



The Animal Signs in Determining Good and Bad Days in the *Ala Ayuning Dewasa* on Balinese Caka Calendar

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Abstract:

Time determines the good and bad day to start doing something in Balinese society. This study aims to analyze the sign system in the Ala Ayuning Dewasa on the Balinese Caka Calendar. Data is taken from the Balinese Caka Calendar 2023. There are two types of data in this study, namely written and oral data. Written data is in the form of animal name terms and their meanings. Oral data is a description of the relationship between signifiers and signifieds. Written data were collected through observation assisted by note-taking techniques. Researchers observed the sign system in the Ala Ayuning Dewasa on the Balinese Caka Calendar and noted it in the sheets provided. Oral data were obtained from three informants who wrestled with the Ala Ayuning Dewasa on the Balinese Caka Calendar through interviews. The results showed that (1) signifiers were formed from a combination of times called wewaran, wuku, and penanggal/pangelong, (2) there were 20 animal terms consisting of 9 forms of noun phrases, and 11 simple clauses, (3) signifiers and signifieds have a connotation relationship, (4) signifieds are complex which means that one signified can have the meaning of good day, bad day, good and bad days, even one signifier can have up to 5 meanings. This research is a sound guide for Hindus in Bali to discover the meaning of the relationship between animal signifiers and their signifieds in the Ala Ayuning Dewasa on the Balinese Caka Calendar.

Keywords: *good and bad day, sign, signified, signifier*

1. INTRODUCTION

Language has a significant role in human life because it functions as a means of communication between people. Human communication is a sign system (Rudloff & Kjærboe, 2022). Sign is a tool in cognition and communication (Verhagen, 1972). A sign consists of two components: signifier and signified (Mochalov, 2022). A sign is present to represent something (Bogucki, 2023). A sign in a language can be either written or spoken language.

The study of language related to signs is semiotics. There have been some interesting studies of semiotics exactly on calendar. Horoscopes in the Javanese community are used to find the character and fate of people based on their date of birth (Darsono & Utami, 2023). The Tolaki calendar system determines good and bad days to do something by observing the moon in the sky every night (Ridhayanti, 2023). The Javanese calendar is also used to find good ritual days (Suamba & Mudana, 2018). The Javanese and Bugis calendars were also compared to see good days (Syam, 2022). *Petangan* book, a part of the Javanese calendar, is used for practicing personal name (Widodo & Saddhono, 2012). The Baduy calendar serves information about agricultural determination (Wulandari, 2022). An exposure to the case of cultural semiotics is attributed to Saussure's theory, stating that the meaning of a sign is arbitrary (Stoltz, 2021).

A sign system occurs in Hindu culture in Bali, especially in one of the articles on the Balinese Caka Calendar. Balinese society is cultured based on Hindu values and philosophies (Huang & Rockwell, 2023). As a cultured and Hindu-breathing society, they are very obedient to what is recommended and what is forbidden by its teachings. One of the considerations for determining what can and is not allowed to be done is contained in the Book of Wariga Dewasa. The Book of Wariga Dewasa is a book in the Kawi language, so it is only understood by certain circles, considering that most Balinese people use Balinese as a daily language. For this reason, the Balinese Caka Calendar adapts the contents of the Wariga Dewasa and gives it the title *Ala Ayuning Dewasa* on one of the article menus on the Balinese Caka Calendar.

The menu of good and bad days in *Ala Ayuning Dewasa* is identical to the sign system. For example, in the *Ala Ayuning Dewasa* readers will find the term *bojog mungguh*. This term means that *buruk untuk menanam segala jenis tanaman pertanian* "it is not good to grow any kind of agricultural crops". An example of a Balinese Caka Calendar can be seen in Figure 1. and an example of *Ala Ayuning Dewasa* can be seen in Figure 2.



Figure 1. Balinese Caka Calendar (Rawi, 2023)

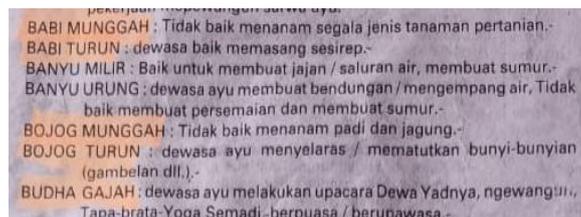


Figure 2. Sign System of *Ala Ayuning Dewasa* (Rawi, 2023).

Based on the example of the Balinese Caka Calendar on September 16, 2023, the day has identities such as *kliwon* and *was*. When *kliwon* and *was* met in one day, the day is termed *bojog mungga*. Based on this phenomenon, *bojog mungga* and its meaning is a sign.

The sign in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar is very interesting and worth researching. This is because some terms that combine day identities in *Ala Ayuning Dewasa* are animal terms, such as *bojog* 'monkey' and *empas* 'a type of turtle', *macan* 'tiger', and others. In addition, the signifiers in the form of animal terms use the Kawi language as the original language in the Book of Wariga Dewasa, and the signifieds are already in Indonesian. Kawi language is used by traditional Balinese poets, masters, and scientists to write literary works, knowledge, and religion in the centuries before technology developed as it is today. Thus, readers will feel confused to see the sign system, considering that the signifiers are still in Kawi and the signifieds are already in Indonesian.

Based on the phenomenon of signs in the *Ala Ayuning Dewasa*, in-depth research on the sign system needs to be done. This research is beneficial for Balinese society and linguists in particular. Balinese people will get an enlightening insight into the sign system in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar. Following the background above, the problems in this paper are as follows:

1. What signifier components are used in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar?
2. What animals are used as signifiers in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar?
3. What is the relationship between signifiers and signifieds in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar?
4. How is the complexity of signifieds in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar?

2. LITERATURE REVIEW

2.1 Semiotics

Semiotics is a scientific discipline that studies signs and how they communicate and create meaning in various cultural, social, and linguistic contexts. Signs are colors, gestures, winks, objects, mathematical formulas, etc., representing something other than themselves (Danesi, 2010). Semiotics aims to find out the meanings contained in a sign or interpret these meanings so that it is known how the communicator constructs the message. Cultural code, one of the factors of meaning construction in a symbol, becomes an essential aspect of understanding the structure of messages in the sign. In semiotic studies, a sign is the central concept used as material

for analysis, whereas, in the sign, there is meaning as a form of interpretation of the message in question. In simple terms, signs are visual or physical and captured by humans.

2.2 Sign Theory according to Saussure

Saussure became one of the leading figures in semiotics and introduced the concept of semiotic studies. He made the most significant contribution to scientific studies. The Semiotic theory proposed by Saussure is a structural linguistic theory. According to Saussure, signs are defined as dyadic i.e. the relationship between form (signifier) and sense (signified) (Sobur, 2009). Signifiers and signifieds are the components of sign (Barthes, 2007). The signifier in the Saussurean is a concept, and so is the signified (Brandt, 2022; Gomes, 2023). The example of a sign is a meaningful sound or scribble. The sound or scribble can only be said to be a sign or serve as signs if they express, state, or convey particular ideas or understandings (Sobur, 2009). A signifier is material aspect of what is heard or, written, or read. A signified is a mental image, thought or concept. Signifier and signified have an arbitrary relationship either by chance or established (Sobur, 2009) (Mochalov, 2022).

2.3 Sign Theory according to Barthes

Barthes was a semiotic figure after Saussure. Semiotics or semiology, as Barthes called it, reveals how humans interpret things (Tayibnapis et al., 2022). Barthes constructed the components of a sign into three components: representation, object, and interpretant (Tayibnapis et al., 2022). The meaning of a sign can be divided into two, namely denotation and connotation. Denotation is the first level of the signification system, while connotation is the second level (Tayibnapis et al., 2022). In this case, the denotation is more related to the closed meaning. Denotation is the real meaning or a phenomenon that appears with the five senses, or it can also be called basic description. Connotations are cultural meanings that arise or can also be called meanings that arise because of cultural construction so that there is a shift but still attached to the symbol or sign. Connotative meaning is often called figurative (Sahid et al., 2023). Saussure and Pierce's theory has a general structure based on tri-polar relationships that connect signifiers with referents and signifieds with representamen (Hauksson-Tresch, 2021).

2.4 Wariga Dewasa

Under the nature of the religious life of the Hindu community in Bali, there is a good use of day at every step of the human being himself. A good day in the Hindu community in Bali is called *dewasa*. The word *dewasa* comes from Sanskrit with the root *div* meaning ray. From *div* to *divasa*, in Balinese, *dewasa* means heaven, sky, or day (Swastika, 2015). Furthermore, Wariga comes from the origin of the word *wara* which means noble, *i* means towards, and *ga* means road (Swastika, 2015). In Bali this good day evolved into *wariga dewasa*, which means the selection of a good day to go the way and satisfactory result based on the circulation of celestial bodies in space (Swastika, 2015). So *wariga* is a science that describes the problem of good and bad days for a work that will begin called *Ala Ayuning Dewasa* (Rawi, 2023). Literally *the term ala* means bad, *ayuning* means good. So, *ala ayuning dewasa* refers to the good and bad days to do something.

Balinese Caka Calendar is a calendar used by the Hindu community in Bali. This calendar has two time systems: the Indian system (*Surya-Candra*) and the Java-Balinese system called *Wariga* (Suamba & Mudana, 2018). Wariga Dewasa guidelines are guided by five things: 1) wewaran, 2) pawukon, 3) penanggal/panglong, 4) sasih, dan 5) dawuh (Bangli, 2005; Swastika, 2015).

Here are some of the *wewaran* names that make up the signifier components in *Ala Ayuning Dewasa* on the Balinese Caka Calendar (Swastika, 2015):

a) Triwara:

- [1] Pasah
- [2] Beteng
- [3] Kajeng

b) Pancawara:

- [1] Umanis
- [2] Pahing
- [3] Pon
- [4] Wage
- [5] Kliwon

c) Sadwara:

- [1] Tungleh
- [2] Aryang
- [3] Urukung
- [4] Paniron
- [5] Was
- [6] Maulu

d) Saptawara:

- [1] Redite
- [2] Soma
- [3] Anggara
- [4] Budha
- [5] Wraspati
- [6] Sukra
- [7] Saniscara

Wuku is an identity given to add name days for 7 days from Sunday to Saturday. Here are 30 wuku names.

- [1] Sinta
- [2] Landep
- [3] Ukir
- [4] Kulantir
- [5] Taulu
- [6] Gumbreg
- [7] Wariga
- [8] Warigadean
- [9] Julungwangi
- [10] Sungsang
- [11] Dunggulan
- [12] Kuningan
- [13] Langkir
- [14] Medangsia
- [15] Pujut
- [16] Pahang

- [17] Klurut
- [18] Merakih
- [19] Tambir
- [20] Medangkungan
- [21] Matal
- [22] Uye
- [23] Menail
- [24] Prangbakat
- [25] Bala
- [26] Ugu
- [27] Wayang
- [28] Klawu
- [29] Ukut
- [30] Watugunung

Penanggal/pangelong is the time given to give identity to the time of the month. One month (30) days is divided into *penanggal* and *pangelong*. *Penanggal* is the calculation after the moon dies until the full moon. The number of *penanggal* days is fifteen, from *penanggal* 1 to *penanggal* 15. *Pangelong* is the day after the full moon to the dead moon. The number of *pangelong* is also fifteen days from *pangelong* 1 to *pangelong* 15.

3. RESEARCH METHODOLOGY

This research is qualitative (Guna & Darong, 2023; Sri Satyawati et al., 2021). In qualitative research, linguistic phenomena are interpreted naturally (Suwija et al., 2019). This research is semiotic in which data is in the form of signs. The data source is from the Balinese Caka Calendar 2023 (Marayana, 2023; Rawi, 2023). Data are in the form of 20 animal terms and their meanings. These terms mean good or bad days to start doing something.

Qualitative research data can be collected in several ways, including documentation, interviews, observations, and audio-visual recordings (Creswell, 2009). The data in this study was collected by observation and interview methods (Djihadah et al., 2023; Hennink & Kaiser, 2022). Researchers observed the signs in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar. The signs are in the form of animal terms, and the meanings of those terms are both simple and complex. Simple sign means one signifier has one sense, and complex meaning means one has more than one meaning. The note-taking technique assists this observation method. Researchers noted the signifier components in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar.

The interview method was used to determine the relationship between the animal signifiers and the signifieds. Interviews were conducted with three respondents to dig deeper into the data analysis findings (Menggo et al., 2023). Because the signifier data is still in Kawi and the signified data is in Indonesian, the data must be translated into English. The data accompanied by the translation were then analyzed using Saussure's sign theory (Włodarczyk, 2022) and Barthes (Danesi, 2010). The results of the analysis are explained formally and informally. Informal analysis is used to present findings using descriptions through words (Okasunu et al., 2023). Formal analysis explains the meaning of good and bad days through signs (+) and (-).

4. RESULTS

Signs in Balinese society are communication tools used for daily purposes, such as in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar. The study in this study focused on (1) the components forming the signifiers, (2) the animals used as signifiers, (3) the relationship of meaning between signifiers and signifieds, and (4) the complexity of signifieds.

4.1 The Components of Signifiers

Discussing the *Ala Ayuning Dewasa* in Balinese society, it is inseparable from the time system, especially days. Days in the calendar include several identities according to their parameters, namely *wewaran*, *wuku*, *penanggal/pangelong*, *sasih*, and *dawuh*. These five-time identities determine the good and bad days to start doing something. The scope of *Ala Ayuning Dewasa* is very broad by, touching various aspects of human life through the calculation of these five parameters. However, animal name signs in *Ala Ayuning Dewasa* are formed from three parameters, namely: *wewaran*, *wuku*, and *penanggal/pangelong*. *Wewaran*, *wuku*, or *penanggal/pangelong* are components combined to form a signifiers. The signifiers can be formed from a combination of *wewaran*, *wewaran with wuku*, or *wewaran with Penanggal-pangelong*. Here is the formation of such signifiers.

(1) *Asuajag munggah* ‘stray dog appears’

This signifier falls on *pahing + urukung*. There are 2 signifier components, namely *pancawara + sadwara*.

Signified: *baik untuk berburu, membuat petakut dan kentongan, membakar genteng dan bata. Buruk untuk menandur, dan melakukan upacara agama.*

“It is good for hunting, making scaring instruments and tongs, burning tiles and bricks. It is bad for planting and doing religious ceremony.”

(2) *Asuajag turun* ‘stary dog down’

Asuajag turun occurs in *pahing + maulu*. The number of signifier components is 2, namely: *pancawara + sadwara*.

signifier: *baik untuk membuat tanda-tanda larangan, membuat bunyi-bunyian, memikat burung, menanam sirih dan tembakau.*

“It is good for making prohibition signs, making sounding instruments, luring a bird, planting betel and tobacco.”

(3) *Babi munggah* ‘pig rose’

Babi munggah occurs in *Wage + Tungleh*. The number of signifier components is 2, namely *pancawara + sadwara*.

Signifier: *buruk untuk bercocok tanam.*

“It is bad for growing crops.”

(4) *Babi turun* ‘pig down’

Babi turun occurs on *Wage + Paniron*. The number of signifier components is 2, namely *pancawara + sadwara*.

Signifier: *baik untuk memasang guna-guna.*

“It is good for put witchcraft.”

(5) *Bojog munggah* ‘ape ride’

Bojog munggah terjadi pada Kliwon + Was. Jumlah komponen tanda adalah 2 yakni pancawara + sadwara.

Signifier: *buruk untuk bercocok tanam.*

“It is bad for growing crops.”

(6) *Bojog turun* ‘The monkey disappears.’

Bojog down happened to Kliwon + Aryang. The number of signifier components is 2, namely pancawara + sadwara.

Signifier: *baik membuat atau menyelaraskan bunyi-bunyian.*

“It is good for making or harmonizing sounding instruments.”

(7) *Budha gajah* ‘rabu gajah’

This signifier falls on Buddha + Wage + Date 15. The number of components of signifier 3 is saptawara + pancawara + Penanggal/Pangelong.

Signifier: *baik melakukan upacara Dewa Yadnya, ngewangun, Tapa brata yoga semadi, berpuasa.*

“It is good for holding Dewa Yadnya ceremonies, making buildings, doing yoga and fasting.”

(8) *Gheng manyinget* ‘stinging caterpillars’

Gheng manyinget falls on redite + Penanggal 14, soma + Penanggal 1, Soma + Pangelong 7, Anggara + Penanggal 2 to 10, Buddha + Pangelong 10, Wrespati + Penanggal 10, Sukra + Penanggal 14, Saniscara + Penanggal 1 to 9. The number of components of signifier 2 is saptawara + Penanggal/pangelong.

Signifier: *buruk untuk melakukan upacara yadnya, dan bercocok tanam.*

“It is bad for holding yadnya ceremonies and farming.”

(9) *Kala bangkung* ‘Sow time’

Kala bangkung occurs in Redite + Pon, Soma + Pahing, Buddha + Umanis, and Saniscara + Wage. The number of signifier components is 2, namely: saptawara + pancawara.

Signifier: *buruk untuk membeli atau memelihara hewan.*

“It is bad for buying or herding animals.”

(10) *Kala empas munggah* ‘waktu empas naik’

Kala empas munggah occurs in Wage + Urukung. The number of signifier components is 2, namely pancawara + sadwara.

Signifier: *baik untuk membangun.*

“It is good for making building.”

(11) *Kala empas turun* ‘waktu empas turun’

Kala empas turun occurs in Wage + Maulu. The number of signifier components is 2, namely pancawara + sadwara.

Signifier: *baik untuk menanam umbi-umbian.*

“It is good for growing tuberous plants.”

(12) *Kala garuda* ‘waktu burung garuda’

Kala garuda occurs in Anggara + Landep. There are 2 components of this signifier, namely Saptawara + Wuku.

Signifier: *buruk untuk medewasa ayu.*

“It is bad for holding religious ceremonies.”

(13) *Kala macan* ‘waktu macan’

Kala macan occurred in Wraspati + Tambir. There are 2 components of this signifier, namely saptawara + wuku.

Signifier: *baik mulai membuat tombak penangkap ikan dan sejenisnya. Buruk untuk mengadakan rapat.*

“It is good to start making fishing spears and the like. It is bad to have a meeting.”

(14) *Kala mina* ‘waktu ikan’

Kala mina occurs in Sukra + Warigadean/Medangsia. The components of this signifier are 2 in number; they are saptawara + wuku.

Signifier: *baik membuat sarwa alat-alat penangkap ikan.*

“It is good for making fishing gear.”

(15) *Kala siyung* ‘Parrot time’

Kala siyung occurs in Redite + Landep/Matal, Soma + Sunsang/Bala/Dukut, Buddha + Sinta/Medangkungan, Wrespati + Prangbakat/Ugu, Sukra + Klawu, Saniscaea + Pujut/Klurut. There are 2 components of this signifier, namely saptawara + wuku.

Signifier: *buruk untuk mengadakan rapat.*

“It is bad to have a meeting.”

(16) *Kala upa* ‘animal time’

Kala upa falls on Pasah + Paniron. There are two signifier components, namely triwara + sadwara.

Signifier: *baik untuk mulai memelihara hewan.*

“It is good to start herd animals.”

(17) *Lutung megandong* ‘The ape is carried’

Lutung megandong occurred in Wrespati + Kliwon. The number of signifier components is 2, namely saptawara + pancawara.

Signifier: *baik menanam buah kelapa.*

“It is good for growing coconut trees.”

(18) *Sampi gumarang munggah* ‘sapi liar naik’

Sampi gumarang munggah occurs on Pound + Paniron. The number of signifier components is 2 yakni pancawara + sadwara.

Signifier: *buruk untuk bercocok tanam.*

“It is bad for growing crops.”

(19) *Sampi gumarang turun* ‘sapi liar turun’

Sampi gumarang down occurs on Pon + Tungleh. The number of signifier components is 2, namely pancawara + sadwara.

Signifier: *baik mulai membangun.*

“It is good for making buildings.”

(20) *Semut sadulur* 'Ants go hand in hand'

Semut sadulur occurs in Sukra + Pon, Saniscara + Umanis, and Redite + Kliwon. The number of signifier components is 2, namely saptawara + pancawara.

Signifier: *baik untuk mengadakan kerjasama, membuat organisasi, dan mengadakan pertemuan. Buruk untuk menguburkan jenazah.*

"It is good for holding cooperation, creating organizations, and holding meetings. It is bad for burying the dead."

The signifiers in the sign system in *Ala Ayuning* are complex. The complexity of a signifier is determined by the first existence of an identity of the day that is more than one identity. The signifiers can be two components such as pancawara + saptawara, and three components such as saptawara + pancawara + penanggal/pangelong.

4.2 The Animal Signifiers

Based on data taken in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar, 15 animals were found to be used as signifiers. The signifiers are as follows:

1. *Asu* 'dog'
2. *Babi* 'pig'
3. *Bojog* 'monkey'
4. *Gajah* 'elephant'
5. *Gheng* 'caterpillar'
6. *Bangkung* 'sow'
7. *Empas* 'a type of turtle'
8. *Garuda* 'a type of bird'
9. *Macan* 'tiger'
10. *Mina* 'fish'
11. *Siyung* 'parrot'
12. *Lutung* 'ape'
13. *Sampi* 'cow'
14. *Semut* 'ant'
15. *Upa* 'animal'

These animals coexist in Balinese society and are used as symbols in everyday life, especially in determining good and bad days to start doing something. These animals were chosen as a sign system because they characterize good and bad days. The characteristics taken from the animal could be from the physical form of the animal or the behaviour of the animal. Furthermore, the 15 animal terms in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar were modified by other lexicons so that the animal terms took the form of noun phrases and simple clauses. With the modification of this lexicon, animal markers are numbered 20 terms.

At the phrase level, the animal terms is attached to phrase cores such as *kala* 'time' on *kala bangkung* 'sow time', and *kala mina* 'fish time'. Meanwhile, at the level of simple clauses, the animal terms are attached to intransitive verbs such as *munggah* 'appear', *turun* 'down', and *sadulur*

goes hand in hand'. The animal signifier is in the form of a noun phrase numbered 9 pieces, as follows.

- (1) *Budha gajah* 'Wednesday elephant'
- (2) *Kala bangkung* 'sow time'
- (3) *Kala empas mungгах* 'time for empas to appear'
- (4) *Kala empas turun* 'time for empas to down'
- (5) *Kala garuda* 'garuda time'
- (6) *Kala macan* 'tiger time'
- (7) *Kala mina* 'fish time'
- (8) *Kala siyung* 'parrot time'
- (9) *Kala upa* 'animal time'

The signifiers in simple clauses total 11 pieces, as follows.

- (1) *Asuajag mungгах* 'The stray dog appears'
- (2) *Asuajag turun* 'The stray dog disappears.'
- (3) *Babi mungгах* 'The pig appears'
- (4) *Babi turun* 'The pig disappears.'
- (5) *Bojog mungгах* 'The monkey appears.'
- (6) *Bojog turun* 'The monkey disappears.'
- (7) *Geheng manyinget* 'The caterpillar stings.'
- (8) *Lutung megandong* 'The ape is carried'
- (9) *Sampi gumarang mungгах* 'The forest cow appears'
- (10) *Sampi gumarang turun* 'The forest cow disappears'
- (11) *Semut sadulur* 'The ants go hand in hand'

At the level of simple clauses, are 3 verbs used, namely *mungгах*, *turun*, and *sadulur*. *Mungгах* means appears, and *turun* means disappear (Warna et al., 1988). *Sadulur* means go hand in hand. In this context, the verbs *mungгах* and *turun* have connotative meanings. *Mungгах* is interpreted as the action of animals from their nests moving to other places or community gardens to find food. *Turun* is interpreted as the action of animals to move from the community garden to their nest. In this context, *sadulur* as a verb has connotative meaning. *Sadulur* 'go hand in hand' is a verb usually performed by several or many ants.

4.3 The Relationship Meaning between the Signifiers and Signifieds

The signifiers and signifieds are something that cannot be separated. The signifier exists because it carries meaning through the sign. On the contrary, the signifieds are brought by the signifiers. The relationship between signifiers and signifieds can be either denotative or connotative. The meaning of denotation is the actual meaning used in everyday life. Meanwhile, connotative meaning is an unstable meaning that social attitudes can easily influence (Okeke et al., 2020). Connotative is the second, third, and other level meaning of a word's meaning and is often referred to as figurative (Sahid et al., 2023).

A signifier can have a good or bad meaning for doing something. Even a signifier can mean good to do something and bad to do something else. In this context, the core meaning of good or bad

one day is a good or bad day to start something, not a day to continue or end doing something. The following is the meaning of the signs of animal terms in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar.

1. *Asuajag Munggah*

Components of meaning:

- + *baik untuk berburu* (It is good for hunting).
- + *baik untuk membuat petakut dan kentongan* (It is good for making scaring instruments and tongs).
- + *baik untuk membakar genteng dan bata* (It is good for burning tiles and bricks).
- *buruk untuk menandur* (It is bad for growing crop).
- *buruk untuk melakukan upacara agama* (It is bad for performing religious ceremonies).

Analysis: *The asuajag munggah* signifier have five signifieds. Three signifieds are good, and two signifiers are bad. The relationship between signifiers and signified can be seen from two things, namely the habit and nature of the *asuajag*. *Asuajag munggah* usually has the habit of hunting animals in the forest so that other animals fear them. *Asuajag* also has bad habits, such as disturbing residents' crops so that day it is bad to use for growing crop. According to Balinese belief, *asuajag* has a hot nature, so the day is good for burning tiles and bricks. However, it is bad to use for religious ceremonies.

2. *Asuajag turun*

Components of meaning:

- + *Baik untuk membuat tanda-tanda larangan* (It is good to make prohibition signs).
- + *Baik untuk membuat bunyi-bunyian* (It is good for making sounding instruments).
- + *Baik untuk memikat* (It is good for luring a bird).
- + *Baik untuk menanam sirih dan tembakau* (It is good for growing betel and tobacco).

Analysis: if the *asuajag munggah* has a hot nature, the *asuajag turun* has a cold nature. Cold nature is synonymous with a serene atmosphere. The community always follows the forbidding signs. Sounding instruments are also suitable for this day to soothe people who hear it. Luring animals is also very suitable to do on this day. Betel and tobacco are two types of soothing plants that are usually planted in the yard of the house and are suitable for planting on this day.

3. *Babi munggah*

Components of meaning:

- *buruk untuk bercocok tanam* (It is bad for growing crops).

Analysis: The pigs have a bad habit of disturbing people's crops. *Babi munggah* in this context is to appear from the nest to the surface or environment of the community. For this reason, the day is interpreted as bad for growing crops.

4. *Babi turun*

Components of meaning:

- + *baik untuk memasang guna-guna* (It is good for put witchcraft).

Analysis: If the *babi munggah* disturbs the residents' crops, then the *babi turun* will have a habit of sleeping soundly in their nests. *Turun* implies disappearing from the surface to a place or nest of pigs. The day is interpreted as a good day to put witchcraft so that people who are put with witchcraft will be captivated and fall asleep with their uses.

5. *Bojog mungghah*

Components of meaning:

- *buruk untuk menanam segala jenis tanaman* (It is bad for growing any kind of plant).

Analysis: *Bojog mungghah* means the monkey appears. Monkeys are assumed to appear from their nests to the surface for food. *Bojog* has a bad habit of destroying crops, picking just any residents' plants. This makes *bojog mungghah* given a sign of a bad day to plant rice and corn. According to the Balinese people, if the plants are planted on that day, the plants will not succeed.

6. *Bojog Turun*

Components of meaning:

- + *baik membuat atau menyelaraskan bunyi-bunyian* (It is good for making or synchronize the sounds).

Analysis: *Bojog turun* has the meaning of the monkey disappears. *Bojog turun* is interpreted as a monkey that disappears from each garden and residents to their nests. It is believed that if the monkey has disappeared into the nest, the situation will be safe and serene without any disturbance. The day will be very good to harmonize or tune the sounds so that the harmonized sounds can produce melodious sounds.

7. *Budha Gajah*

Components of meaning:

- + *baik untuk melakukan upacara Dewa Yadnya* (It is good for holding Dewa Yadnya ceremony).
- + *baik untuk membangun* (It is good for making a building).
- + *baik untuk melakukan Tapa brata yoga semadi dan berpuasa* (It is good for doing yoga and fasting).

Analysis: *Bhuda gajah* can be interpreted as wednesday elephant. The elephant is revered because it symbolises calmness, strength, wisdom, and royalty. The good qualities of an elephant also encourage the Hindu community in Bali to start doing something, such as performing the Dewa Yadnya ceremony, building, tapa brata, and fasting. These activities carried out on the day of the Budha elephant will always run well.

8. *Gheng Menyinget*

Components of meaning:

- *buruk untuk melakukan upacara agama* (It is good for holding religious ceremony).
- *buruk untuk bercocok tanam* (It is bad for growing crops).

Analysis: *gheng manyinget* means caterpillar stinging. The relationship of signifier and signified is related to the nature and habit of the caterpillar. *Gheng* in Balinese culture, is considered an itchy caterpillar and likes to eat leaves. This day has a bad influence, so it is assumed to be a bad day to perform religious ceremonies and also bad for farming.

9. *Kala Bangkung*

Components of meaning:

- *buruk membeli atau memelihara hewan* (It is bad buying or herding animals).

Analysis: *Kala bangkung* has the meaning of sow time. The signifier and signified have direct relation. Signifier and signified have a specific-general relationship, namely when *kala bangkung* is interpreted as a good day to buy or herd animals. *Kala Bangkung* has a meaning that extends to all animals to be purchased or herd.

10. *Kala Empas munggah*

Components of meaning:

- *baik untuk membangun* (It is good for making a building).

Analysis: *Kala empas munggah* has the meaning of time for empas appear. *Empas* is a type of turtle that has a smaller body size. Signifier and signified have a relationship to the shape of the skin. *Empas* have a hard surface shape, which means that the day also has a hard character, so the day is suitable for making a building. The buildings made on that day are expected to be strong and hard.

11. *Kala empas turun*

Components of meaning:

- + *baik untuk menanam umbi-umbian* (It is good for growing tuberous plant).

Analysis: *When the empas* disappear is interpreted as the time for the empas to disappear into the nest. The relationship between signifier and signified lies in the shape of the *empas* body. In addition to the hard surface of the skin, *empas* have a slightly round shape like tubers. This means that it is a good day to plant tubers.

12. *Kala Garuda*

Components of meaning:

- *buruk untuk dipakai upacara agama* (It is bad for holding ceremonies).

Analysis: *Kala garuda* is the time for *garuda* bird. The connection between signifier and signified lies in the *garuda* bird. *Garuda* is a bird that has a savage nature. Therefore, it is interpreted as a bad day for religious ceremonies.

13. *Kala Macan*

Components of meaning:

- + *baik mulai membuat tombak penangkap ikan dan sejenisnya* (It is good to start making fishing spears and the like).
- *buruk untuk mengadakan rapat* (It is bad to have a meeting).

Analysis: *Kala macan* means tiger time. The relationship of signifier and signified lies in the habits and nature of the tiger. *Tigers* are carnivorous animals and are considered animals that have a savage or hard nature, especially with other animals. For this reason, the day is interpreted as a good day to make fishing gear. This is because tigers have a habit of killing or capturing other animals. As an animal that has a savage and violent nature, on that day, it is bad to hold a meeting. If the meeting is held on this day, it is feared that there will be misunderstandings in speaking.

14. *Kala mina*

Components of meaning:

- + *buruk untuk membuat segala alat penangkap ikan.* (It is bad for making fishing gear).

Analysis: *Kala mina* means fish time. Signifier and signified have a direct relationship. *Kala mina* is interpreted as a bad day to make fishing gear such as ponds and others.

15. *Kala upa*

Components of meaning:

- + *baik untuk mulai memelihara hewan* (It is good to start herd animals).

Analysis: *Kala upa* means animal time. Signifier and signified also have a direct relationship. *Kala upa* is interpreted as a good day to start herd animals.

16. *Kala siyung*

Meaning components:

- *buruk untuk mengadakan rapat* (It is bad to have a meeting).

Analysis: *Kala siyung* translates to parrot time. The relationship between signifier and signified lies like the *kala siyung*. *Siyung* is one type of bird that has a savage nature because its food is meat. In addition, the *siyung* 'parrot' is one of the birds that can imitate human speech. For this reason, the day is interpreted as a day that should not be careless in speaking so that the day is bad for holding meetings. People will easily feel offended.

17. *Lutung Megandong*

Komponen makna:

- + *baik untuk menanam buah kelapa* (It is good for growing coconut tree).

Analysis: *Lutung megandong* translates as an ape being carried. Signifier and signified are related to the shape or posture of *lutung megandong*. The scene of *lutung megandong* is prominent like a coconut tree that bears fruit, so the day is good for planting coconut trees. Hopefully, the coconut trees planted that day can bear fruit.

18. *Sampi Gumarang Mungah*

Components of meaning:

- *buruk untuk bercocok tanam* (It is bad for growing crop).

Analysis: *Sampi gumarang mungah* can be translated into wild cow appear. Signifier and signified have a relationship in the habit of the *sampi gumarang mungah*. *Sampi gumarang mungah* has a bad nature. Bad nature is usually shown by damaging community crops, so the day is interpreted as bad for growing crops like rice and corn.

19. *Sampi Gumarang Turun*

Components of meaning:

- + *baik mulai membangun* (It is good to start make a building).

Analysis: *Sampi gumarang turun* translates to wild cow disappear. The relationship of signifier and signified lies in the habits of *sampi gumarang turun*. *The sampi gumarang turun* is analogous to a wild cow coming down from the resident's garden to its nest. If the *sampi gumarang* has gone down, the sampi will usually sleep in the nest and the situation will be safe and serene. Therefore, the day is interpreted as a good day to start making a building, i.e. a house. The hope is that the house built is strong and there are no disturbances.

20. *Semut Seduhur*

Components of meaning:

- + *Baik untuk mengadakan kerjasama* (It is good for having a meeting).
- + *Baik untuk membuat organisasi* (It is good for making organization).
- + *Baik untuk mengadakan pertemuan* (It is good for having a meeting).
- *buruk untuk menguburkan jenazah* (It is bad for burying a corpse).

Analysis: *semut seduhur* translates to *ants goes hand in hand*. The relationship of signifier and signified lies like the *semut seduhur*. *Ants* have a compact and orderly nature. One way of showing compact is that they go hand in hand. The day is interpreted as a good day to hold cooperation or create an organization or association. However, the day was interpreted as a bad day to bury the dead. According to Balinese belief, if the body is buried on that day, other people will die near the day of burial.

4.4 The Signified Complexity

The signified in the *Ala Ayuning Dewasa* on the Balinese Caka Calendar is very complex. This is because the signifier is formed from two to three-time components. One signifier can carry more than one meaning. It means good to do something, bad to start doing something, good to do something and bad to do something else.

There is a direct relationship between the signifier and signified. The relationship is like *kala mina* and *kala upa*. *Kala mina* is intended for fish, which is bad for making all fishing gear, while *kala upa* is intended for animals, which is good for herding animals. In this case, the connotative relationship is still at a low level. So, the estimator of a sign will make it easier to understand the relationship. In this process, the relationship between the signifier and what it is signified can become more or less arbitrary (Włodarczyk, 2022). The certain signifier may be considered arbitrary with certain signifieds. Similarly, a given signifieds can be considered arbitrary with certain signifiers (Gomes, 2023).

On the other hand, some signifiers and signified are indirect. That is, the estimator of a sign must look for the relationship between the signifier and the signified in greater depth. The relationship can be in the form of nature, habits, and shape of the signifiers like *kala empas munggal*, where the skin of *the empas* is hard, so it has signified that it has to do with hard goals, such as building a house. It is expected that the buildings made will be hard and strong.

5. DISCUSSION

A calendar is an orderly system dividing time by years, months, weeks, and days. The time guidelines used in the Balinese Caka Calendar are *wewaran*, *wuku*, and *penanggal/pangelong*, *sasih*, and *dawuh*. With this time guideline, Hindus in Bali must use time wisely per their designation. There is a good or bad division of time so that the life of the Hindu community in Bali runs harmoniously and achieves a happy and prosperous life based on truth. A calendar provides accessible information for the Hindu community in Bali, especially in finding good days to do activities.

Calendar is a product of local wisdom in Indonesia. The Balinese Caka Calendar system has similarities with other regional calendars, such as the Javanese and Bugis Calendars. The similarity of time systems such as the division of days into 7 days (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday) dan 5 days (*Pon*, *wage*, *paing*, *legi*, *kliwon*), and *wuku* system is also found in the Javanese Calendar (Syam, 2022; Widodo & Saddhono, 2012). One of the functions of the Javanese calendar for farmers is as a guideline to start harvesting, and for fishermen is as a guideline to go to sea and predict the type of fish caught (Syam, 2022). In the Baduy Calendar also found a calendar system based on 7 days (*saptawara*) consisting of *Ahad*, *Senen*, *Selasa*, *Rabo*, *Kemis*, *Jumahat*, and *Saptu*. The Baduy calendar is also guided by the months composed of 30 days, including *Kasa*, *Karo*, *Katilu*, *Kapat*, *Kalima*, *Kanem*, *Kapitu*, *Kadalapan*, *Kasalapan*, *Kasapuluh*, *Hapit Lemah*, and *Hapit Kayu* (Wulandari, 2022). The Baduy people's knowledge of the calendar cannot be separated from the element of belief used to seek salvation and fortune, and determine good and bad days (Wulandari, 2022).

The Tolaki calendar is based on observing the moon in the sky every night (Ridhayanti, 2023). Tolaki people determine good and bad days based on the meaning of the names of the days of the month and select the exact date and time by starting to perform certain activities. In addition

to the division of time, the calendar system is inseparable from astronomy (Ridhayanti, 2023; Swastika, 2015; Syam, 2022). In addition to the division of time, the calendar system is inseparable from astronomy (Suamba & Mudana, 2018). The time system in the Bali Caka Calendar incorporates the solar-lunar system adopted from India.

One part of the Javanese calendar, the *petangan* book, is used for personal naming practice (Widodo & Saddhono, 2012). In Javanese culture, a name is something whose dignity should be protected, respected, and praised. This makes naming someone supposed to be based on calendar calculations (*petangan* book). In the Javanese calendar, for example, the day of a person's birth also determines the nature and character of a child.

Ala Ayuning Dewasa on the Balinese Caka Calendar raises various Balinese community activities. In agriculture, for example, knowing how to find a good day to plant is essential. In fisheries, how to find a good day to make a fish pond. In religious ceremonies, how to find a good day to bury the dead. In the social field, for example, how to find a suitable meeting day. The study of calendars such as Javanese, Bugis, Baduy, and Tolaki illustrates more about how the system in the calendar is. What and how are the guidelines in the calendar. In calendars, it really cannot be separated from talking signs. The time on the calendar signifies what is good or bad to do. A time on the calendar carries a good or bad message to do something for its people. From the previous studies on calendars or articles on calendars, no one has examined the relationship between calendars and semiotics.

In this study, the author tries to connect one part of the Balinese Caka calendar, namely *Ala Ayuning Dewasa*, with semiotics' perspective. When compared with studies that discuss calendars, this study is more specific. However, this study examined the time system more deeply and the relationship between time and its meaning. This study used two semiotic theories, Sausure and Bartes, to maximize the expected findings.

6. CONCLUSION

From the discussion of the data in this study, several things can be concluded. The signifier comprises two to three-time identities, namely *wewaran*, *wuku*, and *penanggal/pangelong*. There are 20 animal terms, 9 in terms of noun phrases, and 11 in the form of simple clauses with intransitive verb cores. The choice of the animal term to signify the good and bad of the day is because these animals have lived side by side with Balinese society since time immemorial. The relationship between the signifier and the signified signifier and signified have a connotative relationship. Connotative relationships indicate implicit meanings and cultural influences. The meaning of a signifier with a signified is direct. In this case, the meaning of an animal term remains inherent in its signified. In addition, the relationship between signifiers and signified is indirect, where the animal term is no longer listed in the signified. The meaning at this level requires higher intuition to assess a sign. In this context, the relationship between signifiers and signified is arbitrary. Thus, the signified becomes relatively independent and free from signifiers (Mochalov, 2022). The signified in the *Ala Ayuning Dewasa* are very complex. One signifier can have one to five signified at once, both good and bad day signs.

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