

**A SEMANTIC ANALYSIS
OF COLOUR TERMS IN SAPUT POLENG**

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Abstrak

Bahasa digunakan oleh manusia sebagai suatu sistem suara untuk berkomunikasi. Bahasa memiliki fungsi sebagai media untuk mengekspresikan pikiran. Itu berarti bahwa komunikasi adalah suatu identitas atau symbol dari kelompok masyarakat. Setiap bahasa memiliki kumpulan makna-makna warna. Bagaimanapun, makna-makna warna ini tidak membagi arti warna pada tempat yang sama. Tujuan dari penelitian yang berjudul “A Semantic Analysis of Colour Terms in Saput Poleng” adalah untuk mendeskripsikan arti keempat warna yaitu merah, abu-abu, hitam, dan putih yang terdapat pada saput poleng dengan diagram dasar segitiga dan mengeksplikasi penggunaan saput poleng pada kehidupan masyarakat Bali.

Hasil dari penelitian ini menunjukkan dengan menggunakan teori segitiga dasar dari Ogden dan Richard, diketahui bahwa warna hitam, putih, dan merah memiliki arti yang berbeda pada tiap-tiap jenis saput poleng. Sedangkan teori metabahasa semantik alami dari Anna Wierzbicka memecahkan masalah selanjutnya yaitu makna dari suatu jenis saput poleng akan berganti jika satu warna dipasangkan atau dipisahkan dengan warna yang lain. Arti dari hitam dan putih pada saput poleng hitam – putih adalah sesuatu yang negatif dan positif tapi ketika mereka menjadi satu artinya menjadi keseimbangan. Itu juga terjadi pada saput poleng hitam-abu-putih. Tapi disini, warna abu memisahkan warna hitam dan putih. Untuk warna hitam dan merah pada saput poleng hitam-putih-merah berarti kemalasan dan keagresifan sementara putih seperti abu-abu sebagai penengah. Dengan mengetahui kegunaan saput poleng pada penggunaan sehari-hari, kita dapat mengkonfigurasikannya dengan MSA untuk menemukan predikat mental yang digunakan. Penggunaan saput poleng sebagian besar oleh masyarakat Bali adalah sebagai penjaga. Namun, kadangkala masyarakat menggunakannya sebagai dekorasi untuk memperindah sesuatu.

Kata kunci: arti, saput poleng, makna warna

1. Background of the Study

Every language has a set of basic colour terms. However, these colour terms do not divide the meanings of colour in the same place. In a different society and community people will speak differently and the distinction is very important. These differences reflect the different cultural values or at least reflect the

different value hierarchy, tells a different way, stylistic tells of a society can be explained and have meaning associated with the values of different cultures are built independently and in accordance with the priority of culture (Wierzbicka, 1991a: 69).

2. Problems of the Study

Based on the background above, the problems can be formulated as follows:

1. What are the meanings of the colours in *saput poleng* based on basic triangle diagram (black, white, grey, and red)?
2. What are the explications of colour terms in *saput poleng*?

3. Aims of the Study

Based on the problems that appear in the study, there are two aims of this study as follows:

1. To describe the meaning of four colours, red, grey, black, and white with the triangle diagram.
2. To explicate of colour terms in *saput poleng*.

4. Research Method

4.1 Data Source

Data source is the source from which the data is obtained for the analysis of this study. The data used in this study were collected from a book entitled *Saput poleng Dalam Kehidupan Beragama Hindu di Bali* by I Ketut Rupawan (2008).

4.2 Method and Technique of Collecting Data

Data collection refers to every activity for collecting data, which was done by reading and taking notes from the whole data source. The data were collected from the source mentioned above in accordance with the scope of problems. The method applied in collecting data was library research. In applying the library research, there were some steps which such as; collecting the data from the data sources. Second, was finding out the data which were relevant to the topic. The next step was note taking method where the data were noted and then classified

into certain categories. The data was collected firstly by reviewing the reference mentioned before. Then, the data were compiled based on their parts and usage.

4.3 Method and Technique of Analyzing Data

The data which were collected through data collection was listed and analyzed as well using descriptive-qualitative method based on the theory adopted in the theoretical framework. By using this kind of method, the analysis of the term concerned was presented descriptively. The next step was applying the relevant theories which were supported by some appropriate examples, in which the data about colour in *saput poleng* were collected and solved using basic triangle diagram by looking for the meaning. The other data about the usage of *saput poleng* were also collected and then configured based on the meaning using NSM theory.

5. The Meaning Of Colour Terms In Saput Poleng And Their Explication

Mostly, population in Bali are Hindu, in their daily life especially in the Hindu ritual activities, they often use objects or woven fabric with various colors, such as white, red, yellow, black, or a mixture of these colors. In this chapter, the meaning of those colours are discussed using triangle diagram and NSM theory to explicate the use of *saput poleng* in public or societies usage.

5.1 The meanings of *saput poleng* (black, white, grey, and red).

This basic triangle consists of three components, they are symbol, thought/reference, and referent.

5.1.1 The Meaning of Black and White Colours in *Saput poleng*

Symbol : black – white colours in *saput poleng*.

Thought/ reference: harmonious between black as a symbol of something negative and white as a symbol of something positive.

Referent : balance.

5.1.2 The Meaning of Black, Grey, and White Colours in *Saput poleng*

Symbol : black – gray – white.

Thought/ reference: conformity between black and white that is interspersed by gray.

Referent : Conformity.

5.1.2 The Meaning of Red, White, Black Colours in Saput Poleng

Symbol : red – white - black

Thought/ reference : harmonious between red as a symbol of aggressiveness and black as a symbol of laziness.

Referent : harmony

5.2 The Explications of Colour Terms in *Saput Poleng*

5.2.1 *Saput Poleng* in *Palinggih* (black-white *saput poleng*)

Palinggih is a sacred building owned by Hindus, which is a place to worship of God. At certain times, Hindus worship in front of the *palinggih*. The aim of Hindu society doing worship in front of *palinggih* is they believe if *palinggih* is a symbol of the power of God to create a good and peaceful life. If black and white *saput poleng* is wrapped on *palinggih*, then the person who wrapped *saput poleng* intends with the black and white contrast creates a balanced life, safe, and prosperous. People can feel those characteristics by seeing the colour in *saput poleng* that wrapped in *palinggih*. People may think of guarding this type of *saput poleng* wrapped in this place. When people think of this, automatically their life will be safe, more balanced and prosperous.

The concept of usage of *saput poleng* in *palinggih* can be configured follows:

X is guard =

(a) When one sees things like X one can think of something good

(b) If one thinks of this, one will feel safe

When one sees things like X one can think of this

5.2.2 *Saput Poleng* in *Arca*

Bali art statue has become a fascination for tourists, it is seen from the response of the community who display various forms of statues or sculptures along the highway. *Arca* is a kind of statue used by the Balinese as a media related to religious purpose. The meaning of this type of fabric is the balance between the good and the bad things. This makes *saput poleng* when applied on the *arca*, the implied meaning is the sanctity of the statue itself. With the characteristic of

sacredness, people make *arca* as a manifestation of God for things related to worship. This adoration is intended that the society life will be balanced between the bad and the good, in accordance with the meaning of the type of black-and-white *saput poleng*. Fuller configuration of the concept of *saput poleng* in *arca* is as follows:

Something is worshiped =

(a) When one sees things like X one can think of guard force

When one sees thing like X one can think of this.

5.2.3 *Saput Poleng* in Trees

The natural environment is a place to live and a place to get fulfillment will be very important resources. The use of *saput poleng* around the tree is as a social control efforts to prevent people from cutting trees indiscriminately. Knowingly or not, if people see a big tree is wrapped by *saput poleng*, then they would not dare to cut trees indiscriminately or without the government's permission.

Besides, trees are also wrapped by *saput poleng* in many cottages, hotel, café, and other tourism or public place. People see that the colors are attractive and unique ornaments that are added in *saput poleng* can be a beautiful decoration to apply on places of entertainment. Then, the partial configuration of the concept of *saput poleng* in trees is in the following:

X preserve the environment =

When one sees thing like X one can think of social control to people not to cut trees indiscriminately

When one sees thing like X one can think of this.

X is decoration =

(a) When one sees thing like X one can think of beautiful accessories

When one sees thing like X one can think of this

5.2.4 *Saput Poleng* in *Palinggih* (black-gray-white *saput poleng*)

If *saput poleng* is wrapped has three colors black, gray, and white so people can see and then think that gray here have a sense of harmony to form the meaning of black and white to be dynamic because gray is a mixture of black and

white. Gray is the transition from black and white, as to change implies connecting the chaos into a dynamic security for the benefit of human life. The partial configuration of the concept of *saput poleng* in *palinggih* is in the following:

X is dynamic =

(a) When one sees things like X one can think of the gray color is a symbol of the transition from black and white as a liaison which implies a chaos condition into security for the benefit of human life

When one sees things like X one can think of this

5.2.5 Saput Poleng Worn by Jro Dalang

The person who plays this puppet is called *jro dalang*. In performing his duties, *jro dalang* wears a type of *saput poleng* that has three colours; black, gray, and white, which means harmony. Because *saput poleng* is worn by *jro dalang*, then people will think the sanctity and the wisdom that is identic with the fabric he wears. It affected the people's belief to his ability to purify something that people looked forward to him to do that.

Meanwhile, shadow puppet show is also performed but this time it has nothing to do with spiritual activities, just to entertain the public. A lot of entertainment available today, but traditional performances such as puppet show is not necessarily abandoned by society, especially art lovers. By watching this show, people can be entertained with the plays of puppet that look beautiful and sometimes funny. The partial configuration of the concept of *saput poleng* in *jro dalang* is in the following:

X is purification =

When one sees things like X one can think of the role of *jro dalang* in providing psychological assurance to the public because of the danger to avoid children from something bad.

When one sees things like X one can think of this.

X is show =

(a) At some time people can see beautiful movement of puppet

(b) When one sees thing like X, one can think of entertainment
when one sees thing like X, one can think of this

5.2.6 Saput poleng Worn by Pecalang

Pecalang means the person who has great senses, excellent eyesight, good hearing and someone that can be friendly to all people. When *Pecalang* do their duties, they wear the specified attributes. *Pecalang* should reflect on *saput poleng*, knowing of safe and chaotic situation, good or bad, which further through intellectual maturity and readiness, able to control the situation so every good things can be happened in *Desa Pakraman*. The concept of *saput poleng* in *pecalang* can be partially configured in the following:

X is guard =

When people see some things, they say about *pecalang* always pay attention to their surroundings, in order to control the security in accordance with tasks that have been assigned to him

When one sees things like X one can think of this

6. Conclusions

Based on the analysis on the meaning and the explication of the usage of the *saput poleng*, it can be concluded that:

According to Ogden and Richard (in Palmer), there are three factors, which are involved whenever any statement is made. The three factors are Symbol: words, arrangement of words, images, gestures, drawings, and sound; Thought or reference: the images, association, and so on which enabled people to interpret symbol; Referent: the things to which the symbol refer or stand for. So, from the first type of *saput poleng* (black-white), the referent is balance; the second type of *saput poleng* (black-gray-white), the referent is conformity; and the last type of *saput poleng* (black-white-red), the referent is harmony.

There are some mental predicates that are used in this study. For *saput poleng* (black-white and black-gray-white) in *palinggih* and *saput poleng* in trees use 'see' and 'think' as mental predicates. 'See' is used as mental predicate in *saput poleng* in *arca* and *saput poleng* in *jro dalang*. Meanwhile, 'say', 'think', and 'see' are used as mental predicates in *saput poleng* in *pecalang*. The usage from *saput poleng* that is explained above between *saput poleng* that is worn by people are different. The three kinds of *saput poleng* are about spiritual and ritual, so

saput poleng that is worn by public has two aims, to entertain people and to beautify someone style of fashion.

7. Bibliography

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