

Lexicons and Their Cultural Meanings Found in the Tutug Kambuhan Ritual in Menyali Village

Ni Kadek Mira Seniasih¹*, I Gede Budasi¹, Ni Wayan Monik Rismadewi¹

¹ Universitas Pendidikan Ganesha

mira.seniasih@undiksha.ac.id *

ABSTRACT

Tutug Kambuhan is a sacred ritual to celebrate a 42-day-old baby. As one of the cycles in *Manusa Yadnya*, *Tutug Kambuhan* has many traditional terms in its procedures. However, some of the younger generation rarely know about it and it has the potential to be eroded along with the times (language death). So far there has been no research that discusses the lexicon in the *Tutug Kambuhan* ritual, especially in Menyali Village. This research aims to identify the lexicons contained in the procedure of *Tutug Kambuhan* Ritual in Menyali Village and analyze its cultural meaning. This research focuses on two things, namely the lexicons contained in the *Tutug Kambuhan* ritual procedure and the cultural meaning of the lexicons. This research uses a qualitative method and an ethnolinguistic approach. This research uses 4 instruments, namely the researcher, interview guidelines, notes, and recording devices. Data collection was done by observation and in-depth interviews with a snowballing technique. Data analysis used includes 4 stages as suggested by Miles and Huberman (1994) including data collection, data reduction, data display, and conclusion. In the results of this study, a total of 38 lexicons were identified in the *Tutug Kambuhan* procedure in Menyali Village. The findings include: *ngulemin, jro mangku, penguleman, sesari, sanggah kemulan, ngalih dauh, nyapatin/ngaluang, sutri, megarapan, banten, srati, mabanyuwangan, pelinggih, mapiuning, penglingsir, natab, dedinan, ngayab, soda, sagi, raka, pelangkiran, ngeluarang, pasegoan, nasi warna, ganjaran, ari-ari, pejati, canang sari, mapetinget-tinget, metaken-taken, piuning, pesarean, nyeroadi, banyuwang, maturan, meraosan, and jro gede*. The results of this study have implications for the provision of cultural heritage documents and increased insight into the field of Linguistics in education.

ARTICLE INFO

Keywords:

concept of meaning;
ethnolinguistic;
language death;
lexicon;
Tutug Kambuhan

Article History:

Received: 28 January 2025

Revised: 3 March 2025

Accepted: 20 May 2025

Published: 26 May 2025

How to Cite in APA Style:

Seniasih, N. K. M., Budasi, I. G., & Rismadewi, N. W. M. (2025). Lexicons and Their Cultural Meanings Found in the Tutug Kambuhan Ritual in Menyali Village. *Lexeme : Journal of Linguistics and Applied Linguistics*, 7(2), 279–290. <https://doi.org/10.32493/ljal.v7i2.47278>

This is an open access article under CC-BY-NC 4.0 license.



INTRODUCTION

Balinese Hindus uphold the values of tradition, culture, and language that have been passed down from generation to generation. This is a routine that is cultured to form the identity of a community. This is supported by the statement that language and culture are interrelated and cannot be separated from one another (Fitriah et al., 2021). However, when the use of the language

slowly decreases, this has the potential to extinct the identity of the local community. According to Janse (2016), language death occurs due to a gradual transition from one language to another. The existence of this language is closely related to the native speakers or the role of the local community (Jannah et al., 2020), one of which is related to the use of lexicon. One of the phenomena raised in this research is related to the lexicon in *Tutug Kambuhan* ritual in Menyali Village which is rarely known by the community, especially the younger generation. On the other hand, this ritual is very important because it is one of the cycles that every believer goes through and there is sacred value in it. Based on the results of pre-observation, many young people do not know about the lexicon used in the *Tutug Kambuhan* ritual in Menyali Village more familiarly known as the *nyapatin/ngaluang* ritual. Another example that arises is that some of them do not know the meaning of “*sutri*” which is a term for a holy person who mediates during the *nyapatin* process. Most people are more likely to use another language or designation, namely “*balian*” where the context of “*balian*” and “*sutri*” is very different in meaning.

A lexicon is defined as a list of words that are specific and have certain meanings (Utari et al., 2020). In general, there are many lexicons or special designations in rituals and other religious activities (Budasi et al., 2021). One of them is related to the *Tutug Kambuhan* ritual, there are many lexicons in every procedure or procedure for its implementation. Related to that, there is a link between the era of culture and language that needs to be maintained and preserved. However, given the impact and influence of the globalization era is very strong, therefore language preservation must be prioritized. This is in accordance with the statement that with language, humans conceptualize the environment around them, not just conveying ideas (Laili, 2020). Umiyati & Kosmas (2015) state that language is the main topic to be studied continuously in preventing language extinction, one of which is by continuing to use the lexicon. Giri (2018) revealed that the Balinese language in the current era of Globalization tends to be avoided by the younger generation, and is endangered from year to year. This shows that this phenomenon needs to be studied using an *Ethnolinguistic* approach. *Ethnolinguistics* is a branch of linguistics that studies the ethnicity and language structure of the speaking community to understand a culture (Laili, 2020).

From a ritual and cultural perspective, both are important in the order of social life that is passed down from generation to generation (Suyadnya, 2021). These two aspects express a close relationship with the concept of harmonious relationships called *Tri Hita Karana*. *Tri Hita Karana* consists of 3 concepts, namely human relations with God (*parahyangan*), human relations with humans (*pawongan*), and human relations with nature (*palemahan*) (Agung et al, 2020). The application of the *Tri Hita Karana* concept in rituals or sacred activities is carried out through the implementation of the *Panca Yadnya* ceremony (Girinata, I, 2020). According to (Renawati et al., 2019), *Panca Yadnya* is five types of sacred sacrifices or sincere offerings, which include the Gods (*Dewa Yadnya*), holy people (*Rsi Yadnya*), humans (*Manusa Yadnya*), ancestors (*Pitra Yadnya*), and the underworld (*Bhuta Yadnya*). The five *Yadnya* are very binding on the lives of Hindus because it is a cycle that is lived from the womb to death. As with one of the *Panca Yadnya*, namely *Manusa Yadnya* which is reflected through one of its rituals, namely *Tutug Kambuhan*.

Tutug Kambuhan is one of the rituals to pray for a baby who is 42 days old. This ritual is a form of respect for God or *Ida Sang Hyang Widhi Wasa* to ask for protection and avoid negative energy (Renawati et al., 2019). *Tutug Kambuhan* exists as one of the series in the samskara cycle (birth/life cycle) in Hindu belief (Ardiyasa, & Anggraini, 2021). In general, *Tutug Kambuhan* is called abulan Pitung Dina because “*abulan*” means one month, and “*pitung dina*” means 7 days. In this concept, Hindus follow the concept of the Balinese calendar where one month equals 35 days. But specifically, *Tutug Kambuhan* in Menyali Village is also called *nyapatin* or *ngaluang*. This ritual is interpreted as a ceremony to cleanse the body and soul of the baby and his mother. It is intended to prevent them from negative aura and to always be blessed. With this ritual, the safety, longevity, and physical and mental health of the baby become important and become the

main prayer for the baby's family. So that this ritual has been well implemented until now and strives to be preserved. The community believes that performing this *Tutug Kambuhan* ritual will give blessings and provide smoothness in the next ritual after the baby is three months old (*Nigang Sasih*).

So far, research on lexicons in *Manusa Yadnya* rituals or ceremonies has been widely carried out. Such as Budasi et al., 2021) with a study entitled “An *Ethnolinguistic* Perspective on Lexicon of Traditional House in Menyali Village, North Bali”, Fatimatuzzarakrah et al (2020), with a research title “The Cultural Value of Lexicon in “Ngendang” Tradition”, and (Budasi & Suryasa, 2021) with a study entitled ‘The cultural view of North Bali community towards *Ngidih* marriage reflected from its lexicons’. However, from some of the previous studies above, the focus of the research varies and is different from the research that discusses *Tutug Kambuhan*. Some important points that underlie the interest of this research to be carried out are that many lexicons must be identified along with their cultural meanings that must be analyzed. As well as another term “*nyapatin/ngaluang*” for *Tutug Kambuhan* in Menyali Village, the meaning of *Pejati* which is more than just an offering, as well as the cultural meaning of other lexicons needs to be identified.

However, no research discusses the lexicon in the *Tutug Kambuhan* ceremony and its cultural meaning. Most of the research conducted related to the lexicon focuses on aspects of the wedding ritual, as well as the tooth-cutting ceremony (*mepandes*). As time goes by, only a few of the younger generation know about the lexicons in the *Tutug Kambuhan* Ritual and most of them start to avoid it. This is a threat related to cultural fading and extinction of the Balinese language if the language or lexicon is not preserved. Therefore, this research is important to do with the title “Lexicon Used in the Ritual Procedure of *Tutug Kambuhan* in Menyali Village”. This research focuses on the lexicons that exist in each procedure in the *Tutug Kambuhan* Ritual in Menyali Village and their cultural meanings. This research focuses on the identified lexicon found in the *Tutug Kambuhan* ritual in Menyali Village and its cultural meaning. This research was conducted in Menyali Village, Sawan District, Buleleng Regency, Bali. This research uses the *Ethnolinguistic* approach that focuses on the Lexicon in the *Tutug Kambuhan* ritual which has not existed in previous studies. So that this research can make a positive contribution in the future, especially in preventing language death that may occur due to language neglect by the younger generation.

REVIEW OF LITERATURE

One of the subfields of linguistics, ethnology, and anthropology is *Ethnolinguistics* (Jannah et al., 2020). Ethnolinguistics is a branch of linguistics that examines language from a social and cultural perspective (Laili, 2020). Clauses, phrases, word cities, and other ritual and cultural units are all included in this study. In connection with this, every ritual has a lexicon that serves as its identity. According to Utari et al (2020), the lexicon comprises elements like word meaning, word structure, and the language's word formation process. The primary focus of this research is the *Tutug Kambuhan* ritual, which is connected to lexicon and ritual. One of the Hindu rites used to circumcise a 42-day-old infant is called *Tutug Kambuhan*. According to Renawati et al (2019), this ritual is meant to be a show of love and an attempt to ask God or *Ida Sang Hyang Widhi Wasa* for protection. Rituals require specific interpretation and cannot be taken at face value without understanding the specific meaning of the sacred act performed (Sørensen, 2005). According to Hindu belief, this rite is one of several in the *samskara* cycle, or birth/life cycle (Ardiyasa & Anggraini, 2021). One of Hinduism's ceremonies for human sacrifice, the *Manusa Yadnya* ceremony, is carried out in this way (Sudiada, 2021). Based on the viewpoint of the local community, each term used in the *Tutug Kambuhan* ritual procedure has a unique cultural meaning.

The 'concept of meaning' of a word or sentence can be well understood not only through the object it refers to, but also in terms of word usage, diction, context, effect, and its role in linguistic

emotions (Nugroho, 2007). There are two kinds of meaning such as lexical meaning and cultural meaning. Lexical meaning is the meaning of language elements (lexemes) that stand alone or have a clear basic point or meaning (Glanzberg, 2018). Cultural meaning can be viewed from the perspectives of the community or speakers in a specific area and is associated with aspects of cultural needs or characteristics (Hodairiyah et al., 2022). Cultural meaning is tied to special meaning and how the local community views or perceives it (Liliweri, 2002). The idea of *Tri Hita Karana* is still upheld by the Balinese, particularly the Menyali, and is represented in every definition of the language. One of the tenets of Hinduism is the *Tri Hita Karana*. It is made up of three positive relationships: one with God (*parahyangan*), one with other people (*pawongan*), and one with the natural world (*palemahan*) (Agung, A. A. G., Suprina, R., & Nugroho, A., 2020). To avoid language death, the lexicons used in the *Tutug Kambuhan* ceremony in Menyali must be preserved. A phenomenon known as "language death" occurs when a language vanishes because its speakers in a given community are no longer present (Angela & Monica, 2023). Local languages in a community will deteriorate and lose their meaning if they are not preserved (Atifnigar et al., 2021).

METHOD

This research was designed descriptively and qualitatively to examine phenomena holistically and described through words or writing, without numbers (Moleong, 2013). This research focuses on the identification of lexicons in the procedure of *Tutug Kambuhan* Ritual in Menyali Village and its cultural meaning. This research was conducted in Menyali Village, Sawan District, Buleleng Regency as the research setting. The data in this study were collected through observation and an in-depth interview. This is done with several informants according to certain criteria as suggested by Samarin (Samarin, 1967) and based on snowballing technique. The snowballing technique is a way to select sources or informants in research by asking for recommendations from previous sources. Of course, this relates to people who are familiar with a particular topic and the first informant is an important person with deep knowledge of rituals according to the topic of this research. Those informants are selected based on their expertise in the Ritual area especially about *Tutug Kambuhan* Ritual. There are 4 instruments in this research which are a researcher, interview guide, note, and digital recorder. There are four stages of interactive data analysis which include data collection, data reduction, display, and conclusion (Miles and Huberman, 1994). In this study, after all data is described then that finding will analyzed qualitatively.

FINDINGS AND DISCUSSION

FINDING

In this section, there are several explanations, namely the procedure of the *Tutug Kambuhan* ritual in Menyali Village, the lexicon that exists in each stage, and the cultural meaning contained in each lexicon. Based on a preliminary study, there were found several procedures of the *Tutug Kambuhan* Ritual in Menyali Village, as shown in Figure 1.

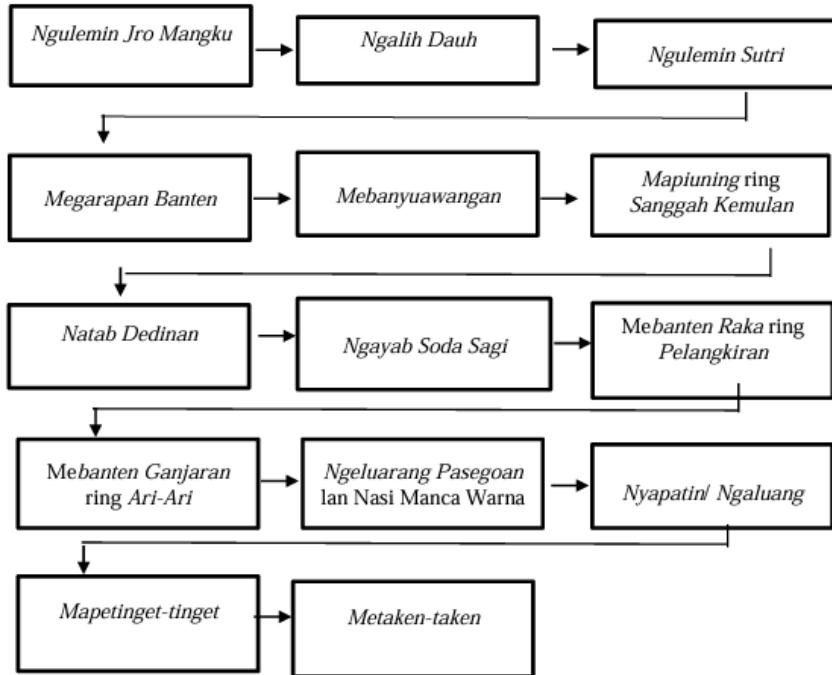


Figure 1. Procedures of *Tutug Kambuhan* Ritual in Menyali Village

Based on the table above, there are 14 procedures in the *Tutug Kambuhan* ritual. The procedures are: *ngulemin jro mangku*, *ngalih dauh*, *ngulemin sutri*, *megarapan banten*, *mabanyuawangan*, *mapiuning ring sanggah kemulan*, *natab dedinan*, *ngayab soda sagi*, *mebanten raka ring pelangkiran*, *mebanten ganjaran ring ari-ari*, *ngeluarang pasegoan* and *nasi warna*, *nyapatin* or *ngaluang*, *mapetinget-tinget*, and *metaken-taken*.

In the first procedure *ngulemin jro mangku*, the family of the baby will meet *jro mangku* (local priest) three days before the event. The baby's family brings *penguleman* (a type of offering) complete with *sesari* (money placed on the offering). In this case, *jro mangku* (local priest) will be informed regarding the implementation of the *Tutug Kambuhan* Ritual that will be held.

The second procedure is *ngalih dauh* which means the family comes to asking for the right direction and time related to the ritual. In the second procedure, the family also asks the right way for the *nyapatin* or *Tutug Kambuhan* ritual. This is used as the right direction to go to *sutri* (local oracle).

The third procedure is *ngulemin sutri*, which means the family comes to bring an offering called *penguleman* (a means of invitation) to invite and inform *sutri* (local oracle). *Ngulemin sutri* is carried out as a form of preparation before the ritual is carried out, perform *ngulemin* by bring an offering according to their beliefs.

The fourth procedure is *megarapan banten* usually done by a group of people as the unity form in a tradition to make many kinds of offerings. In this case, *satri* (local offering maker) or someone who understands ritual will assist in making offerings, its accordance with the applicable customs.

The fifth procedure is *mabanyuawangan* used as a symbol to clean the environment area by sparkling young coconut water to the surrounding area. *Mabanyuawangan* (sparkling coconut water) procedure includes *mabanyuawangan banten* and *pelinggih*. *Pelinggih* (holy statue) around the house will be cleaned and neutralized. In an attempt to clean the house's surroundings, this is done before visiting *sutri*'s place.

The sixth procedure is *mapiuning ring sanggah kemulan* done in a small temple that is usually found in every house of Hinduism. *Mapiuning ring sanggah kemulan* is carried out on the day of the ritual by preparing offering "piuning". This was attended by the baby's family and

penglingsir (eldest people) and guided by *jro mangku* (local pries) and done at another temple such as *jro gede* (holly statue in front of the house).

The seventh procedure is *natab dedinan* which is one of the procedures for putting offerings on the bed during the ritual process. *Natab Dedinan* is a step to ask for the protection and safety of the baby by offering *banten* in its bed or called “*pesarean*”.

The eighth procedure is *ngayab soda sagi* which uses two main offerings for their ancestors. *Ngayab soda sagi* is performed in conjunction with the *natab dedinan* and performed in the baby's crib before leaving for *sutri* (local oracle). This is important to ask for blessings and protection from the ancestors so that the ritual process runs smoothly.

The ninth procedure is *mebanter raka ring pelangkiran* by putting some offering on *pelangkiran* (small offering place nears by baby bed) every day. The main point is to offer *raka* (offering filled with fruits) at *pelangkiran* which means the place to put the offering that is placed on the baby's bed.

The tenth procedure is *ngeluarang pasegoan lan nasi warna* which consists of two offerings named *pasegoan* and *nasi warna*. *Ngeluarang pasegoan* and *nasi warna* intended to avoid negative things on the way to perform the ritual. This ritual is performed first at home so that there will be no disturbances both while heading to *sutri*'s place and during the activity process.

The eleventh procedure in *Tutug Kambuhan* procedures is *mebanter ganjaran ring ari-ari*. *Ganjaran* referred to here is an offering placed on the baby's placenta that has been buried (ari-ari) before.

The twelfth procedure is *nyapatin* called the main procedure in the *Tutug Kambuhan* ritual in Menyali Village to do sacred communication with ancestors. The *nyapatin* is the main process of this ritual, the family will go to *sutri* (local oracle) and perform offerings such as *maturan pejati*, *soda*, *sagi*, and *canang sari*.

The thirteenth procedure is *mapetinget-tinget* which is a continuation of the *nyapatin* process that accordance with the beliefs of the Menyali Village Community. The ancestors who reincarnate (*nyeroadi*) in the baby will descend and speak through *sutri*. In this case, *sutri* will communicate with *penglingsir* and the baby's family.

The fourteenth procedure is *metaken- taken* that is carried out after or simultaneously with the *mapetinget-tinget*. To ensure that the family truly understands the intended message, *metaken-taken* is a stage to inquire about or explain what was previously communicated during *mapetinget-tinget*.

Based on the data, the following is the identified lexicon found in the *Tutug Kambuhan* ritual in Menyali Village and its cultural meaning.

Table 1. Identified Lexicons and Their Cultural Meaning in Procedures of *Tutug Kambuhan* Ritual in Menyali Village.

No.	Lexicon	Procedures	Cultural Meaning
1.	<i>ngulemin</i>	<i>ngulemin jro mangku</i>	“Invite respectfully” according to the religious context.
2.	<i>jro mangku</i>	<i>ngulemin jro mangku</i>	A guide or a holy figure possessing a high degree of religious expertise (in knowledge and practices).
3.	<i>Penguleman</i>	<i>ngulemin jro mangku</i>	A means of respectful invitation.
4.	<i>Sesari</i>	<i>ngulemin jro mangku</i>	A means that symbolizes “gratitude and complementarity”
5.	<i>sanggah kemulan</i>	<i>ngulemin jro mangku</i>	A place of worship of God or Ida Sang Hang Widhi in its manifestation as Sang Hyang Tri Purusa, Sang Hyang Tri Atma, and Sang Hyang Tri Murti.
6.	<i>ngalih dauh</i>	<i>ngalih dauh</i>	Looking for the right time and good direction.
7.	<i>nyapatin/ ngaluang</i>	<i>ngalih dauh</i>	as “bringing in”, where in this process will invite ancestors who reincarnate in the baby's soul (Communication with ancestors through an intermediary).
8.	<i>Sutri</i>	<i>ngulemin sutri</i>	Oracle and intermediary
9.	<i>Megarapan</i>	<i>megarapan banten</i>	Activity that symbolizes cooperation and togetherness in a

10.	<i>Banten</i>	<i>megarapan banten</i>	tradition.
11.	<i>Srati</i>	<i>megarapan banten</i>	This means that that symbolizes the main component of human sincerity to God during the ceremony.
12.	<i>mabanyuawangan</i>	<i>Mabanyuawangan</i>	People or group who have more ability regarding offerings (<i>banten</i>).
13.	<i>pelinggih</i>	<i>megarapan banten</i>	Cleansing the environment and removing negative things (unwanted things).
14.	<i>mapiuning</i>	<i>mapiuning at sanggah kemulan</i>	A place to worship God or <i>Ida Sang Hyang Widhi Wasa</i> or God.
15.	<i>Penglingsir</i>	<i>mapiuning at sanggah kemulan</i>	An activity to ask permission from God or inform <i>Ida Sang Hyang Widhi Wasa</i> in <i>sanggah kemulan</i> so that the <i>Tutug Kambuhan</i> ritual always runs smoothly based on Hinduism belief.
16.	<i>Natab dedinan</i>	<i>natab dedinan</i>	A special expert (eldest) in religion, rituals, and even traditions in the community, especially in that family.
17.	<i>natab dedinan</i>	<i>natab dedinan</i>	Ask for protection and positive energy.
18.	<i>ngayab</i>	<i>ngayab soda sagi</i>	An offering that shows a sacred celebration or ritual related to one's birth.
19.	<i>Soda</i>	<i>ngayab soda sagi</i>	A form of devotion to God to express gratitude and send prayers.
20.	<i>Sagi</i>	<i>ngayab soda sagi</i>	An offering that shows respect for ancestors who have been cremated (<i>Ngaben</i>).
21.	<i>Raka</i>	<i>mebanten raka at pelangkiran</i>	An offering that shows respect for ancestors who have not been cremated (<i>Ngaben</i>).
22.	<i>Pelangkiran</i>	<i>mebanten raka at pelangkiran</i>	A form of offering to express gratitude to God for his bounty. This offering is in the form of fruit which means prosperity.
23.	<i>Ngeluarang</i>	<i>ngeluarang pasegoan and nasi warna</i>	A place where <i>Sang Hyang Kumara</i> or the God of protection for children, used to ask for protection.
24.	<i>pasegoan</i>	<i>ngeluarang pasegoan and nasi warna</i>	Giving rewards to nature and unseen creatures to keep the atmosphere harmonious.
25.	<i>nasi warna</i>	<i>ngeluarang pasegoan and nasi warna</i>	“Wages” so that there is always harmony and no disturbance.
26.	<i>ganjaran</i>	<i>mebanten ganjaran at ari-ari</i>	“Rewards” for invisible beings and maintaining the balance of the cardinal directions.
27.	<i>ari-ari</i>	<i>mebanten ganjaran at ari-ari</i>	A small offering that symbolizes gratitude for the gifts given by God. It is a form of gratitude for the prayers offered.
28.	<i>Pejati</i>	<i>nyapatin/ngaluang</i>	Symbolic of baby's spirit or sibling, accompanying them from birth till toddlerhood.
29.	<i>canang sari</i>	<i>nyapatin/ngaluang</i>	A complete offering that symbolizes sincerity to God, witnessing the implementation of the event, and asking for safety.
30.	<i>mapetinget-tinget</i>	<i>mapetinget-tinget</i>	An offering of respect and devotion to <i>Ida Sang Hyang Widhi</i> according to its manifestation based on the cardinal directions.
31.	<i>metaken-taken</i>	<i>metaken-taken</i>	The process of reminding (the message conveyed by the ancestors).
32.	<i>piuning</i>	<i>mapiuning at sanggah kemulan</i>	The process of asking (the message conveyed by the ancestors).
33.	<i>pesarean</i>	<i>natab dedinan</i>	As a request for permission to perform the ritual (to inform too).
34.	<i>nyeroadi</i>	<i>mapetinget-tinget</i>	A place to ask for blessings from waking up.
35.	<i>Banyuawang</i>	<i>mabanyuawangan</i>	The descent of a family ancestor who reincarnates in one's soul.
36.	<i>maturan</i>	<i>nyapatin</i>	Symbolic cleansing to neutralize negative energy in the form of sprinkled water.
37.	<i>meraosan</i>	<i>metaken-taken</i>	Devotion to God (<i>Ida Sang Hyang Widhi wasa</i>) or gratitude for His gifts and blessing.
38.	<i>jro gede</i>	<i>mapiuning at sanggah</i>	Speak politely and follow manners with people who are higher in rank and position.

Based on the table above, there are 38 lexicons found in the *Tutug Kambuhan* procedure in Menyali Village. All of these lexicons are found in 14 procedures in the *Tutug Kambuhan* ritual itself. Each cultural meaning of the lexicon illustrates the concept of harmonious relationships in Hindu beliefs called *Tri Hita Karana*. The harmonious relationship between humans and God or *Parahyangan* is shown by the meaning of the lexicon: *ngulemin*, *mapiuning*, *ngayab*, *natab*, and *mebanten raka*. In terms of aspects of harmonious relationships between humans (*Pawongan*) can be seen from the process: *megarapan*, *meraosan*, and *ngulemin*. From the context of harmonious human relations with nature, which is reflected in the process: *mabanyuawangan*, as well as *ngeluarang nasi warna* and *pasegoan*. Those are some examples that relate these findings to the *Tri Hita Karana* concept.

DISCUSSION

Based on the research results in this study, there are 38 lexicons contained in the *Tutug Kambuhan* ritual procedure in Menyali Village with their Cultural meaning by the speakers. This is supported by the theory of cultural meaning by (Hodairiyah et al., 2022), that cultural meaning is in line with the meaning of words based on understanding and context by speakers in a particular area. This study uses an *Ethnolinguistic* approach to study language or lexicon which is in line with the statement by Laili (2020) that *Ethnolinguistics* is a linguistic science that examines social and cultural dimensions, one of which is ritual. In this case, *Tutug Kambuhan* in Menyali Village is fairly special based on several factors. First, *Tutug Kambuhan* in Menyali Village has a unique name *nyapatin* or *ngaluang* which is different from the name of the ritual elsewhere. In general, in other places, *Tutug Kambuhan* is usually known as “*Bajang Colongan*” (Adnyana, 2023). Whereas in Menyali Village *Bajang Colongan* means another ritual and not *Tutug Kambuhan*. Second, there are many lexicons in the *Tutug Kambuhan* ritual in Menyali Village that are closely related to the previous traditional heritage. Third, the main procedure, namely “*nyapating/ngaluang*” has a differentiating value of rituals in Menyali Village from other regions, because not all *Tutug Kambuhan* rituals in Bali have that stage.

However, although the *Tutug Kambuhan* ritual emerged as an important ritual, along with the times many young people do not know the terms or lexicon in this ritual. Even though this is one of the cultural identities with all its uniqueness that must be preserved by its speakers (Murphy, 2010). This has the potential for the emergence of Language because the younger generation does not know and even ignores the language itself. This is supported by a statement from Atifnigar et al (2021), that language will become extinct if the younger generation no longer uses it, either because of the dominant language, never speaking it, or they avoid it. Some examples include when the younger generation in Menyali Village does not understand what *mapetingting* is, what *Sutri* means, and the cultural meaning of the existing lexicon. That is why, the preservation of tradition and language is very important.

Every lexicon in the *Tutug Kambuhan* ritual in Menyali Village has a deep meaning. Just like “*pejati*” which is a complementary *banten* but has a deep meaning of “sincerity”. *Piuning* is a simpler offering but has a very important meaning, namely related to asking permission from God so that the ritual runs smoothly. Then “*penguleman*” is brought to *jro mangku* but traditionally has a deep meaning related to a form of respect to invite him to guide the event in accordance with religious practices and knowledge. In addition, the cultural meaning of each lexicon is closely related to *Tri Hita Karana*. *Tri Hita Karana* is one of the guidelines of Hinduism which means three harmonious relationships with God (*parahyangan*), harmonious relationships with humans (*pawongan*), and harmonious relationships with nature (*palemahan*) (Agung et al, 2020). Just as the process of “*mebanten pejati*” illustrates a sense of seriousness and a harmonious relationship between humans and God (*parahyangan*). The Hindu people show their respect to God by offerings (*banten*) and those lexicons also show how to keep a harmonious relationship

with God. Then “*megarapan*” and “*meraosan*” which reflect the harmonious relationship between humans (*pawongan*). It’s because those lexicons show the meaning of how the Hindu people keep their relation with each other through unity and togetherness a shown by those lexicons. As well as the meaning of “*ngeluarang*” and “*mabanyuawangan*” which shows the harmonious relationship between humans and the surrounding environment or nature (*palemahan*). It’s because those lexicons are used by offering as a symbol to give rewards or wages to unseen things so that there is no bad things happen and no one can disturb the ritual. It’s already shown that Hindu people try to keep a harmonious relationship with nature and their surroundings, one of the examples is unseen creatures.

So far there has been no research that discusses the lexicon used in procedures of *Tutug Kambuhan* and its Cultural Meaning. The contribution of this research shows the findings of 38 types of lexicon in *Tutug Kambuhan* in Menyali Village consisting of: *ngulemin*, *jro mangku*, *penguleman*, *sesari*, *sanggah kemulan*, *ngalih dauh*, *nyapatin/ngaluang*, *sutri*, *megarapan*, *banten*, *srati*, *mabanyuawangan*, *pekinggih*, *mapiuning*, *penglingsir*, *natab*, *dedinan*, *ngayab*, *soda*, *sagi*, *raka*, *pelangkiran*, *ngeluarang*, *pasegoan*, *nasi warna*, *ganjaran*, *ari-ari*, *pejati*, *canang sari*, *mapetinget-tinget*, *metaken-taken*, *piuning*, *pesarean*, *nyeroadi*, *banyuawang*, *maturan*, *meraosan*, and *jro gede*. When compared to previous research, there are many similarities related to the study of lexicon and cultural meaning that are focused on. However, all of these studies have differences related to the rituals discussed and several other research focuses. This research is more similar to one previous study, namely “Lexicons Used in the Procedures of Muslim Wedding Ceremony in Tegallingah Village-North Bali” by Jannah et al (2024). This research discusses the lexicon of a ritual in the procedure along with its cultural meaning.

The following are some studies that have similarities related to the focus of lexicons and some reference sources related to this research: “An *Ethnolinguistic* Perspective on Lexicon of Traditional House in Menyali Village“ from (Budasi et al., 2021), ‘The Cultural Value of Lexicon in ‘Ngendang’ Tradition” from Fatimatuzzarakrah et al (2020), “Cultural Views of North Balinese on *Ngidih* Marriage in View of its Lexicon” from (Budasi & Suryasa, 2021), “Cultural Meanings in Ritual Traditions for the Character of Osing People” from (Suyitno et al., 2023), “Language Death in Akoko-Edo: A Study of Some Students' Attitudes towards Indigenous Dialects in Akoko-Edo, Edo State” from (Egele & Egheoke, 2023), ”Representation of Cultural Values in the Batik Lexicon of Mantyaseh Magelang: *Ethnolinguistics* Study”, ‘Lexicons Used in the Procedures of Muslim Wedding Ceremony in Tegallingah Village-North Bali’ from (Astuty et al., 2020), there are differences related to the number of lexicons available, the focus of research, and the objects studied in the research.

CONCLUSIONS

Tutug Kambuhan is one of the rituals in the *Manusa Yadnya* ceremony. This ritual is intended to pray for a baby who is 42 days old. This is one of the cycles passed in the human growth phase so protection and blessings are always given. In Menyali Village, *Tutug Kambuhan* is better known as *nyambutin* or *ngaluang*. This research focuses on the lexicon used in the *Tutug Kambuhan* ritual and its cultural meaning. This research was designed descriptively and qualitatively and used an *Ethnolinguistic* approach. The researcher used in-depth interviews and observation to collect data. There are two types of data used in this research, namely primary data from interviews and secondary data from journals, books, and articles. This research uses a snowballing technique to collect data from local informants in Menyali Village. There are 4 types of instruments used in this research, namely: researcher, interview guidelines, notes, and recording devices.

The results of this study show that there are 14 stages in the *Tutug Kambuhan* ritual procedure in Menyali Village. Those procedures include: *ngulemin jro mangku*, *ngalih dauh*, *ngulemin sutri*, *megarapan banten*, *mabanyuawangan*, *mapiuning ring sanggah kemulan*, *natab dedinan*, *ngayab soda sagi*, *mebanten raka ring pelangkiran*, *mebanten ganjaran ring ari-ari*,

ngeluarang pasegoan and *nasi warna*, *nyapatin* or *ngaluang*, *mapetinget-tinget*, and *metaken-taken*. Then from all these stages, 38 lexicons were identified complete with their cultural meanings. Those identified lexicons are: *ngulemin*, *jro mangku*, *penguleman*, *sesari*, *sanggah kemulan*, *ngalih dauh*, *nyapatin/ngaluang*, *sutri*, *megarapan*, *banten*, *srati*, *mabanyuawangan*, *pelingga*, *mapiuning*, *penglingsir*, *natab*, *dedinan*, *ngayab*, *soda*, *sagi*, *raka*, *pelangkiran*, *ngeluarang*, *pasegoan*, *nasi warna*, *ganjaran*, *ari-ari*, *pejati*, *canang sari*, *mapetinget-tinget*, *metaken-taken*, *piuning*, *pesarean*, *nyeroadi*, *banyuawang*, *maturan*, *meraosan*, and *jro gede*. The cultural meaning of these lexicons is closely related to *Tri Hita Karana* or 3 concepts of relationships in Hinduism. Namely the concept of good relations between God and humans (*parahyangan*), good relations among humans (*pawongan*), and good relations between humans and the environment or nature (*palemahan*).

This research was conducted in a fairly short time with the research setting being a village that still upholds rituals. Where this is far from the city and of course has several points of difference in the implementation of the *Tutug Kambuhan* ritual as well. This research has implications for socio-cultural aspects to help increase understanding and awareness of the community in preserving rituals and culture. Then from the educational aspect, it helps them to gain more understanding of the link between language as a cultural identity with rituals and related aspects, especially in pursuing Ethnolinguistics. Based on the research findings, there are three suggestions to be conveyed in this study. For Balinese and local people: it is suggested that the local younger generation should be more active in studying local culture as an important component that will continue their traditional heritage. For educators and cultural institutions: they are expected to provide more education related to culture and tradition in supporting learning and curriculum programs. For other researchers: they are suggested to continue ritual study and provide more exploration to improve the role of local languages in the current era.

REFERENCES

Adnyana, I. M. D. S. (2023). Analisis siklus perkembangan anak berdasarkan pemahaman masyarakat hindu Bali. *Vidya Samhita: Jurnal Penelitian Agama*, 9(1), 28-43. <https://doi.org/10.25078/vs.v9i1.2445>

Agung, A. A. G., Suprina, R., & Nugroho, A. (2020). Bali—A traditional society in transformation. *Journal of Culture, Society and Development*, 59(1), 14-18. <https://doi.org/10.7176/JCSD/59-03>

Ardiyasa, I. N. S., & Anggraini, P. M. R. (2021). Bentuk-bentuk sesapa dalam pelaksanaan ritual *samskāra* di Desa Pedawa Buleleng Bali. *Kamaya: Jurnal Ilmu Agama*, 4(3), 442-457. <https://doi.org/10.37329/kamaya.v4i3.1436>

Astuty, A., Sukarno, S., & Wahyono, H. (2020). Cultural value representation on the lexicon of Magelang Mantyaseh batik: *Ethnolinguistics Study. The Journal of Educational Development*, 8(2), 131-141. <http://journal.unnes.ac.id/sju/index.php/jed>

Atifnigar, H., Safari, M. Z., & Rafat, A. H. (2021). Exploring the causes of language death: A review paper. *International Journal of Arts and Social Science*, 4(4), 180-186.

Budasi, I. G., & Suryasa, I. W. (2021). The cultural view of North Bali community towards' ngidih'marriage reflected from its lexicons. *Journal of Language and Linguistic Studies*, 17(3), 1484-1497. <https://search.informit.org/doi/abs/10.3316/informit.221875754178963>

Budasi, I. G., Satyawati, M. S., & Anggayana, W. A. (2021). The status of Lexicon used in Tabuh Rah ritual in Menyali Village North Bali: An Ethnolinguistic study. *Kasetsart Journal of Social Sciences*, 42(4), 960–967. retrieved from <https://so04.tci-thaijo.org/index.php/kjss/article/view/255756>

Egele, A. F., & Ugheoke, M. L. (2023). Language death in Akoko-Edo: A study of some students' attitude to native dialects in Akoko-Edo, Edo-State. *Linguistics*, 6(2), 58-68. <https://doi.org/10.52589/IJLLL-TDGW34U9>

Fatimatuzzakrah, F., Suktiningsih, W., & Hastuti, H. (2020). The cultural value of lexicon in “Ngendang” traditions. *Kajian Linguistik Dan Sastra*, 5(1), 1–13. <https://doi.org/10.23917/cls.v5i1.10425>

Fitriah, L., Permatasari, A. I., Karimah, H., & Iswatiningsih, D. (2021). Kajian etnolinguistik leksikon bahasa remaja milenial di sosial media. *Jurnal Basastra*, 10(1), 1-20. [10.24114/bss.v10i1.23060](https://doi.org/10.24114/bss.v10i1.23060)

Giri (2018). Pelestarian bahasa, aksara, dan sastra Bali melalui pengoptimalan tripusat pendidikan. Purwadita: *Jurnal Agama dan Budaya*, 1(1). <https://doi.org/10.55115/purwadita.v1i1.6>

Girinata, I. M. (2020). Ideologi penggunaan ketupat krosok dalam upacara yadnya umat Hindu (Studi di Desa Bengkel Kecamatan Kediri Kabupaten Tabanan). Kamaya: Jurnal Ilmu Agama, 3(2), 201-225. <https://doi.org/10.37329/kamaya.v3i2.441>

Glanzberg, M. (2018). the Metasemantics of Predicates. *The science of meaning: Essays on the metatheory of natural language semantics*, 197.

Hodairiyah, H., Hakim, I. A., & Yasid, A. (2022). Cultural meaning and belief in Pamatè tradition on society of Aeng Tong-tong, Sumenep, Madura: Ethnolinguistic Study. *Mozaik Humaniora*, 21(1), 29–41. <https://doi.org/10.20473/mozaik.v21i1.24020>

Jannah, N., Gede Budasi, I., Adi, P., Juniarta, K., Adi, N., & Putra, J. (2020). Lexicons used in the procedures of muslim wedding ceremony in Tegalinggah Village-North Bali. *Lingua Scientia*, 31 (1). DOI: <https://doi.org/10.23887/ls.v31i1.81101>

Janse, M. (2016). Language death and language maintenance: problems and ospects. <https://www.researchgate.net/publication/294141422>

Laili, E. N. (2020). Pendiidkan karakter dan anti-radikalisme dalam leksikon kepesantrenan: telaah etnolinguistik. *LPPM Unhasy Tebuireng Jombang*.

Liliweri, A. (2003). *Makna budaya dalam komunikasi antarbudaya*. Lkis Pelangi Aksara.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.

Moleong, L.J. (2013). *Metodologi penelitian kualitatif*. Bandung: PT Remaja Rosdakarya.

Murphy, M. L. (2010). Lexical meaning. Cambridge University Press.

Nugroho, A. B. (2007). Meaning and translation. *Journal of English and Education (JEE)*, 1(2). <https://doi.org/10.20885/jee.v1i2.6442>

Renawati, P. W. (2019). Implementasi upacara manusa yadnya dalam naskah Dharma Kahuripan (Perspektif teologi Hindu). *Mudra Jurnal Seni Budaya*, 34(3), 372-384. <https://doi.org/10.31091/mudra.v34i3.796>

Samarin, J. (1967). Ilmu bahasa lapangan. Yogyakarta: Kanisius.

Sørensen, J. (2005). Ritual as action and symbolic expression. The cultural heritage of Medieval rituals: Genre and ritual, 49-64.

Sudiada (2021). Pelaksanaan manusa yadnya dalam upacara Melasti pada bayi kembar di Desa pakraman Banyuseri, Kecamatan Banjar, Kabupaten Buleleng. *Jurnal Widya Sastra Pendidikan Agama Hindu*, 4(1), 2021. <https://doi.org/10.36663/wspah.v4i1.209>

Suyadnya (2021, April). Reaffirmation of identity through ritual practices in Tenganan balinese old village, Bali. In *2nd International Conference on Technology and Educational Science (ICTES 2020)* (pp. 66-71). Atlantis Press. <https://doi.org/10.2991/assehr.k.210407.215>

Suyitno, I., Pratiwi, Y., Andajani, K., & Arista, H. D. (2023). The cultural meaning in ritual traditions for the character of Osing people Banyuwangi, Indonesia. *The Qualitative Report*. <https://doi.org/10.46743/2160-3715/2023.6156>

Umiyati, M., & Kosmas, J. (2015). The inflectional phrase in *Manggarai* language. *Tutur: Cakrawala Kajian Bahasa-Bahasa Nusantara*, 1(2), 147-152.

Utari, A. A. I. M. D., Budasi, I. G., & Suarnajaya, I. W. (2020). Lexicons in legong keraton dance. *Lingua Scientia*, 27(2), 98-107. <https://doi.org/10.23887/ls.v27i2.26422>