

CHAPTER III

RESEARCH METHOD

3.0 Overview

This chapter presents the research design, research setting, research subject, research object, research data, research instruments, method of data collection, method of data analysis, data triangulation, and trustworthiness of the data.

3.1 Research Design

This study applied an interactive design using the linguistic ethnography approach proposed by Creese (2010), which analyzes with an ethnographic perspective to examine how language practice both shapes and is shaped by social life. This approach enabled the researcher to provide in-depth descriptions of the events or phenomena based on participants' lived experience within their cultural and social context. Through this method, the researcher gathered various forms of data, including spoken interactions, observations, and field notes, which then analyzed to identify patterns of meaning, identity, and power in everyday communication. Furthermore, this method particularly effective in exploring naturally occurring language use as well as symbolic expressions such as rituals, thereby offering a comprehensive understanding of social practices and the language ideologies embedded within them (Creese, 2010). In this study, the method will be employed to identify, describe, and analyze the lexicons found in the *Melasti* ritual in Sema Agung Village.

3.2 Research Setting

This research was conducted in Sema Agung Village, Klungkung Regency, Bali, where the *Melasti* ritual is regularly held by the local community every year at *Purnama Kedasa* (The 15th full moon in the Balinese calendar). This ritual contained many specific and cultural lexicons that are mainly understood by the older generation. In contrast, the younger generation shows less understanding and use of these lexicons because they are less involved in the ritual and influenced by language change. As a result, the lexicons related to the *Melasti* ritual were at risk of being forgotten. Therefore, Sema Agung Village was an appropriate setting for studying language maintenance and lexical preservation.

3.3 Research Subject

The subjects in this study were the religious people and Balinese offering specialists. A total of four people were selected as informants based on specific, predetermined criteria, including one *Bendesa Adat* (Traditional ritual leader in the village), one *Pemangku Desa* (Traditional priest in the village), and two *Serati Banten* (offering specialist in the village). Based on the four informants, one informant was the major informant, while the other informants served as secondary informants. Secondary informants provided additional information or complemented the data obtained from the main informants, thereby enriching and clarifying the research results.

The *Bendesa Adat* and *Pemangku Desa* were chosen to be the main informants, while the two *Serati Banten* were selected as secondary informants. The *Bendesa Adat* and the *Pemangku Desa* were selected as the primary informants due to their significant roles in the social and religious structure of the traditional

village. *Bendesa Adat* is the leader of the customary village, who is responsible for overseeing customary laws, social organization, and the implementation of cultural practices. Therefore, this informant provided comprehensive information regarding the structure, regulations, and social significance of the traditions being studied. Meanwhile, the *Pemangku Desa*, as a religious leader who conducted and supervised ritual activities, was chosen to offer in-depth insights into the religious meanings, philosophical values, and ceremonial procedures related to the research context. In addition, two *Serati Banten* were selected as secondary informants. As specialists in preparing ritual offerings (*banten*), they played an important role in the practical and symbolic aspects of the ceremonies. Their involvement aimed to provide detailed information about the types, functions, preparation processes, and symbolic meanings of the offerings used in the rituals.

The informants in this study were selected from the research subjects based on specific criteria determined by the researcher to ensure that relevant data can be collected. Following the guidelines suggested by Samarin (1967). The criteria for selecting informants included:

1. The informant has sufficient time and is regularly available.
2. The informant is a proficient speaker of the language.
3. The informant uses representative language.
4. The informant has clear and accurate pronunciation.
5. The informant has good communicative ability.
6. The informant is reliable and dependable.
7. The informant is willing to cooperate and can establish a good relationship with the researcher.

8. The informant is accepted or well-regarded within the community.

These criteria were adjusted to fit the specific conditions and context of the research location. Based on these criteria, the researcher selected four individuals as informants. These informants provided information about the *Melasti* ritual held in Sema Agung Village. Data collection primarily focused on the main informant until sufficient data were obtained.

3.4 Research Object

The object of this research focused on the lexicons used in the *Melasti* ritual procedure and its cultural significance. These stages of the ritual were identified during its performance. These observations were supported by an in-depth interview in order to obtain more detailed, clear, and accurate information regarding the ritual process and the symbolic meanings of the *Melasti* ritual.

3.5 Research Instrument

In this study, the research instruments were divided into two main types. The primary instrument was the researcher, who will be directly involved in observing, analyzing, and interpreting the collected data. In addition, several supporting instruments were used to assist the data collection process and ensure that the data are well organized. These supporting instruments included interview guidelines, which will help the researcher ask questions that are aligned with the research objectives. A recording device was used during interviews to record conversations between the researcher and the informants. This allowed the researcher to store oral data and review unclear parts of the conversation to ensure the accuracy of the information, especially related to the lexicons used in the *Melasti* ritual. Permission was obtained from the informants before the recording began, and the entire

interview was recorded after approval was given. A mobile phone camera was also used to document each stage of the ritual and other important moments relevant to the study. This visual documentation supported the data obtained through observation and interviews and provided a clearer and more complete understanding of the *Melasti* ritual. Before taking photos or videos, the researcher requested permission from the ritual organizers. After permission was granted, the researcher documented the ritual while respecting local norms and cultural values. This documentation helped make the analysis more accurate, particularly in understanding the ritual process and its symbolic meanings.

3.5.1 The Researcher

In this study, the researcher was the main instrument directly involved in interacting with informants and interpreting the data collection. As part of the qualitative method, the researcher was careful when observing the data. The researcher's ability was reflected in their position, values, and experiences, which mostly influence the quality of the data produced (Xu & Storr, 2012). The researcher was responsible for ensuring that the data collected and analyzed are accurate, relevant, and in line with the research objectives. The researcher then organized the findings into data tables. In addition, the researcher needed to be fully aware of every step during the research process.

3.5.2 Interview Guide

The interview guide was a tool used to help the researcher obtain answers to the research questions. It consisted of a set of questions designed to collect information about the procedures of the *Melasti* ritual and the meanings of the lexicons used in the ritual. These questions were answered by the informants

during the interview. Before the interviews were conducted, the researcher prepared and organized the relevant questions. During the interview process, probing techniques were used to obtain deeper and more detailed information from the informants. When informants provided general or unclear answers, the researcher asked follow-up questions such as asking for clarification, examples, or explanations of the meaning and usage of the lexicons in the *Melasti* ritual. This technique helped the researcher to ensure that the data collected were accurate, complete, and culturally meaningful. During the interview, the guide was used to ensure that all relevant topics were discussed systematically and that the interview process ran efficiently.

Table 3.5 Interview Guide for Major Informants

Research Question	Word Classes	Questions
RQ1	Noun	1. Apa saja benda yang digunakan dalam ritual Melasti?
RQ2		2. Apakah ada benda khusus yang digunakan dalam ritual Melasti?
		3. Apa saja objek sakral dalam ritual Melasti?
	Verb	4. Apa saja tahapan prosedur dalam ritual Melasti?
		5. Apa saja kegiatan yang dilakukan dalam ritual Melasti?
	Adjective	6. Apakah ada karakteristik atau ciri-ciri objek yang digunakan dalam ritual Melasti?
RQ3	-	7. Apa makna literal dari leksikon ... dalam ritual Melasti tersebut?
RQ4	-	8. Apa makna kultural dari leksikon ... dalam ritual Melasti tersebut?

3.6 Interview Guide for Secondary Informant

Research Question	Word Classes	Questions
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RQ2	Noun	1. <i>Apa saja persembahan yang digunakan dalam ritual Melasti?</i>
	Verb	2. <i>Apa saja prosesi upacara yang menggunakan banten?</i>
	Adjective	3. <i>Apakah ada karakteristik atau ciri-ciri persembahan yang digunakan dalam ritual Melasti?</i>
RQ3	-	4. <i>Apa makna literal dari leksikon ... (persembahan) dalam ritual Melasti tersebut?</i>
RQ4	-	5. <i>Apa makna kultural dari leksikon ... (persembahan) dalam ritual Melasti tersebut?</i>

In this study, the researcher focused on nouns, verbs, adjectives, and several adverbs because these word classes dominantly represent cultural elements, ritual activities, characteristics, time, and place in the *Melasti* ritual. Other word classes, such as pronouns, conjunctions, prepositions, and, interjections, were not analyzed in detail because they mainly function as grammatical elements and do not significantly reflect ethnolinguistic meanings related to the ritual.

3.5.3 Smartphone

A smartphone was used as a tool to record interviews with informants. This device helped ensure that all responses given by the informants are recorded clearly and accurately. In addition, the smartphone was also used to take photos or videos as supporting documentation during the research process.

3.5.4 Notebook

The researcher used a notebook to write down important details during the interview sessions. These notes helped the researcher remember and understand the information provided by the informants when analyzing the data.

3.6 Method of Data Collection

In the data collection, researchers employed two methods, namely observation and interviews, which were analysed. The data were collected through an iterative triangulation process involving interviews, observation, and follow-up interviews. The initial interviews were conducted to obtain preliminary information about the lexicons used in the *Melasti* ritual. This was followed by observation of the ritual to examine the actual use of the lexicons in context. Finally, follow-up interviews were conducted to confirm and validate the data obtained from the observation.

3.6.1 Observation

The data on lexicons used in the *Melasti* ritual in Sema Agung Village were collected based on the actual conditions during the ritual without any manipulation. The observation took place in Sema Agung Village, where the researcher was present and participated in the sacred procession. This approach aimed to maintain research objectivity while respecting local traditional and religious values. This approach used non-participant observation, which generally occurred when the researcher remained unrecognized as an observer by the observed group. Due to the absence of direct interaction by the researcher with the participant, the data collected are mostly qualitative, interpretive, and help avoid bias (Parke & Griffiths, 2008). During the observation, the researcher conducted visual documentation, which portrayed the object and the whole ritual process using a mobile phone camera, and also made a checklist in the phone notes of the lexicons that had already been captured in every stage of the ritual to ensure a more accurate and complete analysis. By using this observation method, the researcher was able to gather data not only from informants' statements but also from direct evidence in the field. This method strengthened the validity of the data,

as every lexicon was recorded, reflecting the actual practices of the *Melasti* ritual. Before the observation, the researcher asked the informants about the date and location of the ritual, and arrived according to the agreed schedule. Permission to participate in the ritual and conduct observations was also obtained from the village head and the residents of Sema Agung Village.

3.6.2 In-depth Interview

To gain more specific and detailed insights, in-depth interviews were conducted. In-depth interviews were employed as a qualitative method to examine informants' perspectives and knowledge experiences in the *Melasti* ritual. It allowed the researcher to understand how meanings are constructed and interpreted within the ethnolinguistic framework (Milena et al., 2008). One of the key strengths of in-depth interviews lay in their flexible structure, which enables the interviewer to adjust the sequence of questions, refine wording as needed, and pose follow-up questions for clarification (Roller, 2019). The interviews were conducted in multiple sessions, both prior to and following the observation to ensure thorough data collection and to clarify answers that may not have been fully conveyed in the first interview.

In the study of the *Melasti* ritual in Sema Agung Village, in-depth interviews served as a key tool to explore the lexical and cultural meanings embedded in the ritual, especially from the viewpoints of the selected informants. The interviews were semi-structured, meaning that the researcher prepared guiding questions but remained flexible to allow the conversation to flow naturally according to the interviewees' responses. This approach enabled the researcher to explore factual information, personal stories, and the deeper meanings behind each explanation.

By using this method, interviewees were encouraged to share their experiences openly, helping the researcher understand how the local community perceives and participates in the *Melasti*.

The researcher began by contacting the informants to schedule the interviews. During the in-depth interviews, questions followed an interview guide that focused on the lexicons, their meanings, and their cultural significance within the *Melasti* ritual in Sema Agung Village. Since the informants were native Balinese speakers, the interviews were conducted in Balinese to ensure a clear and accurate understanding. The data obtained were then translated into English, transcribed, and analysed using qualitative data analysis techniques. Both main and secondary informants participated in this process. The data collected, including informants' responses, served as the interview results. Interviews continued with both main and secondary informants until sufficient data were obtained. If the data from the main informant adequately fulfilled the research needs, the interview process concluded.

3.7 Method of Data Analysis

The data analysis process consisted of four main stages: data collection, data condensation, data display, and drawing conclusions. As shown in the diagram below, data collection and analysis occurred in a descriptive process, where data were analysed continuously from the start of data collection until the research was completed. This process allowed the researcher to continually evaluate and organize the data, producing more accurate and systematic results. The data analysis model was represented in the following diagram:

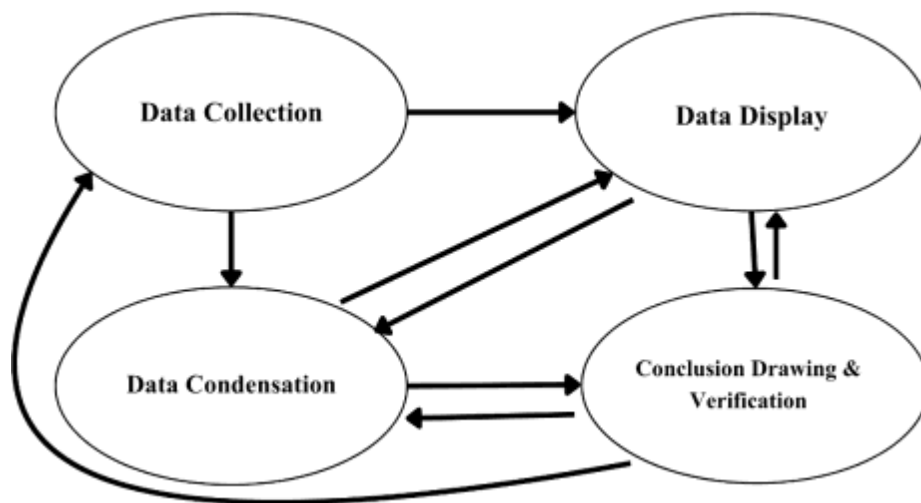


Figure 3.7 Interactive Qualitative Data Analysis Model by Miles, Huberman, and Saldana (2014)

This study adopted an Interactive Qualitative Data Analysis Model proposed by Miles, Huberman, and Saldana (2014). Qualitative descriptive methods can be used to describe a cultural phenomenon and its linguistic aspects in depth (Budasi & Satyawati, 2021). The model consisted of four interconnected components: data collection, data condensation, data display, and conclusion drawing and verification. Data collection involved gathering information through observations and interviews. Data condensation refers to the process of selecting, simplifying, and organizing the collected data. Data display was conducted by presenting the reduced data in an organized form to facilitate understanding. Finally, conclusion drawing and verification involved interpreting the data and validating the findings.

The diagram illustrated an interactive and cyclical model of qualitative data analysis in which all stages were interconnected and continuously influenced one another. Data collection served as the starting point, where information was gathered through methods such as observation and interviews. As data were collected, the

process of data condensation occurred simultaneously, involving the selection, simplification, and organization of relevant information. The reduced data were then presented in the form of data display, allowing the researcher to systematically organize and visualize the findings. Through this display, the researcher was able to draw conclusions and conduct verification by interpreting patterns and meanings within the data. However, these processes were not linear; rather, they were iterative. The arrows indicated that the researcher could move back and forth between stages, for instance, revisiting data condensation after viewing the data display, or refining conclusions based on further analysis. Additionally, the process of conclusion drawing and data condensation could lead the researcher to return to data collection in order to obtain additional information or clarify findings.

3.7.1 Data Collection

The first step in this research analysis involved data collection, which was carried out through observations and interviews with informants. This process included directly observing the *Melasti* ritual, conducting interviews, recording conversations, documenting the ritual procedures, and gathering information about the lexicons used, including the equipment involved. The research took four months, during which the researcher spent two months conducting observations and interviews, followed by a focus on data analysis. These methods helped ensure that the data collected were thorough and accurately represented the reality of the ritual.

3.7.2 Data Condensation

The data had been collected, the next stage was data condensation, which involved the ongoing process of selecting, focusing, simplifying, abstracting, and

transforming raw data throughout the research process. Rather than merely reducing data, condensation involved actively shaping and organizing the data by identifying what was most significant in relation to the research focus, developing codes, and grouping information into meaningful categories or themes. This process continued throughout the entire analysis, allowing the researcher to sharpen insights, highlight patterns, and build a clearer understanding of the data while still maintaining its essential meaning and context.

3.7.3 Data Display

The next stage involved presenting the data, which aimed to organize the information in a way that was easier to understand. The reduced data were displayed in various visual forms, such as tables, graphs, diagrams, or as a systematic narrative. This presentation allowed the researcher to identify relationships between data and detect patterns or connections that appeared during the study. Therefore, this stage not only helped in analyzing the data more deeply but also made it easier to communicate the research findings to readers or other interested parties.

3.7.4 Conclusion Drawing and Verification

The final step was drawing conclusions, in which the analysed data were used to formulate the research findings. This process involved identifying the main points of the results based on the data analysis to draw conclusions that were relevant to the research topic. These conclusions then served as the basis for providing new insights and addressing the research objectives. Additionally, at

this stage, the researcher re-verified the findings to ensure that the conclusions were supported by valid and reliable data.

3.8 Data Triangulation

In descriptive qualitative research, triangulation was used to enhance the accuracy and validity of the research findings, which involved using multiple methods and data sources to examine a phenomenon from different perspectives, allowing the researcher to cross-check data and interpretations while also strengthening the credibility and trustworthiness of the research results. This study used three types: person triangulation, time triangulation, and methodological triangulation.

Person triangulation involves collecting and comparing information obtained from different individuals who possess relevant knowledge or experience regarding the phenomenon being studied. By obtaining data from multiple informants, the researcher is able to verify the consistency of the information and reduce the possibility of relying on a single perspective. In this study, person triangulation was conducted by interviewing four informants with different areas of expertise in the *Melasti* ritual in Sema Agung Village. The major informants, the *Bendesa Adat* (traditional village leader) and the *Pemangku Desa* (village priest), who are ritual experts, provided information on the ritual procedures, the lexicons used throughout the ritual, and their lexical and cultural meanings. Meanwhile, the secondary informants, who specialize in ritual offerings (*banten*), were interviewed specifically to verify the lexical and cultural meanings of offering-related lexicons. The information obtained from each informant was then compared to identify

similarities and differences, thereby strengthening the credibility and trustworthiness of the research findings.

Time triangulation was applied by conducting the in-depth interviews with each informant on two separate occasions. The first interview focused on collecting the primary data using the prepared interview guide to answer the research questions. The second interview was conducted after the initial data analysis to reconfirm the information provided by the informants. This follow-up interview aimed to ensure that the participants' responses remained consistent, to clarify any ambiguous statements, and to verify that no information had been misunderstood or inaccurately interpreted by the researcher. Conducting interviews at different times enhanced the credibility and trustworthiness of the findings by confirming the consistency and accuracy of the collected data.

Therefore, the methodological triangulation was carried out through two data collection methods: observation and in-depth interviews. Observation was conducted to observe the implementation of the *Melasti* ritual directly and to identify the lexicons used throughout each ritual procedure. In-depth interviews were conducted with selected informants to obtain detailed explanations regarding the lexical meanings, cultural meanings, and functions of the identified lexicons. By comparing the findings obtained from these two methods, the researcher was able to confirm the consistency of the data and improve the credibility of the research findings.

3.9 Trustworthiness of the Data

In qualitative research, trustworthiness, or data reliability, was essential to ensure that the findings were valid, dependable, and accurately reflected the reality

in the field. There were four main criteria to achieve trustworthiness: credibility, transferability, dependability, and confirmability (Elo et al., 2014). Credibility was ensured through the researcher's direct involvement in observing the Melasti ritual, the use of data triangulation via interviews, observations, and documentation, and the conduct of member checking with informants to reduce the risk of misinterpretation. Transferability was achieved by providing a rich and detailed description of the research context, the ritual procedures, and the lexicons used, allowing the results to be referenced in similar future studies. Dependability was maintained by systematically recording each stage of the research, from data collection, transcription, and coding to analysis, and by consulting with supervisors to ensure methodological consistency. Confirmability was strengthened by maintaining the researcher's objectivity, separating personal opinions from factual findings, and supporting the data with audio recordings and visual documentation, ensuring that the findings were truly based on field data rather than researcher bias. By applying these four criteria, this study ensured that the data collected were reliable and scientifically accountable.

3.10 Data Procedure

This research was carried out through a series of systematic stages that guide the researcher from the initial preparation phase to the final reporting of the findings. The research procedures were outlined as follows:

1. Initial Preparation

The researcher prepared a research proposal and obtained an official research permit from the Faculty of Languages and Arts as a formal requirement for conducting the study.

2. Permission and Coordinator

After receiving the research permit, the researcher visited Sema Agung Village, Klungkung Regency, to submit the letter to the village authorities and request approval to conduct the research. At this stage, coordination with community leaders and prospective informants will also be conducted.

3. Informant Selection

The researcher identified and selected informants who possess in-depth knowledge of the *Melasti* ritual, including rice field owners, *Serati Banten*, *Pemangku*, and *Pedanda*. Before the interviews, the researcher will obtain their consent to participate in the study.

4. Data Collection

Data were gathered through direct observation of the *Melasti* ritual, in-depth interviews with selected informants, and documentation. During this process, the researcher recorded essential information related to the ritual procedures and the lexicons employed.

5. Data Transcription and Organization

All interview recordings and field notes were transcribed into written form.

The transcribed data were then systematically organized to facilitate the analysis process.

6. Data Analysis

The data were analyzed by identifying, categorizing, and interpreting the lexicons used in the procedures of the *Melasti* ritual. This analysis was conducted by relating the field findings to relevant theories and previous research.

7. Validation of Findings

To ensure data accuracy, the researcher verified the findings by cross-checking information obtained from different informants and data collection techniques.

8. Reporting the Findings

In the final stage, the researcher presented and documented the research results in accordance with the research questions and objectives of the study.

3.11 Research Schedule

The following is the research schedule that was used to timeline the research stages from preparation to revision

Table 3.11 Research Schedule

No	Activity	Months in 2026							
		Jan	Feb	Mar	Apr	May	Jun	July	Aug
1.	Preparation								
2.	Organizing Proposal								
3.	Data Collection								
4.	Data Analysis								