



## The cultural view of North Bali community towards *Ngidih* marriage reflected from its lexicons

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### Abstract

This study aimed at finding the answer to the question: How does the culture view of the North Bali Community look as seen from the lexicons used in their *ngidih* marriage tradition?. Conducted in North Bali, this study was designed based on descriptive qualitative research with an ethnolinguistic perspective. The results showed that the whole ritual steps of the *ngidih* marriage consist of *ngluku*, *mesedek*, *ngidih*, *mebiakala*, *natab kesurya*, *melukat pebersihan*, *malehpeh*, *natab sayut*, and *ngaturang piuning*. Sixty-two lexicons were found in this study. Among them, 11 were categorized into nouns, 49 as verbs of action, and two as adjectives. Spreading over the whole steps of the marriage, all of the lexicons reflect the uniqueness of the community's cultural meanings, that is, the bond of the bridegroom and bride in a marriage is not only a matter of physical and spiritual union but it is also a binding with their cultural attachment, which include the rule of bridegroom's family, clan, traditional community, local government, and the marriage. The marriage is viewed to be complete one only if it has passed sets of rituals which are witnessed by three parties; *bhuta saksi* (evil spirits witness), *manusia saksi* (human beings witness), and *dewa saksi* (God witness) based on Bali Hindu religion.

**Keywords:** lexicons; ethnolinguistic perspective; "ngidih" marriage tradition

### 1. Introduction

Language and culture cannot be separated. Both of them influence and complete each other. Language is a means of maintaining culture (Hestiyana, 2017). A culture will be intelligible and respected by its users if they can understand the language that is used to convey that culture (Nirwani, 2018). It is indicated that language is not only an aspect of culture but is also a means to document it. Hence, language has a crucial role and has to be developed and maintained since a lost language will also make the culture of a community disappear, as has been experienced by the Balinese community in North Bali (Wamalwa and Oluoch, 2013). Bali Island has developed into one of the world's most visited tourist destinations, with over one million foreign visitors flying directly to Bali (Budasi & Anggayana, 2019). Bali has been known as the tourism destination in the world (Anggayana, Budasi, & Kusuma, 2019).

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Language, something that lives and develops, will always undergo changes and shifts following the development of time (Mbetse, 2007). Evidence of language changes and shifts that are very obvious and can be seen in lexicons of the language (Crowly, 1997). The changes and shifts also occur in the Balinese language spoken in the area mentioned above. It can attract foreign come to North Bali. Lots of foreign tourists visit every holiday and every day (Anggayana, Budasi, & Kusuma, 2019). The visit included tourists' curiosity in several aspects, namely: culture, tradition, rituals, daily activities of Balinese, scenery, culinary, and history of previous royal relics has made the attraction of tourists in general (Anggayana, Budasi, & Kusuma, 2019).

The preliminary observation in the area shows a tendency of a decrease in the use of the Balinese language (*Bahasa Bali*) by its speakers, especially by the young generation. It is the preservation of language and culture with its variety (Anggayana, Suparwa, Dhanawaty, & Budasi, 2020). It is indicated by the fact that more and more lexicons in this language have vanished in its ordinary language use. In this context, the lexicons that have undergone much decrease are those used in the *ngidih* traditional marriage. Based on the researchers' preliminary observation, few youths in the area are familiar with the lexicons used in the *ngidih* marriage tradition. If the condition is continually ignored without any effort to maintain and preserve it, the community will one-day lose a valuable legacy, self-identity, and identity as cultured members of community (Austine 2001, in Wamalwa and Oluoch, 2013). With the consideration of maintaining the lexicons mentioned above, there is a need to investigate the lexicons. The study aimed at identifying lexicons and reminding the local community of lexicons used in the *ngidih*. By finding out the related lexicons, the community will help maintain the existing culture of the village (Kramsch, 1998). It is as relic information to know. Therefore, the development of tourism in Indonesia often requires services for certain information (Sudipa, Aryati, Susanta, & Anggayana, 2020). Then, technology will form a new culture in which media saves creative potential for this research (Kusuma, Osin, & Anggabawa, 2019).

Two previous studies on *ngidih wedding* in North Bali were done at least by two researchers. The first study was done by Arniati (2013) and the other done by Sudiartini (2018). Both these studies only focused on the identification of the communication strategies used in the *ngidih* wedding ceremony. The first study was done in Sawan village, and the other in Lokapaksa village. Thus, so far, no research focusing on the cultural (Toti, U.S., & Majed, O.A. 2021) meaning of the marriage ceremony reflected in the related lexicons has been done.

Based on the explanation above, such a study is not only critical, but it should be done urgently. Therefore, the question to be answered in this study is: How does the culture view of the North Bali Community look as seen from the lexicons used in their *ngidih* marriage tradition?

## 2. Theoretical Background

As a theoretical background, some related theories, which include the relationship between language and culture, lexicons, ethnolinguistics, the systems, and types of marriage in Indonesia, are reviewed in this section.

### 2.1 The Relation between Language and Culture

Language is one of the cultural assets of every community and is a precious legacy that is passed on from generation to generation. Sapir–Worf in Casson (1981) maintains that the contents of each culture can be expressed in its language. Sapir-Worf in Casson, (1981) states that language has a relationship with culture. Culture is determined by language since language is an indicator of the latter. One cannot understand language and evaluate culture without understanding both of them. Language is beneficial and guides one to learn about the culture of a community. In line with Sapir-Whorf in

Wierzbicka (1992), it can firmly be stated that thinking cannot be transferred from one language to another language since it is very dependent on the language used to formulate the thoughts. Hence, language is a means of thinking which, at the same time, bridges thought and culture. It means that the thinking pattern and cultural behavior of an ethnic group are inseparable from language (register, diction, stress, etc.) used by certain speakers of a language.

Culture reflects the characteristics or identity of a person. It is also inseparable from the language that is used in that culture. Culture will even die if there is no language. It means that it is inevitable that language and culture constitute a cluster. In other words, language and culture are two systems that are mutually attached to human beings. Culture is a system that regulates human interactions in society, whereas language is a system that functions as the means to make interactions happen (Masinambouw, 1997). Therefore, this close relationship applies because the culture is a system that regulates human interactions, while language is a system that functions as a means to make the system work. Hence, language is an instrument of culture or a realization of culture that is used by human beings to communicate, both through writing speech or movement (*sign language*), intending to express intensions to the interlocutor. It is in line with the view that to describe a culture is the same as to describe a language (Duranti, 1997). Through language, human beings can adjust themselves to the custom, behavior, and etiquette, and at the same time, can easily integrate themselves into a community. It aimed to preserve the local culture which exists in the society (Ratminingsih, Budasi, & Kurnia, 2020). Lexicons in a language that are used to describe the culture reflect cultural meaning, like the social meaning of the language speakers. What is a lexicon? It will be explained in the section.

## 2.2 Lexicon

A lexicon can be defined as vocabulary, a simple dictionary, a list of terms in a field arranged alphabetically and completed with information, a component of language that contains all information about meanings and uses of words in language or wealth of words that the language has (KBBI, 2012:345). According to Chaer (2007), the word “lexicon” came from Ancient Greek. The word “lexicon” means “word”, “expression” or “speaking program”. According to Chaer this word is related to the words “lexemes”, “lexicography”, “lexicography”, “lexical”. It is also explained that “a lexical unit,” is a meaningful linguistic unit. If lexicon is taken to be the same as vocabulary or a repertoire of words, then: “lexeme” can be called “word” (Nirwani, 2018). In this connection, Purwadarminta (in Suhenda et al. (2014:300) sees “lexicon” as an expression that contains certain meanings in the realms of knowledge, occupation, or art). Hence, a lexicon is a list of words that contain information about meaning and uses of words in a language. In linguistics, the lexicon is a collection of lexemes in a language. This term comes from the Greek word *lexikón*, which means 'word matter'. The study of lexicon covers what is meant by a word, structuring of vocabulary items, uses and storage of words, vocabulary learning, history and evolution of words (etymology), inter-lexical relations, and the process of word formation in a language (<http://id.wikipedia.org/wiki/Leksikon>). Based on the theories presented above, the meaning of the “lexicon” in this study can be understood, as stated by Chaer (2007), and cultural meanings are seen from the religious and cultural values, as stated by Winarsih (2015).

## 2.3 Ethnolinguistics

Ethnolinguistics is a branch of linguistics. It is concerned with linguistic dimensions (word, phrase, clause, and other linguistic units) in the social and cultural dimensions (such as ceremony, ritual, cultural events, folklore, etc.) at a wider scope to promote and maintain cultural and social practices in the community (Abdullah, 2013:10). It is a science that investigates matters related to a variety of

language uses and cultural patterns (Sudaryanto, 1996: 7). In the ethnolinguistic perspective, there is a relationship between language and the world view of its speakers. It is similar to what is stated by Riana (2003: 8), who sees language as a cultural phenomenon whose study is in the form of language in culture, or language, and culture.

Furthermore, Kridalaksana (2011:52) sees ethnolinguistics as; 1) the branch of linguistics that investigates the relationship between language and a village community or a community who has not got a writing system. Kridalaksana calls it anthropological linguistics. The branch of anthropological linguistics that investigates the relationship between language and linguists' attitudes towards language. Mbete (2007) names it as cultural linguistics. These analyze language choices, ways, and thinking patterns of language use, ritual language, and the creation of advertisement discourse that is based on the local language. In brief, ethnolinguistics is the branch of linguistics that focuses on matters related to the relationship between the language and culture of a community or that studies language in use by speakers of a speech community.

The use of language in a community can be observed from the social and cultural dimensions, like rituals, cultural events, folklore, etc. The objects of the study can be in the form of the lexicon, descriptions of its characteristics, and descriptions of grammar and local languages that contain meanings or concepts that are given to a linguistic form (Chaer and Agustina, 2010). The meanings are formed based on the relationship between the communication symbol and the user's intellect and object (Vardiansyah, 2004:70-71). The meaning that is related to the lexicon as the tool of communication is a social phenomenon. Meaning covers more than just an individual's interpretation or understanding. It always covers many understandings, aspects of understandings that are collectively shared by the communicators.

#### *2.4 System and Types of Marriage in Indonesia*

Indonesian society has various kinship systems and forms of marriage, as well as provisions of inheritance systems. In a traditional marriage in every ethnic group in this country, married couples have to follow the tradition that prevails in their community truly. Based on Indonesian National Law, Act RI No. 1 of 1974, marriage is a physical and spiritual tie between a man and a woman as husband and wife. It aimed to form a family based on the one and only God. Hence, marriage has to be done and directed based on the customary law of the couple (Abdullah, 2013).

Almost all ethnic groups in Indonesia have traditions to pay a dowry (*belis*) if a man wants to marry a woman. In general, a dowry is understood as the giving of something by the man's family to the woman's family at a wedding. Dowries in many places are also understood as compensation to the woman's parents for the hard work done in bringing up the woman (Bora and Purwati, 2018). The submission of a dowry means that the woman has left her parent's clan and follows her husband's. The form and amount of dowry vary depending on the law and regulation stipulated by their custom. In Sumba, East Nusa Tenggara, Indonesia, the dowry can be in the form of buffalos or horses. In North Bali, it is generally in the form of 500-600 kilograms of rice. In former times, in Sawan district, Buleleng regency, North Bali, the dowry could be in the form of crops, gold, or cash (Darta, 2013).

The marriage system in Indonesia may follow patrilineal or matrilineal practices (Ariani, 1983). In the patrilineal principle, the kinship relation is directed from the father's line or the male line. In the matrilineal one, the reverse is true. In the patrilineal marriage system, the birth of a son is considered important because it is related to the inheritance of house, heirlooms, land, and leadership.

Every ethnic group in Indonesia has its marriage system. For example, West Sumbnese ethniques practice marriage system, which includes 1) *deke teirum mawini* (a marriage which has been decided by the parents from both sides from the time when the couple was in childhood). In North Lombok, the

community has three marriage systems; 1) *tepedait* (a matched marriage based of an agreement between the parents of both parties; 2) *melakoq* (a type of marriage initiated by a proposal from the man's side, and; 3) *memulang* (an elopement marriage which is usually based on mutual love between bride and groom) (Muhammad, 2018). In the Balinese community, there are five marriage systems, namely 1) *jodohange*, 2) *merangkat*, 3) *mlegandang* (forced marriage), 4) *nyentana*, and 5) *ngidih* (Aryani,1983; Darta, 2013).

Darta also adds that *Jodohange*, a matched marriage, is between a bridegroom and a bride who come from the same clan in Bali. That kind of marriage does not base on love but the desire of parents who want this type of marriage to occur. *Merangkat* can be defined as kidnapping or abducting a girl to be married by her boyfriend. *Merangkat* married does not mean to steal by force or without the willingness of the girl, but the girl is kidnapped based on mutual love. Balinese choose this married type if the girl's parents do not agree with the married relationship. The *merangkat* marriage tradition can be understood as proof of the man's loyalty to his girlfriend. *Melegandang*, forced marriage, was very popular in Bali before the 1950s. *Nyentana* is a marriage in which a family does not have any boys to continue the male line of the family. Therefore the family invites a boy from another family to marry their daughter. *Ngidih marriage* is system requires a boy and his parents to propose a girl in front of her parents. Three questions are to be answered in this article include; how does the process of *ngidih* marriage take place; what lexicons occur in every stage of the process; and what the cultural meanings found in the related lexicons.

### 3. Research Method

This case study was conducted in North Bali. Advancement of the tourism industry, the majority of the people of this area work in the industry and leave the region especially in the Southern part of Bali. The lexicons related to *ngidih* marriage are rarely practiced by the young people in North Bali. Therefore, there is a tendency that these lexicons get extinguished in the future. The study was designed in a descriptive qualitative method. Interview, observation, and document analysis were selected as the method of data collection (Denzin and Lincoln (2011) in Meleong, 2013). The researchers acted as the main instrument in this study. The other instruments are interview guide, observation sheet, and fieldnotes a recording. Three informants of the study were selected based on a set of criteria which were determined beforehand. The collected data were analyzed qualitatively and reduced using abstraction, that is, by making a summary of the main points, the process, and statements that needed to be kept to be included. The next step was to arrange them in units categorized in the next step. Final step analysis data was to examine the validity of the data, and after that, the data interpretation started. The last procedure was concluding the study.

### 4. Results and Discussion

#### 4.1 Results

Based on the objective and the obtained data analysis of the study, this study showed that the culture of the North Bali Community seen from the lexicons used in their *ngidih* marriage tradition can be presented in Table 1 and Table 2 below.

##### 4.1.1 *Ngidih Marriage Traditional System in Balinese Ethnic in North Bali Community*

*Ngidih* marriage is one of the three marriage systems: *jodohange* (*atepange*), *merangkat*, and *ngidih marriage*, practiced in North Bali community. Being popularly used by the community members, it is a marriage by the proposal, that is, it requires the family of the bridegroom to propose to

the candidate of the bride's family. There are some steps to be followed. The steps of *ngidih* marriage can be seen in Table 1.

**Table 1.** The Steps in Ngidih Marriage Traditional System

Steps	Description
<i>Ngluku</i>	The bridegroom's family representative visits the parents of the bride to check whether or not the bride candidate is really love the bridegroom.
<i>Mesedek</i>	The visit of the bridegroom's family representative to the parents of the bride to inform the exact date when the wedding ceremonial process will be hold.
<i>Ngidih</i>	The ceremonial process of ngidih wedding both in the traditional house of bridegroom and bride families.
<i>Mebiakala</i>	The process of symbolic purification of the spirit of the bride and bridegroom by using fire and water soon after the bride arrives in the bridegroom's house.
<i>Natab kesurya</i>	A ritual of asking permission to God that the family of the bridegroom to hold <i>ngidih</i> wedding ceremony
<i>Melukat pebersihan</i>	<i>Melukat pebersihan</i> is one in the symbolic ritual to purify the sperm ( <i>kama petak</i> ) and the ovum ( <i>kama bank</i> ) of the couple.
<i>Malehpeh</i>	<i>Malehpeh</i> is a series of marriage rituals conducted in the bride's house where the gift giving process is done.
<i>Natab sayut</i>	<i>Natab sayut</i> is the ritual conducted at the bridegroom's house to unify the bridegroom and the bride spiritually as a member of the bridegroom's clan.
<i>Ngaturang piuning</i>	<i>Ngaturan piuning</i> is a ritual to formalise the bride as the new member of bridegroom family.



**Figure 1.** Ngluku



**Figure 2.** Mesedek



**Figure 3.** *Ngidih*



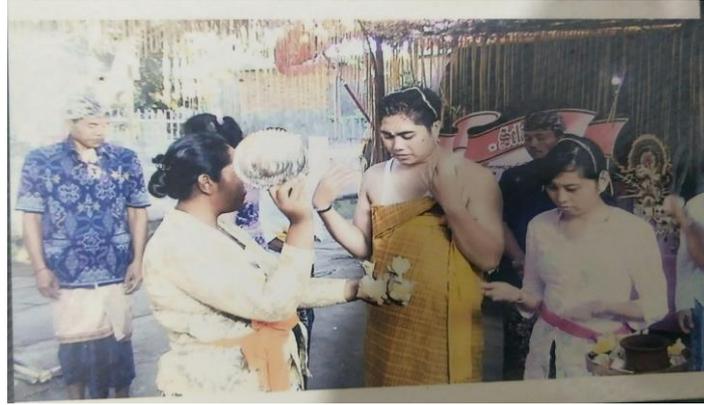
**Figure 4.** *Ngidih*



**Figure 5.** *Mebiakala*



**Figure 6.** *Natab kesurya*



**Figure 7.** *Melukat pebersihan*



**Figure 8.** *Malehpeh*



**Figure 9.** *Natab sayut*



**Figure 10.** *Ngaturang piuning*

Every step mentioned in Table 1 involves a local priest and family members of the intended couple, and some of the steps involve village government officials and *tetua adat* (the traditional community heads) as well as different kinds of rituals that should be followed. If they do not follow the steps, the community considers that the bride does not yet spiritually belong to the bridegroom's family, even if she has given birth and has grandchildren. In former times, her descendants were regarded as having a low status and did not have the right to inherit from the man's family. Thus, all marriage types should take the stages of rituals. It is the form of confirmation of their recognition both by the traditional community and the government. Nowadays, if the steps have not been completed, then their marriage certificate will not be issued.

#### 4.1.2 The Forms of Lexicons Used in Ngidih Marriage Tradition

Based on the results of data analysis, there are 62 lexicons used in the steps of the *ngidih* marriage tradition. All lexicons are presented in Table 2.

**Table 2.** The Forms of Lexicons Used in *Ngidih* Marriage Tradition

Forms	Lexicons	Frequency
Nouns	<i>pemangku, kubayan, pejati, pengerawos, nyuh, taluh, tinggih, peselan, ajuman putih, ajuman kuning, kelanan, peras, tumpeng, canang pinunasan, pengeluar nasi warna, upasaksi, tri sakti, buta saksi, manusa saksi, dewa saksi, banten penyambutan semara ratih, banten seetan, kama petak, kama bang, betara surya, wiwit, larapan pamelehpehan, pejati pengerawos, nasi pewartangan, pecanangan, sirih, pinang, pamor, tembako, gambir, bantal alem, tetua adat, keliha dadia, pemangku dadia, tridasasakti, sanggah, daksina, tegteg, sang kala petak, sang kale ireng, sang kala bank, sang kala jenar, sang kala brumbun, canang penunasan, and bale gede</i>	49
Verbs	<i>meluku, ngidih, mesedek, ngeregedin, mabiakawom, melukat pebersihan, mesemareratih, natab sayut, natab ke surya, ngatunga piuninana, and tolak bala.</i>	11
Adjectives	<i>reged and enteg.</i>	2
Total		62

Table 2 shows the list of the lexicons used in the *ngidih* marriage ceremony which is connected to the steps in Table 1. The following is the explanation of the steps and their related lexicons:

*Ngeluku* is a meeting between the representative of the prospective bridegroom's parents and carried out in the prospective bride's house. The meeting is initiated by the prospective bridegroom's family and prospective bride's family (at least 2-4 persons from each party). The bridegroom's family informally come to tell the bride's parents that in three days, they will return to express their intention to propose to the prospective bride. This meeting does not include any local government officials.

*Mesedek* is a meeting between the representatives of the prospective bridegroom and bride. This lexicon takes place in the bride's house and is attended by the bridegroom's core family. The purpose of the meeting is to check whether the prospective bride agrees to marry the groom based on true love. If she confirms that she loves the bridegroom, the rest of the wedding steps and their rituals will be continued.

*Mapiyeh* is a ritual done in front of the gate of the prospective bridegroom's house at the time of first entering the house after the *mesedek* ritual. This ritual aims at symbolically cleansing the physical bodies and spirits of the couple by using fire (*apitakepan*) in dry coconut fibers and water (*yeh*) sprinkled by using a *cedok* (a scoop) made of a coconut shell. It is hoped that the couple is free from dirt (*reged*) and spiritual disturbances that may enter their bodies (*ngeregedin*) in the journey from the bride's house to the bridegroom's house. Thus, they can both conduct the marriage ritual later comfortably and peacefully.

*Biakawon* is a ritual activity conducted in the bridegroom's house. The aim is to ask for witnesses (*upasaksi*) from *butha kala*, which is believed to be one of the three witnesses (*bhuta saksi*, *manusia saksi*, and *Dewa saksi*) that have to present and determine the legitimacy of the marriage. The media in this ritual consist of *banten seetan* and *penyambutan semara ratih*.

*Melukat pebersihan* is one in the series of activities in the *biakawon* ritual, which has as its aim purification of the sperm (*kama petak*) and the ovum (*kama bank*) of the couple. Both are believed to be the embryo of an offspring after the marriage ritual is conducted. The community member take the view that if the two things are free of dirt in terms of spiritual meaning, then a wise child will be born.

*Mesemare ratih* is one of a series of activities or a continuation of the *mekalakalaan* ritual. The aim is to spiritually unify the physical bodies and the spirits of the bridegroom and bride in the hope that the marriage will be blessed by the one and only God in His manifestations as *Sang Hyang Semara* and *Sahyang Ratih*.

*Natab ke Surya* is one of the activities done after passing the *mabiyakala* ritual and *melukat* for purification activity at the bridegroom's house. It involves praying to the one and only God for safety in His manifestation as *Dewa Matahari* (Sun God), and His willingness to become a spiritual witness to a smooth marriage that is to be conducted in the bride's house as part of *manusia saksi* and *Dewa saksi*.

*Malehpeh* is a series of marriage rituals conducted in the bride's house as the continuation of the *mekalakalaan* or *mebyakaon* ritual. In addition to their core and extended family members, the important persons who also come are the traditional and local government, the spiritual leaders from both parties. In this village, whatever marriage system is followed, the couple has to do the *malehpeh* traditional ritual process.

*Rarapan* is a set of offerings from the bridegroom's family that is brought to the bride's house as a ritual medium in the *malehpehan* ritual comprises *nasi pewarangan*, *pecanangan*, *bantal alem*, *pejati pengerawos*. In addition to *pejati pengerawos*, they also bring *banten pejati* to complete the number of gifts based on the agreement between the two parties. Usually, this *pejati* is given to the religious village leader (*tetua adat*), the head of the clan (*kelian dadya*), and the family temple priest (*pemangku dadia*).

*Pejati pengerawos* is a medium used by the spiritual leader appointed as the leader of the *malehpeh* ritual. The aim is to pray for safety to *Sang Hyang Trio Dasa Sakasi* (eleven Gods as the manifestations of the One and Only God). Each of them is believed to occupy one of all the directions in the universe: east, west, north, south, southeast, southwest, northwest, East West, the center, top, and bottom. Through this ritual, positive energy from all of these directions is expected to energize the *malehpeh* ritual.

*Pecanangan* is the ritual medium in the opening of the *malehpeh* ritual. This medium is in the form of a betel nut (*sirih pinang*) completed with lime, tobacco, and gambier. Before the conversation starts in the *malehpeh* ritual, the senior persons (*tetua*) and other important persons who are present will be offered *sirih pinang*, and together, they will eat them. *Sirih pinang* is believed to have the ability to ward off evil spirits that may accompany or follow the presence of the *malehpeh* participants in the journey from their houses to the place where the *malehpeh* ritual is performed. The aim is to ask the one and only God in His manifestation as Vishnu (symbolized by betel), *Iswara* (symbolized by fruit), *Bayu* (symbolized by tobacco), *Shiva* (symbolized by lime), and *Brahma* (symbolized by gambier) for His willingness to cleanse dirty bodies, minds, words and actions in the *malehpeh* ritual.

*Nasi pewarangan* is a gift of food brought by the bridegroom's family at the time the *malehpeh* ritual is held. This food is in the form of plain rice, roasted chicken, and salt eaten by the bride and bridegroom, who feed it to each other. This activity takes place after the human witness conversation.

Consuming the gift together symbolizes that they are starting to build a new family, witnessed by all the very important people in this ritual.

*Banten pejati* is the medium in the form of the *peseselan* offering symbolizing *Panca Dewata* (the five manifestations of God; *Brahma*, *Vishnu*, *Shiva*, *Iswara*, and *Mahadewa*). The medium is used at the time of the performance of the God Witness (*dewa saksi*) ritual at a holy place (*sanggah*) of the bride's extended family. The offering consists of *banten daksina*, symbolizing God's mastery of the universe.

*Tegteg* is an offering to the one and only God as the creator, protector, and destroyer of the universe. It is to ask His permission to grant the marriage of the couple can last long or can stand firmly (*enteg*), is unshakable by any forms of challenges in life.

*Ajuman* is an offering to the one and only God in his manifestation as *Sahyang Semara* and *Sanghyang Ratih* (the authority of male and feminine light energy powers (*purusa-pradana*), which is considered as the seed of life. It is in the form of a ceremonial dish of white rice and yellow rice (*tumpeng penek putih* and *tumpeng penek kuning*), rice cake boiled in a rhombus-shaped packet (*ketipat kelanan*), ornaments of coconut leaves and flowers (*canang*), and local fruits.

*Pengeluar nasi warna* is an offering to the 5 *Sang Kala* (5 evil spirits) that are believed to occupy and, at the same time, keep the horizontal direction of the universe (north, south, east, west and the center). This offering is made of plain rice, red rice, yellow rice, black rice, and rice with a mixture of the four colors. Plain rice is an offering to *sang kala petak*, red rice to *sang kala bang*, yellow rice to *sang kala jenar*, black rice to *sang kala ireng*, and the mixed-color (*berumbun*) rice to *kala tiga*.

*Canang penunasan* is a medium of offering to ask for permission from God for taking holy water that has been blessed through the *melehpeh* ritual and is believed to contain the blessing and power from the one and only God. This holy water is sprinkled to the couple and those who participate in the ritual.

*Peras* is an offering presented at the end of a *melehpeh* ritual by the leader of the ritual, indicating that the *melehpehan* activity is over. In this case, the performer of the ritual withdraws, and the tearing of this *peras* by representatives (usually involving three *tetuas*) done by pulling the end of a young coconut leaf in the *peras* offering that is given by a spiritual leader leading the ritual.

*Natab sayut* is the ritual conducted at the bridegroom's house, specifically in a room named *bale gede*. The aim is unifying the bridegroom and the bride spiritually as members of the bridegroom's clan. It is done after the *melehpeh* activity. Through this ritual, both the bride and bridegroom are to have united. The bride starts to follow the bridegroom's clan. This ritual is led by the temple priest of the bridegroom's clan. Through this ritual, the bride is also introduced spiritually to the bridegroom's ancestors, who have been stationed at the bridegroom's family temple.

*Ngaturan piuning* is a ritual done after the activity of *natab sayut* at the holy place (*sanggah*) of the bridegroom's extended family. It is done at the building for performing rituals, called *bale piyasan*. The aim is unifying spiritually the newly married couple as members of the bridegroom's extended family. Through this ritual, the newly married couple asks the one and only God and the ancestors to bless them with strength. The marriage can last long, and stay safe will be blessed with many children. This newly married couple's representatives attended the ritual. With the end of this *natural pruning*, the process of the *ngidih* marriage tradition is considered to be over.

*Teenan* is the offering used as the basis to complete the ritual media in case, after performing the ritual, there is still something lacking, such as something forgotten by the one who performs the whole wedding ritual. *Teenan* is made up of coconut leaves, rice, and coins. As a gift, the *teenan* goes to the spiritual person who leads the ritual.

## 5. Discussion

The *ngidih* marriage tradition practiced in Bali is a rather complicated one, but it is the most popular marriage tradition practiced by North Bali community. This type of marriage is similar to the ones practiced in North Lombok, where it is called *melakoq*, that is to say, a type of marriage initiated by a proposal from a bridegroom's side to the bride (Muhammda 2018). This type of marriage ceremony is called *deke teirum* in West Sumba and *latah hamam* in South West Sumba. The *merangkat* marriage (elopement), is also similar to the one practiced in North Lombok, where it is named *memulang*, and in West Sumba, where it is named *malengidinage*; in South West Sumba it is called *pakodong*. *Melegandang* is married by force in North Bali community was popularly practiced in the past, but it is not practiced anymore at present. This type of marriage is named *yoppa mawine* in West Sumba and is termed (*palagi pahahango*) in South West Sumba. It has nowadays become unpopular in Bali and North Lombok.

The *nyentana* (a marriage type in which a family does not have a boy to continue the male line, and therefore invites a boy from another family to marry their daughter) is not recognized by North Bali community, but it is popular in South Bali. It also exists in West Sumba and named *douna uma loka*. This type of marriage is not familiar in North Lombok. In short, it can be said that the marriage system in every place is unique. Some of the systems are similar but have different terms.

## 6. Conclusion

Based on the discussion above, this study concluded; the whole ritual steps of the *ngidih* marriage consist of *ngluku*, *mesedek*, *ngidih*, *mebiakala*, *natab kesurya*, *melukat pebersihan*, *malehpeh*, *natab sayut*, and *ngaturang piuning*. Sixty-two lexicons were collected in this study. They are spread over the whole steps of the *ngidih* marriage. There are also some traditional symbols reflecting the Bali Hindu religion, namely, *bantal alem*, *nyuh tingkih*, *peselan*, *peras*, *pejati pengrawas*, *pecanangan*, *sirih pinang*, *pamor*, *tembako gambir*, and *daksina tegteg*. Based on the cultural meaning found the lexicons, North Bali Community view that the bond of the bridegroom and bride is not only a matter of physical union, but also a spiritual one involving their interrelatedness to the rules of bridegroom's family, clan, traditional community, and the local government. For that reason, the *ngidih* marriage tradition is witnessed by three parties; *bhuta saksi* (evil spirits witness), *manusia saksi* (human beings witness), and *dewa saksi* (God witness). It has reflected in the whole steps of the marriage rituals.

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