



**Journal of Linguistic and Literature Studies**

**ISSN: 3032-0739**

**Vol. 2 No. 1, March 2024, pp 9-17**

**<https://doi.org/10.36663/jolles.v2i1.661>**

---

## **Procedures and Lexicons Used in *Ngerorod* Wedding Ceremony in Sidetapa Village North Bali**

---

**Dewa Ayu Oka Angelita**

Ganesha University of Education  
[dwayuu09@gmail.com](mailto:dwayuu09@gmail.com)

### **Abstract**

*This research aimed to describe the procedures, lexicons, and cultural meanings found in the ngerorod wedding ceremony in Sidetapa village. This research was designed in the form of descriptive qualitative research. The data of this study were collected through observation, interview, recording, and documenting. Three informants in this study were selected based on a series of criteria. The instruments used in this research were a camera, interview guide, and observation sheet. This study's results showed seven procedures in the ngerorod wedding ceremony in Sidetapa village and twenty-seven lexicons in the ngerorod wedding ceremony in Sidetapa village. The seven procedures found in the ngerorod wedding ceremony in Sidetapa village are ngelaibang, ngaku nyuwang/mepejati, ngengkeb, ngabe iyeh, mesuwaka, makruna, and pejalan bebas/bebas pejalan. In addition, twenty-seven lexicons found in ngerorod wedding ceremony are ngelaibang, ngaku nyuwang/mepejati, kanti, ngengkeb, ngabe iyeh, pengenduh, mesuwaka, makruna/pakrunan, damar, base tampil, penyapadana, purusa, pradana, saang, gagapan, pretaksu, umah adat, pejalan bebas/bebas pejalan, duwase, base palpalan, tetempeh, saling sopin, kain pejekjek, sesangi, natab banten bale, bobok, and ngabe saang.*

---

### **Article History**

*Submitted: February 3<sup>rd</sup> 2024*

*Revised: February 25<sup>th</sup> 2024*

*Accepted: February 26<sup>th</sup> 2024*

---

**Keywords: Cultural Meaning; Lexicons; Ngerorod Wedding Ceremony**

---

### **Recommended Citation**

Angelita, D. (2024). Procedures and lexicons used in *Ngerorod* wedding ceremony in Sidetapa Village North Bali. *Journal of Linguistic and Literature Studies*, 2(1), 9-17. <https://doi.org/10.36663/jolles.v2i1.661>

**Copyright** © 2024 by Dewa Ayu Oka Angelita. Published by English Language Education, STKIP Agama Hindu Singaraja



## **INTRODUCTION**

Language and culture are two things that cannot be separated (Devianty, 2017). Language and culture cannot be separated because culture forms and influences language. Language is also a tool used to convey traditions and values related to the identity of community groups. As Kusuma et al. (2020) stated, language and culture exist wherever society exists. Additionally, how a language is used in society and by certain communities

determines its existence. Therefore, the language and culture in each region are not the same. Language and culture in every region of the world are different. These differences can be seen in their art, traditions, behavior, and beliefs. These differences make each region unique. People in a certain area must have their differences. One example is the people in the area of Bali. Bali is a region well-known worldwide because of its rich diversity of cultures, languages, and traditions (Luchman et al., 2009). One of the traditions in Bali, which has its uniqueness and different processions in every region in Indonesia, is the wedding ceremony. The wedding ceremony is an example of *Manusa Yadnya* and is usually carried out after the *metatah/mepandes* ceremony (Renawati, 2019).

Wedding ceremonies in Bali are different from one another. In addition, several procedures are carried out and it depends on the type of marriage carried out by the married couple. According to Budasi & Suryasa (2021) there are five marriage systems in Bali, namely *jodohange*, *merangkat/ngerorod*, *melegandang*, *nyentana*, and *ngidih*. *Ngidih/memadik* and *merangkat/ngerorod* are two ways of getting married, which are commonly carried out by Balinese people by customary law in Bali (Suta et al., 2021). One example is the *ngerorod* wedding ceremony in Sidetapa village.

Sidetapa village is one of the villages in Buleleng that carried out the *ngerorod* wedding ceremony compared to other marriage systems. In the process of the wedding ceremony, several procedures are carried out, and these procedures have a particular lexicon. A lexicon is a list of words that includes definitions often used in a community (Hestiyana, 2017). However, the procedures and lexicons in the wedding ceremony are only known by a few people in Sidetapa. Even though people in Sidetapa have often visited or seen wedding ceremonies, many people, especially the younger generation, need to pay attention to the procedures of the wedding ceremony and, most importantly, the lexicon of the wedding ceremony.

If the younger generation pays little attention to the lexicon, which is part of the richness of their local language, it will lead extinction of the lexicon or their local language. As Budasi (2018) stated, if language speakers pay insufficient attention to their environment, it leads to the extinction of lexicons in that particular group. In addition, losing the lexicons would result in that community losing its self-identity (Austine, 2001; Wamalwa & Oluoch, 2013; Budasi & Suryasa, 2021). Therefore, to maintain the lexicon in the marriage tradition in Sidetapa village, it is necessary to research the lexicon in the wedding ceremony in Sidetapa village. Reminding the public about the lexicon in the wedding ceremony in Sidetapa village can help preserve the culture in the area.

Two studies are connected to wedding ceremonies/marriages. The first study was conducted by Sudiartini (2017), who discussed communication strategies used in the *Ngidih* wedding ceremony in Lokapaksa village. This study describes the procedures for the *Ngidih* wedding ceremony in Lokapaksa village. Besides, this study also focuses on investigating the types of communication strategies used in the *Ngidih* wedding ceremonies in Lokapaksa village. Then, the second study was conducted by Khairulloh et al. (2020), who discussed Hinduism traditional wedding ceremony in Tenganan Pegringsingan Village, Karangasem, Bali. This research only focuses on the wedding ceremony process in Tenganan Pegringsingan village, Karangasem, Bali.

Based on the previous study above, no research focuses on lexicons in wedding ceremonies in Sidetapa village. It is important to study the lexicon, especially in wedding

ceremonies in Sidetapa village to preserve the existing culture. Therefore, the researcher is interested in studying the lexicon of wedding ceremony in Sidetapa village to preserve the culture in Sidetapa village so that Sidetapa village does not lose its self-identity and can continue to be passed on to the next generation.

## **METHOD**

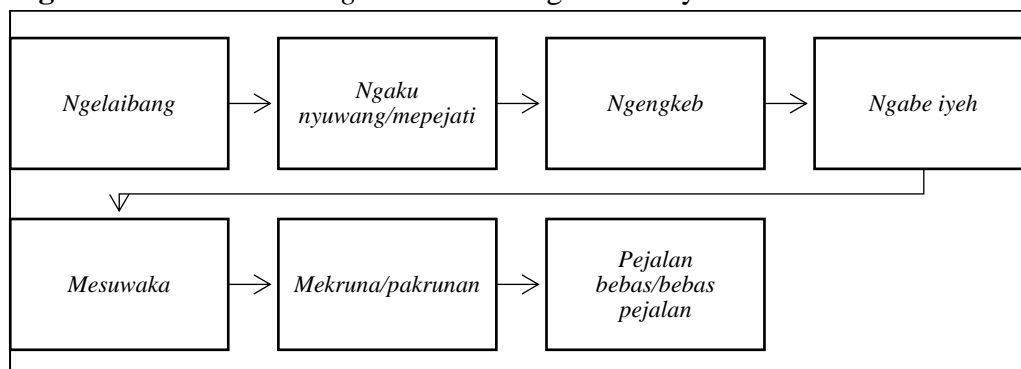
This research was designed in the form of descriptive qualitative research. The data of this study were collected through observation, interview, recording, and documenting. Three informants in this study were selected based on a series of criteria. One of them was selected as the main informant and two of them were selected as the secondary informant (first secondary informant and second secondary informant). The main informant is Prajuru desa adat (customary village administrator). The first secondary informant is Mangku dadya (priest) and the second secondary informant is *Kelian desa adat* (a head of custom). The instruments used in this research were a camera, interview guide, and observation sheet. A camera was used to take pictures and videos of the *ngerorod* wedding ceremony in Sidetapa village. An interview guide was used to help the researcher in conducting interviews with informants regarding the questions that will be given. Observation sheets were used to take note of the information obtained from the observation. The collected data were analyzed by using three flows of activities or procedures adopted by Miles and Huberman (1994). Mile and Huberman's analysis has three procedures for analyzing data namely, data reduction, data display, and conclusion drawing/verification. First, the researcher reduced the collected data by selecting the used data and eliminating unnecessary data to make it more oriented. Then, the data obtained will be displayed in a table of two columns. Last, the researcher will conclude that the data is completely complete. Two types of triangulations were used in this study, including: methodological triangulation and data triangulation.

## **FINDINGS AND DISCUSSIONS**

### ***The Procedures of Ngerorod Wedding Ceremony in Sidetapa Village***

*Ngerorod* is a type of marriage where the bride and the groom marry by running away based on their love for each other. *Ngerorod* wedding ceremony is one of the types of wedding ceremonies that are used in Sidetapa village. There are seven procedures for the *ngerorod* wedding ceremony in Sidetapa village. The seven procedures are shown in Figure 1.

**Figure 1.** Procedures of *ngerorod* wedding ceremony



Based on Figure 1, there are seven procedures of *ngerorod* wedding ceremony in Sidetapa village. The seven procedures are *ngelaibang*, *ngaku nyuwang/mepejati*, *ngengkeb*, *ngabe iyeh*, *mesuwaka*, *makruna/pakrunan*, and *pejalan bebas/bebas pejalan*. The explanation of each of these procedures is explained below:

**1. *Ngelaibang***

*Ngelaibang* is an event where the prospective groom and the prospective bride elope. In *ngelaibang*, the prospective bride meets the prospective groom without her parents' knowledge and flees with the prospective groom.

**2. *Ngaku nyuwang/mepejati***

*Ngaku nyuwang/mepejati* is an event where one of the envoys (*Kanti*) from the prospective groom goes to the parent's house of the prospective bride. The envoy (*Kanti*) went to the prospective bride's parent's house carrying a *bobok* to tell the prospective bride's parents that their daughter was invited to elope by the prospective groom. In addition, the envoy (*Kanti*) also informed the prospective bride's parents not to worry about finding her daughter because, at that time, her daughter was already with the prospective groom.

**3. *Ngengkeb***

*Ngengkeb* is an event where the prospective groom and the prospective bride hide somewhere. The place where the prospective groom and prospective bride hide is outside the prospective groom's house. The prospective groom and prospective bride hide in a third party's house or can hide in someone's garden.

**4. *Ngabe iyeh***

*Ngabe iyeh* is an event where an envoy brings water to the house of the prospective bride's parents. The envoy who brought the water was two teenage girls. These two teenage girls must carry water to the house of the prospective bride's parents. Besides, these two teenage girls also persuaded the prospective bride's parents to no longer be sad and want to let their child get married because it was based on both of their wishes and the basis of mutual love. After that, the two teenage girls inform the prospective bride's parents' decision to the prospective groom and bride whether the prospective bride's parents accept the water or throw it away.

**5. *Mesuwaka***

*Mesuwaka* is an event where the prospective groom's parents visit the prospective bride's parent's house to have a meeting to apologize. Apart from apologizing to the prospective bride's parents, the families of the prospective bride and groom also negotiate regarding the next process that will be carried out after the prospective bride's parents accept the apology from the prospective groom's parents. *Mesuwaka* is carried out after the prospective bride's parents receive the previous water from the envoy (*pengenduh*). In carrying out this *mesuwaka*, the prospective bride and groom do not participate. During the *mesuwaka* process, the thing that the prospective groom's family brings to the prospective bride's house is *gagapan* (sugar, coffee, rice, and so on).

**6. *Makruna/pakrunan***

*Makruna* is the most important process in *ngerorod* wedding ceremony in Sidetapa village. *Makruna* is an event where three envoys of the prospective bride and three envoys of the prospective groom meet to discuss three important things. The three things include confirming that her daughter ran away (*nyekenang ilang-ilangan*), admitting they were wrong (*ngaku pelih*), and finally asking for freedom of the bride to get married (*ngidih pejalan bebas/bebas pejalan*). The *makruna* process is carried out as a symbol that the marriage of the groom and bride is said to be valid in *niskala* and *sekala*. The meeting of the three envoys from the prospective groom's families and three envoys from the prospective bride's families took place in the traditional house in Sidetapa. In addition, before holding this meeting (*pakrunan*), three facilities must be prepared. The three facilities are *damar*, *base palpalan*, and *base tampil*.

## **7. *Pejalan bebas/bebas pejalan***

*Pejalan bebas/bebas pejalan* is an event where the bride and groom perform the wedding ceremony. This *pejalan bebas/bebas pejalan* ceremony is carried out according to the auspicious days previously determined in the *pakrunan* ceremony. The purpose of implementing this *pejalan bebas/bebas pejalan* is so that the bride is legally the wife of the groom and the bride is also legally part of the groom's family. The things that are done during the *pejalan bebas/bebas pejalan* process are the groom's family, the bride and groom come to the bride's parents' house by bringing *gagapan* and the groom brings a wood (*saang*). After arriving at the bride's parents' house, the groom places the wood (*saang*) around the bride's parents' house. Then, the bride and groom entered the traditional house and asked for smelting from the God Brahma. After that, the groom and the bride along with the entire family of the groom and bride go to the groom's house to carry out the *natab banten bale* process and *saling sopin*.

## **Lexicons and the Cultural Meaning in the Ngerorod Wedding Ceremony in Sidetapa Village**

There are twenty-seven lexicons found in the *ngerorod* wedding ceremony in Sidetapa village and its cultural meaning. The twenty-seven lexicons are spread across seven procedures of the *ngerorod* wedding ceremony in Sidetapa village, which were explained previously. All the lexicons and the cultural meaning in the *ngerorod* wedding ceremony are presented in Table 1.

**Table 1. Lexicons and the Cultural Meaning in the *Ngerorod* Wedding Ceremony**

No	Lexicon	Cultural meaning
1	<i>ngelaibang</i>	running away other people's children
2	<i>ngaku nyuwang/mepejati</i>	confessed to the prospective bride's parents that their child had been taken
3	<i>kanti</i>	an envoy that goes to the prospective bride's parents' house to tell them that their children have been taken
4	<i>ngengkeb</i>	hiding somewhere
5	<i>ngabe iyeh</i>	bringing water to the prospective bride's parents' house
6	<i>pengenduh</i>	two teenage girls who bring water in the <i>ngabe iyeh</i> process
7	<i>mesuwaka</i>	the prospective groom's parents visit the prospective bride's parents' house to apologize
8	<i>makruna/pakrunan</i>	a symbol that the marriage of the groom and bride is said to be valid in <i>niskala</i> and <i>sekala</i>
9	<i>damar</i>	a light for the process of <i>pakrunan</i>
10	<i>base tampil</i>	a witness to the implementation of the <i>pakrunan</i>

11	<i>purusa</i>	the prospective groom
12	<i>pradana</i>	the prospective bride
13	<i>penyapadana</i>	the opening of the <i>pakrunan</i> process
14	<i>pretaksu</i>	the bodyguard of <i>Ida Sang Hyang Widhi Wasa</i> (God)
15	<i>umah adat</i>	a miniature part of the village temple
16	<i>pejalan bebas/bebas pejalan</i>	wedding ceremony of the bride and groom witnessed by the whole family
17	<i>saang</i>	symbolize the female child's labor
18	<i>gagapan</i>	strengthen ties between families
19	<i>duwase</i>	A Good Day Based on Hinduism
20	<i>base palpalan</i>	symbolizes respect for the representative who will carry out the <i>pakrunan</i>
21	<i>tetempeh</i>	a thing for carrying out certain ceremonies
22	<i>saling sopin</i>	a symbol of togetherness
23	<i>kain pejekjek</i>	an object that the bride and groom step on when entering the groom's house and the bride's parents' house
24	<i>sesangi</i>	a form of gratitude for God's grace and the fulfillment of requests
25	<i>natab banten bale</i>	symbolizes the inauguration that the bride and groom are legally husband and wife
26	<i>bobok</i>	light for the envoy, so that the envoy ( <i>Kanti</i> ) goes to the bride's parents' house smoothly without any obstacles
27	<i>ngabe saang</i>	a symbol of exchange given to the bride's parents

Based on Table 1, there are twenty-seven lexicons found in the *ngerorod* wedding ceremony in Sidetapa village and its cultural meaning. First, *ngelaibang* means running away other people's children or running away the prospective bride by the prospective groom. Second, *ngaku nyuwang/mepejati* means confessing to the prospective bride's parents that their child had been taken by the prospective groom. Third, *kanti* means an envoy that goes to the prospective bride's parents' house to tell them that their children have been taken by the prospective groom. Fourth, *ngengkeb* means the prospective bride and groom hiding somewhere or hiding in the third party's house. Fifth, *ngabe iyeh* means bringing water to the prospective bride's parents' house. Sixth, *pengenduh* means two teenage girls who bring water in the *ngabe iyeh* process to calm the prospective bride's parents and persuade them to let their child be married. Seventh, *mesuwaka* means the prospective groom's parents visit the prospective bride's parents' house to apologize about the prospective groom running away the prospective bride. Eighth, *makruna/pakrunan* means a symbol that the marriage of the groom and bride is said to be valid in *niskala* and *sekala*. Ninth, *damar* means light for the process of *pakrunan*. Tenth, *base tampil* means a witness to the implementation of the *pakrunan* which is the *base tampil* consisting of *base*, *pamor*, and *buah*. The *base* symbol of the God *Vishnu*, the *pamor* symbol of the God *Shiva*, and the *buah* symbol of the God *Brahma*.

Next, the eleventh lexicon is *purusa* means the prospective groom. Twelfth, *pradana* means the prospective bride. Thirteenth, *penyapadana* means the opening of the *pakrunan* process. Fourteenth, *pretaksu* means the bodyguard of *Ida Sang Hyang Widhi Wasa* (God). Fifteenth, *umah adat* means a miniature part of the village temple and held several ceremonies. Sixteenth, *pejalan bebas/bebas pejalan* means the wedding ceremony of the bride and groom witnessed by the whole family. Seventeenth, *saang* means symbolize the female child's labor or the prospective bride's labor. Eighteenth, *gagapan* is a thing that is carried during *mesuwaka*

and pejalan bebas/bebas pejalan process consisting of sugar, coffee, rice, etc. and it means strengthening ties between families. Nineteenth, duwase means a good day based on Hinduism. Twentieth, base palpalan means symbolizes respect for the representative who will carry out the pakrunan.

The next twenty-first lexicon is tetempeh means a thing for carrying out certain ceremonies. Twenty-second, saling sopin means a symbol of togetherness which is the bride and the groom will always be together in building their household through good or bad times. Twenty-third, kain pejekjek means an object that the bride and groom step on when entering the groom's house and the bride's parents' house. Twenty-fourth, sesangi means a form of gratitude for God's grace and the fulfillment of requests. Twenty-fifth, natab banten bale symbolizes the inauguration that the bride and groom are legally husband and wife. Twenty-sixth, bobok is made from bamboo and dried coconut skin (sambuk) which means light for the envoy, so that the envoy (Kanti) goes to the bride's parents' house smoothly without any obstacles. Last, ngabe saang means a symbol of exchange given to the bride's parents because the groom had taken their child.

The results of this study show that there are several procedures used in *ngerorod* wedding ceremony and several lexicons that exist in *ngerorod* wedding ceremony in Sidetapa village. The procedures are *ngelaibang*, *ngaku nyuwang/mepejati*, *ngengkeb*, *ngabe iyeh*, *mesuwaka*, *makruna*, and *pejalan bebas/bebas pejalan*. In addition, there are twenty-seven lexicons found in *ngerorod* wedding ceremony. The twenty-seven lexicons are *ngelaibang*, *ngaku nyuwang/mepejati*, *kanti*, *ngengkeb*, *ngabe iyeh*, *pengenduh*, *mesuwaka*, *makruna/pakrunan*, *damar*, *base tampil*, *penyapadana*, *purusa*, *pradana*, *saang*, *gagapan*, *pretaksu*, *umah adat*, *pejalan bebas/bebas pejalan*, *duwase*, *base palpalan*, *tetempeh*, *saling sopin*, *kain pejekjek*, *sesangi*, *natab banten bale*, *bobok*, and *ngabe saang*.

The theory from Titania & Mahdi (2017) about lexicons supports this study findings. Titania & Mahdi (2017) stated that the lexicon is the speaker's dictionary, which contains definitions that deviate from general principles. It can be seen that the lexicon used in the *ngerorod* wedding ceremony in Sidetapa village is the speaker's dictionary or the Sidetapa people's dictionary, which contains a definition that is different from the others. One of the lexicons used by the Sidetapa people in the *ngerorod* wedding ceremony is *pengenduh*. *Pengenduh* is one of the Sidetapa people's dictionaries, which has a different meaning. Besides, this study also related to the Kridalaksana (as cited in Hestiyana, 2021), which stated that there are two types of lexicons: active and passive. The lexicons that are often employed in daily activities are called active lexicons. Meanwhile, the lexicons are employed only occasionally by the community or during specific ceremonies or evens called passive lexicons. From the explanation, it can be seen that the lexicons used in the *ngerorod* wedding ceremony in Sidetapa village are included passive lexicons, which are only employed when the *ngerorod* wedding ceremony in Sidetapa village is held.

All of those lexicons have their cultural meaning which differ from another region. This is line with Wakit (1993), who argues that language has a cultural meaning when society interprets it in terms of a specific culture. Defined, people or communities in a region interpret a word according to their culture, which may differ from other communities. The theory from Wakit supports this study's findings, which is that all of the lexicons used in the *ngerorod* wedding ceremony have a cultural meaning that may differ from other communities. For

example, *saang* means firewood; meanwhile, in the *ngerorod* wedding ceremony in Sidetapa village, *saang* symbolizes replacing the female child's labor that the prospective groom takes. Another example is *ngabe iyeh*, which means bring water. *In contrast, in the ngerorod wedding ceremony, ngabe iyeh* means that when the prospective groom takes the child (the prospective bride), the prospective bride's parents will certainly feel sad, disappointed, and angry. Therefore, the water is brought. The water here means shade. So, the prospective bride's parents' anger, sadness, and disappointment can be reduced, and they can calm down again. The purpose of *ngabe iyeh* here is to calm the feelings of anger, disappointment, and sadness from the prospective bride's parents so they can return to calm. *Ngabe iyeh* also indicates whether the prospective bride's parents agree with their child's marriage. Those examples imply that cultural meaning is the meaning in a language contained in the traditions or culture of a particular society and different from other communities.

## CONCLUSION

Based on the findings of this research, there are seven procedures of *ngerorod* wedding ceremony and twenty-seven lexicons found in *ngerorod* wedding ceremony in Sidetapa village. The seven procedures are *ngelaibang*, *ngaku nyuwang/mepejati*, *ngengkeb*, *ngabe iyeh*, *mesuwaka*, *makruna*, and *pejalan bebas/bebas pejalan*. Then, the twenty-seven lexicons are *ngelaibang*, *ngaku nyuwang/mepejati*, *kanti*, *ngengkeb*, *ngabe iyeh*, *pengenduh*, *mesuwaka*, *makruna/pakrunan*, *damar*, *base tampil*, *penyapadana*, *purusa*, *pradana*, *saang*, *gagapan*, *pretaksu*, *umah adat*, *pejalan bebas/bebas pejalan*, *duwase*, *base palpalan*, *tetempeh*, *saling sopin*, *kain pejekjek*, *sesangi*, *natab banten bale*, *bobok*, and *ngabe saang*. Based on the procedures in *ngerorod* wedding ceremony in Sidetapa village, especially the *ngabe iyeh* and *makruna/pakrunan* procedures, it can be seen that wedding ceremony in Sidetapa village have their own characteristics which have been carried out by the Sidetapa community for a long time as a legacy of their ancestors. Apart from that, the lexicon in the *ngerorod* wedding ceremony in Sidetapa village also has its own cultural meaning which is different from other areas. Therefore, because of that uniqueness, researchers researched the procedures, lexicons and its cultural meaning in *ngerorod* wedding ceremony in Sidetapa village so that the culture of the Sidetapa village community does not become extinct.

## REFERENCES

- Budasi, I. G. (2018). Kekerabatan secara ekolingusitik Bahasa Bima di NTB dan Bahasa Sabu di NTT. *Deskripsi Bahasa*, 1(2), 130-137. <https://doi.org/10.22146/db.v1i2.330>
- 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://doi.org/10.52462/jlls.107>
- Devianty, R. (2017). Bahasa sebagai cermin kebudayaan. *Jurnal Tarbiyah*, 24(2), 226-245.
- Hestiyana. (2017). Leksikon dan makna kultural kain khas Banjar Sasirangan. Dalam *Isu-isu Mutakhir Linguistik: Makalah Seminar Nasional*, 255-266.
- Hestiyana. (2021). Identifikasi leksikon dalam upacara adat Nimbuk dan fungsinya bagi Masyarakat Dayak Halong Balangan. *Tuah Talino*, 15(2), 231-247.



- Khairullo, A., Siregar, J. S., & Harsuyanti, R. L. (2020). Hinduism Traditional Wedding Ceremony in Tenganan Pegringsingan Village, Karangasem, Bali (no.3244). <https://easychair.org/publications/preprint/GS9B>
- Kusuma, I. M. A. W., Budasi, I. G., & Suarnajaya, I. W. (2020). Lexicons of Tabuh Rah used in Menyali village. *PRASI*, 15(2). <https://doi.org/10.23887/prasi.v15i02.26906>
- Luchman, H., Kim, J. E., & Hong, S. K. (2009) Cultural landscape and ecotourism in Bali Island, Indonesia. *Journal of Ecology and Environment*, 32(1), 1-8. <https://doi.org/10.5141/JEFB.2009.32.1.001>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis*. London: Sage.
- Renawati, P. W. (2019). Impelementasi upacara yadnya dalam naskah Dharma Kahuripan (Perpektif Teologi Hindu). *Mudra Jurnal Seni Budaya*, 34(3), 372-384. <https://doi.org/10.31091/mudra.v34i3.796>
- Sudiartini, N. K., Putri, I. N. A. J., & Budasi, I. G. (2017). An analysis of communication strategies used in ngidih wedding ceremony in Lokapaksa village. *Jurnal Pendidikan Bahasa Inggris Undiksha*, 5(2). <https://ejournal.undiksha.ac.id/index.php/JPBI/article/view/13582>
- Suta, I. W. B., Budiarta, I. N. P., & Sukadana, I. K. (2021). Keabsahan perkawinan ngerorod (kawin lari) di desa Kelusa, kabupaten Gianyar. *Jurnal Interpretasi Hukum*, 2(1), 184-188. <https://www.ejournalwarmadewa.id/index.php/juinhum/article/view/3099/2254>
- Titania, S., & Mahdi, S. (2017). Lexicon using of Sundanese language level in “Pupuh Dangdanggula.” In *International Seminar Language Maintenance and Shift*. 709-713. <https://doi.org/10.1016/B0-08-044854-2/01289-X>
- Wakit, A. (1993). *Etnolinguistik: Teori, Metode dan Aplikasinya*. Solo: UNS Press.