



## Appendix

Appendix 1: List of Lexicon, Stage and Meaning

No	List Lexicon	Stage	Meaning
1	Pejati	<i>Merangkat</i>	The meaning of <i>pejati</i> is a messenger who informs that the daughter of a family has <i>merangkat</i> oreloped.
2	<i>Mebiakaon</i>	<i>Merangkat</i>	The word <i>mebiakaon</i> comes from word <i>biak</i> or <i>piak</i> which means comes off and <i>aon</i> which means dirty. <i>Biakaon</i> ( <i>mebiakaon</i> ) means releasing the dirt from the physical body and the spirit. Thus, this process is meant as an effort to purify our physical body and thought before entering the union procession between a man and a woman. Thus, the aim of <i>mebiakaon</i> is to purify oneself before entering the <i>pawiwahan</i> process.
3	<i>Dewasa ayu</i>	<i>Merangkat</i>	The word <i>dewasa ayu</i> means good day for holding a ritual.
4	<i>Api Takep</i>	<i>Merangkat</i>	It is a fire with a charcoal flame from dry coconut shells that has the function of driving away negative energy. It is used as a medium in a religious ritual called <i>Agni</i> . <i>Agni</i> is the god that expells

			giants and burns everything as to make it sacred. It is said that a <i>Yajna</i> ceremony will not become complete if there is no element of fire in it.
5	<i>Bhuta saksi</i>	<i>Mekala-kalaan</i>	<i>Bhuta saksi</i> is the witnesses of <i>bhuta kalas</i> . At the time a <i>byakala</i> ritual is held one is burning some bamboo cuttings whose segments are still intact so that there goes an explosive sound. This explosive sound is the symbol of calling <i>Bhuta kalas</i> to be present at the place where the ritual is being held, then they are given an offering with the hope that they will not disturb the wedding ceremony.
6	<i>Manusa saksi</i>	<i>Dharma pewartangan</i>	<i>Manusa saksi</i> is human witness. In this case, all people present at the time of the main ritual such as <i>pemangku</i> and <i>desa</i> apparatus.
7	<i>Mekala-kalaan</i>	<i>Mekala-kalaan</i>	The aim of this ritual is to cause neutrality of the <i>kala</i> quality in the bodies of the bride and bridegroom and make them wiser. In addition, this ritual is also interpreted as the legalization of the wedding through the purifying process, both physical and mental to enter a happy marriage life.

8	<i>Sanggah Pesaksi</i>	<i>Mekala-kalaan</i>	<p><i>Sanggah pesaksi</i> is usually installed in the house yard with the position facing west or north, or facing the future bride and bridegroom. <i>Sanggah Pesaksi</i> is usually temporary. It is the place that manifests <i>Ida Sang Hyang Widhi</i>, especially <i>Dewa Surya</i>. Thus, it can be concluded that the meaning of <i>Sanggah Pesaksi</i> is the station of <i>Sang Hyang Widhi Wasa</i> in the manifestation as <i>Dewa Surya</i> that witnesses the <i>Mekala-kalaan</i> ritual that is held by the bride and bridegroom in order their marriage will become a harmonious new life. <i>Dewa Surya</i> is the God of life. <i>Surya</i> or the sun is the source of energy needed by all creatures in the world. Similarly, life will not exist without the sun.</p>
9	<i>Tegen-tegenan</i>	<i>Mekala-kalaan</i>	<p>The media used in <i>Tegen-tegehan</i> consists of the dadap stem or sugar cane, a hoe, and in the front is hung a pot that contains crabs. While at the back there is a coconut. <i>Tegen-tegenan</i> is usually carried by the bridegroom (<i>tetegenan</i>) which symbolizes a heavy load. According to Sri Mpu Dharma Kerti (an interview on 16<sup>th</sup> July, 2020) <i>mategtegan</i> is the symbol that the one who is responsible for earning a living for the family is the husband, although later the wife will also works, but eh</p>

			<p>burden remains in the husband and he has the duty to guide his wife. <i>Mategtegan</i> is a piece of advice to the bride and bridegroom. The advice is that after marriage they have to work since the duty of the head of a family is very heavy. Based on the explanation above, the writer can conclude that the meaning of <i>tegen-tegenan</i> is a piece of advice from the parents to their children that to live a marriage life is not easy. <i>Tegen-tegenan</i> also means that since the beginning of the marriage life a child has to take over the duty and responsibility of his parent, both the responsibility for the family, the religious obligation or the obligation to the ancestors and to the community. Similarly, the husband as the head of the family is responsible to protect and take care of his children, wife and parents so that a head of the family has to stimulate himself and wife to work hard.</p>
10	<i>Suhun-suhunan</i>	<i>Mekala-kalaan</i>	<p>In the performance of the <i>mekala-kala</i> ritual in addition to the <i>tegen-tegenan</i> carried by the bridegroom, there is also <i>suhun-suhunan</i> carried by the bride. There are 2 media found in <i>suhun-suhunan</i>, namely <i>peyegjeg</i> and <i>penegteg</i>. <i>Penyegjeg</i> is the symbol of a request to Sang Hyang Widhi that the marriage couple be given</p>

			<p>honest characters. Whereas <i>penyegjeg</i> consists of (1) rice, (2) coconut shoot, (3) taro stalk, (3) betel nut shoot, (4) turmeric stalk, and (5) <i>endong</i> tree. According to Sri Mpu Dharma Kerti (the interview on the 16<sup>th</sup> July, 2020), based on the content of <i>penyegjeg</i>, namely trees or stalks that can grow quickly, <i>penyegjeg</i> symbolizes a request to God to bless the marriage couple with children soon. In addition to <i>penyegjeg</i>, there is also a medium in the <i>Suhun-suhunan</i> called <i>Peneteg</i>. <i>Peneteg</i> comes from the word <i>tegteg</i> which means strong, aware and consistent. The word has the prefix <i>pe-</i> thus it becomes <i>peneteg</i> which means to make people aware, consistent and stable. Thus, <i>peneteg</i> means every thing that can make people aware, consistent and stable in living a family life.</p> <p>The conclusion that can be made about the meaning of <i>suhun-suhunan</i> based on the explanation above is that <i>peyegjeg</i> and <i>peneteg</i> are the symbols that motivate the marriage couple to stand on themselves or to be able to build a family that has is harmonious with enough clothing, food and shelter. Thus to meet the three needs the marriage couple have to have a commitment and stabilize themselves by uniting their desires, ideas</p>
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			and purposes.
11	<i>Medagang-dagangan</i>	<i>Mekala-kalaan</i>	<p><i>Medagang-dagangan</i> is done by the bridegroom and the bride. In <i>medagang-dagangan</i> there is a bargaining activity which is followed by a sale. The meaning of the <i>medagang-dagangan</i> symbol according to Sri Mpu Dharma Kerti (an interview on the 16<sup>th</sup> July, 2020) is an agreement, that is, later after getting marriage, everything has to be decided through deliberation to reach an agreement. Both the husband and the wife have to eliminate or control their egoism to reach an agreement through deliberation. From the explanation the writer can conclude that <i>medagang-dagangan</i> contains advice for the bride and bridegroom that later when they build a bond in marriage it is advisable that everything be discussed first before making a decision. Both the husband and the wife have to be able to control themselves, to be willing to lose and each should not only care about himself or herself so that an agreement will be reached and anything that has become a goal of the marriage will be achieved. In <i>medagang-dagangan</i> there is goods to be sold. This means that there is a problem to solve that has to be discussed before making a</p>

			decision so that the marriage life will become harmonious.
12	<i>Tikeh dadakan</i>	<i>Mekala-kalaan</i>	<p><i>Tikeh dadakan</i> (small mat) has the meaning as the symbol of <i>Pradana</i> or <i>Prakrti</i>. At the time of the <i>mekala-kalaan</i> ritual <i>tikeh dadakan</i> will be torn with a kris held by the bridegroom, <i>tikeh dadakan</i> is the symbol of virginity while kris is the symbol of the strength of <i>Purusa</i>. With the union of <i>Purusa</i> and <i>Prakrti</i> there will be a creation. Similarly in a marriage, the union or the meeting of a man and a woman is hoped to give birth to good children. <i>Tikeh</i> also has the function as a base, that is, a place to stand and to do an activity. <i>Prakrti</i> functions as the base for <i>Purusa</i> to do an activity, that is to enjoy the world, and to correct one's karma. Without <i>Prakrti</i> <i>Purusa</i> will not be able to correct karma. Similarly, a man meeting a woman to enjoy the world. Hence, the meaning of <i>tikeh dadakan</i> is purity. <i>Prakrti</i> functions as the base for <i>Purusa</i> to do an activity. This was stated by Sri Mpu Dharma Kerti (an interview on 16<sup>th</sup> of July, 2020).</p>
13	<i>Pepegatan</i>	<i>Mekala-kalaan</i>	<p><i>Pepegatan</i> is used in the <i>mekala-kalaan</i> ritual. At the time of the <i>mekala-kalaan</i> ritual the bride and bridegroom go through or cut a piece of thread three times.</p>



			<p>According to Sri Mpu Dharma Kerti (an interview on the 16<sup>th</sup> July, 2020) the cutting of a piece of thread by a bride or bridegroom means a change in time from the period of <i>brahmacari</i> to <i>grhasta</i>. Thus, a piece of white thread has the meaning as a border, that is a time border, and a distance border. The time border means the border between the time when one is young (single) and the time when one is married. While the distance border means that at the time when one is single there is no problem with the distance in socialization. Everyone can socialize or make friends with anyone, however, after marriage, one has got no freedom to socialize with everybody, since one should keep a distance with a person who has the opposite gender. A wife should keep a distance in relating with other men, and a man should also keep a distance in relating with other women. The borders are sacred or positive so that the color of the thread used is white.</p>
14	<i>Brahmacari</i>	<i>Mekala-kalaan</i>	<p><i>Brahmacari</i> is a human level of life at the time he or she is learning something about the world or divinity. “<i>Brahma</i>” means knowledge and science of divinity. “<i>Cari</i>” means behavior in learning. All knowledge, skills, abilities, habits, passions, attitudes, etc.</p>

			can be obtained at the period of <i>brahmacari</i> . In this period, humans are required to focus themselves on learning, both on world knowledge and spirituality.
15	<i>Grhasa asrama</i>	<i>Mekala-kalaan</i>	Grhasata Asrama comes from two words: “ <i>Graha</i> ” which means house and “ <i>Stha</i> ” stand. Thus, Grhasata means to stand to form a family. After entering the Grhasata life, it does not mean that one stops learning or the time to learn has ended. Learning is not limited by an age limit. Long life education means no one is too old to learn. Knowledge acquired in the <i>Brahmacari</i> stage is learned more deeply after entering Grhasata or the period when one is married.
16	<i>Melukat</i>	<i>Mekala-kalaan</i>	The word <i>melukat</i> comes from the word <i>lukat</i> that means clean. In this process, the bride and bridegroom hope that dirty or negative things especially those that are contained in the body and thought turn back to their clean states, holy and full of positive things to continue life in the future. It was also explained by Sri Mpu Dharma Kerti as one of the informants in this study that <i>melukat</i> aims to cleanse thoughts and souls spiritually

			in the bodies of the bride and bridegroom. In addition to the wedding, <i>melukat</i> can also be done with many people both at school, office, government, or local community that is performed by Hindus in Bali from generation to generation and is still done till now. In the bodies of the bridegroom and bride there are bad and dirty characters that have to be purified and cleansed.
17	<i>Dharma pewartangan</i>	<i>Dharma pewartangan</i>	This ritual aims at the official handing over of the bride to the bridegroom witnessed and legalized by <i>prajuru desa</i> (village leader) of each of the village and <i>pemangku</i> (functionaries). In addition, the bride says Good bye to her parents, family members and relatives as well her ancestors that starting from that time she has been officially a member of the extended family of the bridegroom.
18	<i>Canang pengerawes</i>	<i>Dharma pewartangan</i>	<i>Canang Pengerawes</i> is the media of offering in the form of <i>canang sari</i> as the manifestation of the worship and prayer in order all forms of communications between the bride's and bridegroom's families run smoothly without any hindrances.
19	<i>Purusa</i>	<i>Dharma</i>	Sperm

		<i>pewarangan</i>	
20	<i>Pradana</i>	<i>Dharma</i> <i>pewarangan</i>	Woman's semen
21	<i>Sodo</i>	<i>Mekala-kalaan</i>	<i>Sodo</i> is a kitchen utensil with the spoon shape made from wood and functions as a tool to stir rice at the time of cooking rice. <i>Sodo</i> means the manifestation of gratitude for the completion of <i>medengenan</i> ritual. <i>Sodo</i> means <i>sidaw</i> which means the completion <i>sidi</i> means God's gift.
22	<i>Kejen</i>	<i>Merangkat</i>	<i>Kejen</i> is a plow blade or plow knife. <i>Kejen</i> is the symbol of sharpness. This means that the bride and bridegroom are expected to have strengths and sharpness of mind in living their marriage life.

Appendix 2: Documentation













