

How to Cite:

Suweta, I. M., Tristananda, P. W., & WidyaSanti, N. P. (2022). Compound word Hindu religious terms in Bali: Cultural linguistic studies. *Linguistics and Culture Review*, 6(1), 177-199.
<https://doi.org/10.21744/lingcure.v6n1.2181>

Compound Word Hindu Religious Terms in Bali: Cultural Linguistic Studies*

I Made Suweta

Lecturer/Professor at the Postgraduate Program of the STAHN Mpu Kuturan Singaraja, Bali

Putu Wulandari Tristananda

Lecturer at Department of Dharma Acarya, in the STAHN MPU Kuturan Singaraja, Bali

Ni Putu WidyaSanti

Lecturer at Department of Dharma Acarya, in the STAHN MPU Kuturan Singaraja, Bali

Abstract--The term Hinduism in Bali, as a religious culture, cannot be separated from the existence of the Balinese language, which has its position as the center of Balinese culture. Many Hindu religious terms in Bali are classified as compound words that need to be preserved. In connection with the importance of the study of Hindu religious compound words, there are several issues that need to be discussed which are formulated as follows: what is the structure, what is the function, and what is the meaning of compound words in Hindu religious terms in Bali? In this study, several theories and methods were used. Theories used in this study include structural linguistic theory and cultural linguistic theory. The method used includes the method of finding interview and observation data, while in the analysis of the data used descriptive qualitative methods are synchronous.

Keywords--compound words, Hindu religion terms, cultural linguistics.

I. Introduction

Language is the center or center of culture, as well as the originator of culture (Martinich, 1996:538-556), so in exploring a culture; The study of linguistic

* This paper is extracted from a research entitled "Compound Words of Hindu Religion in Hindus in Buleleng Regency, Bali"

aspects is very important (Duranti, 1997:10-49). Balinese language is one of the regional languages in the archipelago that is still alive and developing, and has quite a lot of supporters (Eiseman, 1995:130-165). The number of supporters of the Balinese language is one of the reasons that language has a very important role in the life of the Balinese people (Covarrubias, 1973:359-388). This is evident in the position of the Balinese language in education, domestic life, Balinese culture, arts, mass media, Hinduism, and in scientific writing. Especially in the arts, customs and cultures related to Hinduism, especially religious literature, the Balinese language has a very strong literary tradition, both spoken and written, such as *kidung*, *gегuritan*, *kakawin*, which are written on palm leaves (Jendra et al. , 1995/1996:23).

In relation to the socio-culture of Hinduism that is embraced by the majority of Balinese people, there are many Balinese language terms that are used as treasury of Hindu religious terms, such as: *Hyang Parama Kawi*, *Mangku Gede*, *Mangku Alit*, *Padanda Siwa*, *perempatan agung*, *segehan cacahan*, *tawur agung kasanga*, *sanggah kamulan*, and so on (Comp. Holmes, 2000:175-196). Seeing the important role of Balinese regional languages in the socio-cultural life of Hinduism in Bali, it is necessary to take conservation steps, namely by taking an inventory of Balinese regional languages related to the term Hinduism; Inventory should also be in the structure of the language as in the topic of this study, namely the compound words of Hindu religious terms (Sutjaja, 2007). Inventorying Hindu religious terms has a positive effect on Balinese regional languages and enriches the field of national language development. In this case it can be said that the term Hinduism in Bali as part of the Balinese regional language will be very useful as a supporter of the national language (Indonesian). This is in accordance with the explanation of the UUD1945 Constitution relating to Chapter XV, article 36, which states that regional languages which are still used as a means of communication, which live and are fostered by the community of speakers, will be respected and maintained by the state, because that language is part of Indonesian culture that is still alive and developing (Halim, 1990:151).

The term Hinduism in Bali, as a religious culture is also inseparable from the existence of the Balinese language whose position is as the center of Balinese culture (as one of the elements of Balinese culture as well as a vehicle for developing Balinese culture) (Comp. Foley, 1997:167-177). Many of the terms Hinduism in Bali are classified as compound words that need to be preserved. Some Hindu religious terms that fall into the category of compound words include: *guling bebangkit'a* Hindu religious ceremony with pig bolster', *peras pengeneng'*one of the names of self-purification ceremonies', *tebasan agung'*a type of *ruwatan* ceremony', *caru rsigana'*a type of ritual sacrificial rituals', *nanggluk merana'*one of the Hindu ceremonies with spiritual value to repel pests', and many more that need to be researched, described, and preserved (Comp. Berger, 1984:19-31).

Compound words of Hindu religious terms are important to study, because in the Balinese language tradition related to Hindu religious terms, this type of word is very productive and effective in various languages, especially related to Hindu religious terminology. The variety of languages referred to in addition to the spoken variety in speaking activities, compound words of Hindu religious terms

are also productive as written language in religious activities, literature, and the arts (Comp. NÖth, 1995:79-128). The study of Hindu religious terms in Bali is important, because the understanding of Hindu religious terms related to compound words is still lacking. This study of compound words of Hindu religious terms was carried out, as well as a study of efforts to maintain Balinese language related to Hinduism. In relation to the importance of the study of Hindu compound words, there are several issues that need to be discussed which can be formulated as follows: what is the structure, what is the function, and what is the meaning of compound words in Hindu terms in Bali?

II. Draft

2.1 Compound Words

Regarding compound words, many linguists have talked about it. Both Indonesian foreign linguists themselves. Two foreign scholars who started talking about compound words were: (1) Bloomfield in Language (1954) and (2) Gleason in An Introduction to Descriptive Linguistics (1970). According to Bloomfield (1954: 227) what is meant by compound words is "Compound words have two (or more) free form among their immediate constituents"; while Gleason (1970:59) mentions "Some stem or words contain two or more roots and are said to be compound". Also the Indonesian linguistic experts referred to in this paper who put forward the concept of compound words, among others, are as follows. Subawa Duarsa et al. (1981/1982:15) says that a compound word is a collection that is unified in form and meaning consisting of two or more, one of which is a unique morpheme or root. Jendra et al. (1976/1977:145) says that a compound word is a combination of two or more single words that are so closely related, that they transform into a new meaning and when pronounced, the stress always falls on the last syllable of the last element. Nazir Thoir et al. (1983:103) says that a compound word is a syntactic construction (a combination of words that contains a new meaning, which is different from the meaning contained in each of its elements. In order to avoid confusion in analyzing the compound words of Hindu religious terms in this study, it is followed by the concept of compound words and terms proposed by Nazir Thoir et al (1983).

2.2 Hindu Religion Terms

The term Hindu religion is related to the vocabulary of words that accommodate the naming of Hinduism in various aspects such as: *tattwa* 'Hindu philosophy', ceremonies 'ceremonial activities related to Hindu teachings', and *susila* 'behavior related to human behavior based on Hindu teachings'. The various aspects of Hinduism cannot be understood by the public if there are no terms or vocabulary to accommodate them, such as: *Hyang Widhi* 'the name of God in Hinduism', *Dewa Hyang* 'the holy light of God', *Pura Dalem* 'a sacred place for Hindus in a certain area traditional village', and so on.

III. Theory

3.1 Structural Linguistic Theory

Modern linguistics was pioneered at first by Ferdinand de Saussure which was marked by the publication of his thoughts on language studies in a book entitled *Cours de Linguistique Generale* (1916) in original edition (Payot, 1973). The book basically contains the teachings of structuralism which pave the way for the analysis of various aspects of language.

There are several basic concepts that Saussure inherited as a teaching for understanding human language related to socio-culture, namely: Langue, parole, Signifiant, and signifie. The most relevant to the study of compound words in Hindu religious terms are signifiant and signifie. This is because the object of analysis is the compound word form of Hindu religious terms and the sensory image of the compound word form of Hindu religious terms, namely meaning. Likewise, the discussion of the function and value of compound words in Hindu religious terms is implicitly impossible without an introduction to the compound word forms of Hindu religious terms (signifiant aspect) and the meaning of compound words in Hindu terms.

3.2 Cultural Linguistic Theory

Cultural linguistics is an interdisciplinary field of science that studies the relationship between language and culture in a society (Duranti, 2001:1-17). This is in line with Fishman's opinion (in Jendra, 1991:6-8) which states that he calls such a study a sociolinguistic study. Cultural linguistics views language and culture as two sides of a coin, one cannot exist without the other, or at least describe one by ignoring the other is a work that is certainly not complete. It is said so because language from an anthropological perspective is part of culture (Ibrahim, et al, 2021:71-91). On the other hand, culture is generally inherited more closely through language. This means that language is a vehicle for cultural inheritance as well as cultural development (including in this study the term Hinduism in Bali as a cultural product). Duranti (1997:27) even explicitly says that describing a culture is the same as describing a language.

IV. Method

As one of the stages in conducting a study, data collection is quite important. This is because whether or not a data is valid depends on the researcher in an attempt to find the data that is the object of his study. Collecting data in the study of Hindu religious term compound words using two methods, namely the interview method and the observation method.

The study that will be carried out is a study of compound words of Hindu religious terms in the Hindu community in Bali within a period of time. The data analyzed is current data. Thus, the data analysis method used is a synchronous descriptive method. Synchronous descriptive method is a language study that is objective (according to the data in the field), so it is a form of writing that is

related to efforts to describe a detail of the object being discussed or provide data objectively at a certain time or time (Froese, 1981:3-21).

V. Discussion

5.1 Compound Word Structure of Hindu Religious Terms

5.1.1 Compound Word Structure of Hindu Terms Based on Morpheme Elements

5.1.1.1 Compound Words with Root/Unique Morphemes

1) Noun+Unique Morpheme, for example:

- *benang tridatu*'yarn consisting of three colors red, white, black, such as those worn by Hindus in bracelets related to certain ceremonies, these three colors symbolize the power of God in its manifestation as *Brahma* (red), *Vishnu* (black), and *Shiva* (puti), which means that those who use the bracelet with this *benang tridatu* can get salvation from God's protection'
- *bubur pirata*'one of the provisions of the grave at the death ceremony; when the body is cremated, there is also provision for the ancestors in leaving this world to the *Pitara* realm, as a symbol of the sincerity of the family left behind to provide provisions for the deceased, because in this condition the spirit is still *stula Sarira* has not merged with the *Parama Atma*, it is considered still in the process of traveling towards the union of *atma* with *paramatma*'

2) Verb+Unique Morpheme, for example:

- *Mokshartam Jagadita*' The purpose of Hinduism is to get happiness both physically and mentally; both in this world and in the hereafter; The purpose of Hinduism is related to real life in the world empirically which requires happiness in real life, as well as happiness in life in the afterlife, which every Hindu hopes to get the highest goal of life, namely heaven, namely eternal life free from incarnation, namely *suka tanpawali duhka*'
- *guru piduka*' apology, generally associated with a religious ceremony, there is a so-called *banten guru piduka*, which is carried out in certain places that are considered sacred or sacred places, if something happens, where someone feels they have made a mistake, either intentionally or not inadvertently, the person concerned will offering of *banten guru piduka* in the hope that all his actions will be forgiven so that it does not become a burden on his mind because he feels guilty.

3) Adjectives+Unique Morphemes, for example:

- *alpaka guru*'disobedient because it is contrary to the teacher's orders in the concept of *catur guru*; Anyone who is included in the *catur guru* deserves respect, and his teachings must be followed, if the teacher's teachings are not carried out, let alone oppose, curse the teacher in question, it will be a sin because it is considered disobedient, because whatever the teacher's teachings contain goodness, it is the teacher's duty to teach the truth, as a child of the teacher/*sisya* as much as possible carry out the teachings of the teacher and try not to oppose the teacher, curse, let alone to persecute the teacher, because it will cause a big sin as *alpaka guru*.
- *nyukla brahmacari*'in the teachings of *catur asrama*: *brahmacarya*'study', *grehasta*'household', *biksuka*'guiding', *wanaprashta*'go to the forest';

especially in the *brahmacarya* there is known as *nyukla brahmacarya*'for life only studying and not having a household' means someone who during his life is not married including not having sex forever, his life is only focused on learning to pursue the *dharma* of goodness as a *brahmacarin'*

4) Noun + Root Morpheme, for example:

- *jaja gina'* the name of a type of snack for religious ceremonies; It is customary for Hindu religious ceremonies to take place in Bali, during the ceremonial rites there is a *jaja bagina*, usually long before the day of the ceremony, the women work on making *jaja bagina*, but now *jaja bagina* as a traditional snack has been sold in many places. The stalls have even been sold at supermarkets, so if you don't have time to make them, you can buy them at the market or supermarket.
- *tipat bantal*'a series of Hindu marriage ceremonies in Bali, when the man visits the house of his future wife and says goodbye to his wife's extended family by handing over food in a family event by eating together; This *tipat bantal* is not only the ask for permission activity of the bride and groom at the wife's holy place spiritually, as well as a gathering place as a symbol of saying goodbye to the bride's family by eating together full of kinship.

5) Adjective + Root Morpheme, for example:

- *selikur galungan*'twenty-one days before *Galungan* holiday, there is an important tradition that becomes a joke of *selikur galungan* which is considered a good day to hold a wedding ceremony, and the fact is that many people get married choosing a good day twenty-one days before *Galungan'*
- *pagerwesi*'is a holy day as a series before the *Galungan* holiday, which is the day of mulat sarira so that people have self-control as self-control in making good preparations before the *Galungan* holiday; in southern Bali the celebration of *Pagerwesi* is mediocre, in contrast to North Bali, especially in the city of Singaraja, the celebration of *pagerwesi* is like *Galungan*, most Hindus hold nyekar at funerals and pray to temples asking for salvation.

6) Root Morpheme+Adjective, for example:

- *mungkah lawang*'is part of the ceremony in cremation in Bali, in the *ngaroras* section there is the term *mungkah lawang*, namely the belief of Hindus in Bali as part of opening the gates of heaven for their dead families who make a cremation ceremony, with the hope that *Hyang Pitara*'s ancestral spirit can reach heaven according to the highest goal of Hindus *mokshartam'*
- *titi ugal-agil*'a simple bridge that wobbles because it is made in such a simple way as a place where the spirits will pass, it is the belief of Hindus that in this world before the spirit reaches heaven, it will face many challenges, including having to pass through the *titi ugal-agil*, if he can escape he will get to heaven, but not a few *atma* who even fall under the *titi ugal-agil* in the form of a large urn with boiling water or something in the form of blazing fire, which if the spirits fall in that terrible place, it indicates that the person concerned does not deserve to go to heaven so he still needs to be punished'

5.1.1.2 Compound Words with Base Morphemes

1) Noun+Noun, for example:

- *bhatara dalem*' manifestation of God as *Batara* who resides in *Pura Dalem*; As it is known in Bali that every traditional village there are three heavens, namely temples which in essence there are three, namely: *Pura Desa* (God in manifestation as *Batara Brahma*), *Pura Puseh* (God in manifestation as *Batara Vishnu*), and *Pura Dalem* (God in manifestation as *Batara Vishnu*), and *Pura Dalem* (God in the manifestation of *Batara Shiva*)'
- *sanghyang dedar*'sacred dance which is a type of dance associated with an angel, usually the dancer is chosen by a young village girl who is still a virgin, is considered a holy girl, because through this sacred girl's body, the spirit of the angel is believed to be able to descend from heaven and possessed this girl's body, so that this girl in losing self-awareness would twist like an angel dancing gracefully, standing on the person who was carrying her without falling, even standing on a small rope the girl who had been possessed by this angel will not fall even with eyes closed dancing along a rope'

2) Noun+Adjective, for example:

- *cicing blang bungkem*'the type of dog used in the *bhuta yadnya caru* ceremony, usually in a large *bhutakala caru* ceremony equipped with various animal sacrifices or animals will also accompany the *cicing blang bungkem*, namely a white/black dog, where on the body there will be a black color /white circle around the dog's body, the dog will be skinned and used as one of the infrastructure facilities in the caru activity'
- *Buda Cemeng*'is the name of a small-scale Hindu holy day that falls on *Rebo* Day, not all *Buda Cemeng* is celebrated by Hindus as a holy day, but there is a type of *Buda Cemeng* which is considered an important day because many Hindus in Bali hold religious ceremonies. the bigger one is the *buda cemeng klau*, which is also known as the day of *buda wage klau*'

3) Verb+Verb, for example:

- *kramaning sembah*'the name of the type of Hindu prayer that has five stages, namely: praying *puyung ngalinggihang sanghyang atma*, praying with white flowers addressed to *Shiva/Surya*, praying with colorful flowers addressed to *Ista Dewata*, worship with *kawangen* is intended to ask for the blessings of *Hyang Samodaya*, and worship *puyung* to thank *paramasukma*'
- *Labda Karya*' work that is successful, usually every ceremony carried out by Hindus in their *yadnya* activities is highly expected so that the *yadnya* that is carried out can run with *Labda Karya*, which in this case is a *yadnya* that runs smoothly, without any obstacles, carried out with cheerful sincerity, with full of prayer so that the ceremony can be successful as expected'

4) Adjective+Adjective, for example:

- *wyapi wyapaka nirvi kara*' everywhere there will not change is a symbol of God's nature, which is everywhere, wherever people worship God, God will always be present, this is one of the attributes of God's oneness'
- *suksma sarira*' subtle body, namely the spirit that exists in the human body, because in principle there is a spark of God that is in the human body as a subtle body called the soul that gives life to the human body'.

5) Adjective+Noun, for example:

- *catur asrama*'There are four stages of chess dormitory, namely: *brahmacarya*/seeking knowledge, *grhasta*/married life, *biksuka*/living like a monk by giving enlightenment on *dharma*, and *wanaprasta*/abstaining from the bustle of the world.
- *catur purusartha*'four goals of human life according to Hinduism, namely: *dharma*, *artha*, *kama*, and *moksha*; *dharma* is truth, *artha* is material, *kama* is worldly pleasure, while *moksha* is eternal happiness in the afterlife that can be achieved after death, where *atman* is united with the *paramatma* of God Almighty in eternal life.

6) Numeric Words+Number Words, for example:

- *eka dasa rudra*'a big ceremony at *Besakih* Temple, which is held once every hundred years, which aims to make the universe understandable so that it is always safe and peaceful with all its contents including all living things can get happiness'
- *dasaksara*' ten holy characters, namely: *sang* as the eastern symbol of the god *Iswara*, *bang* as the southern symbol of Lord *Brahma*, *tang* as the western symbol of Lord *Mahadeva*, *ang* as the northern symbol of Lord *Vishnu*, *ing* as the symbol of the upper middle of Lord *Paramasiwa*, *nang* as the symbol north-east of *Dewa Sambhu*, *mang* as a symbol of southeastern *Dewa Maheswara*, *sing* as a symbol of southwest of Lord *Rudra*, *wang* as a symbol of northwest of Lord *Sangkara*, *yang* is a symbol of the lower middle of Lord *Sadasiwa*'

5.1.2 Compound Word Structure of Hindu Religious Terms Based on Their Nature

5.1.2.1 Endocentric Compound Words

1) Noun+Noun, for example:

- *canang sari*' is identical to *canang buratwangi*, as the smallest form of offering that meets the minimum elements of an offering, namely there are elements of fruit/*palm*, flower/*puspam* elements, and elements of water/*toyam*, at first glance identical with *canang buratwangi* with the shape of *canang sari*, only *canang buratwangi* is made with nuances of profane art and culture compared to *canang sari* which is more sacred'
- *sesayut dirgayusa*'one of the types of *sesayut* used in the *menusa yadnya* ceremony in general in the *otongan* ceremony, the purpose is as a symbol of prayer so that the person being ceremonious is asked for a long life, gets protection from *Hyang Widhi* free from calamities and obstacles in his life, can carry out activities In a healthy life, he is protected from various diseases, physically and mentally healthy so that the person concerned will live a long life.'

2) Noun+Unique Morpheme, for example:

- *guling bebangkit*'the use of pork roll facilities as part of Hindu religious rites in certain types of ceremonies, sometimes also as a symbol of paying vows/vows for Hindus in Bali'
- *sanghyang tuduh*'is identical with God as *Sanghyang titah*, *Sanghyang Tuduh* is God in his manifestation as a determinant of what must exist in this world and what all living things on this earth must go through and get, including humans, whoever in this world does not can refute God's will in the capacity of the accused *sanghyang*'

3) Noun+Adjective, for example:

- *Nasi kepel nasi* which is clenched for the *bhuta yadnya* ceremony, so that the *bhuta kala* it does not interfere, for example, *nasi kepel* is used in the ceremony for the birth of a baby who is believed to have four siblings called *catur sanak*, so that the baby is not disturbed by chess relatives who also have the power as a *bhuta*, it is necessary to give a sacred sacrifice in the form of *nasi kepel* with ginger onion as a side dish.
- *banas pati*'a type of ghost in the form of a blazing fire, usually living in a haunted place or a large tree, this *banas pati* is also one of the *catur sanak* of relatives of the baby who is born, which he will guard before the three-monthly ceremony, so the baby's placenta during before the age of three months, offerings must be given as well as caring for a baby, because if you neglect the *catur sanak* of relatives as the baby's brother, it will actually disturb the baby, not take care of it'.

4) Verb+Unique Morpheme, for example:

- *ngraja Sewala*'ceremony which is carried out in a series of people reaching puberty, for women it is indicated by the presence of the first menstruation, while for men it is indicated by the increase in the man's voice (*ngembakin*), which can also be seen from the Adam's apple; at the time of puberty, the child will be made a ceremony, which in principle is a self-cleaning ceremony similar to the *otongan* ceremony as a prostration of gratitude to God for his gifts in the hope of being given the opportunity to serve in life, with the hope of a long life and free from all obstacles in life'.
- *Puja stawa*'the prayer of the priest, *puja stawa* that must be done by Hindu priests, one of which is *Surya Sewana*, which is done every day, the aim is to purify oneself for a priest and always pray for the safety of the world, so that the world is a place for sentient beings this can provide physical and spiritual well-being'.

5) Verb+Base Morpheme, for example:

- *nyakan diwang*'the tradition of cooking outside the home as a joyous euphoria celebrating the *Saka* New Year which is carried out during *ngembak geni* as a series of *Nyepi* celebrations, this *nyakan diwang* tradition exists in mountainous communities in Bali such as in *Goble* Village, *Banyuatis* Village, *Busungbiu* Village, and etc., seems to have a symbolic meaning of prostration of gratitude for the *Saka* New Year, who has hopes that in the *Saka* New Year their life will be better, and tries not to repeat the mistakes that occurred in the previous year'
- *nyurya sewana*'carries out daily worship activities that must be carried out by a priest, because it is an obligation for a *sulinggih* whether *Mpu*, *pedanda*, *ida rsi*, *bhagawan*, or other types of *sulinggih* that it is an obligation of a priest every day to do regular worship called *nyurya sewana*'.

6) Adjective+Adjective, for example:

- *las acarya*'sincerely, namely the attitude that must be possessed in performing according to Hindu teachings, whatever is done as an obligation in carrying out *swadharma* must be done sincerely, not only in carrying out obligations, in doing anything if the truth is recognized, whether giving in material and non-material forms must be done sincerely'.

- *ayu badra*'one of the good days in the Hindu calendar system, because according to Hindu teachings, especially in Bali based on local genius it is recommended that in doing work a good day should be chosen, because every day there are good and bad meanings, should always look for a good day ok, *ayu badra* is a good day, let alone doing work related to Hindu religious ceremonies, usually *ayu badra* is chosen'.

7) Adjectives+Unique Morphemes, for example:

- *tutug kambuh(an)*'ceremony of *manusa yadnya* which is a purification ceremony performed when the baby is 42 days old, *tutug* recurrence is also called *abulan pitung dina* which is one month which in the Balinese Hindu calendar is 35 days plus 7 days to 42 days, a mother who gives birth to a child, is subject to *cuntaka* for 42 days, does not go to a holy place before 42 days, except for very urgent important matters'.
- *sedana yoga'hari* which is classified as good in the Hindu calendar system in Bali, in carrying out the *yadnya* ceremony, Hindus in Bali usually choose a day that has an element of *sedana yoga*, with the aim that the religious ceremony activities carried out can run well, avoiding the smallest possible obstacles. will interfere with the course of the religious ceremony'.

5.1.2.2 Exocentric Compound Words

1) Noun+Noun, for example:

- *batara rambut sedana*'symbolic of the god of money made with *kepeng* money made in such a way as to resemble a god, which is purified, especially for trade entrepreneurs, the god of *dewa rambut sedana* is one of the important gods to ask for fortune, so that on certain days there are *piodalan* ceremonies *bhatara rambut sedana*'.
- *Bhatara Dewi Danu*'s manifestation of God in his form as a fertility god who resides in a lake sometimes also around the river as a symbol of appreciation for *Bhatara Dewi Danu*, this is because the *Danu* is a source of water that is very useful for human life, because it will flow through the rice fields that produce rice which is very useful for human life'.

2) Adjective+Adjective, for example:

- *mokshartam Jagadita*'happy in this world and happy in the hereafter, namely the goal of Hinduism which in principle Hindus to be able to get inner and outer happiness both in this real world and in the hereafter, which is realized in the teachings of chess purusarta namely *dharma, artha, kama*, and *moksha*'.
- *jnana marga*'carries out Hindu religious worship through thought to produce works that can be studied by other people, just as the *maha rsi* used to produce many works of thought stored on palm leaves in the form of *tattwa* on religious teachings related to *tattwa*, ethics, and religious ceremonies Hindu'.

3) Verb+Verb, for example:

- *ngaloka pala sraya*'presiding over Hindu religious ceremonies, which is the duty of a *sulinggih* or *pandita*, but a *pandita* on the side as a *loka pala sraya*, should also be a *guru loka*, that is, apart from being a *loka pala sraya*, must also provide enlightenment to Hindus, so that Hindus are

more intelligent in religion and use religious values as a guide in navigating daily life'.

- *amati karya*'do not work at all during *Nyepi*, this is also part of *Brata Penyepian*, who is not allowed to do any activities during *Nyepi*, including not being allowed to work'.

4) Verb+Base Morpheme, for example:

- *masurudayu*'learns from a spiritual teacher, in terms of studying it can be related to learning to become a stakeholder or *ekajati*, including also in the framework of the *aguron-guron* process, a prospective *diksita* learns from *Pandita Nabe* can also be said to be *masurudayu*'.
- *Mahayu Jagat*' asks for the safety of the world, Hindus who are led by their characters usually ask for *Pemahayu Jagat*, which is to ask for this world to be safe, prosperous, safe and peaceful, so that it can improve the lives of all living beings who live in this world'.

5) Numeric+Numeric, for example:

- *abulan pitung dina*'one month and seven days according to the calculation of the Hindu calendar in Bali, namely one month equals thirty-five days plus seven days equals forty-two days, several activities related to Hindu religious ceremonies are known as *abulan pitung dina*, namely: 42 days old known as *tutug kambuhan*, *nyejer* at *Besakih* Temple during the *Bhatarra Turun Kabeh* ceremony also known as *nyejer abulan pitung dina*'.
- *tigang sasih*'three months, this word is synonymous with *telu Bulanin* which is a Hindu religious ceremony related to the baby ceremony after the age of 105 days, namely 35 days times three according to the Balinese Hindu calendar calculation. holy, also began to descend the ground'.

6) Unique Morpheme+Unique Morpheme, example:

- *yasa kerti*'is similar to *nangun kerti* which is more active, slightly different from *yasa kerti* which is passive, namely the act of performing the act of worship or good deeds according to the path of *dharma* both actively and passively as an effort that must be carried out by Hindus as a life service as human *swadharma* who should do good so that one day they will also reap the reward of goodness'.
- *peras penyeneng*'is one of the offerings in Hindu religious ceremonies, especially at the *otongan* ceremony, which aims to make the person who is being held *otongan* calm and can navigate life with a calm soul so that it is not easy to be swayed in this life. Even the obstacles that will hinder his life, with a calm mind, a controlled soul, life's obstacles will be overcome well'.

5.1.3 Compound Words of Hindu Religious Terms Based on Relationships Between Elements

5.1.3.1 Equivalent Compound Words

1) Noun+Noun, for example:

- *mangku desa*'*pinandita* who is in charge of leading religious ceremonies in the village heaven, as it is known that in Bali, every traditional village has three heavenly temples, namely the *Pura Dalem*, the *Pura Puseh*, and the *Pura Desa* as *Hyang Widhi*'s stana in its manifestations as *Shiva*, *Vishnu*, and *Brahma*; it is in this *Pura Desa* that the *mangku desa* will be in charge of leading Hindu religious ceremonies on certain predetermined days'.

- *pedanda buda*' priests from the Buddhist sect, since the first center for Buddhist priests has been in Budakeling Village, Karangasem, in large ceremonial activities usually carried out by *trisadaka* or *sarwa sadaka*; The uniqueness of *pedanda buda* is to use *bajra uter* and *ketiplug* equipment as symbols to neutralize *bhuta kala* or negative energy, after *bhuta kala somya* or tame, then worship is performed by *Ida Rsi* and the highest *puja* to *Shiva* is performed by *Pedanda Shiva*'.

2) Verb+Verb, for example:

- *amati karya*'doing no work at all all day long, this is done when *Nyepi* as Hindus have carried out the obligation to carry out the retreat of seclusion, this is done as a form of self-reflection and self-introspection for a year the *Saka* year has passed, as well as welcoming the new *Saka* year which will start the next day when shooting *gni*'.
- *madana punya*'to give charity to people in need, both in the form of money and other materials, this is according to Hindu teachings, *Medana punya* as sincerity to help people in need is highly recommended'.

3) Adjective+Adjective, for example:

- *nyukla brahmacari*'not marry during his life, usually carried out by people who devote their lives as a sanyasin or priest, for example *Bhagawan Bhishma* who is a *nyukla brahmacari*, he devoted his life as a *brahmacarya* and had certain spiritual goals'.
- *trihita karana*'three things that cause the happiness of living things on earth, namely *Parahyangan*/purified place, *Pawongan*/a place for fellow human beings, *Palemahan*/the environment around humans; if these three elements of *trihitakarana* can be harmonious, then happiness will be achieved'.

4) Numeric+Numeric, for example:

- *sodasaksara*'holy script, which is sixteen in number as a combination of *ekaksara*, *dwiyaksara*, *triyaksara*, *pancaksara*, *pancabrahma*, all these sixteen characters are classified as sacred scripts as symbols of God in its various manifestations'.
- *devata nawasanga*'nine names of gods in Hindu belief, namely *Brahma*/southern, *Rudra*/northwest, *Mahadewa*/west, *Sangkara*/northwest, *Vishnu*/north, *Sambu*/northeast, *Iswara*/east, *Maheswara*/southeast, *Shiva*/middle; These nine gods are manifestations of *Hyang Widhi* who resides as guardians of all corners'.

5.1.3.2 Inequal Compound Words

1) Noun+Unique Morpheme, for example:

- *Bajang colong*'a three-monthly baby ceremony, besides being called the *kranjang colong* ceremony, some also call it the *bajang colong* ceremony, called the *kranjang colong* because there is a part of the ritual made of a hollow basket that will be thrown away as a symbol of returning the chess relatives to their respective natures. each, is being called a *bajang colong* because there is a coconut frond depicted with the face of a person who will be thrown away as a symbol so that the baby's brother in the name of chess relatives goes to his original nature and does not interfere with the baby's life'.

- *indra belaka*'the mere senses, the sacred place of worship of *Hyang Indra Balaka*, the worship of *Indrabalaka* is usually made on hot grounds such as the *Tumbak Rurung* yard, the *apit karang suung* yard, the yard near the cemetery, the yard next to the river, and so on, the aim is to protect the haunted yard by *Hyang Indrabalaka*, so that the yard is neutralized from its awesomeness'.

2) Noun+Root Morpheme, for example:

- *Danghyang Agnijaya*'the name of a Hindu priest in Bali in ancient times as one of the preachers of Hindu religion which is related to the existence of the Lempuyang Temple in Karangasem Regency which is on Lempuyang Hill, this temple is related to Hindu religious ceremonies, namely *nyegara gunung*, a Hindu religious ceremony. which is held after the cremation ceremony, especially after the *ngaroras* ceremony, praying at the Lempuyang Temple as a symbol of the *matur piuning* of the ancestral spirits who are already sacred in a sacred place on land or in the mountains, while as a symbol of *matur piuning* to a holy place at sea, usually the *Goa Lawah* temple is chosen'.
- *Mpu Sidimantra*'one of the Hindu priests in Bali in ancient times who came from Java, whose son was *Mpu Manik Angkeran*, *Manik Angkeran* is related to the legend of the Bali strait between Java and Bali islands due to the scratching of *Mpu Sidimantra*'s magic stick, so that his son *Manik Angkeran* could not return to Java, because *Mpu Sidimantra* wanted his son *Manik Angkeran* to remain in Bali to serve at *Besakih Temple*'.

3) Noun+Basic Morpheme, for example:

- *bubur Pirata*'one of the provisions for the dead is *bubur pirata*, whether the deceased is carried out a burial ceremony or *diaben*, one of the provisions as part of the ceremony is *bubur pirata*, because of the belief of Hindus in Bali, the spirit of the dead is considered similar to life has its own world, namely the spirit world, so that on the journey of the ancestral spirit to the spirit realm, it is necessary to provide provisions so that it can be enjoyed on the way to the spirit realm'.
- *sanggah cucuk*'a temporary sacred place made of a series of bamboo, *sanggah cucuk* are usually made at the time of the *macaru* ceremony, which will be placed as a symbol of the directions of the winds with offerings in accordance with the color associated with the *dewata nawa sanga*, *sanggah cucuk* are also commonly used at times make a *penjor* a place to put offerings'.

4) Noun+noun, for example:

- *kemulan taksu*'another name for *sanggah kamulan* for Hindu people in certain villages, is a family sacred place in the yard of the house, *sanggah kemulan* is generally in the form of *sanggah rong telu* as a symbol of *Bhatar Hyang guru* who is single with *Hyang Widhi* in his manifestation as *Brahma*, *Vishnu*, and *Shiva*'.
- *jro Gede*'can mean the sacred place of *Panunggun Karang*, it can also mean a prospective priest who is already at the *Jro Gede* stage, as one's dedication from *ekajati* to *dwijati* goes through certain stages, first is *ekajati* to become *pinandita* called stake or *jro mangku*, next is *jero gede*, after a few years it can be increased through a *diksa* ceremony so that later it will become a *diksita* or *pandita*'.

5) Adjectives+Unique Morphemes, for example:

- *ngenteg linggih*'ceremony to inaugurate the establishment of a new holy place, by planting a type of metal called *pancadatu*, this *ngenteg linggih* ceremony has the main goal of purifying the newly created holy place, by giving some *rerajahan* cloth with images of gods and holy scripts, as symbols the presence of God in his various manifestations at the holy place'.
- *nyapu leger*' is a ceremony to hold a shadow puppet show with *sapu leger* play related to the celebration of the birth of a baby who falls on the *wuku wayang*; The *sapu leger* is a play that tells the story of *Bhatara Kala* chasing to prey on a baby born at the time of *wuku wayang*, but with a *sapu leger* ceremony where the puppeteer will make offerings to *Batara Kala* so that he no longer chases the baby, and the baby is also given care so as not to disaster in his life'.

6) Adjective+Root Morpheme, for example:

- *Panca datu*'five types of metal, which are used as the basis for making holy places, especially large-scale shrines, this *panca datu* is said to have been originally planted in the area where the Besakih temple was founded by Rsi Markandea, told also at the time of his first arrival in Bali, In the Taro area, Gianyar, in the construction of the holy place, Rsi Markandea failed to plant *Panca Datu* which resulted in thousands of his followers contracting a deadly disease, then when Rsi Markandea came for the second time and succeeded in establishing the forerunner of *Pura Besakih*, he planted *Panca Datu* and made all his followers successful no more disease'.
- *manis galungan*'the next day after the *galungan* holiday is called the day of *umanis galungan*, on *umanis galungan* day Hindus will make friends with their relatives, as an effort to strengthen the ties of brotherhood and at the same time as a form of gratitude for the successful *galungan* day'.

7) Adjective+Noun, for example:

- *Kerta kawat*'pura is also related to *Dang Hyang Nirarta*'s arrival in Bali, *Kerta Kawat* Temple is related to justice, because the word *Kerta* means law, while *Kawat* means iron that fences the law, Hindus who understand the philosophy of the *Kerta Kawat* Temple pray at this temple, to get justice from *Hyang Widhi*, so that if his actions are right in order to get protection from *Hyang Widhi*'.
- *nuntun Hyang*'ceremony as a symbol of inviting sacred ancestors to become *Hyang Bhatara* is held in a sacred place called *Sanggah Kemulan*, namely *Sanggah Rong Telu*, this ceremony is a series of *Ngaben* ceremonies, after *Ngaben* is held *ngaroras*, after *ngeroras* *Nyegara gunung* ceremony, then after *nyegara gunung* is a guide for *Bhatara Hyang* to be enshrined in the *Sanggah Kemulan*, where *Bhatara Hyang Guru* resides'.

8) Adjectives+Basic Morphemes, for example:

- *amati raga*'ceremony as well as the death of a person as a process of coercion as a series of transitions from *walaka* to become a *pandita*, because in this observance ceremony a person is considered dead, the candidate for the priest will change his name which is confirmed when he officially holds the title as a *sulinggih*'.
- *ngeret indriya*'controlling the mind so that it is free from unwholesome thoughts and desires that are contrary to the truth of *dharma*, as the Hindu teaching that life is shackled by the *triguna* namely *satyam*, *rajas*,

tamas; *satyam* is related to truth, *rajas* is associated with excessive dynamics for ambitious power, while *tamas* is greed or greed, with the three activities that are necessary during life, but what is very important is being able to be controlled by *satyam*'.

5.1.4 Compound Words of Hindu Religious Terms Based on the Types of Words That Become Its Elements

5.1.4.1 Compound Words of Noun Type

1) Noun+Noun, for example:

- *tipat gong*'the largest type of diamond among the existing types of diamonds, *tipat gong* are usually used as offerings in certain holy places as a standard for offerings, also sometimes offering *tipat gongs* as a vow for someone for success in certain activities'.
- *tirta pangentas*' holy water that serves to cleanse the corpse, as a symbol that the life of the corpse has been separated from the world where previously during life there was a relationship between that person and the earth where he was located, *tirta pangentas* can only be made by a priest or *dwijati*'.

2) Noun+Unique Morpheme, for example:

- *guru pengajian*'teachers who teach in the world of formal education, which means teacher recitation teachers who are formally a teacher in formal education in schools from elementary school, middle school, and college'.
- *ongkara amreta*'holy script of the type *ekaksara ongkara* as a prayer to get eternal life *atma* unites with *paramatma*, usually in the *Ngaben* ceremony in the manufacture of the dominant *kajang* there is the *omkara amreta* script, the word *amreta* comes from the words *a* which means not and *mreta* which means death, so *amreta* means not dying or soul attaining eternal life discovering heavenly realms *suka tanpawali duhka*'.

3) Noun+Root Morpheme, for example:

- *Tegal Penangsaran*'a place around *Besakih* Temple, which is believed by Hindus to be a gathering place for the spirits of the dead, before getting to heaven or hell, the spirit will reside temporarily in a place called *Tegal Penangsaran*'.
- the aim of making his son *Manik Angkeran* stays in Bali to serve at *Besakih* Temple, no longer able to cross to the island of Java'.
- *Kajeng rendetan*'one of the days in the calculation of searching for *subhasubhadiwasa* according to the Hindu calendar in Bali, usually farmers who grow tubers will choose the day that has *kajeng rendetan*, are reluctant to plant plants that will take their fruit, including starting to raise eggs that produce eggs or children more than one will be selected *kajeng rendetan* day'.

4) Noun+Adjective, for example:

- *Semeru Agung*'is the name of a temple in East Java in Senduro District, Lumajang Regency, East Java, because it is on the slopes of Mount Semeru, it is called *Pura Semeru Agung*'.
- *Tumpek landep*'one of the holy days in Hinduism in Bali to celebrate all sharp household utensils used for farming, carpentry, fishing, etc. cars, motorcycles, computers, and so on'.

5.1.4.2 Verb-Type Compound Words

1) Verb+Verb, for example:

- *amati lelungan*'not traveling during *Nyepi* celebrations, this is a symbol of self-introspection and gratitude for *Hyang Widhi*'s grace in the course of a year that has passed, as well as a symbol of joy in welcoming the new *Saka* year that will come at *ngembak gni* the next day'.
- *dharma wacana*'delivering speeches about Hindu religious teachings, in *dharma wacana* there is no question and answer session and debate, in *dharma wacana* the conversation is one line of communication carried out by the speaker, in contrast to *dharma tula* there is a debate session because the conversation is also in two ways from the speaker and audience'.

2) Verb+Unique Morpheme, for example:

- *nyurya sewana*' daily prayer activities that must be carried out by a priest as an obligation that must be done to worship and praise God in his manifestations for the welfare of the macrocosm world and all its contents'.
- *ngaloka pala sraya*'the activity of leading a Hindu religious ceremony that must be carried out by a priest, in the current era it is expected that a priest should not only lead the ceremony but should also provide enlightenment to the people, so that religious symbols carried out in religious ceremonies can be understood by the public Hindus people'.

5.1.4.3 Adjective Compound Words

1) Adjective+Adjective, for example:

- *Siwa raditya*'prayers are addressed to Lord *Shiva*, in the five prayers the use of flowers is first addressed to Lord *Shiva*, this indicates that Hinduism in Bali is still strong with the influence of *Shiva Sidanta*, *raditya* itself actually means sun or sun, because *Shiva* is also identified with *Surya* or *raditya*'.
- *parama santi*'closing prayer in Hinduism is called *parama santi*, the purpose is as a prostrate of gratitude to God that you can be blessed to stay healthy to pray, at the same time ask God to give you peace, comfort in life as individuals and as social beings in Bali, all to ask for peace'.

2) Adjectives+Unique Morphemes, for example:

- *nanggluk merana*'a Hindu ceremony related to expelling pests, usually the implementation of the *nanggluk merana* ceremony is associated with the spread of various pests that disturb plants such as caterpillars attacking plants, rats attacking rice, wild boars, monkeys, and other pest attacks; Hindu farmers in Bali have the belief that pests attack plants not only naturally, but there is a belief that there is a supernatural power that orders certain animals to come and attack them to become pests, so it is necessary to ask God in various manifestations to help prevent pests from harming the people man'.
- *Suba diwasa*'hari which is considered good according to the calculation of the Hindu calendar in Bali, every day is considered to have a certain meaning sometimes good and bad meaning, in looking for a good day to

hold certain ceremonies, a good day will be sought in accordance with the provisions of *Subha diwasa* in maturity'.

3) Adjective+Noun, for example:

- *nyatur desa*'visits all villages around it, usually there are several Hindu religious activities that must visit several villages, for example *ngalawang*, *nanggluk marana*, will try to visit all the villages because it aims to take care of the village to avoid harm'.
- *panca srada*'five main beliefs of Hindus, namely: *Brahman Srada*/belief in the existence of God Almighty, *Atman Srada*/belief in the existence of the soul that exists in every living being, *Karma Phala Srada*/belief in the law of cause and effect, *Samsara Srada*/believe in the existence of repeated births, and *Moksa Srada*/believe in the existence of *moksha*'.

5.1.4.4 Compound Words of Numeral

1) Numeral+Numeral, for example:

- *Panca wali krama*'Hindu religious ceremony at Besakih Temple which is held every five years, held on the *Purnama Kedasa*, which is in charge of the implementation is the provincial government of Bali together with the district government in the province of Bali'.
- *eka dasa rudra*'Hindu religious ceremony at Besakih Temple which is held once a hundred years, this type of ceremony is the largest Hindu religious ceremony at Besakih Temple which is carried out once a hundred years'.

2) Numeric+Base Morphemes, for example:

- *dasa wara*'is also part of the ten *wewaran*, namely the days in the Hindu calendar in Bali, which every day has certain meanings that must be understood, so that in carrying out Hindu religious ceremonies, it will be checked what the meaning of a particular day is, whether it contains good or otherwise, everything as a consideration to carry out important activities to be carried out'.
- *dwi jati*'a term for Hindu priests, commonly referred to as *sang dwijati*, meaning *dwijati* literally being born for the second time, the first born through the womb of a mother, while the second birth is born from the *aguron-guron* process from a priestess in the framework of a *walaka* will become a flute'.

5.1.4.5 Compound Words of Adverb Type

1) Adverb+Adverb, for example:

- *ratri kala*'is synonymous with the meaning of evening and is also synonymous with the term *saru mua*, *saru mua* is Balinese, while *ratri kala* is the Old Javanese language, *ratri* means night, while *kala* means time, Hindu belief *ratri kala* is good starting Hindu religious ceremonies in Bali related to the *bhuta yadnya* ceremony'.
- *nyegara gunung*'a term for a Hindu religious ceremony to perform prayers accompanying sacred ancestral spirits as a symbol of notification to *Hyang Widhi* in its various manifestations who reside in sacred places on land/mountains and those in the sea'.

2) Base Morpheme+Adverb, for example:

- *nyegara gunung*'a term of a Hindu religious ceremony to perform prayers accompanying sacred ancestral spirits as a symbol of notification to *Hyang Widhi* as his manifestation who resides in holy places on land/mountains and in the sea'.
- *Praja pati'pura kahyangan desa* which is near the cemetery as part of the *pura dalem, prajapati* temple as a *Shiva* worship which functions as a melting pot related to death ceremonies such as cremation and burial'.

5.1.5 Compound Words Based on the Arrangement

5.1.5.1 Compound Words with Explanation-Explanation

1) Noun+Mopheme Base, for example:

- *segara rupek*'the Bali strait in Sumber Kelampok Village, Gerokgak District, Buleleng Regency, this is a memorial to *Dang Hyang Sidimantra*, who according to legend incised his magic stick so that the Bali strait was created, which is said to have been previously Bali and Java were lands that unified, *Dang Hyang Sidimantra*'s goal of making the Bali strait was so that his son *Hyang Manik Angkeran* could not return to Java, because *Dang Hyang Sidimantra* hoped that his son would continue to serve in Bali and live in *Besakih Temple*'.
- *Tumpek uye*'a Hindu holy day of *tumpek* related to animals, on this holy day of *tumpek uye* all Hindus' pets will be made a kind of *otongan* ceremony just like humans, in this case people worship God in his manifestation as a God who controls livestock, so that livestock can be bountiful, can be free from various diseases'.

2) Noun+Unique Morpheme, for example:

- *caru eka sato*'*caru* ceremony carried out using a brumbun chicken, this type of *caru* is a small-scale *caru*, usually carried out in a household yard, with *brumbun* chickens intended to have combined all colors, even if only one chicken, but it is considered complete also because all the elements of color already exist'.
- *semut sedulur*'one of the names of the days in the calculation of the Hindu calendar in Bali, which is associated with the search for good and bad days, *semut sedulur* are usually avoided in carrying out important religious ceremonies because they are considered unfavorable, especially related to *pitra yadnya* such as burial of bodies, cremations, ngaroras, and so on'.

3) Noun+Root Morpheme, for example:

- *banyu pinaruh*'ceremony which is held the day after the *Saraswati* ceremony, at the *banyu pinaruh* ceremony Hindus will perform purification or self-cleaning, which aims to cleanse themselves physically and mentally, usually Hindus will flock to the nearest sea coast to bathe and wash their hair as a symbol of asking for self-cleaning to *Bhatara Baruna* to be given holiness'.
- *Bhatara turun kabeh'pujawali* ceremony at *Besakih Temple* which comes once every year on the full moon of *Sasih Kedasa*, at this *bhatara turun kabeh* ceremony it is believed by Hindus that *Bhatara* as a manifestation of God will hold a *paruman* at *Besakih temple*, so Hindus need to come to pray to beg blessing'.

4) Adjectives+Unique Morphemes, for example:

- *Panca wali krama*'ceremony at *Besakih* Temple which is held every five years falls on *Purnama Kedasa*, usually held for one month and seven days, with each day holding a *penganyar* in rotation in every district in the province of Bali'.
- *dewasa ayu*'good day, in search of a good day for Hindus in Bali, in search of a good day for Hindus in Bali in carrying out religious ceremonies, it is hoped that they can get a beautiful day, namely a day that can give the blessing of safety to be free from various dangers, to be able to understand which day is good and which days are not good Hindus are accustomed to reading wariga sources, both those written on palm leaves and those that have been translated and translated into Balinese and Indonesian'.

5) Adjective + Root Morpheme, for example:

- *wahya dyatmika*'real and unreal worlds, empirical and supra empirical realms, mortal realms and the afterlife, in accordance with Hindu teachings that this nature has an earthly realm and a heavenly realm, so that the purpose of human life according to Hinduism is *mokshartam jagadita*, to get the welfare of life both in the worldly world and in the heavenly world'.
- *kemulan taksu*' one of the *palinggih* in a row of some of the *palinggih* that serves as a symbol of asking *taksu* to God so that whatever is good is done, it can be given a gift from God in its various manifestations'.

5.1.5.2 Compound Words with Explanation-Explained

1) Root Morpheme+Noun, for example:

- *swarga loka*'a place believed by Hindus to be a place for the gods in the divine realm which is all good, any spirit residing in the heavenly realm will find eternal happiness *suka tanpawali duhka*'.
- *hyang guru*'God in his manifestation as *Bhatara Hyang Guru* who resides in the *sanggah kemulan*, as it is known that the deceased who has made a cremation ceremony, it is believed that his spirit or the *atma* has merged with *paramatma* and is called *Bhatara Hyang Guru*'.

2) Adjective+Noun, for example:

- *Sanghyang atma*'God who resides in every living creature, especially humans, because it is believed that in every human being or living creature there is a soul that sustains humans called *Jiwatma*, this soul is the same as the holy light of *Hyang Widhi* that resides in humans, as long as humans are alive. God's holy light will reside in him, but when the human is dead, then the holy light of *Hyang Widhi* will leave the human body and reunite with its origin, namely *Hyang Paramatma*'.
- *Panca wali krama*'ceremony at *Besakih* Temple which is held once every five years falls on *Purnama Kedasa*, usually held for one month and seven days, with each day holding *penganyar* in rotation in every district in the province of Bali'.

5.2 Functions of Compound Words in Hindu Terms

1) Functions to Form Nouns, for example:

- *Biu Lalung*'the name of a type of banana complete with a tree, leaves, and heart, used in Hindu religious ceremonies, for example, *ngenteg linggih*,

usually this type of banana is tied to the *Sanggar Tawang*, not planted in the ground'.

- *Dharma agama*'s an obligation for a follower of the Hindu religion to carry out the teachings of his religion, in addition to also having to carry out the obligations of a good citizen who is bound by the *swadarmaning dharma negara*'.

2) Functions to Form Verbs, for example:

- *amati lelungan* 'one of the *brata panyepian* that must be followed by Hindus by not traveling anywhere during the holiday of solitude, the goal is to contemplate oneself as a tribute to welcoming the *isaka* new year'.
- *Masurudayu*'learns as well as performs devotion to someone he considers a spiritual teacher; Studying here is intended to learn spiritually as well as help work related to religious ceremonies'.

3) Functions to Form Adjectives, for example:

- *Raja Sewala*'the ceremony of puberty for Hindu youth, this ceremony is performed as a prostrate of gratitude to God for the age that has been given by God to a teenager so that he can continue to grow and develop towards maturity by holding fast to goodness'.
- *Cuntaka desa*'taboos that must be carried out en masse with social groups in a village; this may have been done because of an incident that made the village dirty according to Hindu religious teachings which resulted in all villagers having to do certain taboos'.

4) Functions to form adverbs, for example:

- *Nyagara gunung*'a ceremony performed by Hindus after the *ngaroras* ceremony, at the time of the *nyagara gunung* ceremony, it will symbolically accompany the ancestors who have been diaben to be invited to a holy place as a symbol of telling the gods at the sacred place that their ancestors are already sacred, have become the *Dewa Hyang*'.
- *perempatan agung*'crossroads in the center of a village or city; as a city/village center usually used as a place to carry out Hindu religious ceremonies such as *mecaru* at the time of holding the *tawur agung kasanga*'.

5) Functions to Form Numeral, for example:

- *Eka dasa rudra*'the name of one of the major ceremonies at *Besakih* Temple in addition to other major ceremonies such as *Bhatara Turun Kabeh* every year, *Panca Wali Krama* every five years, and so on'; The *Eka Dasa Rudra* ceremony is a grand ceremony that is held once a hundred years'.
- *Sodasaksara*'is a sacred script in Hinduism which consists of sixteen which is a combination of: *ekaksara*, *dwiyaksara*, *triyaksara*, *pancabrahma*, *pancaksara*; This sacred script as a sacred symbol of *Hyang Widhi* in its various manifestations is accompanied by the direction of the wind, sacred weapons, and the *pangurip* numbers'.

5.3 Meaning of Compound Words in Hindu Religion

1) Meaning of Harden, for example:

- *utamaning utama*'the highest level of ceremony, which is more important than what is already major in general, in Hindu teaching, in carrying out

religious ceremonies it is not set to be like this or that, very flexible depending on the ability of Hindus, if for the wealthy or conglomerates the implementation of Hindu religious ceremonies may be very large In fact, being able to pray to God is more important, it can also have a positive impact on fellow human beings horizontally'.

- *Sanghyang titah*'whatever God wants no one can refuse it, whatever God's will will definitely happen, whatever is impossible if God wants nothing to stop it, that's God's omnipotence as *Sang Hyang Titah*'.

2) Meaning of What Happens as a Result, for example:

- *ngembak geni*'signifies that *Nyepi* is over, *ngembak gni* means that you are free to start a fire because observing *gni* as one of the lonely tribes has ended with the presence of *ngembak gni*'.
- *umanis galungan*'The day after *galungan* holiday is called *umanis galungan* day, on *umanis galungan* day Hindus will travel to their relatives' homes to stay in touch, strengthen their brotherhood, forgive each other what mistakes they have made so far, intentionally or unintentionally'.

3) Meaning of Delimiter, for example:

- *Tumpek bubuh*'a sacred Hindu day, one of the days of *tumpek* which is limited to ceremonies related to plants by making offerings as sacred sacrifices by smearing porridge on the plant, because there is an element of polishing the porridge as an offering, it is called *tumpek bubuh*, *tumpek bubuh* is also identical with *tumpek wariga* which has the same meaning, namely sacred sacrifice to all plants that help human food life, as a life that is symbiotic mutualism'.
- *saba desa*'ceremonies related to several Hindu religious ceremonies which are limited to major religious ceremonies in a traditional village, as it is known that every traditional village has a sacred place called *kahyangan tiga*, in this *kahyangan tiga* people will perform *piodalan* ceremonies periodically, at the time of odalan at the *kahyangan* universe temple in this traditional village it is called *saba desa*'.

VI. Closing

Based on the analysis of compound words of Hindu religious terms from a cultural linguistic perspective above, it can be briefly concluded about the structure, function, and meaning of compound words of Hindu religious terms in Bali as follows:

1. The compound word structure of Hindu religious terms is based on morpheme elements consisting of (1) compound words with a root/unique morpheme with the following structure: (a) Noun+Unique Morpheme, (b) Verb+Unique Morpheme, (c) Adjective+Unique Morpheme, (d) Noun+Basic Morpheme, (e) Adjective+Base Morpheme, (f) Root Morpheme+Adjective; and (2) compound words with basic morphemes with the following structure: (a) Noun+Noun, (b) Noun+Adjective, (c) Verb+Verb, (d) Adjective+Adjective, (e) Adjective+Noun, (f) Numerical+Numeral.
2. The compound word structure of Hindu religious terms based on their nature consists of (1) endocentric compound words with the following structure: (a) Noun+Noun, (b) Noun+Unique Morpheme, (c) Noun+Adjective , (d) Verb+Unique Morpheme, (e) Verb+Base Morpheme, (f)

Adjective+Adjective, (g) Adjective+Unique Morpheme; and (2) exocentric compound words with the following structure: (a) Noun+Noun, (b) Adjective+Adjective, (c) Verb+Verb, (d) Verb+Basic Morpheme, (e) Number Word+Number Word.

3. The compound word structure of Hindu religious terms is based on the relationship between its elements which consists of (1) compound words equivalent to the following structure: (a) Noun+Noun, (b) Verb+Verb, (c) Adjective+ Adjectives, (d) Numeral+ Numeral; and (2) unequal compound words with the following structure: (a) Noun+Unique Morpheme, (b) Noun+Primary Morpheme, (c) Noun+Basic Morpheme, (d) Noun+Noun, (e) Adjective+Unique Morpheme, (f) Adjective+Base Morpheme, (g) Adjective+Noun, (h) Adjective+Base Morpheme.
4. The compound word structure of Hindu religious terms is based on the type of word that is its element, which consists of: (1) noun compound words with the following structure: (a) Noun+Noun, (b) Noun+Unique Morpheme, (c) Noun+Root Morpheme, (d) Noun+Adjective; (2) a compound word with the following structure: (a) Verb+Verb and (b) Verb+Unique Morpheme; (3) adjectives with the following structure: (a) Adjective+Adjective, (b) Adjective+Unique Morpheme, and (c) Adjective+Noun; (4) compound words are nouns with the following structure: (a) Numeral+Numeral (b) Numeral+Base Morphemes; (5) compound words of adverb type with the following structure: (a) Adverb+Adverb and (b) Basic Morpheme+Adverb.
5. The structure of compound words based on their arrangement which consists of (1) compound words with the following structure: (a) Noun+Basic Mopheme, (b) Noun+Unique Morpheme, (c) Noun+Basic Morpheme , (d) Adjective+Unique Morpheme, (e) Adjective+Base Morpheme; (2) compound words with the following structure: (a) Root Morpheme+Noun and (b) Adjective+Noun.
6. Functions of compound words in Hindu religious terms are as follows: (1) Functions to form Nouns, (2) Functions to form Verbs, (3) Functions to form Adjectives, (4) Functions to form Adverbs, and (5) Functions to form Words Number.
7. The meaning of compound words in Hindu religious terms is as follows: (1) the meaning of hardening, (2) the meaning of what happens as a result, and (3) the meaning of limiting.

References

Berger, Arthur Asa. 1984. *Signs Contemporary Culture: An Introduction to Semiotiks*. New York and London: Longman.

Bloomfield, Leonard. 1954. *Language*. New York: Henry Holt and Company.

Covarrubias, Miguel. *Island of Bali*. Singapore: Berkeley Books Pte Ltd.

Duranti, Alessandro. 1997. *Linguistic Anthropology*. New York: United Kingdom.

Duranti, Alessandro. 2001. *Linguistic Anthropology A Reader*. Massachusetts: Blackwell.

Eisemen, Fred B. JR. 1995. *Bali Sekala and Niskala, Volume II, Essays on Society, Tradition, and Craft*. Singapore: Berkeley Books Pte Ltd.

Foley William. 1997. *Anthropological Linguistics An Introduction*. England: Blackwell.

Froese Victor and Stanley B. Straw. 1981. *Research in the Language, arts, Language, and Schooling*. Baltimore: University Park Press.

Gleason, Jr. H.A. 1970. *An Introduction to Descriptif Linguistics*. New York: Printed in the United States of America, by Holt, Rinehart and Winston.

Holmes, Janet. *An Introduction Sociolinguistics*, second edition. New York: Longman.

Ibrahim, Abdul Syukur, et all. 2021. *Antropologi Linguistik*. Malang: Refika.

Jendra, I Wayan dkk. 1975/1976. "Sebuah Deskripsi Tentang Latas Balakang Sosial Budaya Bahasa Bali". Denpasar: Proyek Penelitian Bahasa dan Sastra Indonesia dan Daerah, Pusat Pembinaan dan Pengembangan Bahasa Depertemen Pendidikan dan Kebudayaan.

Martinich, A.P. 1996. *The Philosophy of Language*. New York: Oxford University Press.

NÖth, Winfried. 1995. *Handbook of Semiotics*. Bloomington and Indianapolis: Indiana University Press.

Saussure, Ferdinand De. 1973. *Cours De Linguistique Generale*, Original Edition. Paris: Payot.

Sutjaja, I Gusti Made. 2007. *Practical Balinese-English, English-Balinese Dictionary: Eseful words, phrases, and grammar hints for learners of the Balinese language*. Denpasar: Lotus.

Thoir, Nazir, dkk. 1983. Sistem Gabungan Kata Bahasa Sasak. Denpasar: Proyek Penelitian Bahasa Indonesia dan Daerah Bali, Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan.