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Research article

Ecolexicon and Ecotext of Bale Sangkep in Green School Bali

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Abstract.
Ecolinguistics examines the whole nature of the relationship between language and the environment which is an expression of the entire reality of human life. GSB is an educational environment that preserves nature with the concept of local wisdom with a natural perspective. Lexicons derived from local, national, and global languages are widely used in naming buildings, academic activities, and daily activities. This study aimed to describe the ecolexicon and ecotext found in the *bale sangkep* in GSB. There were 2 research focuses, first, to describe the form, meaning, and grammatical categories of the ecolexicon; second, to describe the tridimensional ecotext social praxis found in the bale sangkep in GSB. The research was conducted with a descriptive approach with qualitative methods. Data collection is done through observation, documentation, and interview methods. The data were analyzed by applying the identity method and the distributional method. The results of the study showed that there are 89 lexicons related to the *bale sangkep* GSB. Lexicons are identified based on grammatical categories, meanings, and the existence of their environment. The total lexicons found were 69 lexicons which categorized as nouns consisted of 19 nouns in the form of basic words, 3 nouns in the form of derivatives, 1 noun which is a compound word, and 46 other noun lexicons in the form of noun phrases. Meanwhile, the other 20 lexicons were lexicons categorized as verbs, where 1 lexicon is a basic verb, and 19 lexicon is a derivative verb. The tridimensional of the ecotext were viewed from: the biological dimension, the speaker's understanding of the physical entity of the lexicon; sociological dimension, the closeness of speakers through the use and way of implementing the lexicon entity; and ideological dimensions, collective relations, cognitive and psychological systems of speakers in the form of beliefs and beliefs about lexicon references. It can be concluded that this study reveals the richness of the lexicon in GSB as supporting data for ecolinguistics

Keywords: ecolinguistics, ecolexicon, ecotext, *Bale sangkep*, grammatical category, social practice

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1. Introduction

Ecolinguistics examines the entire nature of the relationship between language and the environment which is an expression of the entire reality of human life as a cultured creature, as an expression of human nature in relation to reality. The study of humans and the environment, which involves language as a medium of communication between humans and their environment, is a field of ecolinguistics. Generally, the most prominent changes in linguistics are at the lexical level. In terms of language, including words, sentences, and texts, it develops according to the development of the concept of society in a certain space and time (Alisjahbana, 1979). This is in line with Mbete (2014), language functions as an instrument that represents the reality of life in the socio-cultural and natural environment, while the social environment in a certain and specific way is a contributor to the treasury of the lexicon of a language speaker.

Ecolinguistics is also a science that studies the interrelationships between the biological, sociological, and ideological dimensions of language (Bundsgaard, 2000). These three dimensions are known as social praxis dimensions. Viewed from this ecolinguistic point of view, the language used has a three-dimensional background of social praxis which further describes the relationship of language used by society to nature (biological dimension), the concept of people's minds (ideological dimension), and its use in interacting with the communities (sociological dimension).

One of the environments that has a special characteristic of being environmentally friendly that contributes to the richness of the lexicon is the Green School Bali (GSB). The GSB environment is an educational environment that maintains natural sustainability with the concept of local wisdom by prioritizing holistic learning based on a natural approach. This is what is meant by the environmentally friendly concept in GSB which is sustainable, healthy, regenerative, fully aware, and environmentally smart.

Lexicons derived from the local language, namely Balinese are also widely used in several building names, academic activities, and daily activities. For example, the use of the '*sangkep*' lexicon which refers to a unique building that functions as a hall; a venue in carrying out important school activities. *Sangkep* is an abiotic lexicon contained in the GSB educational environment in the noun grammatical category which refers to a multifunctional building. *Sangkep* is a large building that is used for various academic activities that can accommodate more than 500 participants. The word 'sangkep' is a basic lexicon that does not undergo a process of derivation of words to other forms.

Research on ecolexicon as an ecolinguistic study has been done before. Rejistha, (2017) entitled "Beblabadan Balinese Language in Ecolinguistic Perspective". This

research has similarities to the latest study particularly in the focus of analysis namely the identification of grammatical categories, sytactic constructions and dimensions of social praxis of the lexicon. Furthermore, the research that examines *sangkep* as one of the traditions (Wardoyo, 2020), entitled "Study of Hindu Religious Education in the Traditional Sangkep Krama Tradition in Anggarkasih at the Temple of Banjar Adat, Poh Bergong Village, Buleleng District". This study combines the process of implementing *sangkep* as a tradition in the perspective of Hinduism. Another research reference that is close to the relevance of the current research is ecolinguistic research which describes the lexicons that are as a whole in the GSB environment. The research was conducted by Widanti (2020) entitled "Treasury of Ecolexicon Green at Green School Bali". The difference of both researches are in the scope of the research. The previous study described the lexicon in general, while the latest study explores the lexicon 'sangkep' that is specifically related to the educational environment in GSB.

Based on the descriptions of the ecolinguistic studies, it can be concluded that there has been no research that analyzed the ecolexicon of 'sangkep' that focuses on the GSB educational environment. This is what makes researchers interested in examining the ecolexicon of 'sangkep' in GSB to figure out the treasury of ecolexicon based on the classifying forms, meanings, grammatical categories, syntactic constructions and social praxis.

2. Ecolexicon and Ecotext

Language contains the value of wisdom of life, life and livelihood which is then recorded in local language texts. The product of this process is called ecotext. Ecotexts are verbal texts related to the environment (myths, legends, and stories that live in society) which also influence and even organize and guide people's attitudes and behavior towards the natural environment in general and certain entities. Apart from containing the wisdom of life, language also contains a treasury of knowledge and traditional techniques of processing local natural resources recorded in the treasures of the lexicon which then produces the term ecolexicon (Mbete, 2017).

2.1. Bale Sangkep

Bale sangkep refers to a unique building that functions as a hall; a place to carry out important school activities. *Sangkep* is an abiotic lexicon is categorised as a noun grammatical that is found in the GSB educational environment. In Balinese, *sangkep*

is defined as a 'meeting' which is usually held by the local community in the *banjar* (cluster) as a gathering place for community members. In that place, the residents carry out various types of activities related to the community itself, such as meetings, and carry out the process of traditional ceremonial activities such as weddings, and so on. However, in the GSB academic community, *sangkep* refers to a special building used as a place to carry out certain academic activities. In addition to its unique design, special construction, and special materials used, *sangkep* also has a different system of naming materials and functions of the parts inside.

3. Theory of Grammar

3.1. Word Class

Quirk (1985) divides word class into 3 classes, namely closed class, open class, and additional class. Further explainations of these word classes are as follows.

1. Closed class

2. Preposition such as *over, on, in, without, instead of*

3. pronoun such as *she, they, anybody, one, which*

4. Determiner such as *the, a, that, every, some*

5. Conjunction such as *because, and, that, when*

6. Modal verb such as *can, must, will, could*

7. Primary verb such as *be, have, do*

8. Open class

9. Noun such as *John, room, answer, play*

10. Adjective such as *happy, steady, new, large, round*

11. Full verb such as *search, grow, play*

12. Adverb such as *steadily, completely, really*

13. Additional class

14. Numeral such as *one, two, three; first, second, third*

15. Interjection such as *oh, ah, ugh, phew*

3.2. Phrase

A phrase relates to the word class which is the main element and has a mandatory function in the phrase construction, so it is necessary to determine the elements that must be present and the elements that may not be present in the phrase construction. In this case, there are two forms of phrase construction called non headed and headed. Quirk (1985) explains that there are five types of phrases namely verb phrases, noun phrases, adjective phrases, adverb phrases, and prepositional phrases.

1. Verb phrases are phrases that contain a verb as the main element and can be preceded by an auxiliary verb.

2. A noun phrase is a phrase that has a noun head and other elements that determine the head and do not have to modify the head.

3. Adjective phrases are phrases that contain an adjective as the head and other elements that do not have to be in the construction, either preceding or following the head.

4. Adverb phrases are phrases that are similar to adjective phrases but contain an adverb as the head of this phrase.

5. A prepositional phrase is a phrase that contains a preposition followed by a prepositional complement which is generally a noun phrase

3.3. Social Practice Dimensions

The dimension of social praxis is the dimension of the language environment which includes the ideological dimension, the sociological dimension, and the biological dimension. The ideological dimension is a dimension regarding individual and collective mental systems, cognitive systems, ideological and psychological systems. The sociological dimension of how we organize relationships in order to sustain the whole individual. The biological dimension of our biological existence side by side with other species (Bundsgaard, 2000: 11).

4. Research Method

This study was designed using a qualitative descriptive approach. Descriptive approach is a research approach that explains that research is carried out solely based on existing

facts or phenomena that empirically live on the speakers so that what is produced or recorded is in the form of language descriptions which are usually said to be portraits or exposures as they are (Sudaryanto, 1992).

4.1. Types and Sources of Data

The types of data in this research are written data and oral data. The written data was obtained from the documentation of the nameplate in the *sangkep* environment. In addition to the nameplate, additional written data was taken from the Green School documentation book which was published by the school community in 2014. Oral data is data obtained from interviews with informants from the GSB community.

4.2. Research Instruments

In this study, the researchers act as a research instrument. The position of researchers in qualitative research is quite complicated because the researchers are at the same time as a planner, implementer of data collection, analyzer, data interpreter, and in the end becomes a reporter for research results (Moloeng, 2010). During the observation process, the researchers used data cards to record the list of lexicons found. This data card is used to record the data found from the source. During the interview process, the researcher recorded the conversation by using the audio recorder application contained in the cellular mobile phone. To expedite the interview, the researcher provides a list of questions that aim to provoke the informants to provide the data needed in the study.

4.3. Technique of Data collection

Observation

Researchers observed the educational environment of GSB precisely in the area where the *sangkep* building was built. The process of participating observation is carried out to collect the required lexicon data. During the observation, the researchers applied the note-taking technique, namely by recording the list of lexicon found into the data card.

Documentation

The researchers applied the documentation method, namely by looking for a list of lexicons contained in the school documentation book. In this case, the researchers obtained the additional written data from two school documentation books, namely the

book 'This is the Green School' and the book '100 Bamboo Marvels', both of which were written by Widanti (2014) and published by the Kul-Kul Foundation, GSB.

Interview

After the lexicon data collection was completed, the researchers conducted interviews involving the academic community consisting of the president of the foundation, the founder of the foundation and 2 people representing the founder of the academic community of the community and environment.

4.4. Technique of Data Analysis

The method used to analyze the eco-text of *sangkep* is the *metode padan* (identity method). The identity method is a method used to find rules in the data analysis stage whose determinants are outside the language and are not part of the language in question (Sudaryanto, 1992). The technique used is the determining element sorting technique. The determining element sorting technique is a technique whose tool can be in the form of a mental sorting power owned by the researcher. The type of power used in this research is referential and translational. The referential determining element sorting technique is a basic technique used to find rules in the data analysis stage, the tool being a sorting power that refers to the referents.

5. Results and Discussion

5.1. Treasury of Bale Sangkep ecolexicon in GSB

From the results of data analysis there are as many as 89 lexicons relating to *Bale Sangkep* in GSB. The compiled lexicon represents language speakers in GSB, where there is a local language-based lexicon (Balinese), a national language-based (Indonesian) and a global language-based (English). There are 49 local language-based lexicons, 18 national language-based lexicons, and 22 global language-based lexicons. This linguistic treasure represents language as a communication tool that is used daily in interactions among the academic communities in GSB.

The lexicons are then identified based on their grammatical categories, their meanings, and the existence of their environment. Of the 89 lexicons investigated, 69 lexicons are lexicons categorized as nouns. The noun category lexicon consists of 19 nouns in the form of basic words (BW), 3 lexicon in the form of derivative words (DW), 1 lexicon in the form of compound words (CW), and 46 other noun lexicon in the form of noun

phrases. While the other 20 lexicons are lexicons categorized as verbs, where 2 lexicon are basic verbs and 18 other lexicon are derivative verbs.

5.2. Bale Sangkep Lexicon with Nominal Category

Based on the lexicon data found in the *Bale Sangkep* in GSB, there are 69 lexicons in the noun grammatical category. The lexicon contains lexicon which generally represent *Bale Sangkep* and its surrounding environment. *Bale sangkep* environment which consists of biotic (B) and abiotic (AB) environment contributes to the ecolexicon treasures in this study. From a total of 69 lexicons in the noun grammatical category, 19 lexicons in the form of basic words (BW), in the form of derived words (DW) as many as 3 lexicon, in the form of compound words (CW) 1 lexicon, and 46 other lexicon are realized in the form of noun phrases (NP).

In describing the lexicon in the noun grammatical category (N), identifying the element of the phrase, symbolized by (H) for the head or core of the phrase, and (M) as a modifier or delimiter. *Bale Sangkep* lexicon data for noun categories is described in the following table.

TABLE 1: *Bale Sangkep* Lexicon with Nominal Category.

No.	Lexicon	Meaning	Latin Language	Environmental Category	
				B	AB
		Local language-based lexicon (Balinese)			
1	*bedeg*	Woven bamboo	-	-	+
2	*tiing air*	Water bamboo	*guadua angustifolia*	+	-
3	*tiing petung*	Giant bamboo	*dendrocalamus asper*	+	-
4	*tiing tali*	Bamboo apus	*gigantochlod apus*	+	-
5	*tiing pancing*	fishing rod bamboo	*gigantochloa taluh*	+	-
6	*memeri*	duck/ducklings	*anas platyrhynchos*	+	-
7	*rebung*	bamboo shoots	-	+	-
8	*don waru*	Plant (waru)	*hibiscus tiliaceus*	+	-
9	*don sugih*	Sugih wood tree	*dracaena angustifolia*	+	-
10	*punyan waru*	hibiscus tree trunk	*hibiscus tiliaceus*	+	-
11	*cenigan*	A decoration from leaves for prayer	-	-	+
12	*lamak*	A tablecloth made from palm leaves knitted with bamboo sticks	-	-	+
13	*penjor*	Curved pole of bamboo adorned with decorations	-	-	+
14	*canang rebong*	offering container made of young coconut leaf	-	-	+
15	*punyan nyuh*	new coconut tree growing	*cocos nucifera*	+	-

TABLE 1: (continued).

16	*don sugih*	Sugih tree leaf	*dracaena angustifolia*	+		-
17	*don base*	betel leaf	*piper batle*	+		-
18	*biu*	Banana	*musa paradisiaca*	+		-
19	*don dabdab*	Dabdab leaf	*erythrina variegata*	+		-
20	*punyan paku*	vegetable fern	*diplazium esculentum*	+		-
21	*ambengan*	Dry reed roof		-	-	+
22	*cingkrem mantras*	*Sangkep* monthly fee		-	-	+
23	*samo*	Incidental meeting		-	-	+
24	*bale banjar*	Community hall		-	-	+
25	*wantilan*	Big meeting place		-	-	+
26	*banten*	Offerings		-	-	+
27	*sinoman*	work team		-	+	-
28	*sanggah ardha candra*	penjor equipment		-	-	+
29	*sampiyan pen-jor*	penjor equipment		-	-	+
National language-based lexicon (Indonesian)						
30	*kursi bambu*	bamboo chair		-	-	+
31	*meja bambu*	Bamboo table		-	-	+
32	*atap bambu*	bamboo roof		-	-	+
33	*kartu nama bambu*	Nameplate made of bamboo		-	-	+
34	*lemari bambu*	Cupboard made of bamboo		-	-	+
35	*keranjang bambu*	Hamper of bamboo		-	-	+
36	*tangga bambu*	bamboo ladder		-	-	+
37	*rumah lampu bambu*	decorative lamp from bamboo		-	-	+
38	*umbul-umbul*	pennant		-	-	+
39	*tali tambang*	coconut coir rope		-	-	+
40	*panggung bambu*	bamboo stage		-	-	+
41	*sirap bambu*	roof tile made of bamboo		-	-	+
42	*tali ijuk*	coconut fiber rope		-	-	+
43	*alang-alang*	reeds	*imperata cylindrica*	-		+
44	*tari tani*	farmer dance show		-	-	+
45	*keladi*	Taro	*caladium*	+		-
46	*janur*	A young leaf of coconut		-	-	+
47	*palawija*	Plants		-	-	+
Global language-based (English)						
48	*arches*	Bamboo arch		-	-	+
49	*skylight*	-		-	-	+

TABLE 1: (continued).

50	gathering	-	-	-	+
51	bamboo campus	-	-	-	+
52	wonderful of galungan	-	-	-	+
53	balinese wisdom concept	-	-	-	+
54	ramayana event	-	-	-	+
55	mushroom	-	fungi	+	-
56	coconut	-	cocos nucifera	+	-
57	banana	-	musa musacea	+	-
58	oyster mushroom	-	pleurotus ostreatus	+	-
59	banana stalk	-	musa parasidiaca	+	-
60	young coconut	-	cocos nucifera	-	+
61	mature coconut	-	cocos nucifera	-	+
62	bamboo harvesting	-	-	-	+
63	bamboo nodes punching	-	-	-	+
64	bamboo hot bath treatment	-	-	-	+
65	bamboo washing	-	-	-	+
66	bamboo drying	-	-	-	+
67	bamboo reciprocal frame	-	-	-	+
68	culture and practical art	-	-	-	+
69	rainwater catcher system	-	-	+	-

From the results of data analysis, there are 23 lexicons categorized as nouns in the form of basic words. The noun lexicon is a lexicon in the form of a single base morpheme or a complex morpheme, namely the basic lexicon form that undergoes simple morphological processes such as affixes and reduplication processes. The noun lexicon data in the form of basic words is presented in the following table.

From the results of the data in Table 2 showed that there are 46 noun lexicons which are basic nouns that are coupled with other lingual elements to form noun phrases. The 46 lexicon are formed from basic lexicon which can be categorized as noun grammatical or other word classes which function as basic or core lexicon side by side with other lexicon as a marker to explain it. Delimiters in this construction are also formed from

TABLE 2: *Bale Sangkep* Lexicon Categorized as Nouns in the Form of Basic Words.

No.	Lexicon	Meaning	Latin Language	Environmental Category		Form
				B	AB	
Local language-based lexicon (Balinese)						
1	*bedeg*	Woven bamboo	-	-	+	BW
2	*memeri*	duck/ducklings	*anas platyrhynchos*	+	-	BW
3	*rebung*	bamboo shoots	-	+	-	BW
4	*cenigan*	A decoration from leaves for prayer	-	-	+	BW
5	*lamak*	A tablecloth made from palm leaves knitted with bamboo sticks	-	-	+	BW
6	*penjor*	Curved pole of bamboo adorned with decorations	-	-	+	BW
7	*biu*	Banana	*musa paradisiaca*	+	-	BW
8	*ambengan*	Dry reed roof	-	-	+	DW
9	*samo*	Incidental meeting	-	-	+	BW
10	*wantilan*	Big meeting place	-	-	+	BW
11	*banten*	Offerings	-	-	+	BW
12	*sinoman*	work team	-	+	-	BW
National language-based lexicon (Indonesian)						
13	*umbul-umbul*	pennant	-	-	+	BW
14	*alang-alang*	reeds	*imperata cylindrica*	+	-	BW
15	*keladi*	Taro	*caladium*	+	-	BW
16	*janur*	A young leaf of coconut	-	+	-	BW
17	*palawija*	Plants	-	+	-	BW
Global language-based (English)						
18	*arches*	-	-	+	-	DW
19	*skylight*	-	-	-	+	CW
20	*gathering*	-	-	-	+	DW
21	*mushroom*	-	*fungi*	+	-	BW
22	*coconut*	-	*cocos nucifera*	+	-	BW
23	*banana*	-	*musa musacea*	+	-	BW

elements of nouns, adjectives, or verbs. The noun lexicon in the form of the phrase can be seen in the following table

Verb lexicon is a lexicon that describes processes, attitudes and actions. The verb lexicon found in *Sangkep* consists of 19 lexicons. This lexicon is a lexicon that represents activities related to *Sangkep* in GSB in particular and in Balinese society in general. For

TABLE 3: Lexicon of Sangkep Categorized as Nouns in the Form of Phrases.

No.	Lexicon	Meaning	Forming Element				Environmental category	
			Head		Modifier		B	AB
			Lexicon	Category	Lexicon	Category		
Local language-based lexicon (Balinese)								
1	tiing air	Water bamboo	tiing	N	air	N	+	-
2	tiing petung	Giant bamboo	tiing	N	petung	N	+	-
3	tiing tali	Bamboo apus	tiing	N	tali/apus	N	+	-
4	tiing pancing	fishing rod bamboo	tiing	N	pancing	N	+	-
5	don waru	Plant (waru)	don	N	waru	N	+	-
6	don sugih	Sugih wood tree	don	N	sugih	N	+	-
7	punyan waru	hibiscus tree trunk	punyan	N	waru	N	+	-
8	canang rebong	offering container made of young coconut leaf	canang	N	rebong	N	-	+
9	punyan nyuh	new coconut tree growing	punyan	N	nyuh	N	+	-
10	don sugih	Sugih tree leaf	don	N	sugih	N	+	-
11	don base	betel leaf	don	N	base	N	+	-
12	don dabdab	Dabdab leaf	don	N	dabdab	N	+	-
13	punyan paku	vegetable fern	punyan	N	paku	N	+	-
14	cingkrem mantras	Sangkep monthly fee	cingkrem	N	mantras	N	-	+
15	bale banjar	Community hall	bale	N	banjar	N	-	+
16	sanggah ardha candra	penjor equipment	sanggah	N	ardha candra	NP	-	+
17	sampiyan penjor	penjor equipment	sampiyan	N	penjor	N	-	+
National language-based lexicon (Indonesian)								
18	kursi bambu	bamboo chair	kursi	N	bambu	N	-	+
19	meja bambu	Bamboo table	meja	N	bambu	N	-	+
20	atap bambu	bamboo roof	atap	N	bambu	N	-	+
21	kartu nama bambu	Nameplate made of bamboo	kartu nama	NP	bambu	N	-	+
22	lemari bambu	Cupboard made of bamboo	lemari	N	bambu	N	-	+
23	keranjang bambu	Hamper of bamboo	keranjang	N	bambu	N	-	+

Table 3: (continued).

24	*tangga bambu*	bamboo ladder	*tangga*	N	*bambu*	N	-	+
25	*rumah lampu bambu*	decorative lamp from bamboo	*rumah lampu*	NP	*bambu*	N	-	+
26	*tali tambang*	pennant	*tali tambang*	NP	*sabut kelapa*	NP	-	+
27	*panggung bambu*	coconut coir rope	*panggung*	N	*bambu*	N	-	+
28	*sirap bambu*	bamboo stage	*sirap*	N	*bambu*	N	-	+
29	*tali ijuk*	roof tile made of bamboo	*tali*	N	*ijuk*	N	-	+
30	*tari tani*	coconut fiber rope	*tari*	N	*tani*	N	-	+
Global language-based (English)								
31	*bamboo campus*	-	*bamboo*	N	*campus*	N	-	+
32	*wonderful of galungan*	-	*galungan*	N	*wonderful of*	PP	-	+
33	*balinese wisdom concept*	-	*concept*	N	*balinese wisdom*	NP	-	+
34	*ramayana event*	-	*ramayana*	N	*event*	N	-	+
35	*oyster mushroom*	-	*mushroom*	N	*oyster*	N	+	-
36	*banana stalk*	-	*stalk*	N	*banana*	N	+	-
37	*young coconut*	-	*coconut*	N	*young*	Adj	-	+
38	*mature coconut*	-	*coconut*	N	*mature*	Adj	-	+
39	*bamboo harvesting*	-	*harvesting*	N	*bamboo*	N	-	+
40	*bamboo nodes punching*	-	*punching*	N	*bamboo nodes*	NP	-	+
41	*bamboo hot bath treatment*	-	*treatment*	N	*bamboo hot bath*	NP	-	+
42	*bamboo washing*	-	*washing*	N	*bamboo*	N	-	+
43	*bamboo drying*	-	*drying*	N	*bamboo*	N	-	+
44	*bamboo reciprocal frame*	-	*reciprocal frame*	N	*bamboo*	N	-	+
45	*culture and practical art*	-	*culture*	N	*and practical art*	NP	-	+
46	*rainwater catcher system*	-	*system*	N	*rainwater catcher*	NP	+	-

environmental identification, the lexicon is then classified based on its biotic and abiotic environment.

TABLE 4: *Bale Sangkep* Lexicon with Verb Category

No.	Lexicon	Meaning	Environmental category		Form
			B	AB	
1	sangkep	Meeting	+	-	BW
1	magending	Singing	+	-	DW
2	ngajegang	Apply applicable rules such as *awig-awig*	-	+	DW
3	megibung	Dinner together at a gathering in sangkep	-	+	DW
4	mejangeran	Dance activities performed by foreign students from GSB to learn Balinese culture deeply	+	-	DW
5	mejejaitan	make canang and kwangen as a means of prayer	-	+	DW
6	memenjor	make a decorative penjor as a symbol of the ceremony	-	+	DW
7	matulungan	help each other	-	+	DW
8	mebanten	the activity of bringing a banten as an offering during the ceremony	-	+	DW
9	ngigel	Dancing	+	-	DW
10	masolah	Dance in the show	+	-	DW
11	megenjekkan	A show performed by men dominated by sounds from mouth	+	-	DW
12	makidung	sing Hindu holy songs	+	-	DW
13	ngelawang	Perfomance of GSB student weared a barong	+	-	DW
14	mapidarta	speech activities in the *Sangkep* room	+	-	DW
15	meebat	make lawar (food) in commemoration of the holiday	-	+	DW
16	metanding	Preparing offerings for worship	-	+	DW
17	metimpuh	Sitting (attitude) that Hindu women do in praying	+	-	DW
18	masila	sitting posture performed by Hindu men in praying	+	-	DW
19	ngarak	Carry with procession (ogoh-ogoh)	+	-	DW

The description of the tridimensional lexicon of *Sangkep* is described based on the physical existence (biological dimension), the existence of the lexicon in the life of the GSB community in particular and Balinese society in general (sociological dimension), and the relation of the lexicon in relation to the psychic collective lid flush or its relation to the speaker's belief.

The description of the tridimensional lexicon of *Sangkep* is presented in the description of the following 10 examples of lexicon.

1. **Sangkep** (V)

(BW)

'Do meeting'

The sangkep lexicon shows the use of a single verb lexicon that stands alone without any derivation process which means 'to do a meeting'. In the GSB community, this abiotic lexicon refers to a building in the form of a large hall that is used as a multifunctional space to carry out academic and non-academic activities. *Bale Sangkep* has unique characteristics in terms of magnificent architectural design, bamboo-based building materials, and the ideology implied in the construction of the building. However, in general, Balinese people recognize sangkep as a means of gathering and deliberation to make the best decisions on certain issues.

The GSB community and Balinese people generally recognize *Bale Sangkep* as a large, spacious and multifunctional building/hall, or known as a means of deliberation. The *Sangkep* lexicon is understood by the speaking community physically which shows its biological dimension. The GSB community and the Balinese close-up in general have used *Bale Sangkep* for a long time in making the best decisions in deliberation, showing the closeness of this lexicon to its speakers (sociological dimension). On the other hand, the implementation of *sangkep* is also believed to be a means to make the highest decisions in solving problems. In the *Sangkep*, every resident of the community is required to attend and pay a fee called *cingkrem mantras* every month. This shows the existence of this lexicon in the ideological dimension of its speakers.

5.3. Tiing

N

'Bamboo'

Relation of meaning: Hypernym (*tiing petung, tiing apus*)

Tiing is a single lexicon with a noun grammatical category which refers to bamboo plants. The 'tiing' basic lexicon is widely used as the basis of the lexicon when paired with other lexicons of *Sangkep*, both functioning as the core of the phrase and as a modifier, for example in the lexicon *tiing petung, tiing pancing*, *tiing tali* (as the core); *meja bambu, keranjang bambu, tangga bambu, bamboo harvesting* (as modifier). Therefore, in relation to the relation of meaning among lexicons, tiing lexicon shows the taxonomy of hyponymy.

Tiing is known by its speakers as a type of plant that has strong roots, green short hairs, long trunks that are small and large, and has joints. Live in agricultural environments, settlements, river sides, mountains and so on. The physical condition of

this bamboo embodies the biological dimension of the *tiing* lexicon. The Balinese and the GSB community used *tiing* in their daily lives, ranging from household appliances, bade making tools, animal cages, building poles, and even bamboo-based household handicrafts. The proximity of the Balinese people to the use of bamboo represents a sociological dimension.

In addition, bamboo is also used as a material for making offerings. In some ceremonies, bamboo is used as the main material for making *pelebon* (a place for corpses) or *bade* at cremation ceremonies, and other religious ceremonies. The community's perspective on 'bamboo is valuable' so that it is an obligation to preserve bamboo as a unit in the 'Tri Hita Karana' concept represents the ideological dimension.

5.4. Memenjor

Me-penjor

Pref_+ N = V

'Make a penjor'

Relation of meaning: hypernym

The lexicon *memenjor* 'makes penjor' shows the pattern of verb formation by decreasing the basic noun which is attached to the prefix *me-* so as to form the new word *memenjor* 'make penjor'. This lexicon refers to the activity of making decorative *penjors* as a symbol of holding a ceremony. The *penjor* lexicon also has a meaning relation with other lexicons relating to the *penjor* itself. The *penjor* lexicon is used in several other lexicon constructions as a modifier, for example in the *sampiyan penjor* lexicon. In addition, the lexicon of *Sanggah Ardha Candra* has a relationship with the reference of the lexicon, namely *penjor* equipment. In this relation of meaning, *penjor* shows the relation of meaning as a hypermin.

Balinese people in general and the GSB community in particular are very familiar with *penjor*. *Penjor* is made from natural materials, namely a bamboo stick with a curved end and then decorated with various types of decorations from young coconut leaves or palm leaves (biological dimension). *Penjor* is built in front of the entrance of a house or building which is a ritual ahead of the *Galungan-Kuningan* holiday in Bali. The *memenjor* activity shows the sociological dimension of the lexicon. According to the teachings of Hinduism in Bali, *penjor* is interpreted as giving offerings or as an expression of gratitude to the earth or motherland that has provided a place for human life and welfare, to create peace and human welfare to achieve the victory of dharma against adharma (ideological dimension).

5.5. Masolah

Ma_ + solah

Pref_ + N = V

'Dance in the show'

Relation of meaning (synonym): *ngigel/mejangeran/ngelawang*

The syntactic structure pattern of the *masolah* 'dancing' lexicon shows the construction of the lexicon with the affixing process. This paired process forms a new word *masolah* which means in a performance. The reference of this lexicon is the activity of performing dances with their movements in the context of a sacred arrangement. In relation to meaning with other lexicon, *masolah* has the same meaning with *ngigel/mejangeran/ngelawang* lexicon which has the same reference, namely dancing activity. What distinguishes it is the context in which the lexicon is used varies depending on what and where and how the dance is performed.

The proximity of the GSB community to the activity of 'dancing in general' makes all speakers of this lexicon provide an understanding of the definitions, tools and materials used, as well as the dance movements performed depending on the type and context (biological dimension). Furthermore, dance has become an activity that supports religious and cultural activities in Bali (sociological dimension). In addition, some dances that are considered sacred are believed to have a high ideological meaning, namely a religious magical power related to religious ceremonies (ideological dimension).

5.6. Magending

Ma_ + gending

Pref_ + N = V

'Singing'

Relation of meaning: similar to *makidung*

This verb shows the use of the root word *gending* 'singing' which is categorized as a noun grammatical as a root word. The basic noun *gending* undergoes a morphological process, namely by adding the prefix *ma_* so as to form a new word *magending* 'singing' which is in the grammatical category of verbs. This lexicon refers to the activity of 'singing' a song with Balinese nuances carried out by students in GSB to introduce Balinese local wisdom.

The concept of *magending* or singing has a close relationship with the GSB community in particular and the Balinese people in particular. In Bali, singing activities are often carried out to channel singing talent, both in the form of performances and just for singing in ordinary places. This lexicon has the same meaning as the *makidung* lexicon 'singing the sacred song of Hinduism'. However, there are differences in the context of the use of *makidung* which is only done with the aim of chanting for Hindu religious ceremonies. The understanding and closeness of this lexicon to the speaker is a representation of the biological dimension. The sociological dimension of this lexicon can be seen from the concept of singing and *berkidung* in the context of Balinese Hindu local wisdom. While the ideological dimension is expressed through the belief that *makidung* is an offering to God.

5.7. Metimpuh

Me + timpuh

Pref_ + V = V

'Kneel down'

Relation of meaning (synonym): *masilah*

This lexicon was formed from the basic word *timpuh* 'kneel' which has a grammatical element in the form of a verb, attached to the prefix me_ at the beginning of the base word as an inflectional affix to form the new word *metimpuh* 'kneel down'. *Metimuh* lexicon refers to the sitting activity (attitude) that Hindu women do in praying. It is similar to *masilah* 'sit down', the difference only lies in the context to whom the lexicon is shown, where the lexicon *metimuh* is aimed at the sitting posture of women, while *masilah* reference to sitting in the precepts of Hindu men during the ceremony.

When doing prayers, Balinese people already have adaptive knowledge with the attitude of sitting *metimuh* or *masilah* (biological dimension). The concept of sitting with metimpuh and *masilah* has become a Balinese tradition in carrying out the prayer process. This attitude is also a local wisdom passed down from generation to generation as an attitude that upholds politeness and humility (sociological dimension). The ideological dimension is shown through the concept of understanding that doing a polite and humble attitude is done as the basis for an attitude of praying to God.

5.8. Metanding

Pref_ + V = DW

'Preparing (offerings)'

This lexicon shows the pattern of forming a verb phrase by using the verb *tanding* 'prepare' as the core of the phrase. This core verb undergoes the process of adding an affix, namely the prefix *me_* so that it becomes *metanding* 'prepare' which is a verb lexion. This core verb is present before the word 'canang' (offering) which functions as a modifier to explain the main basic word. The activity of preparing offerings for worship which is commonly carried out at GS Bali is termed the lexion *metanding canang.*

Preparing *canang* 'offering' has become a daily habit for Balinese Hindus. The concept of *canang* which is a medium of prayer that has components such as flowers, leaves, fruit and water. This concept of understanding and immediacy is the biological dimension of this lexicon. The sociological dimension is shown by the activities that have become the daily habits of Hindus in *metanding canang* 'preparing' for prayer purposes. The ideological dimension contained in this lexicon is one of the meanings as a symbol of the Vedic language to plead before *Sang Hyang Widhi*, God Almighty, namely to ask for the power of *widya* (knowledge).

5.9. Bale banjar

N + N = NP

'Community meeting hall'

Relation of meaning (synonym): *wantilan*

Bale banjar consists of two nouns, each of which functions as a core and one as a modifier. The core of the phrase is filled in by the lexicon *bale* 'meeting hall' which is categorized as noun grammatical. The modifier is filled by the *banjar* lexicon 'community' which is also categorized as noun grammatical. The Balinese and the GSB community really understand the concept of the *bale banjar* as an open building where residents gather in deliberation (biological dimension). Each *banjar* has a *bale banjar* in each of its *banjars* as a place to gather. Deliberations such as *sangkep* are generally held in the *bale banjar*. This routine activity shows the relationship of the bale banjar lexicon to the life of the Balinese people which is the embodiment of the sociological dimension. The ideological dimension is indicated by the architecture and the use of the *bale banjar* as a place to gather and make the highest decisions through the sangkep process. In addition to the *banjar bale*, *wantilan* is also used to accommodate a large number of participants.

5.10. Mebanten

Me_ + banten

Pref_ + N = V

'Making offerings'

This lexicon has a structural pattern of using the noun *banten* 'offering' as a basic word. The basic core of *banten* is affixed with the addition of the prefix *me_* so as to form the new word *mebanten* 'make offerings'. The proximity of the Balinese people to the *mebanten* activity, namely preparing ceremonial facilities or offerings, has made it a unique and preserved tradition. This concept shows a biological dimension. The concept of a sociological dimension can be seen from the activities of Balinese people in using offerings as a means of worshiping *Hyang Widhi Wasa* as a sincere offering. *Mebanten* is performed as a symbol of human surrender based on the sincerity of Hindus in offering prayers to God (ideological dimension).

5.11. Balinese wisdom concept

N + Suf + N + N

NP + N = NP

'Balinese wisdom concept'

Relation of meaning: hyponym

Wonderful of Galungan /Ramayana Event /Cultural and Practical Art

This lexicon is a combination of several lingual elements that are paired to form one noun phrase. This lexicon refers to an event that is shown to students and parents as a socialization of Balinese culture with the concept of 'Tri Hita Karana'. This local Balinese wisdom is applied through the implementation of other events in *sangkep* such as the Galungan celebration event with the Wonderful of Galungan event, an art performance event with the *Ramayana* event and the *Cultural and Practical Art* lexicon referring to a series of activities in implementing Balinese culture and practical art.

The biological dimension of this lexicon is shown by the Balinese understanding of the concept of *Tri Hita Karana*, namely the public's understanding of the concept of love as the cause of prosperity that originates from the harmonious relationship between man and his God, man and his environment, and man and his fellow human beings. Balinese people apply the concept of Tri Hita Karana as local wisdom in their daily life by maintaining a harmonious relationship with the three elements mentioned above

(sociological dimension) and believing that by applying this concept humans will get goodness in the form of harmony in their lives (ideological dimension).

6. Conclusion

From the results of data analysis, there are as many as 89 lexicons relating to *Bale Sangkep* in GSB. The lexicons are then identified based on their grammatical categories, their meanings, and the existence of their environment. Of the 89 lexicons netted, 69 lexicons are lexicons categorized as nouns. The noun category lexicon consists of 19 lexicons in the form of basic words (BW), 3 lexicons in the form of derivative words (DW), 1 lexicon in the form of compound words (CW) and 46 other lexicons in the form of noun phrases. While the other 20 lexicon are lexicon categorized as verbs where 1 lexicon is a basic verb (BW) and 19 other lexicons are a derivative word (DW).

The *Bale Sangkep* ecolexicon is dominated by lexicon in the noun grammatical category. This is caused by the source of the lexicon which is dominated by the naming process, for example the name of the material, the type of plant, the type of activity and so on. From the results of data analysis, there are 70 lexicons categorized as nouns which are divided into 23 nouns in the form of basic words and 47 lexicons in the form of phrases. The verb lexicon found in *Bale Sangkep* consists of 20 lexicons. This lexicon is a lexicon that represents activities related to *Sangkep* in GSB in particular and in Balinese society in general. For environmental identification, the lexicon is then classified based on its biotic and abiotic environment.

The eco-text of *Sangkep* is viewed as a tridimensional social praxis consisting of a biological dimension, a sociological dimension, and an ideological dimension. The biological dimension can be seen from the understanding of speakers (the GSB community and Balinese people in general) towards the lexicon reference, namely the physical entity in question and its environment. The sociological dimension is described through the closeness of speakers to the use of lexicon references and how to carry out activities in order to maintain the harmony of individual relationships with lexicon entities. While the ideological dimension is indicated by the speaker's relationship with the collective mental, cognitive and psychic system of the lexicon reference.

The ecolexicons and ecotexts that were found refer to the use of local language (Balinese), national language (Indonesian), and global language (English) which represent the GSB academic community from local, national and global communities. These lexicons consist of the local Balinese language which is maintained, Indonesian as

the general language, and the loan of English as a form of using the language of the expatriate community in GSB.

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