

# TEKS *USADHA WARIGA DALEM*: SEBUAH KAJIAN LINGUISTIK ANTROPOLOGI

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## ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan performansi, fungsi, makna, nilai dan norma yang terkandung dalam teks *Usadha Wariga Dalem*, serta menemukan model revitalisasinya. Metode yang digunakan yaitu deskriptif kualitatif. Data dikumpulkan dengan metode studi pustaka, wawancara dan observasi, selanjutnya dianalisis dengan langkah-langkah reduksi data, penyajian data dan penarikan kesimpulan. Analisis menggunakan teori linguistik antropologi sebagai teori utama. Hasil penelitian menunjukkan bahwa berdasarkan gagasan analitis yang mendasari linguistik antropologi dapat dianalisis mengenai: *competence*: pengetahuan tentang teks *Usadha Wariga Dalem* yang dituangkan melalui bahasa, dengan tema kesehatan, melalui pembuka, isi dan penutup; *performance*: penggunaan bahasa secara nyata dalam teks *Usadha Wariga Dalem* dalam wujud kata, frase, klausa, kalimat dan wacana yang menunjukkan situasi komunikasi yang sebenarnya yang merupakan cerminan dari sistem bahasa yang ada pada pikiran penutur dalam konteks masyarakat Bali; *indexicality*: tanda yang memiliki hubungan eksistensial dengan yang diacu. Hal ini dapat dilihat secara nyata berupa ko-teks yaitu sarana obat yang ditulis pada teks tersebut dikaitkan dengan wujud nyata berupa bendanya; *participation* dimaksudkan sebagai keterlibatan penutur yang tercermin dalam teks dalam menghasilkan bentuk tuturan yang tertuang dalam teks *Usadha Wariga Dalem* yang berterima.

Mengenai fungsi bahasa teks *Usadha Wariga Dalem* menunjukkan terdapat fungsi pragmatik dan fungsi magis yang mendominasi. Fungsi pragmatik yaitu penggunaan bahasa dalam kaitan dengan konteks dan menunjukkan tujuan atau maksud pengarang yaitu menyampaikan pengetahuan tentang pengobatan. Fungsi magis yaitu terdapat kata-kata, frase, yang berhubungan dengan hal-hal magis, seperti kata *ctik*, *rajah sangkan paran*. Selain itu terdapat fungsi lain sebagai pendukung. Mengenai makna ada beberapa kata yang perlu dikupas maknanya agar tidak salah dalam mengobati seperti kata *tanjung raab* makna leksikalnya adalah tonjolan atap alang-alang yang sudah tua. kata ini dapat diinterpretasikan dengan kata *jungraab* yaitu sejenis tanaman cemara kecil yang dapat digunakan sebagai obat. Mengenai nilai berkaitan dengan nilai budaya, seperti contoh nilai religius: *bantënanng ring sëndining jinöng, mulu lor wetthan* ‘dihaturkan sesajen pada (sendi) atau telapak kaki lumbung, menghadap ke timur laut’. Norma, terdapat norma kepatuhan, kesopanan dan agama, salah satu contohnya ada pengucapan mantra sebanyak 3 kali, maka dukun akan mengucapkannya sebanyak 3 kali. Hal tersebut tidak dilanggar oleh pengguna teks ini karena diyakini tidak akan memberi kemampuan apabila dilanggar.

Mengenai model revitalisasi teks *Usadha Wariga Dalem*, ditemukan bahwa kearifan lokal ini, yang hampir terlupakan oleh masyarakat perlu dibangkitkan melalui pendidikan informal, formal dan nonformal meliputi: 1) pembelajaran bahasa, aksara dan sastra Bali; 2) mengajarkan budaya-budaya lokal; 3) menerapkan metode pembelajaran kontekstual; 4) membangkitkan minat generasi muda dengan melakukan digitalisasi. Ini berdasarkan analisis performansi dan kandungan atau isi teks *Usadha Wariga Dalem*.

**Kata Kunci:** *Usadha Wariga Dalem, Linguistik Antropologi*

# THE TEXT OF *USADHA WARIGA DALEM*: AN ANTHROPOLOGICAL LINGUISTIC STUDY

## ABSTRACT

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This study aims at describing the performance of the *Usadha Wariga Dalem* text, as well as its functions, meanings, values, norms, and to find a revitalization models. The method which is used in this study is descriptive qualitative, with anthropological linguistic theory as the main theory. The research data is obtain from the text of *Usadha Wariga Dalem*, the results of interviews and observations. Data were collected by using literature study, interview and observation methods, then they are analyzed by data reduction steps, data display and conclusion drawing. The analysis used anthropological linguistic theory as the main theory. The results showed that based the analytical ideas that underlie anthropological linguistics can be analyzed: Competence: knowledge of the *Usadha Wariga Dalem* which is poured through language, with the theme of health, through opening, content and closing. Performance: the actual use of language in the *Usadha Wariga Dalem* in the form of words, phrases, clauses, sentences and discourses that show the actual communication situation which is a reflection of the language system that exists in the speaker's mind in the context of Balinese society. Indexicality: a sign that has an existential relationship with the referenced one. This can be clearly seen in the form of a co-text, namely the medicinal facilities written in the text are associated with the tangible form of the object. Participation is intended as the involvement of speakers as reflected in the text in producing an acceptable form of speech contained in the text of the *Usadha Wariga Dalem*.

Regarding the language function of the *Usadha Wariga Dalem* showed that there were pragmatic and magical functions that dominated. The function of pragmatics was the use of language in relation to context and showed the author's purpose or intent, namely conveying knowledge about medicine. The magical function was that there were words, phrases, related to magical things, such as the word *ctik*, *rajah sangkan paran*. In addition, there were other functions as a support. Regarding the meaning, there were several words that needed to be explained so that they were not mistaken in treating, such as the word *tanjung raab*, the lexical meaning is the protrusion of the roof of the old reeds. This word could be interpreted with the word *jungraab* which was a kind of small cypress plant that can be used as medicine. Regarding values related to cultural values, for example religious values: *bantĕnang ring sĕndining jinĕng*, *mulu lor wetthan* 'was made offerings to (joints) or the soles of the feet of the barn, facing northeast'. Norms, there were norms of obedience, decency and religion, one example if there was chanting of the mantra 3 times, the shaman would say it 3 times. This was not violated by the user of this text because it was believed that it would not provide efficacy if violated.

Regarding the revitalization model of the *Usadha Wariga Dalem* text, it was found that local wisdom that was almost forgotten by the community needed to be raised through informal, formal and non-formal education including: 1) learning Balinese language, script and literature; 2) teaching local cultures; 3) apply contextual learning methods; 4) arouse the interest of the younger generation by digitizing. This is based on the analysis of the performance and content of the text of *Usadha Wariga Dalem*.

**Keywords:** *Usadha Wariga Dalem, Anthropological Linguistics*