"Nyekah" Ceremony in Hindu Community in Sesetan Village, Denpasar: Ethno-Linguistic Study

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Abstract—Culture and language are habitual things that are always done by the generation in a region. This research focused on the study of ethno-linguistic that discovered the grammatical meaning, cultural meaning and symbolic meaning of ‘Nyekah’ ceremony in Sesetan village, Denpasar. This research is an ethno-linguistic study in which the researcher will examine the procession of Nyekah in the perspective of linguistic that is related with culture. The method of data collection used is participatory observation, in-depth interviews, and documentation. There were 22 lingual elements that those data were categorized as elliptical sentences. Those data were analyzed to find the grammatical and cultural meaning. Furthermore, in ‘Nyekah’ ceremony there were 6 symbolic data which were used in the ritual. Every symbol had deep meaning that were related with religion, human life and nature.

Keywords: Cultural meaning, ethno-linguistic, grammatical meaning, symbolic meaning

I. INTRODUCTION

Human natural languages are communicative systems, and the primary use of language is to communicate (Sinha, 2004). The most basic thing for human life is the symbol of language which is useful for building knowledge and as a means of expression. (Hayakawa, 2009) states that compared to other symbols, language is the most complicated, subtle, and developing symbol. This can be exemplified in the language of the ceremonial procession. Each language has a meaning contained in it which can help human to convey the message. It means that the language spoken in a particular society reflects the mindset of the speakers of that language. (Wijana, 2010) said that language is one of the most important tools that is possessed by humans in developing their culture or civilization. Meanwhile, (Fernandez, 2008) states that language is able to uncover local wisdom as a mirror of the communal culture of society. Local wisdom is a real expression of people's minds that will capture something that is important and has a lot contribution to people's lives. Local wisdom is spread in various regions in Indonesia. One of them is in Bali Province, Denpasar, South Denpasar District, Sesetan Village. Danandjaja (1994: 20) states that local wisdom is passed down orally or in writing which functions as an intermediary socio-cultural community that aims as an educational and a persuasive means of society.

One of the local wisdoms that still sustainable in Balinese society is "Nyekah" ceremony. Etymologically, ‘Nyekah’ is a continuation of ‘Ngaben’ ceremony as a form of purification of the second phase of Atma (Spirit). According to (Suarjaya, 2010) etymologically, upacara is comes from the words "upa" and "cara". The word "Upa" means related to and "cara" comes from the
word "car" which means to move. 'Nyekah' the word derived from the base word sekah 'singular' which is an embodiment of spirit and get affix "ny-

Nyekah is a series of ceremonies of atma wedana 'spirit ceremony' after Ngaben 'cremation' (burning of the corpse) which, as explained that Nyekah means the procession of atma (spirit) go to the upper realm, which is the ceremony to increase the sanctity of the soul become a dewa pitara 'ancestors' into the swah-loka 'God realm'.

Ethno-linguistic is a study in which language in a group of people is related to the culture that exists in a particular group of people. (Yagmura & Ehala, 2011) State that in nowadays globalization has on the dynamics of ethnic and linguistic communities. On the one hand, the increased mobility has made a large number of traditional ethnolinguistic groups vulnerable through the invasion of dominant languages, cultures and infrastructures into their previously well-bounded territories. (Kridalaksana, 1982: 3) the term 'ethno-linguistics' is derived from the words 'ethnology' and 'linguistics', which formed because of the merging of approaches that are usually done by ethnologists (now: cultural anthropology) with linguistic approaches. Ethno-linguistic studies focus between the relationship of language and culture in an area or community. In this study, the researcher draws a linguistic and ethnomethodological common thread between the terms in Nyekah procession and the culture that is implied behind these terms.

Semantics is a field of linguistics that analyzes the meaning in a language of phrases and sentences contained in the Nyekah procession. (Lyons, 1977) states that studying and giving meaning to a word is to understand the study of the word with regard to the relationship of meaning that makes the words different from other words. The researcher analyzed the terms that appear in the procession of Nyekah by interpreting all the lexicon forms, phrases, and sentences in this procession. Meaning is closely related to semantics, so researchers analyzed the grammatical meaning and cultural meaning of the terms that appeared in Nyekah.

In the procession of Nyekah there are many ceremonial facilities used as symbols made by humans as a mediator of communication with Gods or as markers in this ceremony. Therefore, researcher also discussed semiotic symbols contained in Nyekah processions. Semiotics is the study of a vast array of objects, events, all cultures as signs. Because of Nyekah is already a tradition carried out in Bali especially in Sesetan Village, in its implementation many symbols are used as a means of communication. The theory used to dissect the symbols in this tradition is Ogden & Richard's theory. According to Ogden and Richard (1923), symbols represent ideas that have in mind. The idea that is in the mind is the meaning of language symbols. The idea refers to a reference (object, activity, or something else).

This research is located in Sesetan Village, Denpasar City, South Denpasar District, Bali Province. This study analyzed the grammatical meaning, the cultural meaning of the sentences in the series of Nyekah in Sesetan Village as data. The data were analyzed by semantic and semiotic methods to obtain grammatical meaning, cultural meaning and symbols meaning that contained in Nyekah processions. Through this research, it is hoped that the society will get the benefit and know the meanings contained in the Nyekah ceremony in Desan Sesetan.

II. METHODS

In each study there are methods and techniques that researchers use in collecting data. The following describes the methods and data collection techniques used by researcher to obtain the results. Every research that is done will surely meet with the process of data collection. Therefore, in this study will use methods and data collection techniques. The method used is participatory observation, in-depth interviews, and documentation. The following will describe each of the data collection methods.

In this study, researcher observed the procession, terms, and symbols used in the Nyekah held in Sesetan Village, South Denpasar District. The researcher directly observes the procession carried out as well as the ceremonial tools used.

After observing the procession of Nyekah, the researcher conducted in-depth interviews with Jero Mangku Kadhek, Jero Mangku Eka, and Ni Gusti Made Wirati who knew the order of the procession and the meanings of the ceremony as well as acting as the organizing. In-depth interviews were conducted to obtain accurate information from informants who knew broadly about the process of the Nyekah. The interview was conducted in their residence.
The method that is also used in this study is documentation. Researcher took pictures as physical evidence of this research. Documentation was carried out on the offer of 'ceremony facilities', documentation of the procession of the Nyekah procession, as well as documentation when conducting in-depth interviews with informants.

Data collection techniques are actions taken to carry out or realize data collection methods. When talking about techniques, researchers have involved the tools used. Data collection instrument used in this study are:

Note taking is a technique that is applied as a continuation of the method of observation and interview. In the observation method, the note taking technique is done by recording all the important things obtained in the field. As a continuation of the interview method, the researcher noted important points from the results of the interview.

The record technique is an advanced technique applied in the method of observation and interview. In the method of observation not all data can be recorded, therefore for data accuracy, the researcher also capture it in the form of recordings, both photographs and video recordings. The recording technique is also very necessary as a continuation of the interview method. The interview process is documented on the record making it easier for researcher to analyze the data.

III. RESULT AND DISCUSSION

Grammatical and Cultural Meaning

In Nyekah ceremony, lingual elements are found in the form of elliptical sentences and grammatical meaning of the lingual elements. Then each lingual element has a cultural meaning that develops in the community so that it becomes a belief and a habit. The following will describe the grammatical and cultural meaning of the lingual elements.

Maguru Piduka

Maguru piduka is a sentence category in which the word maguru is a predicate element and piduka is an object element. The word maguru had a root guru then got a prefix ma-. So that the class of words that are originally nouns changed into verbs. Then the word piduka has the root "anger / curse" and gets a prefix pi- so the word class from adjective changed into a noun. The subject in this procession are the participants who take part in Nyekah ceremony. The grammatical meaning of the term maguru piduka is an apology. Culturally the meaning of maguru piduka is an apology to the gods or ancestors to always be given guidance during the ceremonial procession.

Matur piuning

Matur piuning is a category of sentence which was composed of matur as a predicate element and piuning as an object element. The root of matur is atur "talk /worship" which get prefix Ma-. The addition of this prefix does not change the word class, so the word class remains a verb. Furthermore, the root of piuning is uning "know" then got the prefix pi- so that the word class changes into noun. The subject in this sentence is deleted because it was understood who carried out this procession. The grammatical meaning of Matur Piuning is an announcement to Ida Bhata Bhuwana Agung Tiga. The cultural meaning of this procession in the Nyekah ceremony is as a form of notification to the Ancestors that there is a spirit that will be purified or enhanced in status.

Magumi Suddha

Magumi Suddha is a sentence which word magumi has root gumi "earth / world / place" as a noun class and gets prefix ma- so it changes into verb class. Then suddha "holy or clean" is an adjective class. Magumi suddha is an element of predicate in which the subject and object are deleted. This sentence is an intransitive sentence which means that a predicate is not followed by an object. Then the grammatical meaning of Magumi Suddha is the purification of the place. This process was held as a counterweight or harmonization of the element of bhuwana 'nature'.

Nyukat Karang

Nyukat Karang is a sentence category that consists of nyukat as a predicate element and the noun karang "yard" as an object element. The root of nyukat is sukat "partition" which is categorized by a noun and then given an affix Ny- so that the phoneme / s / is assimilated so that it changes to verb class. In this sentence the subject is deleted because it was understood together who carried out this procession. The grammatical meaning of nyukat karang is to wainscot the area of the ceremony. Nyukat karang is a symbol that projects the Bhuwana Agung 'universe' in the area that has been implemented by Bumi Suddha . It’s a hope that pitara is able to go to the realm of the Gods.
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Mlaspas Tetaring

Mlaspas tetaring is a sentence category consisting of mlaspas "purifying activities" as a predicate element that has root plaspas and tetaring "a place made during a ceremony with a roof that is woven from coconut leaves" as an object element. Then the subject in this sentence is deleted. The grammatical meaning of the mlaspas tetaring is a purifying ceremony the temporarily place for ceremonial activities. Purification must be carried out to make it suitable for use in the Nyekah ceremony.

Negtegang Baas

Negtegang Baas is a sentence category where the word negtegang "strengthen" as a predicate element that has a root tegteg "sure or strong" undergoing a morphological process that is to obtain the prefix N- and suffix -ang so that the adjective class turns into verbs. Then the word baas "rice" is a predicate element and a noun class. Then the subject in this sentence is deleted because it is an elliptical sentence. The grammatical meaning of Negtegang Baas is grasping rice then purified. Culturally, negtegang baas has a meaning as a convincing symbol of the thoughts and feelings of the families of the Atma in following Nyekah ceremony.

Ngadegin Rare Angon

Ngadegin Rare Angon is a category of sentences which consists of ngadegin as a predicate element and rare angon as an object element. The subject elements in this sentence are deleted. The word ngadegin has root adeg "shape" which is a class of noun words and then gets the prefix Ng- and suffix -in so it changes into verb. Lexically rare angon is a shepherd child, but when it is in Nyekah ceremony, it changes into holy soul. So the grammatical meaning of ngadegin rare angon is to carry out a ceremony towards the holy soul. In the cultural meaning, Ngadegin Rare Angon is a procession of balancing between bhuwana agung ‘the universe’ and the bhuwana alit ‘living creature’.

Nyamuh Bebangkit

Nyamuh bebangkit is a sentence where Nyamuh has a root samuh "cake made from rice flour which is formed by hand is used for offerings" as a predicate element. Then bebangkit "offerings which contain fruit and cakes" are the classes of noun as an object element. The subject element is deleted because it is already understood who carried out the ceremony. The grammatical meaning of the Nyamuh bebangkit is to prepare the completeness of the offer. Nyamuh bebangkit is implemented to interpret the hukum rta or the law of nature.

Ngingsah

Ngingsah is a sentence category with the root ingsah "washing" as an element of predicate. The word ingsah gets prefix ng-. By adding this prefix does not change the word class. The subjects who carried out this procession were the participants and Sulinggih ‘people who lead the ceremony’ while the objects in this procession were black, red, yellow, and white rice as symbols of Lord Brahma, Vishnu and Shiva. In this sentence, the subject and object elements are deleted. The grammatical meaning of ngingsah is washing rice. The cultural meaning of ngingsah is purification of rice as a symbol of merta ‘fortune’ and purification of the participants of the Nyekah ceremony, a family member of the Atma.

Mapepada

Mapepada is a sentence category that the root is pepada "animal purification ceremony before being slaughtered and then the meat is used as a means of ceremony" as a predicate element in the sentence. The addition of the prefix Ma- to root pepada is to carry out a ceremony to purify animals before slaughter. The subject who leads this purification ceremony is a sulinggih while the object is the animals that will be purified before the slaughter is carried out but it is deleted because it has been understood along with the subject and object. But culturally in society the meaning of mapepada is the procession of raising the degree of animals that are used as a means of ceremonies so that the next life they are not born as animals.

Ngulapin

Ngulapin is a category of sentence that the root is ulap "call by waving" and gets the prefix Ng- and suffix -in. The word ngulapin is a predicate element in the structure of this sentence. The subject of the procession is the stakeholder while the object is the atma "spirit" who will take part in the procession of the ceremony of worship. In this case, the subject and the object are deleted. The grammatical meaning of ngulapin is to call the atma ‘spirit’. Culturally, the meaning of Ngulapin is a procession that must be carried out that is related to the spirit and in the form of an invitation to go home or return back to the family.

Ngangget Don Bingin
Ngangget don bingin is a category of sentences consisting of the ngangget "ripping with a knife" as an element of predicate. The root of ngangget is anget "pluck" and gets prefix ng- while don bingin "banyan leaf" is a noun category as an object element. The subject who carried out this procession is a mangku "ceremonial leader" but they are deleted. The grammatical meaning of ngangget don bingin is to pick up the leaves of a banyan tree or collect the leaves of a banyan tree. Culturally the meaning of this procession is as a series of processions gathering the banyan leaf for making symbols of the atma.

Nunas Toya Hening

Nunas toya hening is a sentence category consisting of word unas "require" as an element of predicate and toya hening "clear water" as an element of object. The root of unas is tuna "require" then gets prefix n- while the toya hening is a noun phrase which consists of the noun toya "water" and the adjective hening "clear". The subject in this sentence is deleted because it has been understood together with the perpetrators of this activity. The grammatical meaning of the unas toya hening is to require for tirtha or holy water. Nunas toya hening has a cultural meaning as a request for tirtha or holy water as the completion of ceremonial activities.

Mendak Puspa lingga

Mendak puspa lingga is a sentence category consisting of the word mendak as a predicate element and puspalingga as an object element. The root mendak is pendak "pick up" then gets prefix m-. Whereas the phrase puspalingga consists of the words puspa "flower" and lingga "base" which when they are combined bring up a new meaning that the spirit symbolized by flowers. In the grammatical structure of this sentence, the subject is deleted. The grammatical meaning of mendak puspa lingga is to pick up atma the "holy spirit" to join the ceremony. This procession can also be interpreted as a purification of the puspalingga by giving narpana saji 'offering ceremony' to Atma who has been purified.

Ngajum Puspa lingga

Ngajum Puspa lingga is a sentence category consisting of the word ngajum as a predicate element and puspa lingga as an object element. The root of ngajum is ajum "praise" which is an adjective class then gets prefix Ng- so that the adjective class changes into verb class. The subject who carried out this procession was the whole family of the spirits who were included but they are deleted in the sentence structure in this procession. While the object is all equipment arranged in such a way as to form a part of the body consisting of the head, body and legs then called puspa lingga. However, if the word ngajum is paired with puspa lingga a, the grammatical meaning is to arrange all the equipment to make a puspa lingga. Culturally, the meaning of ngajum is to beautify through the form of decorating the puspa lingga which is symbolized as the Pitara which will be celebrated in order to become Dewa Pitara so that he can enter the God realm.

Mapurwa-Daksina

Mapurwa daksina is a category of sentence where mapurwa-daksina is a predicate element. The root of word Mapurwa is purwa "eastern" that is an adjective category and then gets prefix ma-. So it changes the word class into verb. Then the word Daksina "southern" is an adjective class. The subjects of this procession are the families of the attained ceremony while the object of the procession is atma that is symbolized by puspa lingga. But in the sentence structure of this procession, the subject and object are deleted. The grammatical meaning of mapurwa daksina is to move around from east to south. Culturally, mapurwa daksina has a meaning as an increasing the status of Sang Hyang Atma 'the Ancestors'.

Puja Dewa Pratistha

Puja Dewa Pratistha is a category of sentences which consists of word puja as a predicate element and Dewa pratistha as an object element. The subject who did this procession was Pandita (same as Sulingghih) but the subject elements in the structure of this sentence is deleted. The grammatical meaning of Puja Dewa Pratistha is to present the Gods. Culturally, the meaning of this procession is to request for the presence of the Gods as a manifestation to be present in the Nyekah ceremony area with the aim of witnessing the process of the ceremony.

Puja Pitra Pratistha

Puja Pitra Pratistha is a sentence category which consists of word puja as a predicate element and Pitra pratistha as an object element. The subject who did this procession was Pandita but the subject element in the structure of this sentence is deleted. The grammatical meaning of the puja pitra pratistha is to present and stabilize the spirit of the ancestors before Pandita. The cultural meaning
of this procession is presenting the Pitara to be worshiped to Sang Hyang Prajapati 'manifestation of God who controls the Atman or spirit' as a form of request for his permission and blessing to held the ceremony.

Ngaliwet

Ngaliwet "cooking porridge" is a sentence category that is a predicate element. This word has a root liwet "porridge" that is categorized as a noun and gets prefix Ng- so that the word class from adjective changes into verb. The subjects who carried out this procession are sulinggih and the objects are rice, baem warak "thickening rhino blood powder", madhu parka "honey" and empehan "milk". However, the subject and object are deleted because in the predicate ngaliwet has been understood the subject and the object. The grammatical meaning of ngaliwet is to make the material become porridge. Ngaliwet in cultural meaning is as food for the pitara and as a guide to a more holy world.

Ngeseng Puspa lingga

Ngeseng puspalingga is a category of sentences consisting of ngeseng as predicate element and puspa lingga as an object element. The word ngeseng "burn" is a verb with the root geseng then gets prefix N- and puspa lingga "spirit symbol" is a noun phrase. The subjects who carried out this procession were the sulinggih as the leader of the ceremony then followed by all family members of the spirits who participated in the worship ceremony. However, in the grammatical structure of this sentence, the subject matter is deleted. The grammatical meaning of ngeseng puspalingga is burning the symbol of the spirit. Culturally, the meaning of Ngeseng puspa lingga is as the release of the Pitara 'spirit' from worldly ties.

Nganyut Sekah

Nganyut sekah is a sentence category consisting of the word nganyut that the root is anyut "drifting" as a predicate element then gets prefix Ng- and sekah "symbol of the embodiment of the spirit" as an object element. The subject of this procession is Sulinggih as the leader of the ceremony and the families but the subject in the structure of this sentence is deleted. The grammatical meaning of nganyut sekah is to carry away the symbol of the manifestation of the spirit. The cultural meaning of this procession is a returning to the Panca Mahabhuta 'five elements of nature' that is symbolized by water.

Nyegara Gunung

Nyegara gunung is a sentence category consisting of nyegara as a predicate element and gunung as an object element. The subject in the grammatical structure of this sentence is deleted because it has been understood. The word nyegara has the root segara 'sea' which has the noun class. Then it gets the prefix Ny- so that the phoneme / s / assimilated and converts word classes into verbs. The word gunung 'mountain' itself is the noun class. The grammatical meaning of a nyegara gunung is offerings consisting of plants, tubers, fruits that are found on land, mountains and offerings from ocean. But in cultural meaning nyegara gunung state as a request to God in its manifestation as a purusa 'men who are symbolized as Mountain Gods' and pradhuna 'women who are symbolized as Gods of Sea to give education to the Pitara because the Pitara will be worshiped as the Bhatar Hyang Guru who located in merajan / sanggah 'like a family temple'.

The Meaning of the Symbol

Puspa lingga

Puspa lingga is the symbol that the most found when the Nyekah ceremony is held in Bali. Puspa lingga is a series of flowers arranged in such a way that they look beautiful and are placed on a bokoran "place made of silver" as its base. The series of the puspa lingga is symbolized as the physical body of a human being consisting of the head, body and legs. According to the informant, the meaning of the puspa lingga is as a place for Atma to stay in the symbol for a while.

Tiing Gading

Tiing gading ‘yellow bamboo’ is used as a material for making puspa lingga. Tiing gading is symbolized as a golden power associated with the spiritual world. According to the informant, the meaning of Tiing gading is as an expulsion of bad energy that exists in humans. In the Nyekah ceremony, the use of Tiing gading means to cleanse the Atma from all worldliness inherent in life.
In Hindu religious ceremonies there is often a sunari as a complement to the means of upakara. Sunari is made of yellow bamboo and then decorated with palm fibers as a symbol of Sang Hyang Maruti (God of the Winds) and filled with klangsah ‘woven from coconut leaves’ and white and yellow cloth. In order to produce a loud voice, bamboo segments must be perforated with special techniques. The meaning of sunari in the Nyekah ceremony according to the informant is as a carrier of information to the Gods and sylphs to come down as a form of life process experienced by the Atma. Therefore, the yarn is placed on the puspa lingga.

Kalpika

Kalpika is one of the ceremonial materials that complement the content in the procession of the puspa lingga. Kalpika is made from hibiscus leaves which are made in the form of a triangle which is the symbol of Trilingga, the “universe”, namely the moon, stars and sun. Then there is also the element of tri murti, the ‘Three Gods of the world’, which is then symbolized as a flower. White flowers as Shiva then red flowers as Brahma and hibiscus leaves as Vishnu. The meaning of kalpika in general is as a mind control because it is placed on the head of the puspa lingga. According to the informant, in Nyekah ceremony, the meaning of kalpika is as a process of control from the Atma so that his mind returns to being clear and holy before heading to the Gods.

Tridatu yarn

The yarn that is used in Nyekah ceremony is a tridatu yarn ‘a tricolor thread’. The color of the yarn consists of red, white and black, each of which has a meaning. According to the informant, the Tridatu yarn represents three life journeys, namely birth, life and death. It can also be symbolized as trimurti ‘three universal gods’, namely the red color of Brahma as the creator god, the white color of Lord Vishnu as the preservation god, and the black color as the symbol of Shiva as the fusion god. In the Nyekah ceremony, the meaning of the tridatu is as a form of life process experienced by the Atma.

IV. CONCLUSION

The results of this study found 22 data in the form of lingual elements which overall the data are elliptical sentence categories. Each of the lingual elements has a grammatical structure and meaning. Then from the 22 lingual elements, the researcher examines the cultural meaning contained therein. The next data found is 6 symbolic data. Researchers found it in a series of Nyekah ceremonies held in the village of Sesetan, South Denpasar. From these data, researchers get the meaning of each symbol used. Each symbol has a deep meaning so that it becomes a habit carried out by the Hindu community in their daily lives.

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