The International Journal of Social Sciences World
TIJOSSW is Available Online at:
https://www.growingscholar.org/journal/index.php/TIJOSSW
Vol. 3 No.2, December 2021, pages: 175~184
DOI: https://doi.org/10.5281/zenodo.5254514
ISSN **2690-5167**
Growingscholar Publisher

Technical Terms of *Subak* System in Bali: Its Form and Category Review

Ni Luh Komang Candrawati[1], I Nyoman Suparwa [2], Ni Luh Gede Liswahyuningsih[3]

Article history: Received July 01, 2021; Accepted: August 20, 2021; Displayed Online: August 25, 2021; Published: December 30, 2021

Keywords

Terms;

Subak;

Form;

Category;

Abstract

Technical terms in the subak system are element of Balinese culture in agriculture. The element of agricultural culture specifically expresses the life of Balinese people and has the potential to become the element of Indonesian language and become the element of Indonesian culture. This study examines the terms from the point of view of their forms and categories with the support of morphological theory. The data collection method is in the form of observations towards the technical terms in the subak system. The observations are made by recording and classifying data according to their form and category according to the demands of the analysis. Data were analyzed using qualitative descriptive method, which is to describe with words or sentences separated by form and category to obtain conclusions. As a result, in general the terms in *subak* system is in the form of a basic form, affixed form and repeated form. Based on the category, most terms are categorized as noun *arit* 'sickle for cuting young rice / rice seeds before planting, sickle used to clean straw, grass, etc.'; Verb, ***apit, ngapit /ŋapit/*** *v* means 'determining the share of yields between the land owner and the tenant in a 2: 1 ratio of the total yields', and adjectives, *agud* 'sluggish (about the walk of cow when pulling plows)'. The terms in *subak* system can reveal a typical agricultural life and only exists in Bali.

[1] *Balai Bahasa Bali, Denpasar, Indonesia. Email: candrawatikomang@gmail.com*
[2] *Linguistics Professor in Udayana University, Denpasar, Indonesia. Email: suparwa_nym@yahoo.co.id*
[3] *Ass. Professor in Universitas PGRI Mahadewa, Denpasar, Indonesia. Email: niluhgedeliswahyuningsih@gmail.com*

1. Introduction

Technical terms in *subak* system become a group of special terms in certain field in Indonesian language, namely *persubakan*. As a word *persubakan* comes from the root word *subak* which had the affix *per-an*. *Subak* means "regular irrigation system organized by the people in Bali" (Moeliono et al., 1991: 966). Meanwhile, the affix *per-an* means 'matter / thing', so that *persubakan* can be interpreted as 'matter of the regular irrigation system in Bali'. Thus, the meaning of term *persubakan* not only discussed the *subak* system in the narrow sense, but also in a broad sense; they are all matters related to *subak*.

As quoted above, the word *subak* is contained in Indonesian Language Center (Roth, 2011). Furthermore, the word is a contribution from the Balinese language; in the dictionary it is mentioned as Bl (Bali) because this word is used in Balinese culture. Even, in Balinese culture, *subak* is designated as a World Cultural Heritage by UNESCO (2016). Such recognition is obtained by *Subak* in Bali by a reason. Since long ago, the irrigation system in rice fields, which was then managed by an organization called *Subak,* has been admired and recognized not only by the local community (Bali), but also by the national community (Indonesia) and the international community (world).

The concept of *subak* development is carried out without destroying nature. This concept is an implementation of the philosophy known in Bali as *Trihita Karana* (THK). In this case, in subak, there are *tri* (three) relationships of *hita* (happiness) *karana* (causes); they are the relationship of (a) humans to fellow humans in organization, (b) humans with nature (in relation to the formation of terraces that take advantage of the curvature of land) , and (c) humans and the Creator (God) because there is a temple called Pura Ulun Carik in each *subak*.

In a historical glance, it is stated that *subak* in Bali was the masterpiece of Rsi Markandya around the year 1071 (Windia, 2017: 37). At first, *subak* was built in Taro Village, Gianyar, Bali and then spread throughout the regions in Bali. The members of this organization are farmers. The farmers are loyal custodians of culture and civilization because the *subak* still exist and live in the life of the Balinese people. As a civilization and culture, *subak* is not only a result, but also a process and activity.

In relation to the terms in *persubakan*, it is certainly not only the term *subak* because the activities in *subak* system involve all related matters, including the three relationships mentioned above. For this reason, there is a group of terms used in relation with those activities, including the objects, processes, activities, results, and so on, as cultural elements. In terms of linguistics, it can also be detailed based on the form, namely the single form and the complex form, or it can also be seen based on the categories, namely nouns (objects), verbs (works), and others. As stated by Alwi (2003: 90), words / terms can be differentiated based on their syntactic categories. Syntactic categories are often called word categories or classes. Furthermore, the function is syntactic, it means that it relates to the words or phrases order in a sentence. The main syntactic function in language are predicate, subject, object, complement, and adverbs. In addition, there are other functions such as attributive (which explains), coordinative (which combines equally), subordinative (which combines in stages).

As an element of Balinese culture, the term *persubakan* is interesting to study because it can reveal the life of *persubakan* which only exists in Bali. In addition, it was also stated that the terms of *persubakan* have become potential terms in enriching Indonesian terminology. In this regard, the problems examined in this discussion include the form and the category of *persubakan* terms.

This study aims to describe the terms of *subak* system in Bali. The term *persubakan* is very useful for Balinese people to know the terms commonly used by farmers in the process of cultivating land or farming in rice fields. In addition, it is also to know the terms in religious

ceremonies performed by farmers, such as *ngendagin* "starting to do the first hoeing", *nandur* "planting". The benefits of this research can be used by Balinese people in performing ceremonies specifically and can be used in cultural life in general. In addition, it is useful for enriching Indonesian vocabulary.

This study uses theory of morphology concerning words' shape and category. According to Haugen (1983: 373), modern language must be able to meet the scientific and technological needs of the language-speaking community in terms of new vocabularies (Cf. Bratayadnya et al., 2020). This is closely related to the dynamics of a society that continues to develop, especially in the field of science and technology, in line with the civilization and culture development of the community. Vocabulary, according to Ndiaye & Camaco (2021), can be divided into general and special/ technical vocabularies. The term is categorized as a special / technical vocabulary because it serves to fulfill the specification function required by a particular domain or field. In accordance with the definition of the term, it is a word or combination of words that carefully expresses the meaning of a concept, process, state, or unique characteristic in the fields of knowledge, technology and art (Moeliono, 201: 4). Activities related to the language terms are part of language development and term formation is one of the efforts to modernize language (Ferguson, 1968; Moeliono, 1985).

Linguistically, as same as words, term is a word / combination of words in a particular field, which has a form and meaning. Sudana & Yadnya (2021) explain that every word or term that undergoes a process of formation will result in the emergence of a meaning. All words or terms have a lexical and grammatical meaning. In this case, terms that have not undergone a formation process are called basic / original forms, while terms that have undergone a formation process include derivative / complex forms. This is in line with the morphological theory which discusses or studies the intricacies of word forms and the effect of word form changes on word groups and meanings (Hikmaharyanti, 2020).

It should be emphasized that the intricacies of the form of term have an effect on groups and their meanings. For this reason, in this case it is necessary to give deep understanding that the various forms greatly affect the class or category of the terms. Thus, the carried out study of terms includes the form of term consisting of basic and derivative forms as well as various categories because they are closely related. On the other hand, this study does not discuss the meaning of the terms because the term clearly implies almost certain meaning in a certain field.

In terms of grammar (Oeinada et al., 2021), there are eight forms of terms, namely (1) basic form, (2) affixed form, (3) repeated form, (4) compound form, (5) analogy form, (6) metathesis result form, (7) abbreviation form, and (8) acronym form. Meanwhile, the categories are divided into four main classes, namely (1) noun, (2) verb, (3) adjective, and (4) numeral. All theoretical studies on the form and category of these terms are used as the basis for the analysis of *persubakan* terms in Bali.

2. Materials and Methods

The data source of this research is "Codification of Balinese Agricultural Ecolexicon" which contains 1857 main entries. The entries are classified alphabetically from the initial sound of the term concerned, namely (1) entries begin with the sound A totaling 135; (2) entries begin with the sound B totaling 155; (3) entries begin with the sound C of 66; (4) entries begin with the sound D of 96; (5) entries begin with the sound E of 38; (6) entries begin with the sound G of 118; (7) entries begin with the sound H of 6; (8) entries begin with the sound I of 29; (9) entries begin with the sound J of 69; (10) entries begin with the sound K of 168; (11) entries begin with the sound L of 90; (12) entries begin with the sound M of 79; (13) entries begin with the sound N of 120; (14) entries begin with the sound O of 22; (15) entries begin with the sound P of 227; (16) entries begin with the

sound R of 44; (17) entries begin with the sound S of 160; (18) entries begin with the sound T of 162; (19) entries begin with the sound U of 49; (20) entries begin with the sound W of 20; (21) entries begin with the sound Y of 3; and entries begin with the sound Z of 1.

The method of data collection was done by observing the data of terms of *subak* system. Observations were made by recording and classifying data according to its form and category in accordance with the demand of data analysis. The data analysis method used in this study was qualitative descriptive by describing the data in words or sentences that are separated according to form and category to obtain conclusions. The use of terms is analyzed from their standardization in the Indonesian Dictionary (*Kamus Besar Bahasa Indonesia/ KBBI*), Indonesian Spelling Standard (*Ejaan Bahasa Indonesia Yag Disempurnakan/ EYD*), and General Guidelines for IndonesianTerm (*Pedoman Umum Pembentukan Istilah/ PUPI*).

3. Results and Discussions

The Study of 'Persubakan' Terms Form in Bali

The results of this discussion present a study of *persubakan* terms form in Bali. In addition, this discussion describes the categories of *persubakan* terms in Bali. The following is a complete description. The form in the term of *persubakan* is a form of a morpheme consisting of phonemes, both vowels and consonants. In Indonesian, generally, the word form consists of two types, they are the basic form and the affixed form. In the terms of *persubakan* in Bali, the forms of terms are found in the form of (1) basic form, (2) affixed form, (3) combined form, and (4) repeated form. The number and percentage of each term form found are shown in table (1) below.

Table 1 Terms of *Persubakan* According to Its Form

Number	Form of Terms	Total	Persentage
1	Basic form	1560	84
2	Affixed form	200	10,8
3	Combined form	84	4,4
4	Repeated form	13	0,8
	Total	1857	100

The table above shows that the terms of *persubakan* are generally in the form of the basic form as many as 1560 entries or 84%. In addition, 200 entries or 10.8% were also found in the affixed form, the combined forms are found as many as 84 entries or 4.4%, and 13 entries or 0.8% are in the form of repeated form. The total number of terms found was 1857 entries (100%). This indicates that the principle of the term is a word / group of words which expresses the meaning of the concept, process, and condition. It is proved by the findings of the term based on (1) "word form" in this case, it is found in the basic form, affixed form, and repeated form; and (2) "word group form" in this case, it is found the compound word form. The various forms of the term of *persubakan* in Bali are described below.

Basic Form

The basic form is a morpheme which is considered the most common and the least limited (Pusat Bahasa, 2008: 173). Furthermore, Mustakim (2015: 3) said that the basic word is a complete word and has not received any affixes. In the process of forming words, basic words can be

interpreted as words that are the basis for the formation of other broader words. In another sense, the basic word is also commonly referred to the basic form, the root word, and is also called the base of word. The examples of *persubakan* terms in the basic form are as follows.
(1) *émbong n* 'rice shoot that grow from the base of straw'
(2) *embud adj* 'pregnancy of rice before hatching'
(3) *agud adj* 'sluggish (about the walk of cow when pulling plows)'
(4) *bades n* 'rice plants that do not bear fruit because they are too fertile'
(5) *badi n* 'rice grains that do not come out of the leaf midrib due to lack of water'

The five terms of *persubakan* above are basic forms, namely forms that have not received affixes, such as *émbong*, *embud*, *agud*, *bades*, and *badi*. These forms are terms in *subak* system in the form of basic form, a form that stands alone and does not get affixes.

Affixed form

Affixation

Affixation is the process of forming words by adding affixes to basic words. Regarding that process, the affixes commonly used as word-forming elements in Indonesian language, at least, consist of four kinds, and each is named according to its position in a word. First, the affix that is located at the beginning of a word is commonly called a prefix (prefix). Second, the affix that is located at the end of a word is commonly called a suffix. Third, the affix which is located in the middle of a word is commonly called insert (infix). Fourth, the affix which is located at the beginning of word and the end of word at the same time is commonly referred to compound affix (confix). Some examples of affixes can be considered below.

Prefix

Affixes that come at the beginning of words are called prefix. In this paper, we find the use of prefixes, for example the form of term *ngapit* comes from the basic form *apit* which gets the nasal affix N- becomes *ng-, N- + apit-→ ngapit*. The nasal prefix *N-* changes to be *ng-*; it is called a prefix. The term *ngapit / ŋapit / v* 'determining the share of yields between the land owner and the tenant in a 2: 1 ratio of the total yields'. Another example is *anyi*, term *manyi* gets the affix *N-* which becomes *m- + anyi* to be *manyi*. The nasal affix *N-* changes to be *m-*; it is called a prefix. The term *manyi v* means 'harvesting rice'. The use of term *manyi* can be seen in the following sentence.

Data 1
Petanine suba manyi di uma
'Farmers are already harvesting rice in the fields'

Suffix

Affixes that come at the end of words are called suffixes (Liswahyuningsih et al., 2020). In this study, it was found that the use of suffixes, for example in the form of term *ampadan* which comes from the basic form *ampad* gets an affix at the end of the word, so that it becomes *ampad + -an → ampadan* and *-an* form is a suffix. The term *ampadan* means 'pieces of grass from the branches scattered along the edge of rice field'. For example, the use of term *ampadan* is in the following sentence.
Data 2

I Bapa nedasang ampadan
'My father revokes the grass from the branches that scattered along the edge of rice field'

Combined affix (confix)

The form of term *pangembahan yéh* when viewed and separated, consists of form *pangembahan* and *yéh*. The term *pangembahan* is separated into *pang + embah + an*. The prefix *pa-* becomes *pang-* because it is added to the basic form starting with the phoneme *e* in the word *embah* becoming *pangembah* and gets the suffix *-an* at the same time becoming *pangembahan*. Then, the term *pangembahan* is combined with *yéh*, so that it becomes *pangembahan yéh*. The term *pangembahan yéh* in Balinese is the same as term *abah uma* which means 'disposal of excess water at the bund'.

Another example is the term *ngebuhang*. The basic form of the word is *gebuh;* it gets a prefix *N-* and a suffix *-ang* at once becomes *ngebuhang*. ***Ngebuhang*** **means 'to loosen the** ground'. The example *ngadukin* is also classified as a term with a combination of affixes because the basic form is *aduk,* it gets the nasal prefix N- and suffix -in at once, so it becomes *ngadukin* 'weeding'. The use example of word *ngadukin* is in the following sentence.

Data 3

I Bapa ngadukin padang di uma
'My father is weeding the newly grown weeds on the rice plants by stirring them up
with both hands in the rice fields'

Combined Form

Combined form is a term that has the form of two or more single words combination. In this case, the term appears when it has joined. While still a singular form, it is generally not a term, but a word. Thus, in this study, it is called as a term that is formed by two or more single words. The term *abah uma* which is used in *subak* system in Bali is a form that occurs when two words are combined, such as *abah* and *uma*, so that it becomes a form of *abah uma* 'irrigation'. Likewise, the form of *balé subak* is what occurs when two words are combined, *balé* and *subak*, so that it becomes a form of *balé subak* 'a building in the shape of *wantilan* (hall), usually in the subak temple area, used as a meeting place for subak members'. Furthermore, the form of term *maikuh lasan* is also a combined term that occurs on the combination of two words, such as the word *maikuh* and *lasan*, so that it becomes a form of *maikuh lasan* 'yellowish grains of rice on the branch ends before ripening'. The form of word *déwa nini* occurs when two words are combined, such as the word *déwa* and *nini*, so that it becomes a form of *déwa nini* which means 'a bunch of rice decorated with flowers as a symbol of 'Dewi Sri' when holding a ceremony in the barn'. The use example of the term *maikuh lasan* can be seen in the following sentence.

Data 4
Padine suba maikuh lasan
The rice grains are yellowish at the branch ends before they are ripe'

Repeated Form

The terms in *subak* system in the form of repeating word are found, for example *anak-anakan*. The word *anak-anakan* is a form of repetition that occurs from the basic form of *anak* and then repeated into *anak-anak*. The repeated word *anak-anak* get the affix *-an* so that it becomes *anak-anakan*. The meaning of the term is 'narrow rice fields (1--3 meters), usually located at the bottom of the terraced rice field'.

Another term is *bakang-bakang*. The word *bakang-bakang* is a repeated word form. If it is separated, for example it is only the word *bakang* , so it becomes meaningless. The word form is already in the basic form of repeated word, that is *bakang-bakang*. The meaning of the word is "a decoration of a circular young coconut leaf attached to the *penjor*[4]at the *biyu kukung*[5] ceremony". The term *déwa-déwi* is also a repeated form. The form *déwa-déwi* is a term that includes a repeated word with a sound change, where the *a* sound in the word *déwa* changes to *i* sound in the word *déwi*, so that it becomes *déwa-déwi*. The meaning of the repeated word is 'an offering which is put on a small woven bamboo container, which is containing rice, *kawas*, *canang*, *pasucian*, 2 *kwangen* which each is tucked into *andel-andel*, placed in *sanggah surya* in a certain level ceremony which has been led by the priest'. The use example of repeated form is in the following sentence.

Data 5
I Meme ngae bakang-bakang
'Mother makes decorations from a circle of coconut leaves attached to the penjor at the biyu kukung ceremony

The Category Study of 'Persubakan' Terms in Bali

In linguistics, words are grouped based on their form and behavior. Words that have the same form and behavior, or are similar, are put into one group, while other words whose form and behavior are the same or similar to each other, but different from the first group, are put into another group. In other words, it can be differentiated based on their syntactic category. Syntax categories are often called word categories or classes (Hasan Alwi, 2003: 90).

There are several types of word categories found in the terms of *subak* system. The types of word categories are verb, noun, and adjective. For more details on these categories, it can be seen in table 2 below, there are the number and percentage of each term category.

Table 2 *Persubakan* Terms According to Its Category

Number	Term category	Total	Percentage
1	Verb	219	11,9
2	Noun	1596	85,9
3	Adjective	42	2,2
	Total	1857	100

[4] *Penjor* is a long curved bamboo decorated with a series of leaves and equipped with several crops such as coconut, rice, bananas, leaves and others, as a symbol of the majesty of the victory of *dharma* (good) against *adharma* (evil) in Hindu philosophy.
[5] *Biyu kukung* is a ceremony performed as a form of gratitude because the plant has shown signs of growing seeds which is anticipated and expected, as one of the religious ceremonies for subak which is performed when the rice is pregnant

Table 2 above shows that the terms in *subak* system in Bali are found in the quantitative dominant noun category with 1596 entries or 85.9%. Then, followed by the verb category with 219 entries or 11.9% and adjective with 42 entries or 2.2%. The total number of entries found was 1857 entries (100%). This indicates that the principle of the term is a word / group of words that expresses meaning of concept, process, and condition as evidenced by the findings of term based on the category that (1) "states the concept" in the noun category, (2) "states the process" in the verb category, and (3) "states a condition" in the adjective category. A review with examples of term in *subak* system by category is explained as follows.

Verb category

Verb category is word that describes a process, action, or state; verb (Pusat Bahasa, 2008: 1546). Examples of verb terms in Balinese *subak* system can be seen below. The term *ampad, ngampad* "grabs the grass in the rice fields" can be formed into a derivative form of *ngampadin* which means cleaning the grass on the ridge of rice fields'.

Another example is the term *apit, ngapit* which means " determining the share of yields between the land owner and the tenant in a 2: 1 ratio of the total yields ", another example is the term *abut* 'pulling' to *ngabut* 'pulling out'; the term *aduk* 'stir' which can be formed into *ngadukin*, which means "weeding the new weeds growing on the rice plants by stirring them with both hands"; and the term *dérés, nérés*, which means 'to cut the soil at the root of rice seedlings in the nursery so that they are easily uprooted'.

Noun Category

Noun category that is often referred to as noun is seen from two sides. First, the semantic side, it defines a noun as a word that refers to human, animal, object, and concept or meaning. Second, the syntactic side, it characterizes noun as a word which in occupy the function of subject, object, or complement in a sentence; Noun cannot be used as a form of negation, and noun can usually be followed by adjective (Moeliono, 1988: 152). Examples of noun terms in *subak* system in Bali can be seen below.

- *abah uma* 'excess water drain on the embankment';
- *abang, abangan* 'a water bridge between two hills; drains from pipes or gutters that cross roads, rivers, etc.';
- *abian* 'garden; Coffee Garden'; *pabianan* 1. garden; 2. Planted secondary crops;
- *babak, babakan* 'newly cleared rice field; rice field located in cultivated area'; and
- *arit* 'sickle for cutting young rice/rice seeds before planting, sickle used for cleaning straw, grass, etc';

Adjective category

The adjective category is a word that describes a noun and in general can be combined with word *lebih* (more) and *sangat* (very) (Pusat Bahasa, 2008: 10). Adjective has certain different characteristics from other word category such as categories of noun, verb, numeral, and / or adverb. Adjective can be identified based on the markers they have, either from a morphology, syntactic or semantic perspective.

Some examples of adjectives for the term *persubakan* in Bali are as follows.

- *alab* '1. fresh and green; fresh leaves; 2. reddish; it looks red';

- *alaban* ‘fresher’;
- *agud* ‘sluggish (about the walk of cow when pulling the plows); this kind of cow is not good for plowing’;
- *bengah* ‘the color of rice grains is yellowish green’;
- *beseg* ‘containing water, moist, wet (yard soil, but not to waterlogged)

Based on the above analysis, this study discusses *persubakan* terms in Bali from its forms and categories. The form of *persubakan* terms in Bali is in basic form, affixed form, combined form, and repeated form. While the categories are in the form of noun, verb, and adjective.

4. Conclusion

Based on the above discussion, it can be concluded that the study of *persubakan* terms form in Bali, generally in basic form, it is 1560 entries (84%), for example, *émbong n* ' rice shoots that grow from the base of straw', *embud adj* ‘pregnancy of rice before hatching'. Then, the affixed form, it is 200 entries (10.8%), for example *ngapit v* ' determining the share of yields between the land owner and the tenant in a 2: 1 ratio of the total yields ', *ampadan* means 'pieces of grass from the branches scattered along the edge of rice field ', and *ngadukin* 'weeding'. The combined form is 84 entries (4.4%), for example *abah uma* 'irrigation', and *balé subak* ' a building in the shape of *wantilan* (hall), usually in the subak temple area, used as a meeting place for subak members '. The last, repeated form is 13 entries (0.8%), for example *anak-anakan* which means ' narrow rice fields (1--3 meters), usually located at the bottom of the terraced rice field '. From the categories, generally found 1596 noun (85.9%), for example *arit n* 'sickle for cutting young rice / rice seeds before planting, sickle used to clean straw, grass, etc.'; then the verbs is 219 data (11.9%), for example *apit, ngapit v* means ' determining the share of yields between the land owner and the tenant in a 2: 1 ratio of the total yields '; and adjective is 42 data (2,3%), for example agud ' sluggish (about the walk of cow when pulling plows). This is in accordance with the principle of terms which express the concept (noun), process (verb), and state (adjective).

This research is a part of the study of *persubakan* terms in Bali, which just examines its forms and categories. For more details, it can be continued with a study of other aspects, such as the disclosure of various matters relating to the meaning of the terms; for example the development of meaning (narrowing, expanding) or the disclosure of other topics.

Acknowledgements

The authors express their gratitude and appreciation to the publisher and reviewers who have reviewed and suggested the valuable suggestions, as well as have received the paper to be published.

References

Alwi, H. (2003). *Tata Bahasa Baku Bahasa Indonesia.* Jakarta: Balai Pustaka Pusat Bahasa Departemen Pendidikan Nasional.

Ndiaye, M., & Camaco, G. (2021). Children with Developmental Language Disorder: A Proposal for the Future Project. *The International Journal of Language and Cultural (TIJOLAC)*, *3*(01), 1-8.

Oeinada, I. G., Beratha, N. L. S., Sudipa, I. N., & Satyawati, M. S. (2021). The Use of Japanese Synonymous Verbs GIVE: A Corpus-based Study. *The International Journal of Social Sciences World (TIJOSSW)*, *3*(01), 15-23.

Roth, D. (2011). The subak in diaspora: Balinese farmers and the subak in South Sulawesi. *Human ecology*, *39*(1), 55-68.

Ferguson, A. C. (1968). "Language Development" dalam Fishman et.al. *Language Problem in Developing Nations.* New York: Wiley.

Haugen, E. (1983). *The Implementation of Corpus Planing: Theory and Practice,* dalam J. Cobarrubias and J.A. Fishman (ed) (hal 269—89).

Moeliono, A..M. (1985). *Pengembangan dan Pembinaan Bahasa: Ancangan Alternatif dalam Perencanaan Bahasa.* Jakarta: Djambatan.

Moeliono, A. M. (1988). *Tata Bahasa Baku Bahasa Indonesia.* Jakarta: Departemen Pendidikan dan Kebudayaan da Perum Balai Pustaka.

Mustakim. (2015). *Seri Penyuluhan Bahasa Indonesia Bentuk dan Pilihan Kata.* Jakarta: Pusat Pembinaan dan Pemasyarakatan Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan.

Pusat Bahasa. (2008). *Pedomam Umum Pembentukan Istilah.* Jakarta: PT Gramedia.

Windia, W. (2017). "Rintihan Subak dalam WCF 2016 di Bali" dalam *Wahana No. 98 Th XXXIII Maret 2017.* Denpasar: Ikayana.

Liswahyuningsih, N. L. G., Artawa, K., Udayana, I. N., & Satyawati, M. S. (2020). Indonesian-English Translation of Idiomatic Noun Phrases: Its Techniques Review. *The International Journal of Social Sciences World (TIJOSSW)*, *2*(01), 65-74.

Bratayadnya, P. A., Suparwa, N., Yadnya, I. B. P., & Satyawati, M. S. (2021). The Context of I Lubdaka Maboros: Systemic Functional Linguistics Perspective. *The International Journal of Social Sciences World (TIJOSSW)*, *3*(01), 70-78.

Sudana, I. G. P., & Yadnya, I. B. P. (2021). Semantic Adjustments in The Translation of English Memorandum. *The International Journal of Social Sciences World (TIJOSSW)*, *3*(01), 270-279.

Hikmaharyanti, P. D. A. (2020). Indonesian-English Compound Word Equivalence. *The International Journal of Language and Cultural (TIJOLAC)*, *2*(01), 75-86.