

THE LEXICONS USED IN THE PROCEDURES OF MUSLIM WEDDING CEREMONY IN TEGALLINGGAH VILLAGE-NORTH BALI

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<p>ARTICLE INFO</p> <p>Article history: Received June 24, 2024 Revised July 04, 2024 Accepted July 04, 2024 Available online July 04, 2024</p> <p>Keywords: lexicons, cultural meaning, Muslim wedding ceremony</p> <p><small>This is an open access article under the CC BY-SA license. Copyright © 2024 by Author. Published by Universitas Pendidikan Ganesha.</small></p>	<p>ABSTRACT</p> <p>This research aimed to describe the lexicons used in the procedures of the Muslim wedding ceremony in Tegallingga village. Also describe the cultural meanings of the lexicons. The study was design in the form descriptive qualitative study. The data of this study were collected through observation, interview, note-taking, and recording. The researchers were main instrument of this study. The additional ones were observation sheet, interview guide, notebook and recorder. Three informants in this study were selected based on a set of criteria. This result of the study shows six procedures: <i>ngomongin</i> 'first proposal', <i>ngidih di base tampin</i> 'second proposal', <i>ngidih di jaje bantal</i> 'engagement ceremony', <i>akad nikah</i> 'wedding ceremony', <i>nyuang nganten</i> 'picking up the bride', and <i>walimah</i> 'wedding reception'. Thirty-five lexicons in the wedding ceremony: <i>ngomongin, ngidih, base, tampin, base, jaje bantal, jaje pasung, uang halal, mahar, sa'ah, seserahan, suscatin, metangas, akad, nikah, wali, saksi, sambutan, tausyiah, asrakalan, al berjanji, ijab, kabul, mahallulqiyam, tabarrukkan, sakinah, mawaddah, warrahmah, nyuang, nganten, mepantun, ngerentebin, samrah, ngunye, walimah, and medelokan</i>. These lexicons hold culture symbolic significance which reflect the local people relationship with God, their community, and the surrounding nature. All relation underscores the importance of living in harmony both in spiritual and earthly realms.</p>
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1. INTRODUCTION

Tegallingga village is located in the Sukasada Sub-district of North Bali. Subawa (2021) claims that this settlement was founded when individuals traveled to Bali from Bugis and Blambangan. They arrived at Happy Beach in Tukad Mungga village, which is situated north of the sea, and were Muslims. Tukad Mungga Village has Islamic cemeteries, which are indications of their presence. They relocated to Tegallingga Village in the south after being requested to leave Tukad Mungga Village by the residents over time. There are a lot of Muslims living in Tegallingga Village. Islam and Hinduism are the two main religions practiced in Tegallingga Village. The National Family Planning Coordinating Board (BKKBN) reports that 45% of the population is Muslim, and 55% of the population is Hindu.

The Tegallingga muslim community has a unique language reflected in their tradition and culture. In terms of pre-wedding to post-wedding ceremonies and encompasses the use of lexicons that carry deep cultural and symbolic meanings. A wedding community is a unique event in which two people come together to form a family (Khairulloh et al., 2020). Marriage connects beliefs, nurtures relationships, fulfills needs, supports personal growth, and promotes well-being (Zaheri et al., 2020).

In relation to the unique of the language, Lestarina (2019) mention that language is the primary component of communication which includes its lexicons, influencing its efficacy and serving as the basis for interpersonal relationships. It also connects people from various backgrounds and cultures by expressing ideas, emotions, and wishes. Also asserted that language has traditionally been connected to distinct cultures, acting as a key to those societies' literature. Therefore, it is also impossible to separate language from culture. In addition Komang et al. (2023) define lexicons as a language's set of terms, including definitions, that help understand the words. Numerous specialized phrases found in the Balinese

language's lexicon are employed in specific cultural and religious contexts (Budasi et al., 2021) & (Budasi & Suryasa, 2021).

In the preliminary observation have done by reseachers, it was found that the exception of individuals who are still actively practicing the tradition of Muslim marriage in Tegallinggah village, community members—particularly the younger Muslim generation—do not understand the lexicons used in this context.

If this happened in a long period the local muslim people of the village run the risk of losing their long-standing customs, language, and cultural legacy if this tendency keeps up. Tondo (2009) mention that if a language is not used in everyday life for an extended period, it can lead to language extinction. In relation to this Andini et al. (2023), the continue suvervisor of the local language is an important thing to be concernd by its native speaker. Because of the local culture are maintain by local language languages (Budasi et al., 2023).

So far, the researchers found that there have not been any studies which focus on the lexicons and their cultural meaning in the Muslim wedding procedures. Therefore, this research is essential and should be conducted promptly to prevent society's gradual loss of culture and language. This research hoped that the result could provide a better understanding for young generation of the village towards the wedding procedures, lexicons, and cultural meaning in the ceremony in the village.

2. LITERATURE REVIEW

2.1 Ethnolinguistics

A branch of linguisti is ethnolinguistics. Based on data acquired during fieldwork, an ethnography is a written account of a particular culture, customs, beliefs, and behavior (Hasan et al., 2022). n addition, ethnology is the in-depth study of ethnicity. The "Sapir-Whorf" hypothesis is intimately associated with ethnolinguistic birth. Language relativism is the term used to describe the "Sapir-Whorf" hypothesis (Kay & Kempton, 1984). The theory that human language creates and influences the world and how humans perceive the reality of their surroundings was highlighted by Kay & Kempton (1984). Human language affects how the environment perceives and organizes reality into categories. This is supported by Sugianto (2017) who claims that language influences societal behavior patterns, which mirror how people think about their surroundings, which lends credence to this. Additional terms represent facets of human society, and language reflects the ideals inherent in the culture of a specific group or race. In general, a country's identity can be reflected in its language, while a language's meaning mainly reflects a particular region.

2.2 Lexicons

The lexicons is the word stock or vocabulary of a language, which consist of all the words and expressions that speakers employ (KBBI, 2008). Additionally, Chaer (2007) referenced by Laili (2020) defines a lexicon as a collection of lexemes of a language, whole or incomplete. In addition, Kridalaksana (2007) added that the lexicon can be categorized into two types: the active lexicon and the passive lexicon. One has a vast collection of often-used terms in their active lexicon. A person's understanding of many terms that they seldom or never use in daily life is known as their passive lexicon. It can also be challenging to distinguish between learning words and learning about the objects and the words that represent them because the lexicon is a component of a modular language capability (Murphy, 2003).

2.3 Language and Culture

Rina Devianty (2017) as cited by Syamsuddin (1986), language is a tool that people use to express their thoughts, feelings, and desires through speaking, writing, and other forms of communication. Its indicate that language and culture are inextricably linked. Also asserted was that language as a communication system only has meaning within the culture that serves as its container, another relationship between language and culture. Language and human cultural life cannot be separated (Budasi & Suryasa, 2021). They impact one another and are entwined and connected in several ways (Krasniqi, 2019). In shorth, Language is a system that serves as a means of communication, while culture is a system that governs how people interact in society. Furthermore, culture refers to a group or community's shared values, customs, traditions, and artifacts (Bobirqizi, 2021).

2.4 Marriage Systems

Riana et al. (2019) mentioned that the Indigenous trust marriage system is an idea, which emphasizes the complex interactions between mystical powers and familial ties in society. This system emphasizes these ties' importance and how traditional beliefs and rituals affect family dynamics. A marriage system is a collection of rules and practices that direct the many phases of marriage custom in each area or community. These frameworks represent the cultural values and beliefs of the society in which they are practiced, serve as guidelines for marriage-related conventions and expectations. A marital system, according to Fortunato (2015), The laws and practices that control procreation in a particular human society. These regulations frequently cover various topics related to courting, marriage, and family life, impacting both the individuals engaged and the larger community.

2.5 Tri Hita Karana

Kartika & Mahendra (2021) define Tri Hita Karana means the three causes of happiness. The cosmological concept of Tri Hita Karana is a philosophy of life of Hindus is very resilient. This philosophy has a concept that can preserve cultural and environmental diversity during globalization and homogenization. Also claims that basically the essence of the teachings of Tri Hita Karana emphasizes the three relationships of human beings in the life of this world. These three relationships include relationships with fellow humans, relationships with nature (Parmajaya, 2018).

2.6 Empirical Review

The first study, entitled Lexicons in *Ngidih* Wedding Ceremony in Sukasada Village, Nort Bali: A Descriptive Study by Diarsini et al., (2021), this study examined the Sukasada village's *Ngidih* wedding ritual, including its procedures and the lexicons. Three selected informants were interviewed, and ceremonies were attended to collect data. Its research also employed a variety of techniques, including interviews and observation. There were three primary steps—*melali lali*, *mejantos*, and *ngidih*—each with a distinct set of events. The fifty-one words discovered were in *mejantos*, thirty-five in *ngidih*, and six in *melali-lali*. The type, form, and meaning of these terms were examined.

The second was research entitled An Analysis of Lexicons Used in Merangkat Wedding Ceremony in Sawan Village by Suparwa et al., (2021), this study used primary data from Balinese native speakers of the Sawan dialect and was qualitative in character and descriptive. The lexicons associated with Sawan Village marriage customs was the focus. Data were gathered through documentation and interviews. Three stages in the marriage process, identifying 23 major lexicons that represent the cultural life of the local community, and symbolic meanings associated with the lexicons about relationships between people and God, people in the community, and people and nature are among the findings; and

The last study was done by (Angelita, 2024). This study aimed to characterize the practices, lexicons, and cultural connotations inherent in the *ngerorod* marriage ceremony in the Sidetapa village. For this study, a descriptive qualitative research design was adopted. The data for this study were acquired through documenting, recording, interviewing, and observation. Two informants were selected for this investigation based on several factors. In Sidetapa village, there are seven steps in the *ngerorod* wedding ritual: *ngelaibang*, *ngaku nyuwang/mepejati*, *ngengkeb*, *ngabe iyeh*, *mesuwaka*, *makruna*, and *pejalan bebas*.

3. METHOD

The study was design in the form descriptive qualitative study. This research aimed to describe the lexicons used in the procedures of the Muslim wedding ceremony in Tegallinggah village. Also describe the cultural meanings of the lexicons. The subject study for this research, including the employee of KUA (*Kantor Urusan Agama*) 'Religious Affair Office', Community Leader, and *Ustadz* 'Religious teacher'. The following are typical standards for choosing informants:

1. Informants should thoroughly understand the phenomenon of Muslim wedding ceremonies in Tegallinggah village.
2. Informants should be trustworthy in providing accurate and truthful Muslim wedding ceremonies in Tegallinggah village.
3. The informants should represent the Muslim population in Tegallinggah village.
4. The informants should exhibit traits indicative of a wider group of Muslims in Tegallinggah village.
5. Informants should be able to communicate effectively with researchers.
6. Informants should be willing to share their knowledge and experiences with the researcher.

The above mentioned criteria represent the standard practices followed by informants by Tongco (2007) outlined in his comprehensive framework for evaluating informant reliability and credibility. Data collection involved multiple steps: observation, note-taking, recording, and conducting interviews. The data of the study was collected by the researchers as the main instruments of the study. The additional ones were observation sheet, interview guide, notebook and recorder.

The data analysis process follows an approach adapted from Miles et al. (2014), which includes the stages of as follow

1. data collection
The data of this study was collected by observation, interview, note-taking and recording.
2. data condensation
In this step, the data was collected, focused, and abstracted, so that the important points taken from the data were in accordance with the formulation of the problem.
3. data display
In this process, the data is presented with tables, figures and images to facilitate the presentation of data.
4. drawing and verifying conclusions data depiction and verification of conclusions from the data.
This process makes a summary and conclusion of the topic and data that has been taken.

The study not only focuses on the formal aspects of the wedding ceremony procedure, but also aims to reveal the depth of cultural meaning contained in each lexicon used. It is hoped that the results of this study can provide richer insights into how religious practices in local contexts can reflect the cultural values held by the Tegallingsah community, as well as be the basis for a deeper understanding of the interaction between religion and culture in daily life.

4. RESULT AND DISCUSSION

4.1 Result

The first part is about the procedures of the Muslim wedding ceremony in Tegallingsah village, and the second, which is about the lexicons that occur in every stage of the Muslim wedding ceremony in Tegallingsah village. The last part is cultural meanings can be revealed from lexicons in Muslim wedding ceremonies.

There are six procedures in Muslim marriage in the village of Tegallingsah. The six procedures are shown in Figure 1.

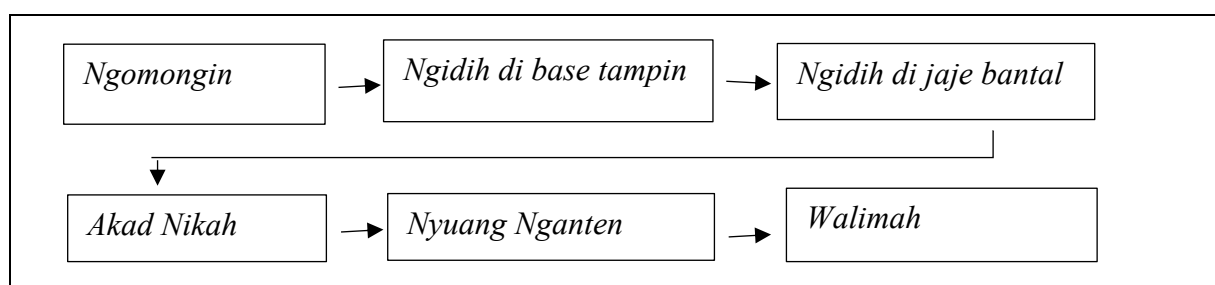


Figure 1. Procedures in Muslim Wedding Ceremony

Based on Figure 1, there are six procedures for a Muslim wedding ceremony in Tegallingsah village. The six procedures are *ngomongin*, *ngidih di base tampin*, *ngidih di jaje bantal*, *akad nikah*, *nyuang nganten*, and *walimah*. The explanation of each of these procedures is explained below:

a. Ngomongin 'First Proposal'

Ngomongin happens when the prospective groom's parents visit the bride's family home. They come to ensure the bride is ready for a committed relationship with a prospective bridegroom.

b. Ngidih Di Base Tampin 'Second Proposal'

Ngidih base tampin is the second step in the proposal process. It is the procedure which conducted by three male oldest figures of the future bridegroom's family come to the future bride's house bring *base*

tampin and some money. *Base tampin* is a combination of several ingredients that are formulated according to the measurements, the ingredients are betel leaves, betel lime, areca nut, gambier stone, tobacco. The representatives of future bridegroom come to ensure again that the future bride is ready to be wife of the future bridegroom.

c. Ngidih di Jaje Bantal

Ngidih di Jaje Bantal is the engagement ceremony. It is usually attended by the bride and groom's extended family members and neighbors to negotiate some important points regarding the marriage. The first, the groom's family brings *seserahan* 'gifts' to the bride. The second, the families discuss several matters regarding the venue for the wedding ceremony, Setting the wedding ceremony's day, date, and month. The third, they is determining the *mahar* 'the symbol of the first subsistence given by the husband to his wife' to be given to the future bride. Then, give *Uang Halal*. *Uang Halal* is money for prospective brides who used to celebrate she would marriage and pray to God that the marriage would go well later. The final, *ustad* 'religious leader' lead a pray.



Figure 2. Picture of Ngidih di Jaje bantal

4) Akad Nikah 'Wedding Ceremony'

Akad nikah is a ceremony of the pronouncement of the giving responsibility (the bride) from *wali nikah*, 'bride's father,' to the bridegroom and the bridegroom pronounce that he accepts the bride's responsibility as his wife. The pronouncement of the *akad nikah*, namely *ijab kabul*. In the community, three conditions declare the marriage valid: bride and bridegroom, *wali* 'father's bride', and *saksi* 'witnesses.'



Figure 3. Picture of Ijab Kabul

5) Nyuang Nganten 'Bride's Pick-Up'

After the wedding ceremony, the bride returns to her mother's house. The bridegroom pick her up with extended family members and neighbors. Initially, the whole door and window is closed and the bride hidden in the room. When the bridegroom and his entourage come, there will be negotiations first. It usually the family of brides asking to reciting *pantun* 'rhyme'. After the reciting *pantun*, the doors and windows are opened and the bridegroom can see the bride.



Figure 4. Picture of Entourage of Groom

6) **Walimah 'Wedding Reception'**

In this procession, the entire series of events is almost the same as the marriage solemnization ceremony, but marriage vows are not repeated *ijab kabul*. This procession also invites mothers to pray for the bride and groom.



Figure 5. Picture of *Walimah*

Lexicons and The Cultural Meanings in the Muslim Wedding Ceremony in Tegallingsah Village

Here are the Lexicons and their cultural meaning contained in every Muslim wedding procedure in Tegallingsah village:

Table 1. Lexicons and Their Cultural Meanins in the Procedures of Muslim Wedding Ceremony

No	Lexicons	Procedures of Muslim Wedding Ceremony	Cultural Meaning
1.	<i>ngomongin</i>	<i>ngomongin</i>	The groom's parents ask for reassurance from the bride-to-be of her readiness to marry her son and the consent of the bride's family for her daughter to be married by someone.
2.	<i>ngidih</i>	<i>ngidih di base tampin</i>	The groom's family asks the bride-to-be to be his wife. They bring <i>base tampin</i> and some money to give to the future bride family. <i>Base tampin</i> is a combination of several ingredients that are formulated according to the measurements, the ingredients are betel leaves, betel lime, areca nut, gambier stone, tobacco
3.	<i>base</i>	<i>ngidih di base tampin</i>	the red of the produced when chew the <i>base</i> are interpreted as a symbol of blood that unites two families.
4.	<i>tampin</i>	<i>ngidih di base tampin</i>	<i>Base tampin</i> symbolizes health which is believed to reject evil.
5.	<i>jaje bantal</i>	<i>ngidih di jaje bantal</i>	The <i>jaje bantal</i> symbolises the male gender role.
6.	<i>jaje pasung</i>	<i>ngidih di jaje bantal</i>	The <i>jaje pasung</i> symbolizes the gender role of the woman.
7.	<i>uang halal</i>	<i>ngidih di jaje bantal</i>	The money used to perform a prayer together, involving many parties for being grateful for giving a bridegroom and hoping to launch the event until the wedding academy and becoming a peaceful couple.

8.	<i>mahar</i>	<i>ngidih di jaje bantal</i>	The symbol of the first subsistence given by the husband to his wife
9.	<i>sa'ah</i>	<i>ngidih di jaje bantal</i>	Choosing bless time for <i>akad nikah</i> or wedding ceremony
10.	<i>seserahan</i>	<i>ngidih di jaje bantal</i>	Gifts given by the groom to the bride
11.	<i>suscatin (kursus calon pengantin)</i>	<i>after ngidih di jaje bantal</i>	The government provide learning about the basic principle of married life for the future bridegroom and bride.
12.	<i>metangas</i>	<i>after ngidih di jaje bantal</i>	The bride and groom emit a distinctive fragrant smell, and the natural perfume created will be stronger in the bride and groom.
13.	<i>akad</i>	<i>akad nikah</i>	Uniting two people in a bond marriage
14.	<i>nikah</i>	<i>akad nikah</i>	An inner bond between 2 people who aim to form a family and household.
15.	<i>wali</i>	<i>akad nikah</i>	Father's bride
16.	<i>saksi</i>	<i>akad nikah</i>	A witness to the relationship between the bride and groom is valid religiously and state.
17.	<i>sambutan</i>	<i>akad nikah</i>	Impressioning of messages from representatives of the families of the bride and groom.
18.	<i>tausyiah</i>	<i>akad nikah</i>	A marriage advice given by <i>ustad</i>
19.	<i>asrakalan</i>	<i>akad nikah</i>	Praying to the Muhammad (The Muslim's prophet)
20.	<i>al- berjanji</i>	<i>akad nikah</i>	A book of the composition of the <i>shalawat</i> 'prayer for Muhammad'
21.	<i>ijab</i>	<i>akad nikah</i>	A word of giving from the <i>wali</i> 'father's bride' to the bridegroom to hand over the responsibility from a father's daughter to someone's wife.
22.	<i>kabul</i>	<i>akad nikah</i>	A word of acceptance from the groom to the <i>wali</i> related the responsibility
23.	<i>mahallulqiyam</i>	<i>akad nikah</i>	The establishment of all guests who attended the event in honor of the prophet muhammad.
24.	<i>tabbarukkan</i>	<i>akad nikah</i>	All guest wishing blessings given by Allah and Muhammad to the bridegroomand groom
25.	<i>sakinah</i>	<i>akad nikah</i>	The love that grows between the bride and groom.
26.	<i>mawaddah</i>	<i>akad nikah</i>	The bridegroom looking at each oter between a husband and wife gives a sense of calm and security.
27.	<i>warramah</i>	<i>akad nikah</i>	The husband and wife must love each other until old age.
28.	<i>nyuang</i>	<i>nyuang nganten</i>	Picking up the brides who aim to announce to the public about the marriage between the bride and groom.
29.	<i>nganten</i>	<i>nyuang nganten</i>	Bride and groom.
30.	<i>mepantun</i>	<i>nyuang nganten</i>	Reciting a <i>pantun</i> 'rhym'
31.	<i>ngerentebin</i>	<i>nyuang nganten</i>	Making the event sacred and memorable very deeply during the <i>nyuang nganten</i> procession 'Bride's pick up'
32.	<i>walimah</i>	<i>walimah</i>	Wedding reception for married couples

33.	<i>samrah</i>	<i>walimah</i>	A staging of mothers or young women by bringing tambourines and others to entertain guests during walimah.
34.	<i>ngunye</i>	<i>walimah</i>	Gathering from the bride's family who have got married: to visit the groom's family.
35.	<i>medelokan</i>	<i>setelah walimah</i>	Visiting from neighbors to the groom's house are needed to stay in touch and bring rice and sugar.

Based on the table, there are thirty-five lexicons and their meaning found in Muslim wedding procedures in Tegallinggah village. First, *ngomongin* means The groom's parents ask for reassurance from the bride-to-be of her readiness to marry her son and the consent of the bride's family for her daughter to be married by someone. Second, *ngidih* means The groom's family asks the bride-to-be to be his wife. They bring *base tampin* and some money to give to the future bride family. *Base tampin* is a combination of several ingredients that are formulated according to the measurements, the ingredients are betel leaves, betel lime, areca nut, gambier stone, tobacco. Third, *base* means the red of the produced when chew the *base* are interpreted as a symbol of blood that unites two families. Fourth, *tampin* means that symbolizes health which is believed to reject evil. Fifth, *jaje bantal* means the male gender role. Sixth, *jaje pasung* means the gender role of the woman. Seventh, *uang halal* means the money used to perform a prayer together, involving many parties for being grateful for giving a bridegroom and hoping to launch the event until the wedding academy and becoming a peaceful couples. Eighth, *mahar* means the symbol of the first subsistence given by the husband to his wife. Ninth, *sa'ah* means choosing bless time for *akad nikah* or wedding ceremony. Tenth, *seserahan* means gifts given by the groom to the bride.

The next eleventh lexicons is *suscatin* means the government provide learning about the basic principle of married life for the future bridegroom and bride. Twelfth, *metangas* means the bride and groom emit a distinctive fragrant smell, and the natural perfume created will be stronger in the bride and groom. Thirteenth, *akad* means uniting two people in a bond marriage. Fourteenth, *nikah* means an inner bond between two people who aim to form a family and household. Fifteenth, *wali* means father's bride. Sixteenth, *saksi* means a witness to the relationship between the bride and groom is valid religiously and state. Seventeenth, *sambutan* means impressing of messages from representatives of the families of the bride and groom. Nineteenth, *asrakalan* means praying to the Muhammad (The Muslim's prophet). Twentieth, *al-berjanji* means a book of the composition of the *shalawat* 'prayer for Muhammad'.

Then, the twenty-first lexicons is *ijab* means a word of giving from the *wali* 'father's bride' to the bridegroom to hand over the responsibility from a father's daughter to someone's wife. Twenty-second, *kabul* means a word of acceptance from the groom to the *wali* related the responsibility. Twenty-third, *mahallulqiyam* means the establishment of all guests who attended the event in honor of the prophet muhammad. Twenty-fourth, *tabbarukkan* means all guest wishing blessings given by Allah and Muhammad to the bridegroom and groom. Twenty-fifth, *sakinah* means the love that grows between the bride and groom. Twenty-six *mawaddah* means the bridegroom looking at each other between a husband and wife gives a sense of calm and security. Twenty-seven, *warramah* means the husband and wife must love each other until old age. Twenty-eighth, *nyuang* means picking up the brides who aim to announce to the public about the marriage between the bride and groom. Twenty Ninth, *nganten* means bridegroom and bride. Thirtieth, *mepantun* means reciting a pantun' rhym'.

Thirty-first lexicons is *ngerentebin* means making the event sacred and memorable very deeply during the *nyuang nganten* procession 'bride's pick up'. Thirtieth-second, *walimah* means wedding reception for married couples. Thirtieth-third, *samrah* means a staging of mothers or young women by bringing tambourines and others to entertain guests during *walimah*. Thirty fourth, *ngunye* means gathering from the bride's family who have got married: to visit the groom's family. The last, *medelokan* means visiting from neighbors to the groom's house are needed to stay in touch and bring rice and sugar.

The meanings embedded in these lexicons hold cultural symbolic significance, reflecting the local people's relationship with God, their community, and the surrounding nature, underscore the importance of harmony in both spiritual and earthly realms. The result of this study show six procedures: *ngomongin*, *ngidih di base tampin*, *ngidih di jaje bantal*, *akad nikah*, *nyuang nganten*, and *walimah*; and thirty-five lexicons in the wedding ceremony: *ngomongin*, *ngidih*, *base*, *tampin*, *base*, *jaje bantal*, *jaje pasung*, *uang halal/uang dapur*, *mahar*, *sa'ah*, *seserahan*, *suscatin*, *metangas*, *akad*, *nikah*, *wali*, *saksi*, *sambutan*, *tausyiah*,

asrakalan, al berjanji, ijab, kabul, mahallul qiyam, tabarrukkan, sakinah, mawaddah, warrahmah, nyuang, nganten, mepantun, ngerentebin, samrah, ngunye, walimah, and medelokan.

4.2 Discussion

Riana et al. (2019) state that a marriage system is a collection of rules and practices that direct the many phases of marriage custom in each area or community. This research is related to the marriage system in the Muslim community in the Tegallingsah village, which has established procedures. The marriage procedures involve *ngomongin* 'first proposal', *ngidih di base tampin* 'second proposal', *ngidih di jaje bantal* 'engagement ceremony', *akad nikah* 'wedding ceremony', *nyuang nganteng* 'picking up the bride', and *walimah* 'wedding reception'. The findings are consistent with previous research that describe with marriage procedures in other communities.

Angelita et al. (2024) was study entitled lexicons in the *Ngerorod* wedding in the Sidetape village found procedures of the community. There are *ngelaibang, ngaku nyuwang/mepejati, ngengkeb, ngabe iyeh, mesuwaka, makruna/pakrunan, dan pejalan bebas/bebas pejalan*. Diarsini et al. (2021) also described marriage procedures especially the *ngidih* in the Sukasada village which found the procedures: *melali-lali, mejantos, and ngidih*. In addition, Suparwa et al. (2021) researched the marriage system in *merangkat* in the Sawan village, which the first stage is the *merangkat* which means the future bride is kidnapped and carried by a messenger from the future bridegroom to a place determined together by the future bridegroom and bride. The next stage is the *mekala – kalaan* which continue with *dharma pewarangan* process, and the final stage is *natab banten dapetan*. These three studies and the present study support the view of Riana et al. (2019) that marriage systems have rules and practices in the cultures of each community. The main difference lies in the lexicons and cultural meanings found in each community, which are formed from the local language and culture.

Tri Hita Karana means the three causes of happiness (Kartika & Mahendra, 2021). The cosmological concept of Tri Hita Karana is a philosophy of life of Hindus is very resilient. This philosophy has a concept that can preserve cultural and environmental diversity during globalization and homogenization. Also claims that basically the essence of the teachings of Tri Hita Karana emphasizes the three relationships of human beings in the life of this world. These three relationships include relationships with fellow humans, relationships with nature, and god (Parmajaya, 2018). This study also explains the cultural meaning of the lexicon related with the context of the Tri Hita Karana. The cultural meaning of lexicons which related to relationship between human with God is *asrakalan* and *tabarrukan*. It means praying to Allah. Also, the example of the cultural meaning of the lexicons which human relationship with human is *ngomongin, sambutan dan tausyiah*. In addition, the example of human relationship with environment is *base, jaje pasung and jaje bantal*. These lexicons hold culture symbolic significance which reflect the local people's relationship with God, their community, and the surrounding nature. The relationship underscores the importance of living in harmony both spiritual and earthly realms.

5. CONCLUSION

The results and discussions of the present study unveil significant aspects of the Muslim wedding ceremony in Tegallingsah village. Firstly, it outlines the six procedures *ngomongin, ngidih di base tampin, ngidih di jaje bantal, akad nikah, nyuang nganten, and walimah*. Inherent in the ceremony, each has its stages, emphasizing the village's rich tradition and cultural heritage. Secondly, the study identifies 35 lexicons : *ngomongin, ngidih base,tampin, jaje bantal, jaje pasung, uang halal, mahar, sa'ah, seserahan, suscatin, metangas, akad, nikah, wali, saksi,sambutan,tausyiah, asrakalan, al berjanji, ijab, kabul, mahallul qiyam, tabarrukkan, sakinah, mawaddah, warrahmah, nyuang, nganten, mepantun, ngerentebin, samrah, ngunye, walimah, medelokan* that reflect the local community's cultural life, particularly within the Muslim population of Tegallingsah village. These lexicons provide insights into the community's customs, beliefs, and values. Lastly, the meanings embedded in these lexicons hold symbolic significance, reflecting the local people's relationship with God, their community, and the surrounding nature, underscoring the importance of harmony in both spiritual and earthly realms. Overall, the study sheds light on the cultural depth and significance of the Muslim wedding ceremony in Tegallingsah village, which is a valuable offering.

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