

LEXICONS USED IN THE *NIGANG SASIH* RITUAL IN MENYALI VILLAGE

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ABSTRACT

This study aimed to identified the lexicons found in procedures of three-months baby ceremony (Nigang Sasih) ritual and described their cultural meanings. The study adopted a descriptive qualitative approach and was conducted in Menyali village, located in the Sawan Sub-district, Buleleng District, North Bali. The data of the study were collected through observation and in-depth interview with three selected informants based on a set of criteria. The findings of the study were analyzed descriptively. The result of the study showed that there were thirty-six (36) lexicons related to the procedure of Nigang Sasih ritual and all of the cultural meanings contained in the lexicons are strongly related to contribute the application and implementation of Tri Hita Karana concept.

Keywords: Cultural Meaning, Lexicons, Nigang Sasih Ritual, Tri Hita Karana

INTRODUCTION

Balinese culture has a deep sacred meaning. Therefore, this culture is passed down from generation to generation. Culture, as defined by Løtveit & Bugge (2020), includes all forms of knowledge, beliefs, customs, and social practices acquired by individuals in a community. Language is a very important tool for everyday communication and is also part of culture. According to Arutyunova (1979) and Tektigul et al., (2023), language is a distinctive sound sign system that appears naturally in human society, develops to meet communication needs and effectively conveys various human knowledge and ideas. Language and culture have a very close relationship, where language is not only a means of communication, but also a means of conveying traditions and values that shape the identity of a community (Bonvillain, 2020).

Each region has a culture and language that is reflected in its distinctive lexicon. In this case, it is important to understand that the lexicon is an important element in preserving culture. As stated by Aprilianti (2023), studying the lexicon is one effective way to maintain and preserve a culture. Lexicons, according to

Komang et al., (2023), is a list of words accompanied by explanations to clarify their meaning, thus facilitating understanding of the culture contained therein. Furthermore, in the context of Balinese culture, Budasi et al., (2021) emphasize that the Balinese lexicon includes typical expressions used in cultural and religious contexts. Thus, the lexicon not only functions as a means of communication, but also as a guardian and connector of cultural values that are very important for the continuity of a community's identity.

Regarding the importance of lexicon in maintaining Balinese cultural values, it is necessary to understand that the entire life of Balinese society is based on the philosophical principle of *Tri Hita Karana* (Darmastuti et al., 2019). This concept contains a very deep meaning, namely emphasizing the harmonious balance between humans and others (*pawongan*), humans and nature (*palemahan*), and humans and God (*parahyangan*) (Made et al., 2023). *Tri Hita Karana* is not only a philosophy, but is the basis that regulates every aspect of Balinese life, both in relationships between individuals, interactions with nature, and spiritual relationships with God. The application of this principle can be found in various regions in Bali, including Menyali Village located in Sawan District, North Bali. In this village, the principles of *Tri Hita Karana* are applied in everyday life, both in social patterns and in the implementation of religious rituals. The example of the application of this principle is the *Nigang Sasih* ritual, which is carried out for 105-day-old babies with the aim of cultivating good behavior known as *Suputra* (Suweta et al., 2022). This ritual involves special procedures accompanied by certain lexicons and expressions, which not only function as a means of communication, but also as a guardian and connector of cultural values that are very important in maintaining harmony in life based on the principles of *Tri Hita Karana*.

Preliminary observations shows that many villagers do not know the specific lexicons used in ritual procedures or even the meaning behind it. Only a few people, such as religious figures and ritual experts that understand these terms. This lack of understanding among the wider community indicates a gap in cultural knowledge and language preservation. Researchers are increasingly interested in studying the lexicons used in rituals and traditions, recognizing its role in preserving cultural heritage and understanding traditional practices. If people do not understand the cultural meaning behind the vocabulary, they risk losing their cultural identity. Balinese identity is closely related to its culture, and that culture is expressed through the specific lexicons and terms used in various traditions. Therefore, understanding the lexicons means understanding Balinese culture itself. However, if someone does not understand the lexicons, then they will not understand their own culture, which can cause the culture and language used are slowly disappear. Thus, learning the lexicons is important as an effort to maintain the cultural and linguistic identity of a community itself.

Many studies emphasized the diversity and cultural richness found in the lexicons of various rituals. Jannah et al., (2024) conducted a research study entitled “Lexicons used in the Procedures of Muslim Wedding Ceremony in Tegallingah Village-North Bali.” Then, Komang & Oktapiani (2023), researched to analysis of lexicons in the *Malik Sumpah* ceremony in Sembiran Village, Buleleng Regency. Budasi & Suryasa (2021), researched about the cultural view of North Bali community towards *Ngidih* marriage reflected from its lexicons. Angelita, (2024) was done a research that focused on procedures and lexicons used in *Ngerorod* wedding ceremony in Sidetapa Village. From these previous studies, it can be concluded that most of the studies focus on analyzing the lexicon in various types of traditional ceremonies that describe the cultural richness of the local community. However, there is no research has been found that discusses the lexicon of the *Nigang Sasih* ritual. In fact, this ritual contains a unique lexicon that has deep cultural meaning and can provide new insights into the values and traditions of the community that carries it out.

This study focuses on identifying the lexicons and describing the cultural meanings used in the *Nigang Sasih* ritual procedures in Menyali Village, Sawan District, Buleleng Regency. This study will contribute to the field of linguistics and support the preservation of the Balinese lexicon, as no research has discussed this topic before. Conducting this study is not only important but also urgent. Understanding the lexicons used in the *Nigang Sasih* ritual is crucial to preserving the cultural identity of the Balinese community, especially since many of these terms are not well understood by the wider public. If this lexicon is rarely used and known by the community, the lexicon is at risk of extinction. As explained by Thompson & Gleason (2001), language extinction or language death can occur when the language is no longer used by the community concerned. In this case, lexicons that are not used in everyday life or in cultural rituals will lose their function and can disappear, which has an impact on the loss of an important part of the cultural heritage.

RESEARCH METHOD

This study used descriptive qualitative design as proposed by Syahrizal & Jailani (2023). The setting of the study was conducted in Menyali village, Buleleng Regency. It is located in Buleleng sub-district, Buleleng Regency, North Bali. This village will be chosen as the setting of the study because regular ritual of *Nigang Sasih* is held by the local people. This descriptive research concerns the phenomena related to the *Nigang Sasih* ritual activities in Menyali Village. This study investigated various words and phrases related to the ritual, including certain phrases and terms that have important meanings in local culture.

The research data in this study was obtained through observation and interviews involving three informants based on a set of criteria. In addition, observation sheet, interview sheets, interview guides, and smartphone were used as instruments in collecting data. The lexicons that have been obtained will be identified, analyzed, and described qualitatively. This design was chosen by the author aims to describe and analyze the lexicons used in the context of the ritual in depth. Qualitative descriptive design is very suitable for this study because it allows researchers to explore the meaning, use, and cultural significance behind the ritual lexicon of *Nigang Sasih*. The obtained data will be analyze using interactive model of analysis as suggested by (Miles & Huberman, 1994). The data analysis consist of data collection, data reduction, data display, and conclusion drawing or data verification.

FINDING

Nigang Sasih ritual consists of twelve main procedural stages. Each procedure in this ritual contains various distinctive lexicons. The twelve procedures are shown in **Figure 1**.

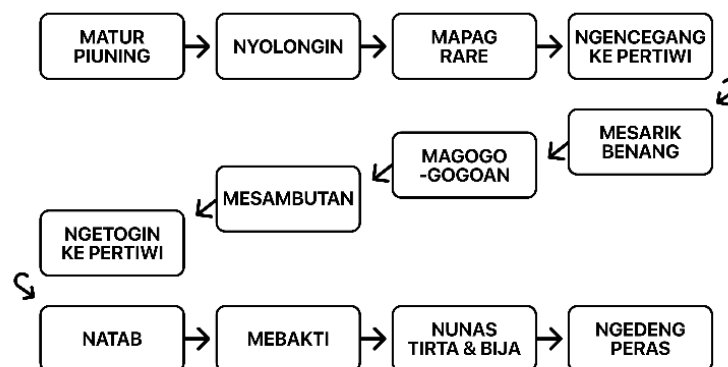


Figure 1. Procedures in *Nigang Sasih* ritual

Based on the Figure 1 above, there are twelve main procedures in *Nigang Sasih* ritual namely; *matur piuning*, *nyolongin*, *mapag rare*, *ngencegang ke pertiwi*, *mesarik benang*, *magogo-gogoan*, *mesambutan*, *ngetogin ke pertiwi*, *natab*, *mebakti*, *nunas tirta lan bija*, and *ngedeng peras*. These procedures are described as follows;

- **Matur Piuning**

Matur piuning, or also known as “Mapiuning,” is one of the important stages that must be carried out before starting an activity or holding a *Yadnya* ceremony. Before the *Nigang Sasih* ceremony, the family must carry out the

matur piuning procession by offering *banten piuning* to ensure the ceremony proceeds smoothly and receives blessings from *Ida Sang Hyang Widhi Wasa*.

- **Nyolongin**

At this procedure, the family representative carried out a ritual at *tukad* by presenting *banten aseet* consisting of *daksina*, *tegteg teenan*, *canang pinunasan*, *rarapan-ganjaran*, *daanan-ajengan*, *peras-penyeneng*, *pesegehan nasi warna* and *sah-sah 11 tanding* also bringing some equipment such as *regek*, *nyau*, baby clothes, and baby bath equipment. The goal is to return the baby equipment to *catur sanak*.

- **Mapag rare**

Pemangku will conduct the *ngayab* procession for the *banten penigang sasihan* and *banten kaapan guling* which are offered specifically for the baby. This *ngayab* procession is a symbolic act that includes the *pemangku's* hand movements when directing the incense smoke or holy energy from the *banten* in the intended direction. In the context of this ceremony, the *banten penigang sasihan* and *banten kaapan guling* are types of offerings that are presented specifically to honor and purify the baby, as well as a spiritual medium in an effort to welcome or fetch the baby's spirit.

- **Ngencegang ke pertiwi**

The baby touches the ground for the first time since birth. This procession is done by touching the baby's feet simultaneously to the ground three times assisted by the mother or family representative. This ritual is a symbolic ritual that symbolizes their introduction to *ibu pertiwi*, which is the embodiment of the universe and the elements of nature.

- **Mesarik benang**

Pemangku will place a purified *benang putih* on the baby's head and ties it around the wrist. Placing the *benang putih* on the head symbolizes blessings to keep the baby's mind pure and strengthen their soul, while tying it to the wrist represents the binding of the *catur sanak*, offering protection and reinforcing the baby's spiritual and social bond with their surroundings. This ritual also signifies the connection between the baby, the ancestors, and the sacred protective forces, while seeking blessings for the baby to grow with goodness, health, and prosperity under the care of *Ida Sang Hyang Widi Wasa*.

- **Magogo-gogoan**
The baby is bathed in a tub filled with water along with various symbolic elements, such as *tipat yuyu*, *tipat udang*, and *jewelry*. The baby will be directed to try to catch these elements.
- **Mesambutan**
Mesambutan is a procession after the baby has been bathed and dressed in new clothes and jewelry as part of the purification and blessing ritual.
- **Ngetogin ke pertiwi**
Pemangku strikes the stone on the ground and then places some of the soil on the baby's forehead. This ritual is to ask for blessings and protection from *ibu pertiwi*, symbolizing the earth as the source of life.
- **Natab**
A procession in which the baby's mother moves both hands towards the baby. At the same time, *pemangku* will *ngayab banten sambutan* towards the baby, which means making offerings and prayers through hand movements.
- **Mebakti**
The baby's family carries out the *panca kramaning sembah*, which is a series of respects and prayers so that the baby will always be given health, safety, and smoothness in every aspect of life by God.
- **Nunas tirta lan bija**
Families who have followed the prayer will drink *tirta* and use *bija*. The purpose is to strengthen the spiritual bond between the family, the baby, and God, and to pray that all family members are blessed with health, happiness, and success in life.
- **Ngedeng peras**
The final procession is *ngedeng peras*, a symbolic procession involving the baby's parents and several relatives. In this procession, they will pull *banten peras* given by the *pemangku*

There were thirty-six lexicons found in procedures of *Nigang Sasih* ritual. These lexicons can be found in various terms used during the ritual. The lexicons and their cultural meanings are presented in detail in the table below.

Table 4.1 Lexicons in *Nigang Sasih* Ritual & Cultural Meanings

No	Lexicons	Procedures	Cultural Meaning
1	<i>matur piuning</i>	<i>matur piuning</i>	the process of conveying information to <i>Ida Sang Hyang Widhi Wasa</i> that someone will carry out an activity or <i>yadnya</i> ceremony.
2	<i>nyolongin</i>	<i>nyolongin</i>	spiritually cleanse the baby and its mother, so that they can be accepted back into holy places such as temples or <i>merajan</i> .
3	<i>mapag rare</i>	<i>mapag rare</i>	the procession of welcoming the baby with offerings.
4	<i>ngencegang ke pertiwi</i>	<i>ngencegang ke pertiwi</i>	the baby's first physical contact with the ground.
5	<i>mesarik benang</i>	<i>mesarik benang</i>	placing a purified <i>benang putih</i> on the baby's head and tying the thread around the wrist.
6	<i>magogo-gogoan</i>	<i>magogo-gogoan</i>	the baby procession is directed to catch symbolic elements such as <i>tipat yuyu</i> , <i>tipat udang</i> , and <i>perhiasan</i> placed in the water.
7	<i>mesambutan</i>	<i>mesambutan</i>	welcoming a baby who has gone through the cleansing and purification stages as a symbol of the baby's official acceptance into the family.
8	<i>ngetogin ke pertiwi</i>	<i>ngetogin ke pertiwi</i>	hitting the stone on the ground and applying the remaining soil to the baby's forehead by the <i>Pemangku</i> .
9	<i>natab</i>	<i>natab</i>	direct offerings or prayers through hand movements towards the baby.
10	<i>mebakti</i>	<i>mebakti</i>	a series of prayers performed by the family for the baby.

11	<i>nunas tirta lan bija</i>	<i>nunas tirta lan bija</i>	using <i>bija</i> and drinking <i>tirta</i> as a sign of having performed the prayer.
12	<i>ngedeng peras</i>	<i>ngedeng peras</i>	the withdrawal of the <i>banten peras</i> carried out by the baby's parents and close relatives.
13	<i>daksina</i>	<i>matur piuning, nyolongin, mapag rare</i>	a set of offerings as a symbol manifestation of <i>Ida Sang Hyang Widhi Wasa</i>
14	<i>teg-teg</i>	<i>matur piuning, nyolongin, mapag rare</i>	a symbol for the place to ask for <i>Tri Pramana</i> , namely <i>bayu, sabda</i> , and <i>idep</i> for the baby.
15	<i>teenan</i>	<i>matur piuning, nyolongin, mapag rare</i>	a substitute for the missing offerings at the ceremony.
16	<i>terag</i>	<i>matur piuning, nyolongin, mapag rare</i>	a symbol to welcome and place <i>Ida Sang Hyang Widhi Wasa</i> to be willing to attend the ceremony and cleansing on the baby.
17	<i>regek</i>	<i>nyolongin</i>	a symbol of the baby.
18	<i>tirta</i>	<i>matur piuning, nyolongin, mapag rare, mesambutan, mebakti</i>	holy water as a symbol of washing the feet and hands of <i>Ida Sang Hyang Widhi Wasa</i> .
19	<i>bija</i>	<i>matur piuning, nyolongin, mapag rare, mesambutan, mebakti</i>	rice mixed with a little water as a symbol of grace from <i>Dewi Sri</i> or <i>Manik Galih</i> .
20	<i>tipat yuyu</i>	<i>magogo-gogoan</i>	a symbol of food
21	<i>tipat udang</i>	<i>magogo-gogoan</i>	a symbol of food

22	<i>perhiasan</i>	<i>magogo-gogoan</i>	a symbol of clothing
23	<i>tepung tawar</i>	<i>mesarik benang</i>	a symbol of purification and blessing that marks the beginning of the baby's life journey
24	<i>benang putih</i>	<i>mesarik benang</i>	symbolizes protection and the provision of spiritual strength for the baby
25	<i>canang pinunasan</i>	<i>matur piuning, nyolongin, mapag rare</i>	a set of offerings for water purification
26	<i>canang raka ajuman</i>	<i>matur piuning, nyolongin, mapag rare</i>	a set of offerings which are intended for ancestors.
27	<i>peras penyeneng</i>	<i>matur piuning, nyolongin, mapag rare, mesarik benang, mesambutan, ngedeng peras</i>	a symbol of validation in the <i>yadnya</i> ceremony.
28	<i>segehan nasi warna</i>	<i>matur piuning, nyolongin, mapag rare</i>	an offering addressed to <i>Bhuta Kala</i> so as not to disturb the ceremony.
29	<i>rarapan ganjaran</i>	<i>matur piuning, nyolongin, mapag rare</i>	a set of offerings which are offered to <i>penunggun karang</i> or <i>jro gede</i> .
30	<i>daanan ajengan</i>	<i>matur piuning, nyolongin, mapag rare</i>	offerings with their components as complements and offered to <i>rong tiga</i> or <i>ancestors</i> .
31	<i>sahsah 11 tanding</i>	<i>nyolongin, mapag rare</i>	an offering that is composed of eleven main components addressed to <i>kala</i> or natural forces that are believed to have the potential to bring disturbance if not respected.
32	<i>tulung agung</i>	<i>mesambutan</i>	a symbol of giving strength to the baby through its mother.

33	<i>tulung sangkur</i>	<i>mesambutan</i>	a symbol of the family providing assistance to the baby to become a strong person.
34	<i>karawista</i>	<i>natab</i>	a symbol of the <i>Tri Murti</i> residing in the head.
35	<i>pemangku</i>	<i>all procedures</i>	someone who is responsible to lead a ceremony in Hinduism.
36	<i>serati banten</i>	<i>all procedures</i>	someone who is an expert in making religious ceremony equipment or banten.

From the description above, there are thirty-six (36) lexicons were found related to the procedures of the *Nigang Sasih* ritual in Menyali village along with their cultural meanings. Each lexicon has a deep symbolic meaning, reflecting the cultural values and traditions contained in the community. These meanings are not only ceremonial, but also closely related to the philosophy of *Tri Hita Karana*, namely the concept of balance between the relationship between humans and God (*parahyangan*), relationships between humans (*pawongan*), and relationships between humans and the environment (*palemahan*).

DISCUSSION

In ethnolinguistics, the focus lies on the relationship between language and culture, exploring how language shapes and reflects cultural practices and social norms (Nardiati, 2022). This field examines how language functions within specific cultural and social settings, highlighting the ways it conveys, maintains, and evolves cultural identity. *Nigang Sasih* ritual is an important cultural ceremony, involves various terms or lexicons and expressions that represent cultural values, beliefs, and customs. These terms serve as tools for preserving traditional knowledge and maintaining the language. As Soge & Janggo (2024) argue, ethnolinguistics studies how language plays a fundamental role in promoting and maintaining culture, especially rituals, enabling communities to pass on cultural knowledge and maintain their identity.

In Menyali Village, various lexicons related to traditions or ceremonies play an important role in communication and meaning. According to Silalahi (2019), a lexicon is a collection of words related to the natural environment, complete with explanations of their cultural significance. Komang, S., Budasi, I. G., & Agustini (2023), reinforce this by emphasizing that lexicons represent cultural values. In Balinese society, lexicons are crucial in traditional ceremonies, serving as both communication tools and guardians of spiritual and social values. The *Nigang Sasih*

ritual is an example of how the lexicon functions in cultural practices that connect traditional beliefs and values to society.

The theory of lexical and cultural meaning are necessary in analyzing the lexicons found in the *Nigang Sasih* ritual. Lyons (1997), defines lexical meaning as the basic meaning of a word, while Helty et al., (2024) describe cultural meaning as understanding cultural elements from the perspective of that culture. *Nigang Sasih* ritual includes terms like "mapag rare," symbolize welcoming ancestral spirits in a baby's body, and "tirta," which culturally means a gift from the washing of the feet and hands of *Ida Sang Hyang Widhi Wasa*. These terms convey profound cultural meanings and reinforce the community's connection to their spiritual and traditional heritage.

The lexicons identified in this study align with elements of *Tri Hita Karana*, emphasizing harmony between humans, nature, and God. Terms like "ngencegang ke pertiwi" reflect respect for nature (*palemahan*), while "mesarik benang" and "mapag rare" highlight social harmony (*pawongan*). Religious terms like "matur piuning" and "nunas tirta" demonstrate reverence for God (*parahyangan*). *Nigang Sasih* ritual embodies *pawongan*, fostering relationships within the community, particularly between parents and children, as seen in its cultural practices.

Previous studies on cultural ceremonies highlight the significance of lexicons in traditional practices. For example, Jannah et al., (2024), identified 35 lexicons in the "Muslim Wedding Ceremony in Tegalinggah Village" and Budasi & Suryasa (2021), found 62 lexicons in the "Ngidih marriage ceremony in North Bali." Similarly, Angelita (2024), documented 27 lexicons in the "Ngerorod Wedding Ceremony, and Oktapiani (2023), analyzed 41 lexicons in the Malik Sumpah Ceremony". These studies underline how the lexicon reflects cultural meanings and contributes to preserving traditions. This study focuses on identifying the unique lexicons in the *Nigang Sasih* ritual, contributing to linguistic research and preserving the cultural identity of Menyali Village.

CONCLUSION

The findings in this study identified thirty-six lexicons namely; *matur piuning*, *nyolongin*, *mapag rare*, *ngencegang ke pertiwi*, *mesarik benang*, *magogogogoan*, *mesambutan*, *ngetogin ke pertiwi*, *natab*, *mabakti*, *nunas tirta lan bija*, *ngedeng peras*, *daksina*, *teg-teg*, *teenan*, *terag*, *regek*, *tirta*, *bija*, *tipat yuyu*, *tipat udang*, *perhiasan*, *tepung tawar*, *benang putih*, *canang pinunasan*, *canang raka ajuman*, *peras penyeneng*, *segehan nasi warna*, *rarapan ganjaran*, *daanan ajengan*, *sasah 11 tanding*, *tulung agung*, *tulung sangkur*, *karawista*, *pemangku*, *serati banten*. These lexicons cover various aspects of the procession, offerings, and means used during the ritual. These lexicons not only serve to convey the values of ancestral traditions, but also to preserve the language and describe the cultural

identity of Menyali Village. *Nigang Sasih* ritual holds significant cultural meaning as a precious heritage from the ancestors in the Menyali village, reflecting the beliefs and values embedded in the specific lexicons used within it. These lexicons represent the harmonious relationship between humans and God (*parahyangan*), humans and humans (*pawongan*), and humans and nature (*palemahan*), aligned with the *Tri Hita Karana* philosophy, which emphasizes balance in all aspects of life and helps preserve the cultural identity of the village for future generations.

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