

## LEXICONS USED IN KEPUS PUNGSED RITUAL IN MENYALI VILLAGE

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### ABSTRACT

*The purposes of this research were to identify and analyze the lexicons used in the procedures of Kepus Pungsed ritual and its cultural meaning in Menyali Village to address a tendency of a decrease in the use of the Balinese language. This study was conducted using an ethnolinguistic approach and descriptive qualitative method. Purposive sampling technique also used for selecting the 3 expert informants from Menyali Village for this research. Four instruments were also used in this research, (1) the researcher as a main instrument, (2) interview guide, (3) smartphone, and (4) notebook. Both the primary and secondary data were gathered through an in- depth interview strategy. The data was also gathered using four processes, namely; data collection, data reduction, data display, and conclusion as proposed by Miles and A. Huberman (1994). The findings shown that there are 36 lexicons. Among them, two (2) lexicons in nunas pesikepan procedure, two (2) lexicons in nunas kekambuh procedure, nine (9) lexicons in nelain procedure, and twenty-four (23) lexicons in the mesagi procedure. These lexicons consist of a rich cultural meaning that used a local norms and beliefs namely Tri Hita Karana as their fundamental base to life as a community of Menyali Village.*

*Keywords: Cultural Meaning, Kepus Pungsed Ritual, Lexicons, Tri Hita Karana*

### INTRODUCTION

An intriguing subject for research is the presence of a language, particularly the local language that is used in unique local rituals. Due to the difficulty of understanding the Balinese language used in tradition, young people are avoiding using it as a result of globalization. A condition known as "language death" occurs when people stop using language for communication (Veettil et al., 2020). This negative phenomenon occurs not just in Bali's main cities but also in old villages

like Menyali Village. The preliminary observation in Menyali Village shows a tendency of a decrease in the use of the Balinese language.

Menyali Village is located in the Sawan Sub-district, North Bali with a population of 5,344 people, consisting of 2,691 men and 2,653 women. Famous as an old village with a lot of history in it, there are approximately  $\pm 21\%$  of the total working population in this village involved in the culture and world of crafts, such as percussion crafts (making rindik, tingkelik, gerantang, kebyur, etc.

Kepus Pungsed ritual is one of the beliefs and traditions among the local community in Menyali Village. According to Eiseman, F. B. (2011) Kepus Pungsed ritual refers to a significant ritual in Hinduism, particularly in Bali, that marks the separation of the umbilical cord from the newborn baby. In the context of the Menyali Village Tradition, Kepus Pungsed is considered crucial for the baby's spiritual and physical development, as it is believed to help the baby grow strong, healthy, and with good character.

Researchers are increasingly interested in studying the languages used in rituals and customs, recognizing its importance in maintaining cultural heritage and comprehending traditional activities. On the other side, lexicon also binds the local culture and rituals in Menyali villages. Indirectly, researching the lexicon is the same as strengthening our own culture as a young generation. As supported by (Abdelhadi, 2018) stated that learning the lexicon and using it in regular conversation are the best ways to maintain the local tongue. This is because ritual in Menyali Village has its unique lexicon, which becomes the characteristic and identity of each ritual.

In order to highlight the findings, this study employed a few theories. These theories included theories of ethnolinguistics, meaning, lexicons, language death, cultural meaning, and Tri Hita Karana. This study also includes a number of empirical studies that are related to it. The use of theories in this research will be covered one by one as below. The researcher discovered, however, there are number of similarities with certain previous research. As far as empirical research goes, no one has studied Kepus Pungsed Ritual lexicons based on its procedure and their relation with Tri Hita Karana.

According to the ideas presented above, lexicon research is critical in the context of culture and ritual. Despite the multiple studies on languages and traditions in Bali, there continues to be a gap in research that specifically focuses on the lexicon utilized in the Kepus Pungsed rite in Menyali village. Researching lexicons and their cultural meanings is essential for preserving cultural heritage, as lexicons encapsulate the values, norms, and identities of communities.

## RESEARCH METHOD

In order to identify the lexicons and investigate the cultural meaning of each lexicon discovered in Kepus Pungsed rituals in Menyali Village, this study use a descriptive qualitative design. Analyzing a phenomenon and its attributes for description is known as descriptive research (Nassaji, 2015). On the other hand, qualitative research is one that uses a wealth of data to gain a better knowledge of each participant individually (Nassaji, 2015).

A variety of instruments for this study were used, including researchers, observation sheets, interview guides, notebooks, and recorders, with the goal of identifying lexicons used in each procedure, and their cultural meaning. There were also several processes involved in gathering data: interviewing, taking notes, recording, and observing. Purposive sampling technique was used to choose the research's subject. The theory presented by Miles, M. B., & Huberman (1994), which covers data collection, condensation, display, and drawing and verifying results, was used to examine the study's data.

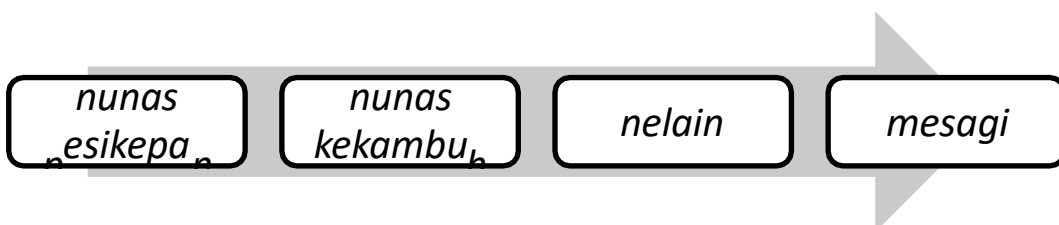
## FINDING

This study identified two types of findings: the lexicons found in the Kepus Pungsed Ritual and the cultural meaning of the identified lexicons. This section will include the descriptions of lexicons and the interpretation of lexicons' cultural meanings.

### *Procedures of Kepus Pungsed Ritual*

There are 4 procedures found in the Kepus Pungsed ritual in Menyali Village. Those procedures will be shown in Figure 1 below.

**Figure 1. Procedures of *Kepus Pungsed* Ritual**



Based on the preliminary observation, there are 4 procedures found in the Kepus Pungsed ritual in Menyali Village, namely nunas pesikepan, nunas kekambuh, nelain and mesagi. Those procedures will be explained as below.

- ***Nunas Pesikepan (v)***

*Nunas Pesikepan* in the concept of *Kepus Pungsed* Ritual is the traditional Balinese practice of requesting blessings and protection for a newborn baby. It is frequently practiced by wrapping the umbilical cord so that it forms a *Pesikepan* bracelet through mantras and offerings conducted by regional spiritual or traditional leaders.

- ***Nunas Kekambuh (v)***

Balinese cultural and spiritual traditions use the term "*Nunas Kekambuh*" to describe the practice of requesting a blessing from holy water. Often, in Menyali Village this process entails rituals that try to bring peace and safety to a newborn baby.

- ***Nelain(v)***

*Nelain* is the primary process of the *Kepus Pungsed* ritual, and it is usually closely related to the baby physically and spiritually. It also involves home prayers, using *Pesikepan* and *Kekambuh*, and offerings for reincarnation.

- ***Mesagi(v)***

*Mesagi* is a final process in the *Kepus Pungsed* ritual. It involves offering offerings and raw and cooked ingredients to the *Dalem* Temple as a form of gratitude to ancestors and God.

#### Lexicons Used in The Procedures *Kepus Pungsed* Ritual

Based on the observation and interview, the *Kepus Pungsed* ritual in Menyali Village contains 36 lexicons with unique cultural meanings. Table 1 below explains the cultural meanings of each lexicon, elaborated based on the informants' descriptions.

NO	LEXICONS	PROCEDURES	CULTURAL MEANING
1	<i>pesikepan</i>	<i>nunas pesikepan</i>	<i>Pesikepan</i> has a deep cultural meaning regarding the belief of the people of Menyali Village in the protection of God in the form of amulets.

2	<i>pungsed</i>	<i>nunas pesikepan</i>	<i>Pungsed</i> is an umbilical cord that has a deep cultural meaning as a link between mother and baby physically and spiritually.
3	<i>kekambuh</i>	<i>nunas kekambuh</i>	<i>Kekambuh</i> has a cultural meaning where it is made as a blessing to the baby, which is made with water filled with mantras so that the baby grows strong, healthy, and full of blessings
4	<i>sibuh</i>	<i>nunas kekambuh</i>	<i>Sibuh</i> has a cultural meaning as a holy water container, which is usually made of coconut shells, which are symbols of strength, down-to-earthness, and versatility.
5	<i>pelangkiran</i>	<i>nelain</i>	<i>Pelangkiran</i> has a cultural meaning that is very closely related to the Balinese people. It is a symbol of God's place of refuge and protection for the baby's soul.
6	<i>jukut nelain</i>	<i>nelain</i>	The Balinese people, especially in Menyali Village, believe that <i>Jukut Nelain</i> symbolizes diversity, plurality, and blessings from nature.
7	<i>banten dedinan</i>	<i>nelain</i>	<i>Banten Dedinan</i> is one of the beliefs of the Balinese people. Offerings are a symbol of gratitude for God's gift of a better life for the baby.
8	<i>boreh basang buat</i>	<i>nelain</i>	The Balinese people, especially in Menyali Village, believe that <i>Boreh Basang Buat</i> is a symbol of nature's gift to humans where this scrub will be worn by the baby when the baby bathes in the hope that the baby will be healthy and strong.
9	<i>loloh akah biu tabah</i>	<i>nelain</i>	This herbal medicine will be given to the baby as a symbol of nature's grace in the hope that the baby can grow up healthy and full of happiness.

10	<i>sasahan</i>	<i>nelain</i>	The people of Menyali Village believe that this offering is a symbol of diversity, source of life and harmony between humans and gods, humans and other humans and humans and nature. This offering is offered not only to God, but also to the baby, the ancestors and <i>bhuta kala</i> .
11	<i>sisig ambuh</i>	<i>nelain</i>	<i>Sisig Ambuh</i> is believed to be an herbal enzyme that is a symbol of environmental benefits for humans. This is expected to provide health for the baby's hair.
13	<i>tepung tawar</i>	<i>nelain</i>	<i>Tepung Tawar</i> has a very deep cultural meaning, especially for the people of Menyali Village. Where rice is a symbol of the balance of human life. While the Dadap leaf symbolizes the duality of life. In general, it also becomes symbolic of spiritual self-purification.
14	<i>sagi</i>	<i>mesagi</i>	The Balinese people, especially in Menyali Village, believe that this offering is a symbol of respect and a medium to communicate with ancestors who always provide protection and grace to the baby.
15	<i>teganan kancil</i>	<i>mesagi</i>	<i>Teganan Kancil</i> is believed to be a symbol of gratitude for the diversity of grace from nature so that the baby can then live with self-sufficiency without lacking anything.
16	<i>ketipat ental</i>	<i>mesagi</i>	The villagers believe that this offering is a symbol of recognition of intentional or unintentional wrongdoing. This offering is also made from materials provided by nature, namely palm leaves.

17	<i>jagung tuh</i>	<i>mesagi</i>	The Menyali villagers believe in this as one of the offerings that is a symbol of harmony between humans and nature.
18	<i>kunci</i>	<i>mesagi</i>	The Menyali villagers believe in this as one of the offerings that is a symbol of harmony between humans and nature.
19	<i>gamongan</i>	<i>mesagi</i>	The Menyali people believe in this as one of the offerings that is a symbol of harmony between humans and nature.
20	<i>api takep</i>	<i>mesagi</i>	The Balinese people, especially the people in Menyali Village, believe that the <i>Api Takep</i> is a symbol of protection from God in the form of cleansing and neutralizing the environment from spirit beings.
21	<i>segehan</i>	<i>mesagi</i>	<i>Segehan</i> is a form of offering given to Bhuta Kala in order to maintain the harmony of the universe. This offering is also a symbol of a tangible form of harmonious relationship between humans and the nature of bhuta kala.
22	<i>kukusan</i>	<i>mesagi</i>	The people of Menyali Village believe that Steaming is a symbol of the complexity of life and the universe as a form of gratitude for God's grace in the form of life for the baby.
23	<i>ketipat matah</i>	<i>mesagi</i>	People believe that <i>Ketipat Matah</i> is a symbol of the duality of life that exists in the universe.
24	<i>ketipat lebeng</i>	<i>mesagi</i>	The community believes that <i>Ketipat Lebeng</i> is a symbol of the duality of life that exists.

25	<i>pabowan</i>	<i>mesagi</i>	<i>Pabowan</i> has become part of the customs and culture in Menyali Village, especially in this <i>Kepus Pungsed</i> Ritual. <i>Pabowan</i> is a symbol of respect for the ancestors as the elders of the baby.
26	<i>banyuawang</i>	<i>mesagi</i>	<i>Banyuawang</i> became a symbol of the <i>Tri Murti</i> which was then interpreted as a means of spiritual cleansing and neutralization.
27	<i>lantasan</i>	<i>mesagi</i>	<i>Lantasan</i> has a deep meaning where this is a symbol of respect for the ancestors as the elders of the baby.
28	<i>tiuk pesikepan</i>	<i>mesagi</i>	Culturally, <i>Pesikepan</i> is believed to be a form of protection from all kinds of bad things, including protecting babies from evil and subtle creatures.
29	<i>penyacak</i>	<i>mesagi</i>	The people of Menyali Village believe in this offering as a form of gratitude to the Bhuta Kala. Where the <i>Penyacak</i> is a symbol of the harmonious relationship between humans and Bhuta kala.
30	<i>jaje uli</i>	<i>mesagi</i>	The Menyali people believe that <i>Jaje uli</i> is an offering that symbolizes blessings from nature.
31	<i>celemik</i>	<i>mesagi</i>	The Menyali people believe that <i>Celemik</i> is an offering that symbolizes the power of three Hindu gods known as the <i>Tri Murti</i>
32	<i>tumpeng</i>	<i>mesagi</i>	The Menyali people believe that <i>Tumpeng</i> is an offering that symbolizes the power of God Shiva, it also symbolizes the <i>Lingga</i> and <i>Purusa</i> which are also inseparable from the <i>Penek</i> . Meaning that, the two <i>Tumpeng</i> and <i>Penek</i> symbolize balance.

33	<i>penek</i>	<i>mesagi</i>	The Menyali people believe that <i>Penek</i> is an offering that symbolizes the power of <i>Dewi Uma</i> or <i>Parwati</i> , symbolizing <i>Yoni</i> and <i>Predana</i> which are also inseparable from <i>Tumpeng</i> .
34	<i>tubungan</i>	<i>mesagi</i>	The Menyali people believe that <i>Tubungan</i> is an offering that symbolizes the power of three Hindu gods known as the <i>Tri Murti</i>
35	<i>ceretan</i>	<i>mesagi</i>	The Menyali villagers believe that <i>Ceretan</i> is an offering that symbolizes the purity and clarity of water sources.
36	<i>pesalinan</i>	<i>mesagi</i>	The Menyali villagers believe that <i>Pesalinan</i> is an offering that symbolizes respect and affection for ancestors.

The researcher found out that Kepus Pungsed ritual in Menyali Village has 36 lexicons. According to the informants, the lexicons also can be separated into four procedures: Nunas Pesikepan, Nunas Kekambuh, Nelain, and Mesagi. From the table above, it can also be seen as the findings that there are two (2) lexicons in the Nunas Pesikepan procedure, two(2) lexicons in the Nunas Kekambuh procedure, nine (9) lexicons in the Nelain procedure, and twenty-four (23) lexicons in the Mesagi procedure. Moreover, according to findings from interviews and observation, the Kepus Pungsed ritual is associated with 36 lexicons. These lexicons include: pesikepan, pungsed, kekambuh, sibuh, pelangkiran, jukut nelain, banten dedinan, boreng basang buat, loloh akah biu tabah, sasahan, sisig ambuh, tunuan cacalan, tepung tawar, sagi, lantasan, tegenan kancil, ketipat ental, jagung matah, kunci, gamongan, api takep, segehan, kukusan, ketipat matah, ketipat lebeng, pabowan, banyuawang and tiuk pesikepan, penyacak, jaje uli, celemik, tumpeng, penek, tubungan, ceretan, and pesalinan.

## DISCUSSION

The lexicons used in the procedures of Kepus Pungsed Ritual were successfully identified and analyzed for this study. This study's data findings showed that the Kepus Pungsed Ritual in Menyali Village contained 36 lexicons. According to the informants, the lexicons can be separated into four procedures:

Nunas Pesikepan, Nunas Kekambuh, Nelain, and Mesagi. It can also be seen as the findings that there are two (2) lexicons in the Nunas Pesikepan procedure, two (2) lexicons in the Nunas Kekambuh procedure, nine (9) lexicons in the Nelain procedure, and twenty-four (23) lexicons in the Mesagi procedure.

In order to highlight the findings, this study employed a few theories. These theories included theories of ethnolinguistics, meaning, lexicons, language death, cultural meaning, and Tri Hita Karana. This study also includes a number of empirical studies that are related to it. The use of theories in this research will be covered one by one.

As far as empirical research goes, no one has studied Kepus Pungsed Ritual lexicons based on its procedure and their relation with Tri Hita Karana. The researcher discovered, however, there are number of similarities with certain previous research. The empirical review begins with research by (Budasi & Satyawati, 2022) titled *An Ethnolinguistic Perspective on Lexicons of Traditional House in Menyali Village, North Bali*. The concepts and lexicon of traditional Balinese homes in Menyali Village, Sawan District, Bali, were investigated in this research. The purpose of the location and the rituals practiced there have an impact on the lexicon number. This current study utilized the same research setting which conducted at Menyali Village. Additionally the research object is also similar (focus on examining lexicons in tradition). The second review is a study titled *Lexicons in Cendrawasih Dance at Buleleng* by (Sacani & Ramendra, 2023). The Cendrawasih dance, a traditional Balinese dance from Buleleng, Bali. This study show the similarities in using an ecolinguistics method, lexicons study and data collection technique. The third review shown that there are some similarities between this study and the research by (Budasi et al., 2021), *"The Status of Lexicon used in Tabuh Rah ritual in Menyali Village North Bali: An Ethnolinguistic Study"*. The current study employed the same approach, a descriptive qualitative study design, with the same ethnolinguistics theory and the same tools, specifically observation sheets and interview guides. The last review is a study by (Anggarawati & Budasi, 2023) entitled *"Analyzed Lexicon in Legong Mahawidya Dance Movement: A Descriptive Qualitative Study"*. The similarities between this study and current study are lexicons study, cultural meaning analyzing, and using same descriptive qualitative approach

Despite the multiple studies on languages and traditions in Bali, there is no research that focuses on the lexicon utilized in the Kepus Pungsed ritual in Menyali village. An in-depth study of the lexicons in this ritual can significantly contribute the knowledge of how language operates in cultural settings and religious ceremonies. Researching lexicons and their cultural meanings is essential for preserving cultural heritage, as lexicons encapsulate the values, norms, and

identities of communities. They serve as vital tools for communication and understanding within specific cultural contexts, helping to maintain linguistic diversity and prevent language extinction.

Furthermore, documenting these lexicons aids in revitalizing traditional practices and ensuring that cultural knowledge is passed down to future generations, fostering appreciation for diverse languages and cultures in an increasingly globalized world. According to the researcher, with this research finding it can be stated that lexicons study is a crucial core of the cultural atmosphere where cultural meaning of each lexicon is giving identity, quality and soul of the tradition. Besides that, Kepus Pungsed ritual also has a rich cultural meaning in its lexicon. Meanwhile, Menyali Village is typically a repository of culture and traditions knowing that even a small tradition has its own uniqueness.

## CONCLUSION

This study's data findings showed that the Kepus Pungsed Ritual in Menyali Village contained 36 lexicons. According to the informants, the lexicons can be separated into four procedures: Nunas Pesikepan, Nunas Kekambuh, Nelain, and Mesagi. It can also be seen as the findings that there are two (2) lexicons in the Nunas Pesikepan procedure, two(2) lexicons in the Nunas Kekambuh procedure, nine (9) lexicons in the Nelain procedure, and twenty-four (23) lexicons in the Mesagi procedure. As stated in the introduction, lexicon research is critical in the context of culture and ritual. Researching lexicons and their cultural meanings is essential for preserving cultural heritage, as lexicons encapsulate the values, norms, and identities of communities. Overall, as a result, this study was successfully identified and analyzed lexicons and its cultural meaning. 36 lexicons were found in the Kepus Pungsed ritual which can be stated that even a simple tradition consist of a valuable cultural meaning that used a local norms and beliefs known as Tri Hita Karana which is still becoming their fundamental base of life as a community of Menyali Village.

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