

## "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 onehand, 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 ethnological 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 Kadek, 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 Bhatara Kahyanga 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 procession 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.

### *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 angget "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 *nunas* "require" as an element of predicate and *toya hening* "clear water" as an element of object. The root of *nunas* is *tunas* "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 *nunas 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 *Sulinggih*) 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 *Nga-* 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 pusपालingga* is a category of sentences consisting of *ngeseng* as predicate element and *pusपालingga* as an object element. The word *ngeseng* "burn" is a verb with the root *geseng* then gets prefix *N-* and *pusपालingga* "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 pusपालingga* is burning the symbol of the spirit. Culturally, the meaning of *Ngeseng pusपालingga* 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 *pradhana* women who are symbolized as Gods of Sea to give education to the *Pitara* because the *Pitara* will be worshiped as the *Bhatara Hyang Guru* who located in *merajan / sanggah* 'like a family temple'.

#### The Meaning of the Symbol

##### *Pusपालingga*

*Pusपालingga* is the symbol that the most found when the *Nyekah* ceremony is held in Bali. *Pusपालingga* 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 *pusपालingga* 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 *pusपालingga* 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 *pusपालingga*. *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.



Figure 1  
*Pusपालingga*



Figure 2  
*Tiing Gading*

### Sunari

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 from heaven and also witness, grant, and give salvation to the ceremony being carried out.

### 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.



Figure 3  
*Puspa Sunari*



Figure 4  
*Tiing Kalpika*

### Karawista

In Hinduism it is inseparable from the means of *upakara* which is used as a symbol or manifests The God. *Karawista* is one of the symbols of *Sang Hyang Widhi* because there is an element of *Tri murti* and is tied to the head. *Karawista* consists of a gathering of weeds that are green as a binder and a symbol of Lord Vishnu, a red flower as a symbol of Lord Brahma and white flowers as a symbol of Lord Shiva. Then there is also the shape of a circle that symbolizes the 'zero' and the end stands upright symbolizing *ardacandra* 'the shape of a crescent'. *Karawista* is tied to the head of the *puspa lingga* together with the *kalpika*. So according to the informant, the meaning of *karawista* is as a hope that the attributes of God envelops the *Atma*.

### 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*. Therefore, the yarn is placed on the *puspa lingga*.



Figure 3  
*Karawista*



Figure 4  
*Tridatu yarn*

## 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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