered as a place where the spirits of the ancestors witness the activity of worshiping by the owners of the <i>shrine</i> , and c) a place where the leader of the ritual (<i>pemangku</i>) sits in any ceremonial events that take place.
5	<i>Paibon</i>	A shrine which functions as the station of the ancestors' spirits who have just passed the cremation process and the washing away to the sea but has not passed the <i>nyegara gunung</i> (taking them touring and praying for them in various sea and mountain temples in Bali).
6	<i>Surya</i>	The tallest shrine, built on the southern part of the shrine, functions as the One God station in His manifestation as the God of Sun, who spreads holy light to the universe.
7	<i>Limas sari</i>	A shrine built directly to the left side of <i>Surya</i> . This building represents mountain temples in the <i>shrine</i> . The shrine functions as the station of the Gods' prosperity coming from the mountains.
8	<i>Limas Catu</i>	A shrine building located in the second place on the left side of the <i>surya</i> . It represents lake temples in Bali and functions as the station of the goddess of rice. The shrine is located in second place on the left side of <i>surya</i> and is believed to bring God's prosperity from the lakes.
9	<i>Gedong Simpen</i>	A shrine in the family temple functions as the store of all blessing symbols used in the <i>shrine</i> and brought from any temple festivals. It is also used to keep all holy water taken from various temple festivals all over Bali and is used when there is a <i>shrine festival (odalan)</i> by sprinkling it to everyone praying in the <i>shrine</i> .

10	<i>Menjangan Seluyang</i>	A shrine that is located in the fourth place on the left side of the <i>surya</i> . It functions to station all spirits of spiritual messengers from Java in the past giving spiritual teaching to Bali, both from prehistoric and historic times.
11	<i>Pucak Paderajon</i>	A shrine located at the fifth place on the left of <i>surya</i> . The characteristics of this building are generally the same as those of the <i>gedong simpen</i> . It is the shrine to worship the ancestors who used to orient themselves in prayer to Pura Pucak Pederajon, the greatest temple in Bali during the ancient Bali Kingdom era.
12	<i>Pesarén Sari</i>	A building symbolizing the balance between human beings' physical and spiritual conditions when they understand the spiritual concepts of the <i>shrine</i> and its functions.
13	<i>Rong Tiga Shakti Kemulan</i>	A shrine with three rooms located at the 7th place on the left of the <i>Surya</i> . It functions as the station of the ancestors' spirits who have passed the cremation process, washed away to the sea, and passed the <i>nyegara gunung</i> ceremony. It is a place to station ancestors' spirits who have passed the cremation.
	<i>Taksu</i>	A building that is made of bricks or other non-wood material. <i>Taksu</i> is the station of <i>kanda pat dewa</i> (the siblings that have passed the whole process of cremation). It is built close to the <i>rong tiga shrine</i> , a station for each spirit's spiritual siblings who had become human beings. After the cremation ceremony is held for them, the four spiritual siblings are stationed at this <i>taksu shrine</i> . These spiritual siblings are believed to faithfully accompany the baby spirit when it is in the womb to the time it is born, lives, and dies.
	<i>Gedong Bata</i>	A building located on the right of <i>surya</i> shrine. Being built from bricks, its function is to station spirits who have passed all rituals needed after death.
	<i>Méru</i>	A pagoda-shaped building that has a room with a three-tiered pagoda. It functions as the station of the light male and female energy coming from their source through <i>tri loka: bhur, buah, and swah</i> (hydrosphere, lithosphere, and atmosphere), in which male and female light energy enter to be spread to <i>tri mandala, to tri angga</i> .
	<i>Pengelurah</i>	A building located on the west side of <i>gedong bata</i> in a <i>shrine</i> . <i>Pengelurah</i> shrine is the station of the spirits of the steering committee during a temple festival. The success of the <i>shrine</i> festival will also depend on the way people connect to this shrine.
	<i>Sanggar Tawang</i>	A bamboo building in the form of a bed with an <i>alang-alang</i> (grass) roof and decorated with <i>jaka</i> (palm tree) leaves or young coconut leaves. It is only built at the time when a big ceremony is held in the shrine. It functions as a temporary shrine to place big offering materials during a big shrine festival.
	<i>Pelik Sari</i>	A <i>shrine</i> that functions as a lobby provided for the Gods and ancestors before they are willing to attend the ritual in a shrine.
	<i>Balé Kulkul</i>	A wooden bell often struck the temple leader several times, signifying the beginning of a temple meeting or ritual.
	<i>Balé Pewaregan</i>	A building built in the yard of a temple functions as a place to cook in ritual activity. This building is equipped with a general kitchen, water container, a place for preparing food in a ritual, and killing animals as a sacrifice.

	<i>Balé Gong</i>	A building built in the yard of a shrine, which functions as a place for the Gong players to play <i>gong</i> to support a ritual process.
	<i>Paduraksa</i>	It is a place for coming in and going out for shrine members who will offer a prayer or conduct a ritual. It functions as a place for the unification of thoughts, expressions, and deeds of clan members to ancestors during rituals in a shrine.
	<i>Lebuh</i>	A shrine is located in front of <i>paduraksa</i> built from bamboo and decorated with young palm or coconut leaves. The shrine is built once a year, according to the shrine anniversary. It functions to put offerings to be dedicated to Gods and Goddesses who are invited to a temple festival.

Traditional Balinese houses cannot be separated from the *tri hita karana* concept. This concept aims at maintaining the harmony among the relation of human and God (*parhyangan*), human and nature (*palemahan*), and human and other humans (*pawongan*) (Wijaya & Wiranegara, 2020; Runa, 2018). Table 1 shows that 24 lexicons were identified in the *utama mandala*. All of those lexicons can be categorized as noun/noun phrases. Since the *utama mandala* is a place for praying, the lexicons related to the *utama mandala* represent the holy buildings or building parts. From the *tri hita karana* concept, the *utama mandala* is a sacred place for doing activities to maintain a good relationship with the almighty God. In other words, in this sacred area, Balinese people do many rituals to worship the almighty God (Ningsih & Hidayah, 2019). For Balinese people, there are five types of ritual, which include *dewa yadnya*, *rsi yadnya*, *pitra yadnya*, *manusa yadnya*, and *bhuta yadnya* (Beratha, Rajeg, & Sukarini, 2018). All parts or some parts of the ritual will be conducted in the *utama mandala*. No ritual is conducted without involving a spiritual activity in the *utama mandala*. Since the *utama mandala* is the center of Balinese people’s spiritual activities in their house, this area has the largest number of lexicons to name the buildings and part of the buildings.

Table 2. Lexicons Related to Madya Mandala

No	Lexicon	Meaning
1	<i>Angkul-Angkul</i>	A gate to enter the TH. Spiritually the building’s door is believed to protect the house’s occupants from any spiritual attack, especially attacks from black magicians.
2	<i>Balé Gede</i>	A common building in the form of an open veranda. It has 12 poles and two beds (<i>bales</i>). It functions as a place to hold ceremonies, naming babies, birthdays, tooth filing, weddings, and deaths. People do not spend time sitting here because it is considered a sacred building. Only important guests are welcome to sit in this building.
3	<i>Balé Loji</i>	A building with 6, 8, or 9 poles (legs) located in the <i>madya mandala</i> of TH. Made from local wood, this building functions as a place for rest or sleep for young people living in the TH. It is also used as a place for receiving guests.

4	<i>Balé Meten,</i>	A building near the wall of the <i>shrine</i> . Its foundation is lower than the <i>shrine's</i> . It possesses eight poles. It is a living area to provide for the head of the clan and his family, or temple priests and their families, or unmarried ladies in a family.
5	<i>Balé Secepat</i>	A building with four poles. This building functions as a place for rest young people and places for playing games or fathers of children of family and their friends
6	<i>Jero Gede Penyemun Karang</i>	A shrine that is placed in the front center position of the TH. At this shrine, the house owner makes an offering every time after cooking in the kitchen. It is believed that after a baby reaches the age of 6 months, the four siblings of the baby born are stationed around <i>Jro gede penyemun karang</i> to give protection to the baby until it becomes an adult, marries, and dies. Everyday offerings to the siblings are also made here to ask for their spiritual protection for the baby they accompanied during pregnancy.
7	<i>Paon</i>	A building for cooking and preparing food. At the wedding ceremony, it is also used to eat meals for the bride and bridegroom. Paon is believed to be the station of the God of Fire (<i>dewa api</i>). Its function is to burn any bad spirits following human beings entering the TH. That is why its position is near the entrance of <i>madya mandala lying</i> .

Table 2 shows that in *madya mandala* there are seven lexicons were identified. Those lexicons also can be classified as noun/noun phrases. Those lexicons deal with the building that Balinese people use to do their daily activities. From the *tri hita karana* concept, this area is the area for maintaining the relationship of humans and other humans (*pawongan*). In other words, the *madya mandala* also functions as a socialization place (Meinarni, Pande, Willdahlia, & Winatha, 2019; Wahana, Sari, & Rakhmawati, 2015).

While from the *panca yadnya* concept, this area is normally used for conducting *manusa*, *pitra*, and *bhuta yadnya*. Thus, if we see the lexicons' meaning, many lexicons in this area also have something to do with ritual or spiritual activities. However, the number of the ritual in this area is less compared to the rituals in the *utama mandala*. Therefore, the number of lexicons identified in this area is lower than the number of lexicons in the *utama mandala*.

Table 3. Lexicons Related to Nista Mandala

No	Lexicon	Meaning
1	<i>Gelogor</i>	An animal cage constructed in this lowest zone. In former times the inhabitants of Menyali used this building to rear pigs, ducks, or chickens in the TH. Until today these animals are essential to the Menyali people since every six months, the reared pigs can be sold in connection with the <i>tumpek uye</i> ceremony, which is a ritual held every six months and requires pork. MC also often offers roast pork as vows offering. Thus, pig farming is regarded as a traditional business too.

2	<i>Gerombong</i>	An implement made from sandstone that looks like a drum or a big can. A crock containing rice husk ash is put on top of it. This implement is used by the people in Menyali in the activity of fermenting fruits. In former times, the owner of the <i>gerombong</i> received the order of fruit fermentation from his or her neighbors. When the fruit is ripe, the owner of the <i>gerombong</i> will get a wage up of up to 5 to 10 percent of the ripe fruit.
3	<i>Ketungan and Elu</i>	Two facilities that are used to pulverize rice before it can be cooked. The two implements are put side by side as the symbols of <i>purusa pradana</i> (male and female energy) of the universe, making it possible to produce rice ready to cook. Every time the Menyali people hold this rice paddy ritual, these two facilities are also made a special offering.
4	<i>Lebuh</i>	A shrine placed in front of the gate of the TH. In this shrine, the house owners offer <i>sugehan</i> (offering for the evil spirits) every day after cooking their daily food. In this way, the house owners ask for protection from disasters that may come from the <i>bhuta kala</i> (evil spirits) occupying the lower-lying of the TH.
5	<i>Tebén</i>	The zone that is located at the lowest area of the TH. This zone is identified as being profane. <i>Tebén</i> functions as the place for rearing animals and a place to process the rice crop and other agricultural products to get them ready for cooking. The Menyali people believe that when sleeping, one's head should not be towards the <i>tebén</i> or in the sunset direction since the <i>tebén</i> direction is regarded as unclean. Sleeping with the head in that position can cause diseases. Similarly, at the time of sleeping, the head should not be oriented toward <i>tebén</i> , since it is the place where all evil spirits (<i>bhuta kalas</i>) live.

Table 3 shows that only five lexicons were identified in the *nista mandala*. From the *tri hita karana* concept, this area's function is to maintain a good relationship between humans and nature (*palemahan*). Thus, the lexicons in this area are related to plants and animals. It is a place for Balinese people to take care of plants and animals, especially cattle. In this area, the common rituals held by Balinese people are *bhuta yadnya* rituals. Since the rituals are the least in number in this area, the number of lexicons identified in this area is also the least compared to the lexicons in the *utama mandala* and *madya mandala*.

Based on the above explanation, it is seen that all lexicons found in the traditional house are 36. Among them, 24 lexicons are connected to the *utama mandala*, 7 to the *madya mandala*, and 5 to the *nista mandala*. They are the bearer of information on the tradition and beliefs related to the traditional house. The older generation of the village transferred the meaning of the culture related to the house through the use of the lexicons. Through the meaning of the lexicons, it can be seen that the existence of traditional houses in Menyali village has interrelation to the way of life of the Menyali community in terms of their religious, spiritual, and family social life.

Conceptually, the space pattern of the development of traditional houses in Menyali village possesses some similarities in terms of *the tri mandala* concept

applied in traditional Panglipuran village houses, South Bali. Both villages applied the *tri mandala* concept: *bhur*, *buah*, *swah*, or three lying structures (Priyoga & Sudarwani, 2018). The contents of the building in each building in every lying are different from one to the other.

The development of traditional houses in Menyali village is similar to the one developed in West Sumba. Sumba people name their traditional house *uma leba*. People in West Sumba divide the space pattern into three layings (Reny, Subroto, & Saifullah, 2017). The first one is named *kaba luna*, the second one is named *katongo detang*, and the third is named *uma ndolo*. The function of each house lying is the same as the building in a traditional house in Menyali. But, the concept of the traditional house in Menyali village's spatial pattern has no connection with the one developed in Kudus, Central Java, for the *tri mandala* concept is not recognized in Kudus, centra Java Indonesia (Priambada, 2011).

5. Conclusion

This study concludes with two points. First, the concept underlies the Menyali traditional houses spatial pattern is the *tri mandala* concept, which consists of *utama*/holy lying, *madya*/the center lying, *nista*/profane lying. Second, in terms of lexicon, 37 lexicons were daily used. Those lexicons consisted of 7 lexicons related to *nista mandala*, 6 to *madya mandala*, and 24 to *utama mandala*.

Since this study focused on the traditional houses, all lexicons are classified into noun/noun phrases. If we compare the number of the lexicons from the *tri mandala* concepts, *utama mandala* has the largest number of lexicons. It is in line with the *tri hita karana* concept and *panca yadnya*. *Utama Mandala* is the sacred area or *parhyangan* area where most of the rituals in *panca yadnya* are held.

This study is limited to the identification of the traditional house concepts and the lexicons. A further study about the lexicon status needs to be conducted to identify how many lexicons are still familiar or used by the people in Menyali village based on their ages. Knowing which lexicons are still familiar and how many lexicons are lost from one generation to another generation, a better preservation effort can be planned and executed to maintain the lexicons.

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