



Journal of Linguistic and Literature Studies
Vol. 1 No.2

An Analysis of Lexicons in The *Malik Sumpah Ceremony* in Sembiran Village, Buleleng Regency

Ni Komang Ayu Tria Oktapiani
Universitas Pendidikan Ganesha
ayu.tria@undiksha.ac.id

Abstract

This research was designed in the form of a descriptive qualitative study. This research aimed to find out the lexicons that the priests use in the Malik Sumpah ceremony in Sembiran village and to describe the cultural meaning of the lexicons used by the priests in the Malik Sumpah ceremony. This research was conducted in Sembiran village, Tejakula district, Buleleng regency. The research data were obtained through observation by attending the ceremony in Sembiran village, interviewing the three informants, and documenting the lexicons in that ceremony. The researcher selected the informants based on a set of criteria. Four instruments were used in this research, namely an observation sheet, interview guide, interview sheet, and recorder. The results showed that the Malik Sumpah ceremony in Sembiran village had forty-one lexicons, including eight lexicons found in the series of events, nineteen lexicons found in Malik Sumpah facilities, and six lexicons found in kind of sacrifices. Eight lexicons were found in kind of offerings.

Keywords: Lexicon; Malik Sumpah Ceremony; Cultural Meaning

INTRODUCTION

Language cannot be separated from culture. People use language when carrying out activities such as daily and cultural activities. Language is widely known as a tool humans use to communicate in daily activities (Bagus Kresnantara et al., 2022). According to Rijal (2016), whenever society lives, language and culture always exist. It means the people themselves always bring language and culture into everyday life. Therefore, ethnic composition and geographic location impact the language we speak. That is why every community has a unique language to communicate in conducting any activities because the language used by each region is different. Language diversity is influenced by various factors, including people's beliefs, values, communication styles, and behavioral patterns (Sirbu, 2015). Each culture's content can be expressed through language (Sapir-Whorf, 1981). As a result, culture has a major influence on language, and everything that occurs in culture will be reflected in the language. So, language is an essential component influencing all aspects of culture and social life.

Indonesia has many varieties of languages. One of the local languages that exist in Indonesia is Balinese language. Balinese language is the language Balinese people use to communicate, both in spoken and written form. According toutama (2011), the Balinese language is the mother tongue of the Balinese people. It is still used to communicate daily and includes all aspects of Balinese cultural activities. In addition, most people living in Bali are Hindu and have unique cultural traditions with strong animist beliefs. That is why, in every cultural activity, Balinese people often use Balinese language to interact with other people. Nala (2007) argues that the Balinese language is part of the nation's cultural wealth, whose speakers have a function as (1) a symbol of regional pride, (2) a regional identity symbol, (3) and as a means of verbal interaction for Balinese people in cultural activities and community environment where the language is used. Therefore, the Balinese language is important as a communication tool for Balinese people in their daily and cultural activities.

Many lexicons can be found in Balinese, especially in cultural activities. When talking about culture, lexicon analysis has become interesting. Booij (2007) argues that a lexicon is a collection of specific words that have their meaning. In addition, a lexicon is a list of words with information about the meaning and applications of words in the language, Nirwati (2018). Besides, the lexicon is a basic component of a language that contains a list of words organized in a dictionary and clearly explains the meaning of each vocabulary (Kridalaksana, 2013). Every lexicon in the language holds various meanings, purposes, and messages that are essential for the language itself. This is because some regions have different and varied lexicons with specific meanings. From those definitions, most Balinese people have their lexicons to communicate with their community when conducting cultural activities. Anggayana (2021) defines the Balinese language as having a large lexicon containing specific meanings and terms used in certain religious and cultural activities. Since Balinese people carry out a variety of cultural and religious activities, the Balinese language has a large lexicon that includes many particular terms used in various cultural and religious activities (Budasi et al., 2021). Bali has a unique lexicon in each region that only a few people know about the lexicons. It is because the Balinese language is one of the Balinese people's cultures facing globalization, which is being abandoned by the community.

When tradition and culture are abandoned, the language used in the tradition and culture will become extinct. The use of the Balinese language as a local language started to decline and was replaced by Indonesian (Giri, 2017). It is because nowadays, some people infrequently use their mother tongue as their main language. In addition, some Balinese people often use the Indonesian language to interact with others in their social life instead of using their mother tongue, which is the Balinese language. This is because, in Bali, the younger generation prefers to use Indonesian, which is considered neutral in communicating in society.

Moreover, the use of the Balinese language is limited between Indonesian and English (Maley et al., 2016). Bali's tourism industry is expanding swiftly, encouraging some people to switch jobs to the tourism sector. The tourism sector's main language is English, which is used to interact with others, and the Balinese language is infrequently used in this sector. Therefore, Balinese people may forget the Balinese language because they rarely use it as their mother tongue. The Balinese language will be extinct in 2041 (Giri, 2017). In light of that, some

lexicons may become extinct due to a lack of use and understanding of the meaning of the lexicons by many people. The use of the Balinese language in tradition is quite difficult to understand. So, to avoid this problem, it is important to maintain the language by documenting it. Moreover, the Balinese lexicon in the *Malik Sumpah* Ceremony is one example cultural tradition that might be at risk of extinction if individuals need more awareness of the lexicon used in their region.

The Malik Sumpah Ceremony is a tradition specifically in Bali. Balinese people celebrate this ceremony. Sembiran village is one of the villages in Bali that still conduct *the Malik Sumpah* Ceremony and is still developing from one generation to another generation. Besides, the *Malik Sumpah* Ceremony is carried out by Balinese people at particular times according to the Balinese calendar. In addition, this ceremony is held every ten years in one family. The *Malik Sumpah* Ceremony is a holy sacrifice ritual conducted in the yard to clean the place, including nature and its contents, to neutralize negative energy and bring positive energy. This ceremony is more directed at neutralizing various negative forces seen as disturbing human life, (Drs et al., 2018). In addition, this ceremony is a sacred ritual celebrated to harmonize the relationship between humans and the surrounding environment. This ceremony aims to maintain the harmony between humans as "*Buana Agung*" and nature as "*Buana Alit*". Humans and nature must make a conducive relationship for continuing life.

In addition, *the Malik Sumpah Ceremony* is categorized as a Bhuta Yadnya ceremonial celebration. Kadjeng (1994:111) states that *Butha Hita* means prosperity and preserving the natural environment. Sudharta (2001) argues there are three levels of the implementation of *the Bhuta Yadnya* ceremony: 1) *Bhuta Yandya* ceremony in a small scope (*alit*) means that the offerings that are simple but do not reduce the meaning; 2) *Bhuta Yadnya* in a moderate scope (*madya*); 3) *Bhuta Yadnya* in a large scope (*Agung*). In line with this point, this research will focus on *Bhuta Yadnya* in a large scope, which is *the Malik Sumpah ceremony* to preserve nature and the environment. This ceremony is a sacred ritual sacrifice using the skin and flesh of several types of animals to power evil spirits (*Bhuta kala*), such as goats, pigs, ducks, chickens, swans, and dogs. It is because this ceremony is believed to purify the place (nature) from disturbances and bad influences from the evil spirit power (*Bhuta kala*) and creatures that are considered lower than humans (Drs et al., 2018). From this point, the *Malik Sumpah* Ceremony is carried out to maintain the harmony between nature and the environment.

Several previous studies have been carried out on the lexicon of traditional or cultural concepts. Widarta Kusuma et al. (2020) researched to find lexicons in the *Tabuh Rah* ceremony in Menyali Village. Then, Budasi and Satyawati's (2021) study identifies the concepts and the lexicons of traditional Balinese houses in Menyali Village, Sawan District, Buleleng Regency. Norvia (2020) researched classifying and describing the lexicon reflecting past culture in the *Banjar* proverb. From the previous studies above, most of them investigate the lexicon of several cultural concepts in various areas.

There has yet to be a research study that has investigated the lexicons in *Malik Sumpah Ceremony*. Many lexicons can be found during the ceremony. Some of the interesting lexicons used in *the Malik Sumpah Ceremony* such as *kucit butuhan*, which is known as male piglets that have not been castrated; *kuluk bang bungkem*, which is known as a dog that has a brick red

body colour and fur in the black mouth area, *Toya* which is known as holy water which contains several types of flowers and a water sprinkler made from coconut leaves, and many others. Moreover, investigating to identify the lexicons in the *Malik Sumpah Ceremony* and describing their cultural meaning will be a new contribution to the field of linguistics and maintain the existing Balinese lexicon.

This research focuses on finding the lexicon and describing the meaning of literal and cultural lexicons that exist in the *Malik Sumpah Ceremony* in Sembiran Village, Tejakula District, Buleleng Regency. The research is carried out in Sembiran Village because the *Malik Sumpah ceremony* is held in this village. In addition, there is no previous research related to this object. So, this research is different from other studies because there has yet to be any previous research that examines the lexicon and cultural meanings used in *the Malik Sumpah Ceremony*. Furthermore, based on the first observation, *the Malik Sumpah ceremony* is held every ten years. The development of globalization and the infrequent implementation of this ceremony may cause the lexicons to become extinct. From this point, this phenomenon presents an opportunity to undertake a research study examining the lexicons used in *Malik Sumpah Ceremony* to preserve the lexicons. Furthermore, this research will be beneficial to provide new information about the lexicons and the meaning of cultural lexicons used in *the Malik Sumpah Ceremony*, as well as to prevent the extinction of the Balinese language lexicon.

METHOD

The research design of this study was qualitative study, which uses descriptive qualitative study. According to Sugiyono (2017), descriptive qualitative research is a research method that investigates and understands the meaning of individual or human issues. In this study, the data was described as words rather than numbers. This study was conducted in Sembiran Village, Tejakula District, Buleleng Regency. This village was chosen because Sembiran Village is one area still conducting the *Malik Sumpah ceremony*. The subjects of this research study were three priests who were involved and played essential roles in the *Malik Sumpah ceremony* in that area. The data of this study were obtained through observation, interview, and documentation. Besides, observation sheet, interview guide, interview sheet, and recorder were used as the instruments to collect the data. Furthermore, this study also used the data analysis method proposed by Miles and Huberman (1994). The analysis is divided into three steps that occur simultaneously, namely: data reduction, data display, and conclusion drawing or verifying. In this study, after all of the data were obtained, the data were transcribed, analyzed, and described qualitatively.

FINDINGS AND DISCUSSIONS

There were forty-one lexicons found in the *Malik Sumpah ceremony* in Sembiran village. The forty-one lexicons were grouped into four different categories based on when the lexicons were used during the ceremony, in which the categories were the lexicons found in 1) series of events, 2) *Malik Sumpah* facilities, 3) kinds of sacrifices, 4) kinds of offerings in *Malik Sumpah ceremony*. All the lexicons and their meaning are presented in Table.

Table 1. Series of Events Lexicons

No	Lexicons	Phonetic Symbol	Description
----	----------	-----------------	-------------

1	<i>Nunas Karang</i>	nʌs kɑ:ɾʌŋ/	An activity of asking to change the function of wild land into residential land to the <i>tunggun karang</i> in the yard.
2	<i>Mepinta Mabas</i>	/məɾɪntʌ mə:bʌs/	An activity to clean the yard in a <i>niskala world</i> (nature invisible).
3	<i>Mepinta Nuhtuh</i>	/məɾɪntʌ nʊhtʊh/	An activity to burn all the trash and negative energy in the yard.
4	<i>Mepinta Mebinih</i>	/məɾɪntʌ məbi:nɪh/	An offering activity as a form of gratitude to <i>Dewi Sri</i> , the goddess of agriculture.
5	<i>Mepinta Ngalap</i>	/məɾɪntʌ ŋɑ:lʌp/	An offering activity to <i>Dewi Sri</i> as a form of gratitude by offering a male suckling pig in front of <i>Tunggun Karang</i> .
6	<i>Mangguh</i>	/mʌŋgʊh/	An activity of conducting prayer by offering female suckling pig to the <i>Tunggun Karang</i> in the yard.
7	<i>Malik Sumpah</i>	/mɑ:lɪk sʊmpʌh/	An activity to clean the yard using holy water.
8	<i>Mesayut Agung</i>	/məsɑ:jʊt ɑ:gʊŋ/	An activity to purify the yard after the <i>Malik Sumpah</i> ceremony.

Based on the Table 1, there are eight (8) lexicons found in the series of events in the *Malik Sumpah* ceremony. The first activity is called *Nunas Karang*, which is an activity that asks to change the function of wild land into residential land to the "*penungun Karang*" in the yard. The second is *Mepinta Mabas* is an activity to asking permission from the *Tunggun Karang* to conduct the activity which is cleaning the yard in a *Niskala world* (nature invisible) for the yard to be used as a residence. The third is *Mepinta Nuhtuh* is an activity that has the meaning of burning all the trash and negative energy in the yard after carrying out the cleaning. The fourth is *Mepinta Mebinih* is an activity that means asking permission from *Dewi Sri* as the land owner to farm or *palawija* in a *Niskala world*. The fifth is *Mepinta Ngalap* is an activity that has meaning, like harvesting the crops we have planted. Next is *Mangguh* is an offering of a female suckling pig that aims to escort *Dewi Sri* to *Bedugul Temple* so that the status of wild line land changes to residential land. After that, *Malik Sumpah* is a holy sacrifice ritual conducted in the yard to clean the place, including nature and its contents, to neutralize negative energy and bring positive energy. The last is *Mesayut Agung* is a ceremony that aims to clean or purify the yard after the *Malik Sumpah* ceremony.

Table 2. *Malik Sumpah* Facilities Lexicons

No	Lexicons	Phonetic Symbol	Description
1	<i>Don Kayu Kewalasan</i>	/don kɑ:ju: kəla:wɑ:sʌŋ/	A type of plant with small leave that used as a means of offering using their stems and leaves.

2	<i>Don Kayu Sidawayah</i>	/don ka:ju: si:da:wa:ɣah/	A type of medicinal plant that can be used as a means of offerings in the <i>Malik Sumpah</i> ceremony
3	<i>Padang Lalang</i>	/pa:dah la:lah/	<i>Padang Lalang</i> is a weed with sharp leaves.
4	<i>Padang Lepas</i>	/pa:dah ləpəs/	<i>Padang Lepas</i> is A type of creeping grass.
5	<i>Punyan Dapdap</i>	/pu:ñan dərɔdər/	A type of tree that belongs to the <i>Fabaceae</i> tribe. The <i>dapdap</i> tree used as a means of the <i>Malik Sumpah</i> ceremony is a type of <i>dapdap serep</i> .
6	<i>Sengkuhi</i>	/səŋku:hi:/	<i>Sengkuhi</i> is made from coconut leaves as a base of an offering for animal sacrifices “ <i>urip buana</i> ”.
7	<i>Keplug-keplugan</i>	/kəplʊg kəplʊgən/	Bamboo sticks that are burned with fire until they explode and make a sound.
8	<i>Tikeh Anyar</i>	/ti:kəh a:ñar/	A mat which made from woven <i>pandan</i> leaves.
9	<i>Benang Putih</i>	/bənah pu:tɪh/	A thread made from spun cotton.
10	<i>Pipis Bolong</i>	/pi:pɪs bɔ:lon/	A kind of coin that has a hole in the middle and it's made of silver.
11	<i>Kelobok</i>	/kəlobok/	A type of glass made of clay.
12	<i>Toya</i>	/tɔ:ya:/	A holy water which contains several types of flowers and a water sprinkler made from coconut leaves, and many others.
13	<i>Dang-dang</i>	/dah dah/	A kind of round container made of iron.
14	<i>Bakang-bakang</i>	/ba:kah ba:kah/	A kind of “ <i>canang</i> ” made of coconut leaves filled with white threads and <i>pipis bolong</i> “a flat round shape coin that has a hole in the middle”
15	<i>Pitik Brumbun</i>	/pi:tɪk brʊmbʊn/	A type of chicken that has mixed-colored feathers between white, red, yellow, and black.
16	<i>Pitik Putih Tulus</i>	/pi:tɪk pu:tɪh tu:lʊs/	A type of chicken that has all-white feathers.
17	<i>Pitik Putih Siungan</i>	/pi:tɪk pu:tɪh si:u:ŋan/	A type of chicken that has white feathers and yellow legs.
18	<i>Pitik Bihing Nyelem</i>	/pi:tɪk bi:hɪŋ ñələm/	A type of chicken that has black feathers and black legs.
19	<i>Pitik Bihing Kuning</i>	/pi:tɪk bi:hɪŋ ku:nɪŋ/	A type of chicken that has yellow feathers and yellow legs.

Based on table 2, there are nineteen (19) lexicons of facilities used during the *Malik Sumpah* ceremony. The first is *don kayu kelawasan* in this ceremony reflects that the yard used to build a house is an old yard that has never been occupied. The second is *don kayu sidawayah* in the *Malik Sumpah* ceremony reflects when this occurs, and it is hoped that the ancestors' "wayah" will bless the ceremony and achieve all hopes for a prosperous life physically and spiritually. The third is *padang lalang* is a symbol of a weapon for survival to prevent the entry of negative energy into the yard. The fourth is *Padang lepas* in the *Malik Sumpah* ceremony is a symbol that releases all the negative energy in the yard. The fifth is *punyan dapdap* which will prevent the bad influences from entering the yard. The sixth is *sengkuhi* has a meaning to maintain the harmony between *Bhuana Agung* as "the universe" and *Bhuana Alit* as "human being". The seventh is *keplung-keplugan* is a symbol of inviting the evil spirit "*Bhutakala*" to the ceremony. After that, he is given a treat so the evil spirit does not disturb the ceremony. The eighth is *tikeh anyar* symbolizes the power of *Sang Hyang Prakerti*, where the word "*prakerti*" means "material body". The ninth is *benang putih* which represents the manifestation of *Dewa Siwa*. The tenth is *pipis bolong* is used as a "*sesari*" in offerings as a symbol of prayer and gratitude to God for its manifestation. Next is *kelobok* is used as a place to put the "*tirtha*", or holy water that will be sprinkled during the ceremony. After that, *toya* has a meaning as holy water, which aims to cleanse the bad influences in the yard. Then, *dang-dang* is used to ask (*nunas*) for *tirtha*, which will be used in the *Mesayut Agung* ceremony to symbolize purification and prosperity. Next is *bakang-bakang* means "jewelry" used by the sacrificial animals. Furthermore, *pitik brumbun* has a means of effort to neutralize and balance the forces of the universe. *Pitik putih tulus* is used as an offering for the swan's offerings, which will be placed in the east or called "Purwa" by the local people. *Pitik putih siungan* is used as an offering for the duck's offerings, which will be placed in the west. *Pitik bihing nyelem* is used as an offering for the piglet's offerings, which will be placed in the north. The last is *pitik bihing kuning* is used as an offering for the chicken's offerings (*siap grungsang*), which will be placed in the northwest.

Table 3. Kinds of Sacrifices Lexicons

No	Lexicons	Phonetic Symbol	Description
1	<i>Angsa</i>	/a:ŋsa:/	A type of swan that has white feathers and yellow color in the legs and mouth areas
2	<i>Bebek Bulu Sikep</i>	/be:bək bu:lu: si:kəp/	A type of duck that has black and white feather
3	<i>Kuluk Bang Bungkem</i>	/ku:lək bʌŋ bu:ŋkəm/	A type of dog that has a brick-red body color, and black fur in the mouth area, and on the tip of its tail.
4	<i>Kucit Butuhan</i>	/ku:cit bu:tu:hʌn/	A type of male piglet that have not been castrated.
5	<i>Siap Grungsang</i>	/si:jap grʊŋsʌŋ/	A type of chicken that has black and yellow feather, has a red crest, and also yellow legs.
6	<i>Kambing Badeng</i>	/kʌmbiŋ bʌ:dəŋ/	A type of goat that has black feathers and black legs

Based on table 3, there are six (6) lexicons found in kinds of sacrifices used in the *Malik Sumpah* ceremony. The first is *angsa*, which has a meaning of filtering the negative energy that is in the yard. *Angsa*'s meat will be processed into 90 *sate* as a form of offering to the ancestors. In this ceremony, *sate* will be divided into two parts, namely 45 *sate lambat* and 45 *sate asem*. The second is *Bebek bulu sikep*, which is believed to be a form of vigilance and firm stance (*sikep*). The meat of this animal will be processed into 70 *sate* which will be divided into two parts, namely 35 *sate lambat* and 35 *sate asem*. The third is *kuluk bang bungkem*, which is believed as an offering to create a harmonious nature that can neutralize negative energy into positive energy in the yard so that it becomes balanced. The meat of this animal will be processed into 30 *sate* which will be divided into two parts, namely 15 *sate lambat* and 15 *sate asem*. The fourth is *kucit butuhan*, which is believed as a symbol of "energy", which can provide positive energy in the yard area to maintain harmony with the universe and its contents. The meat of this animal will be processed into 50 *sate* which will be divided into two parts, namely 25 *sate lambat* and 25 *sate asem*. The fifth is *siap grungsang*, which aims to improve the quality of human life in the next life. The meat of this animal will be processed into 22 *sate* which will be divided into two parts, namely 11 *sate lambat* and 11 *sate asem*. The last is *kambing badeng*, which has a meaning to neutralize the negative influences in the yard and eliminate elements related to ego and deviant behavior. The meat of this animal will be processed into 150 *sate* which will be divided into two parts, namely 75 *sate lambat* and 75 *sate asem*.

Table 4. Offerings Lexicons

No	Lexicons	Phonetic Symbol	Description
1	<i>Banten Silayan</i>	/bʌntən si:lɑ:yʌn/	An offering consists of rice, fruit, Balinese snacks (<i>uli, bantal, and dodol</i>), and flowers offering (<i>canang silayan</i>).
2	<i>Banten Tajuhan</i>	/bʌntən tɑ:ɖʒu:hʌn/	An offering consists of rice, fruits, Balinese snacks (<i>uli, bantal, and dodol</i>), and flowers offering (<i>canang tajuhan</i>).
3	<i>Banten Penyeneng</i>	/bʌntən pəñənəŋ/	An offering consists of <i>tumpeng</i> , bananas, and flowers offering (<i>canang penyeneng</i>).
4	<i>Banten Sayut Agung</i>	/bʌntən sɑ:jʊt a:gʊŋ/	An offering consists of <i>tumpeng</i> , fruits, Balinese snacks, and flowers offering (<i>canang sayut</i>).
5	<i>Sekar Ura</i>	/səkʌr u:rɑ:/	An offering consisting of rice, thirty-three <i>pipis bolong</i> , coins and <i>canang icak-icuk</i> (flowers offering).
6	<i>Nasi Disenden</i>	/nɑ:si di:səndən/	A type of offering in the form of rice that is formed in a round shape and placed with a fried egg on the top.
7	<i>Peras Gamelan</i>	/pərəs gɑ:məlʌn/	An offering consisting of <i>tumpeng</i> , fruits, Balinese snacks (<i>gina, uli,</i>

		<i>tape</i>), and flowers offering (<i>canang peras</i>).
8	<i>Ajengan Disengguhu</i> /a:ɣəŋan di:səŋgu:hu:/	An offering consists of rice, gravy, side dishes, betel " <i>base tubungan</i> ", and flower offerings (<i>canang icak-icuk</i>).

Based on table 4, there are eight (8) lexicons found in kinds of offerings used in the *Malik Sumpah* ceremony. The first *banten silayan* is a symbol of male because the word "*silayan*" means the way a male sit which is cross-legged or the position of both legs crossed. This offering is presented to the "*penunggun karang*" in the yard during *Mepinta* ceremonies. The second is *banten tajuhan* is a female symbol because the word "*tajuhan*" means the way a female sits which is the position of straightening both legs forward. This offering is presented to the "*penunggun karang*" in the yard during *Mepinta* ceremonies. The third is *banten penyeneng* has the meaning to invoke *Ida Sang Hyang Widhi* (God) to be blessed to balance *Bhuana Agung* (the universe) and *Bhuana Alit* (human being). This offering was presented to the "*Bhuta kala*" when the animal sacrifice was held in the yard. The fourth is *banten sayut agung* has the meaning to protect someone from bad influences such as disturbance, illness, or misfortune. This offering was presented to the "*penunggun karang*" in the yard during the *Malik Sumpah* ceremony. The fifth is *sekar ura* has the meaning of releasing all the negative energy in the yard. This offering is presented to the "*Bhuta kala*", where the rice will be sprinkled in the yard of the house area to avoid being disturbed by "*Bhuta kala*" or evil spirits. The sixth is *nasi disenden*, which is presented to the "*Bhuta kala*" in the middle of the goat's offering, which aims to avoid evil spirits. The seventh is *peras gamelan* has the meaning of inaugurating a ceremony that has been held physically and spiritually to achieve success. This offering is presented to the "*penunggun karang*" in the yard during the *Malik Sumpah* ceremony. The last is *ajengan disengguhu* has the meaning of a dish for "*Bhuta kala*" so that they don't disturb the ceremony. *Ajengan disngguhu* will be placed on the goat's offering during the *Malik Sumpah* ceremony.

From the result of the finding, there are forty-one lexicons found in the *Malik Sumpah* ceremony. The lexicons are divided into four categorizes namely, there are eight (8) lexicons of series of events, nineteen (19) lexicons of *Malik Sumpah* facilities, six (6) lexicons of kinds of sacrifices in the *Malik Sumpah* ceremony, and eight (8) lexicons of kinds of offerings in the *Malik Sumpah* ceremony. All the lexicons that exist in the *Malik Sumpah* ceremony have a meaning. Meaning describes as speaker's intention that can influence human's perception or behavior. This statement is supported by the theory from Chaer & Muliastuti (2014), who mention that meaning involves terms that refer to understandings, ideas, concepts, and intentions expressed through utterances, symbols, or signs. Based on the findings, this study analyses the cultural meaning of each lexicon used in the ceremony. So, some cultural meaning theories are relevant to this study. Abdullah (2014:26) argues that the cultural meaning is the meaning that is owned by society in relation to culture. A similar theory supports this study, also proposed by Wakit (1999:3), who defines cultural meaning as the meaning of language owned by the community with a particular culture.

Both theories support this study's findings that all the lexicons in the *Malik Sumpah* ceremony have cultural meanings. For example, *Pitik brumbun* is a type of chicken with mixed feathers between white, red, yellow, and black. However, in the *Malik Sumpah* ceremony, *Pitik brumbun* means efforts to neutralize and balance the forces of the universe. Another example is *kucit butuhan*, a male piglet that has not been castrated. In the *Malik Sumpah* ceremony, *Kucit butuhan* is believed as a symbol of "energy", which can provide positive energy in the yard area to maintain harmony with the universe and its contents. Based on those examples, cultural meaning is a meaning that is owned by the society in certain places. This is because cultural meaning can distinguish people of one region from another. Each region has a characteristic that makes it different from other regions, whatever the form. This statement is also supported by the theory from Tarigan (1995), who argues that cultural meaning is the meaning of the words in a language with unique characteristics in identifying the cultural elements. In short, it is important for the findings in this study where the cultural meaning of the lexicons in this ceremony can be the identity of the Sembiran village.

Conducting the study in terms of the lexicon in ceremonial activity is an act to maintain the language to prevent language death, especially for the Balinese lexicon. It is because the lexicons in the *Malik Sumpah* ceremony have diverse meanings which explain the message of each of these lexicons. There are some theories relevant to this study. Kridalaksana (2001: 159) mentions that language maintenance is an effort to maintain language so that it is still used, especially as the identity of a group in the community. This statement is also supported by Farisiyah and Zamzami (2018) state that language maintenance is about people who continue to use their mother tongue, especially in bilingual or multilingual communities and among immigrant groups. In addition, *the Malik Sumpah* ceremony is held every ten years. The development of globalization and infrequent the implementation of this ceremony may cause the lexicons in this ceremony to become extinct. Therefore, to avoid this problem, the community's responsibility is to be mindful of conserving language use to prevent language extinction. If the Balinese people continue to use the lexicons in the *Malik Sumpah* ceremony, this action can preserve the Balinese lexicons regarding ceremonial activity. Therefore, the culture of the *Malik Sumpah* ceremony can be maintained to prevent the extinction of language or even language death.

CONCLUSION

The Malik Sumpah Ceremony is a tradition specifically in Bali. This ceremony is celebrated by the Balinese people. This ceremony is held every 10 years in one family. *The Malik Sumpah Ceremony* is a holy sacrifice ritual that is conducted in the yard to clean the place including nature and its contents to neutralize negative energy and bring positive energy. This study focuses on the lexicons that exist in the *Malik Sumpah* ceremony, and also the cultural meaning of the lexicons. There are two purposes of this study namely, to find out the lexicons that are used by the priests in *the Malik Sumpah* ceremony in Sembiran village, and to describe the cultural meaning of the lexicons used by the priests in *Malik Sumpah* ceremony. This research was designed as a descriptive qualitative study which describes the results of the study using words. Then, the setting of the study was in Sembiran village which involved three informants to obtain the data about *Malik Sumpah* lexicons. The informants were the priests of

the Sembiran village who were chosen based on a set of criteria. The data are collected through observation, interview, and documentation. The results show that there are forty-one (41) lexicons found in the *Malik Sumpah* ceremony. The lexicons are divided into four categories namely, there are eight (8) lexicons for a series of events, nineteen (19) lexicons for *Malik Sumpah* facilities, six (6) lexicons for kinds of sacrifices in the *Malik Sumpah* ceremony, and eight (8) lexicons of kinds of offerings in the *Malik Sumpah* ceremony. Furthermore, all the lexicons are used by the priests during the ceremony itself.

REFERENCES

- Booij, G. (2007). *The grammar of word: an introduction to Linguistics Morphology*. Great Britain: Oxford University.
- Budasi, G. I., Tantra, D. K., & Wahyuni, L. G. E. (2016). *Leksikon Bahasa Bali dalam budaya 'Bali Gede' di Desa Menyali Kecamatan Sawan Kabupaten Buleleng Kajian Ekolinguistik*. Universitas Pendidikan Ganesha: Singaraja
- Budasi, I. G., & Satyawati, M. S. (2021). An ethnolinguistic perspective on lexicons of Traditional House in Menyali Village, North Bali. *Journal of Bali Studies*, 11(1). DOI: <https://doi.org/10.24843/JKB.2021.v11.i01.p07>
- Budasi, I. G., & Suarnajaya, I. W. (2021). The cultural view of North Bali community toward *Ngidih* marriage reflected from its lexicon. *Journal of Language and Linguistic Studies*, 17(3), 1484-1497
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed). SAGE Publications.
- Crystal, D. (2000). *Language Death*. Cambridge University Press: New York
- Irwan. (2011). Faktor-faktor penyebab kemantian bahasa. *Ta'dib*, 14(2).
- Kridalaksana, H. *Kamus Linguistik*. Jakarta: Gramedia.
- Kusuma, I. M. A. W., Budasi, I. G., & Suarnajaya, I. W. (2020). Lexicon of Tabuh Rah used in Menyali village. *PRASI: Jurnal Bahasa, Seni, dan Pengajarannya*, 15 (2), 1693-6124.
- Mackey, A. & Gass, S. M. (2005) *Second language research: methodology and design*. London: Lawrence Erlbaum Associates Publisher.
- Margaret, M. (2022). Makna spiritual atau makna literal?: Survei historis terhadap interpretasi Biblikal di era pra-modern dan modern. *TE DEUM: Jurnal Teologu dan Pengembangan Pelayanan*, 11(2), 163-194.
- Miles, M. B. & Huberman, A. M. (1994). *Qualitative data analysis*. London: Sage Publications.
- Rijal, S. (2016) *Leksikon-leksikon tanaman buah langka di kota Denpasar: kajian ekolinguistik kritis*. Denpasar: Udayana University Press.
- Sibarani, T. (2014). Ekolinguistik kebambuan dalam masyarakat bahasa Batak Toba. *Jurnal-el Badan Bahasa*, 12(2), 1829-9237.
- Solonchak, T., & Pesina, S. (2015). Lexicon core and its functioning. *Procedia Social and Behavioral Sciences*. 192(3519), 481-485.
- Sudiana. (2018). *Caru dalam upacara di Bali*. IHDN PRESS. ISBN 978-623-7294-00-9
- Sugiyono, S. (2017). *Metode Penelitian Kualitatif*. Bandung: Alfabeta.

- Suktiningsih, W. (2016). Leksikon fauna masyarakat Sunda: kajian Ekolinguistik. *REORIK: Jurnal Ilmu Bahasa*, 2(1), 142-160. DOI: 10.22225/jr.2.1.241.138-156
- Syaifullah, M. (2018). Pengembangan dan kematian bahasa. *Jurnal Pendidikan Bahasa Arab*, 1(2).
- Tondo, F. H. (2009). Kepunahan Bahasa-bahasa daerah: factor penyebab dan implikasi Entholinguistik. *Jurnal Masyarakat dan Budaya*, 11(2).
- Utami, K. L. M. (2022). *Lexicons in Pecaruan ceremony on the silent day in Kalibukbuk Village North Bali*. Universitas Pendidikan Ganesha: Singaraja.
- Wirawan, I. P. G. A. (2019) *An analysis study: the use of Balinese agricultural lexicon among the adolescent in Jatiluwih and Wongaya Gede Village*. Universitas Pendidikan Ganesha: Singaraja.