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ADULTS VERSUS ELDER'S PERCEIVED UNDERSTANDING OF THE ENDANGERED LEXICONS OF THE *NIGANG SASIH* RITUAL IN MENYALI VILLAGE

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ABSTRACT

The preservation of ritual lexicons is important in maintaining cultural identity, traditional knowledge, and intergenerational language transmission within Balinese society. However, modernization and the decreasing involvement of younger generations in traditional practices have gradually weakened the understanding of ritual language. This study investigated the perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual between adults and elders in Menyali Village, Buleleng Regency, Bali. The study aimed to describe the perceived understanding of adults and elders toward the ritual lexicons and to determine whether there was a significant difference between the two groups. This research employed a quantitative comparative cross-sectional design involving 100 respondents consisting of 50 adults and 50 elders selected through convenience and quota sampling techniques. Data were collected through a structured questionnaire containing 36 ritual lexicons previously documented by Lestari (2025). The collected data were analyzed using descriptive statistics and the Mann–Whitney U Test. The findings revealed a clear intergenerational difference in the perceived understanding of the endangered ritual lexicons. Adults generally demonstrated lower levels of perceived understanding, whereas elders showed higher levels of understanding toward the ritual lexicons. The statistical analysis also indicated a significant difference between the two groups, showing that elders possessed considerably stronger perceived understanding than adults. These findings suggest that the transmission of ritual lexicons within the community has become increasingly uneven across generations. Therefore, strengthening cultural transmission, community participation in rituals, and documentation efforts is essential to support the preservation of Balinese ritual language as part of intangible cultural heritage.

Keywords: *endangered lexicons, ritual language, Nigang Sasih ritual, perceived understanding, intergenerational transmission, Balinese culture*



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INTRODUCTION

Language plays a crucial role in maintaining cultural identity, preserving traditional knowledge, and transmitting social values from one generation to another. Through language, communities are able to sustain their customs, beliefs, rituals, and collective memory across time. Hymes (1974) explains that language must be understood within its cultural and social context because linguistic practices are shaped by the norms, values, and communicative patterns of a speech community. In traditional communities, language does not merely function as a communication tool, but also serves as a cultural symbol that reflects local wisdom and social identity. Similarly, Garner (2015) emphasizes that language develops within the ecological environment of its speakers, meaning that cultural practices and linguistic expressions continuously influence one another. In the Balinese context, ritual lexicons represent an important part of cultural expression because they are closely connected to religious rituals, sacred practices, and traditional knowledge that continue to exist within Balinese Hindu society.

One of the traditional rituals that contains numerous ritual lexicons is the *Nigang Sasih* ritual practiced in Menyali Village, Buleleng Regency. *Nigang Sasih* is a Balinese Hindu ritual performed for babies at the age of three months according to the Balinese calendar. The ritual is considered important because it symbolizes the purification process and the baby's introduction to social and spiritual life within the community. During the ritual process, various ritual stages, offerings, ritual tools, and sacred practices are represented through specific Balinese lexicons that carry cultural and spiritual meanings. However, the continuity of ritual lexicons is currently facing the threat of endangerment due to modernization, language shift, and declining intergenerational transmission. Grenoble and Whaley (2006) explain that linguistic elements may gradually become endangered when younger generations are no longer actively involved in transmitting and using them within the community. This phenomenon also affects ritual lexicons because many traditional terms are now rarely introduced outside ritual contexts. Ardika (2021) further explains that the preservation of Balinese ritual lexicons is increasingly challenged by social transformation and the declining use of traditional language among younger community members.

Despite the persistence of Balinese rituals within many traditional villages, empirical studies investigating the actual understanding of ritual lexicons across generations remain limited. Previous studies have mostly concentrated on documenting ritual lexicons, analyzing linguistic forms, or describing cultural meanings rather than examining whether community members still understand the lexicons being preserved. Budasi et al. (2021), for example, documented the



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lexicons used in the *Tabuh Rah* ritual and identified several ritual lexicons categorized as endangered. However, the study mainly focused on lexical identification and semantic explanation without measuring the degree of understanding among different age groups. As a result, the study did not provide empirical evidence regarding whether younger generations were still familiar with the ritual lexicons documented in the research.

Several other studies have also contributed to the documentation of Balinese ritual lexicons from linguistic and ecolinguistic perspectives. Aridawati (2020) examined the relationship between Balinese ritual language and cultural preservation, emphasizing that ritual lexicons contain philosophical meanings closely connected to Balinese identity. Budasi (2021) highlighted that traditional Balinese expressions used in rituals reflect social values and local wisdom inherited through generations. Furthermore, Budasi (2021) explains that ritual lexicons function not only as linguistic elements but also as representations of cultural knowledge and spiritual practices within Balinese society. Although these studies provide valuable contributions regarding the preservation and documentation of ritual language, comprehensive studies investigating the perceived understanding of ritual lexicons among different generations are still limited. Consequently, there is insufficient empirical evidence regarding whether these ritual lexicons continue to be understood actively within the community.

A preliminary observation in Menyali Village indicated a similar condition. Elders generally demonstrated stronger familiarity with ritual lexicons used in the *Nigang Sasih* ritual because they were more actively involved in ritual activities and traditional practices within the community. In contrast, adults appeared less familiar with the meanings and functions of several ritual lexicons. This condition reflects the possibility of intergenerational differences in ritual lexicon understanding. A similar phenomenon was identified by Budasi et al. (2021), who found that approximately 29.58% of the lexicons documented in the *Tabuh Rah* ritual were categorized as endangered. However, the study did not specifically investigate the extent to which these lexicons were understood across generations. Therefore, further investigation concerning the perceived understanding of ritual lexicons among adults and elders remains necessary.

From a theoretical perspective, this study is grounded in the concepts of language sustainability and language endangerment. Grenoble and Whaley (2006) explain that linguistic elements may gradually disappear when they are no longer actively transmitted and understood by younger generations. In line with this idea, Garner (2010) emphasizes that language sustainability depends on the interaction between language, culture, and social environment. When ritual lexicons are no longer practiced or learned within the community, these linguistic elements become



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increasingly vulnerable to extinction. Similarly, Pradhana and Simpen (2021) argue that traditional Balinese lexicons contain philosophical, spiritual, and cultural meanings that represent collective identity and local wisdom. The decline of ritual lexicons may therefore weaken cultural continuity because ritual language carries values, beliefs, and traditional knowledge inherited across generations. Therefore, the preservation of ritual lexicons becomes essential not only for linguistic sustainability but also for maintaining cultural identity and local wisdom.

The urgency of preserving ritual lexicons is strongly connected to cultural safeguarding efforts. UNESCO (2003) explains that intangible cultural heritage includes oral traditions, social practices, rituals, traditional knowledge, and cultural expressions transmitted from generation to generation. The sustainability of this heritage depends greatly on active community participation and continuous transmission of cultural knowledge. Language also functions as an important medium for preserving intangible cultural heritage because many traditional practices are inseparable from the linguistic expressions embedded within them. When ritual lexicons are no longer recognized or understood by younger generations, the continuity of the associated cultural practices may also weaken over time. Therefore, efforts to evaluate the current condition of ritual lexicons are necessary to support cultural preservation within Balinese society.

Documenting and evaluating the current state of ritual lexicons thus became essential to ensure that these linguistic and cultural elements remain preserved within the community. By examining the degree of perceived understanding of the *Nigang Sasih* ritual lexicons between adults and elders in Menyali Village, this research provides empirical evidence regarding whether intergenerational erosion is occurring. To achieve this objective, the present study employs a quantitative approach focusing on measuring understanding levels in order to determine whether a statistically significant difference exists between the two groups. Quantitative analysis is considered appropriate because it enables systematic measurement and comparison of perceived understanding between adults and elders using statistical procedures.

The selection of Menyali Village as the research site also carries strong ethnographic significance. Menyali Village remains one of the traditional Balinese communities where Hindu rituals and customary practices continue to be actively maintained within social life. Nevertheless, modernization, educational shifts, and changing patterns of communication may gradually influence the transmission of ritual knowledge among younger generations. Grenoble and Whaley (2006) explain that endangered linguistic elements become increasingly vulnerable when intergenerational transmission weakens within a community. In this context, Menyali Village provides a relevant setting for examining whether the ritual



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lexicons associated with the *Nigang Sasih* ritual continue to be consistently understood across generations or whether signs of lexical erosion have begun to emerge.

This study also serves as a continuation of previous research conducted by Lestari (2025), which documented the lexicons used in the *Nigang Sasih* ritual and provided important explanations regarding their meanings and cultural functions. The study successfully identified various ritual lexicons related to ritual stages, offerings, ritual objects, and traditional practices within the ritual process. However, Harini's study was primarily descriptive and focused mainly on lexical identification and semantic interpretation. The research did not investigate the extent to which these ritual lexicons were actually understood by different generations within the community. Consequently, empirical evidence regarding intergenerational understanding of the documented lexicons remained unavailable.

THEORETICAL FOUNDATION

Language and Culture

Language and culture are closely connected aspects of human life that cannot be separated from one another. Language does not only function as a tool for communication, but also as a medium through which people express and transmit cultural values, beliefs, traditions, and social identities across generations. As explained by Sapir (1949), language serves as a guide to social reality because it reflects how individuals understand and organize their cultural experiences. In a similar way, Kramsch (2014) argues that language encodes cultural meaning and functions as a symbolic system through which speakers construct and express cultural worldviews. These perspectives show that language is closely tied to culture and contributes significantly to the preservation of cultural traditions in society.

In linguistic studies, language is often understood as a structured system that enables people to communicate ideas, meanings, and emotions within a social community. However, language is more than simply a collection of words or grammatical rules. Language also functions as a social and cultural system that reflects the way a community understands and interprets the world around them. Through language, communities are able to preserve local wisdom, pass down traditional knowledge, and maintain cultural values from one generation to the next. Therefore, language plays a vital role in sustaining both cultural identity and social continuity.

Culture, on the other hand, refers to the shared system of values, beliefs, customs, behaviors, and knowledge that develops within a society. According to

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Hymes (1974), language and cultural meaning must be understood within the context of the speech community, where communicative practices are shaped by shared norms and social expectations. This perspective highlights that cultural meanings are not separate from language use, but are embedded in everyday communication practices. Culture is therefore reflected in various human activities, including religious practices, traditional ceremonies, and linguistic expressions. As a result, the preservation of culture cannot be separated from the preservation of the language used to express cultural meanings and practices.

From the perspective of Ethnolinguistics, language is viewed as an inseparable part of cultural practices and social behavior. Ethnolinguistics focuses on how language reflects cultural concepts, belief systems, and traditional knowledge within a community. Duranti (2001) emphasizes that language cannot be fully understood without considering the cultural context in which it is used. Supporting this idea, Budasi (2021) argues that traditional Balinese lexicons represent cultural symbols that contain spiritual and communal meanings within ritual activities. Therefore, when ritual lexicons gradually disappear, the cultural knowledge and traditional identity attached to those lexicons may also weaken over time.

This relationship between language and culture is particularly visible in Menyali Village, where traditional Hindu rituals continue to be practiced as part of community life. One of these rituals is the *Nigang Sasih* ritual, which is conducted for babies when they reach the age of three months according to the Balinese calendar. The ritual contains various specialized lexicons related to ritual objects, ritual activities, and spiritual processes. Pradhana and Simpen (2021) explain that traditional Balinese lexicons represent cultural and spiritual values that are maintained through ritual practices and intergenerational transmission within the community. However, the influence of modernization and changing language practices may reduce younger generations' familiarity with ritual lexicons, especially those that are rarely used in everyday communication.

Furthermore, the sustainability of ritual lexicons strongly depends on intergenerational transmission. When ritual language is no longer actively introduced, practiced, or understood by younger generations, the cultural meanings associated with the language may gradually disappear. UNESCO (2003) emphasizes that language preservation is closely related to the preservation of cultural heritage because language functions as a carrier of traditional knowledge and identity.

In this context, the concept of perceived understanding becomes relevant in explaining how individuals evaluate their own comprehension of ritual lexicons.



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Kruger and Dunning (1999) explain that individuals may overestimate or underestimate their own understanding due to differences in metacognitive awareness, where those with lower competence tend to overestimate their abilities, while those with higher competence tend to assess themselves more critically. Therefore, perceived understanding in this study helps to capture not only actual exposure to ritual lexicons, but also how adults and elders subjectively evaluate their own understanding of the endangered lexicons in the *Nigang Sasih* ritual.

In conclusion, language and culture share a reciprocal relationship in which language preserves cultural values, while culture gives meaning and function to language. Within the context of Balinese ritual traditions, particularly the *Nigang Sasih* ritual in Menyali Village, ritual lexicons represent important cultural elements whose preservation contributes to maintaining both linguistic and cultural continuity across generations.

Endangered Lexicons

Language endangerment has become a global issue affecting many minority and indigenous languages throughout the world. The rapid development of globalization, modernization, urbanization, and technological advancement has contributed to the gradual decline of traditional languages and cultural expressions. Grenoble and Whaley (2006) explain that language endangerment occurs when languages and their linguistic elements are no longer actively transmitted to younger generations and gradually lose their functions within the community. This phenomenon does not only affect complete languages, but also specific linguistic elements such as ritual lexicons, traditional expressions, and cultural terminology. As younger generations increasingly adopt dominant languages and modern communication patterns, many traditional lexicons become less frequently used and eventually risk disappearing from daily and ritual practices.

Within the context of Menyali Village, the phenomenon of endangered lexicons can be observed in the *Nigang Sasih* ritual, a Balinese Hindu ritual performed for babies when they reach three months of age according to the Balinese calendar. Lestari (2025) documented 36 ritual lexicons associated with the *Nigang Sasih* ritual and identified them as endangered ritual lexicons due to their decreasing familiarity among younger generations. These lexicons include:

Table 2. 1 The 36 Lexicons and Their Meanings

No	Name of the Lexicon	Meaning of the lexicon
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1	<i>Matur piuning</i>	A ritual stage performed before the implementation of the <i>Nigang Sasih</i> ritual and other yadnya rituals. This ritual symbolizes the family's gratitude to God for the birth of the baby while also expressing prayers for blessings and protection so that the ritual can proceed smoothly. In addition, it reflects the family's hopes for the baby to receive health, safety, happiness, and well being throughout their life.
2	<i>Nyolongin</i>	A ritual stage performed to honor <i>catur sanak</i> , the four spiritual siblings of the baby who are believed to protect the baby from the womb until birth. Conducted at the river (<i>tukad</i>), this ritual symbolizes purification and the symbolic return of the baby's elements to nature, reflecting the spiritual connection between humans and the universe. In addition, the term <i>nyolong</i> meaning "to steal" represents the baby as a precious gift blessed by divine power and parental love.
3	<i>Mapag Rare</i>	A ritual stage performed to welcome the spirit of the baby through prayers and expressions of gratitude, with the purpose of creating harmony between the baby and the universe. The term <i>mapag</i> means "to welcome," while <i>rare</i> refers to a baby or child, symbolizing the spiritual process of welcoming the baby's soul into life.
4	<i>Ngencegang ke pertiwi</i>	Refers to the baby's first physical contact with the ground, symbolizing the connection between the baby and the earth as part of the universe. Through this ritual, the family asks permission and blessings from <i>Ibu Pertiwi</i> to accept the baby into the world and to provide protection throughout their life. This ritual also reflects hopes for the baby to be blessed with strength, health, and stability, following the life giving nature of the earth.
5	<i>Mesarik benang</i>	Symbolizes spiritual protection for the baby through the use of a purified white thread believed to carry positive energy and divine blessings. The placement of the thread on the baby's head represents purity and clarity of mind, while the thread tied around the wrist symbolizes physical protection and the purification of the body. This ritual also reflects the hope that the baby will grow in harmony both spiritually and socially.
6	<i>Magogo-gogoan</i>	A symbolic ritual that represents the baby's journey in seeking happiness and prosperity in life. In this ritual, the baby interacts with symbolic objects such as <i>tipat yuyu</i> , <i>tipat udang</i> , and jewelry, which reflect hopes for happiness, good fortune, and future well being. The ritual also expresses the family's prayers for the baby to live a blessed, joyful, and prosperous life.
7	<i>Mesambutan</i>	A ritual stage performed as a symbolic step to release the baby from the spiritual care of <i>catur sanak</i> , marking the baby's readiness to fully enter human life. This ritual symbolizes the family's formal acceptance of the baby while



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		expressing hopes for the baby to live under divine blessings and protection throughout their life.
8	<i>Ngetogin ke pertiwi</i>	A ritual stage performed to seek blessings from <i>Ibu Pertiwi</i> as the symbol of the earth and the source of life. By placing soil on the baby's forehead, this ritual symbolizes the close relationship between humans and nature, while expressing hopes for the baby to receive protection, harmony, and blessings from the universe. In addition, it reflects the belief that the baby's soul (<i>atma</i>) will remain strong and eternal within the body.
9	<i>Natab</i>	A a ritual stage that symbolizes the giving of prayers, blessings, and protection to the baby by the mother and the <i>pemangku</i> . The mother's hand movements toward the baby represent love, care, and the family's hopes for the baby to grow in health, happiness, and divine protection. Meanwhile, the <i>pemangku</i> performing <i>ngayab banten sambutan</i> reflects the delivery of sacred prayers through offerings, strengthening the baby's spiritual connection with Ida Sang Hyang Widhi Wasa.
10	<i>Mebakti</i>	A ritual stage that reflects the family's deep devotion and respect toward Ida Sang Hyang Widhi Wasa as an expression of gratitude for the presence of the baby. Through this ritual, the family offers prayers and seeks blessings, protection, health, and safety for the baby. It also emphasizes the importance of spiritual values in the baby's life and within the family.
11	<i>Nunas tirta lan bija</i>	A ritual performed to seek divine blessings for purification and spiritual cleansing. The <i>tirta</i> and <i>bija</i> symbolize sacred gifts from Ida Sang Hyang Widhi Wasa, representing purity, protection, and spiritual grace for the baby and the family.
12	<i>Ngedeng peras</i>	A ritual stage that symbolizes the formal validation and completion of the <i>yadnya</i> ritual. It reflects the belief that the ritual has been properly conducted and spiritually accepted, allowing the family to receive blessings and harmony from Ida Sang Hyang Widhi Wasa.
13	<i>Daksina</i>	A sacred symbol representing the presence of Ida Sang Hyang Widhi Wasa during the ritual. It serves as a medium for expressing gratitude, respect, and prayers, while strengthening the spiritual connection between the family and the divine.
14	<i>Teg-teg</i>	A symbolic element used to seek <i>Tri Pramana</i> : <i>bayu</i> (energy), <i>sabda</i> (speech), and <i>idep</i> (thought) for the baby. This ritual also symbolizes purification, with the hope that the baby will grow with physical strength, good character, and a pure mind.
15	<i>Teenan</i>	A symbolic offering used to express apologies if there are incomplete or insufficient ritual offerings during the implementation of the ritual. It functions as a complementary



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		or substitute offering, reflecting humility, sincerity, and respect in carrying out the sacred ritual process.
16	<i>Terag</i>	A symbolic element used to welcome and invite Ida Sang Hyang Widhi Wasa to be spiritually present during the ritual. It also symbolizes the process of purification for the baby, while reflecting respect and devotion toward the divine presence.
17	<i>Regek</i>	A symbolic representation of the baby used during the <i>Nyolongin</i> ritual. It functions as a form of spiritual protection, believed to safeguard the baby from negative influences and harmful energies throughout the ritual process.
18	<i>Tirta</i>	A a sacred symbol of divine blessings from Ida Sang Hyang Widhi Wasa received after prayer and worship. In Hindu belief, <i>tirta</i> represents spiritual purification, protection, and grace, symbolizing the holy water associated with the sacred presence of the divine.
19	<i>Bija</i>	A sacred symbol in the form of rice grains mixed with <i>tirta</i> (holy water), representing blessings and prosperity bestowed by Dewi Sri. It symbolizes <i>manik galih</i> or spiritual grace, reflecting hopes for protection, well being, and prosperity for the baby and the family.
20	<i>Tipat yuyu</i>	A a symbolic food used in the ritual to represent strength and vitality for the baby. It reflects the family's hope that the baby will grow with physical endurance, good health, and inner strength throughout their life.
21	<i>Tipat udang</i>	A symbolic food used in the ritual as a representation of sustenance and prosperity. It reflects the family's hopes that the baby will always be blessed with sufficient nourishment, well being, and a prosperous life.
22	<i>Perhiasan</i>	A symbolic element representing <i>sandang</i> or clothing and material well being in life. It reflects the family's hopes that the baby will grow with prosperity, dignity, and sufficient provisions for the future.
23	<i>Tepung tawar</i>	A symbolic mixture made from pieces of <i>dap-dap</i> leaves, turmeric, and rice, used as a form of purification for the baby. This ritual element symbolizes the cleansing of the baby's body and is believed to provide spiritual protection and positive energy throughout their life.
24	<i>Benang putih</i>	A purified white thread used as a symbol of purity and spiritual strength for the baby. It reflects hopes for protection, positive energy, and a pure life path as the baby grows and develops.
25	<i>Canang pinunasan</i>	An offering used in the ritual as a medium for the purification of <i>tirta</i> (holy water). It symbolizes a prayer for divine blessings and spiritual cleansing, with the hope that the prayers and wishes expressed during the ritual will be fulfilled.



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26	<i>Canang raka ajuman</i>	A ritual offering presented to Ida Sang Hyang Widhi Wasa as a form of devotion and respect. It is considered an essential offering in every ritual process, symbolizing sincerity, gratitude, and the delivery of prayers to the divine.
27	<i>Peras penyenang</i>	An offering used as a symbol of the validation and completion of the ritual process. It reflects prayers and requests to Ida Sang Hyang Widhi Wasa so that the hopes and intentions expressed during the ritual may be fulfilled.
28	<i>Segehan nasi warna</i>	A ritual offering consisting of colored rice such as white, yellow, red, black, and <i>brumbun</i> is presented to <i>Bhuta Kala</i> . This offering symbolizes balance and harmony, while serving as a form of respect intended to prevent negative forces from disturbing the ritual process.
29	<i>Rarapan ganjaran</i>	A ritual offering presented to <i>Jro Gede</i> as an expression of gratitude for the successful implementation of the <i>yadnya</i> ritual. It is also dedicated to Ida Sang Hyang Widhi Wasa, the deities, and the spiritual guardians of the place, symbolizing respect, devotion, and harmony between humans and the spiritual world.
30	<i>Daanan ajengan</i>	A ritual offering dedicated to the ancestors as a form of respect and remembrance. It symbolizes gratitude for the blessings, guidance, and protection given by the ancestors to the family and future generations.
31	<i>Sasah 11 tanding</i>	A higher level form of <i>segehan</i> consisting of eleven main components, offered to <i>Kala</i> or spiritual forces believed to have the potential to disturb the ritual if not properly respected. This offering symbolizes balance and protection, with the purpose of maintaining harmony and ensuring the ritual proceeds safely and peacefully.
32	<i>Tulung agung</i>	A container made from woven young coconut leaves (<i>janur</i>) filled with rice and side dishes, symbolizing nourishment and health for the baby. Through this ritual element, the family expresses hopes that the baby will be blessed with physical strength and well-being through the care and nourishment provided by the mother.
33	<i>Tulung sangkur</i>	A symbolic representation of support and care from the family for the baby. It reflects the family's hopes that the baby will grow into a strong and healthy person who is protected from illness and negative influences.
34	<i>Karawista</i>	A symbolic element representing the presence of <i>Tri Purusa</i> , the three main manifestations of God in Hindu belief: Brahma, Wisnu, and Siwa. It symbolizes the divine presence residing in the head, reflecting spiritual balance, wisdom, and protection for the baby.
35	<i>Pemangku</i>	A Hindu religious leader who is responsible for leading and guiding the ritual process. In the implementation of the ritual, the <i>pemangku</i> plays an important role in delivering prayers,



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		conducting sacred activities, and ensuring the ritual is carried out properly according to Hindu teachings.
36	<i>Serati banten</i>	Refers to a person who is responsible for preparing and maintaining the sanctity of <i>banten</i> or ritual offerings. They ensure that all ritual materials are made in accordance with religious values and local traditions, while also assisting in the smooth implementation of the ritual.

The study primarily focused on documenting the meanings and functions of these ritual lexicons. However, it did not investigate the extent to which different generations understood these terms. Consequently, empirical evidence regarding intergenerational comprehension of the lexicons remained limited.

The loss of ritual lexicons may create significant implications for cultural sustainability and identity preservation. Tong and Cheung (2011) argue that language functions as a symbolic bridge connecting individuals to their ancestry and cultural worldview. When ritual lexicons disappear, communities may gradually lose access to the cultural meanings, philosophical values, and traditional knowledge embedded within those expressions. In the context of Balinese Hindu rituals, ritual lexicons contain symbolic meanings that reflect spiritual beliefs, social values, and cultural identity. Therefore, preserving ritual lexicons contributes not only to maintaining linguistic diversity, but also to sustaining the cultural continuity of Balinese society. In summary, endangered ritual lexicons represent an important linguistic and cultural issue because their decline may indicate weakening intergenerational transmission and potential erosion of traditional cultural knowledge within the community.

Age Classification

Age classification is commonly used in social and cultural research to categorize individuals based on particular stages of human development and social roles within society. These classifications help researchers understand differences in experience, cultural involvement, and social interaction across generations. According to the Ministry of Health of the Republic of Indonesia (2009), individuals aged 26-45 years are categorized as adults, while those aged 46-65 years are classified as elders. The distinction between these age groups is important because individuals from different generations often possess varying levels of cultural knowledge and involvement in traditional activities. In the context of Balinese ritual traditions, elders are generally considered to have greater exposure to ritual practices due to their longer involvement in customary and religious activities. In contrast, adults may experience reduced involvement as a result of occupational responsibilities, modernization, and changing social lifestyles.



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Consequently, these differences may influence the level of understanding of ritual lexicons across generations.

Adults are generally characterized as individuals who are in a productive stage of life, both socially and economically. Adult individuals commonly experience increasing responsibilities related to work, family, and social roles, which may influence their participation in cultural and traditional activities (Lowe et al., 2013). Although adults possess cognitive maturity and social awareness, their engagement in traditional cultural practices may vary depending on lifestyle and environmental influences. In contrast, elders are commonly viewed as individuals who possess broader cultural experience and stronger connections to inherited traditions accumulated over time. Bergeron and Lagacé (2021) explain that older adults often maintain stronger attachment to cultural values and traditions through longterm involvement in community and cultural activities. Within Balinese society, elders frequently play significant roles in ritual preparation, ritual leadership, and the preservation of traditional knowledge, including ritual lexicons used in religious activities.

The differences between adults and elders can also be observed in terms of cultural knowledge transmission and language maintenance. Grenoble and Whaley (2006) state that intergenerational differences often influence the continuity of traditional language use, particularly within communities experiencing modernization and language shift. Elders tend to preserve traditional linguistic forms because they remain actively involved in cultural and ritual activities, while younger generations may have more limited exposure to ritual language. This situation may contribute to differences in familiarity and understanding of endangered ritual lexicons. Furthermore, studies on intergenerational language identity suggest that older generations generally demonstrate stronger attachment to traditional language practices due to their longer involvement in cultural rituals and inherited traditions, whereas younger generations are increasingly influenced by globalization and modern linguistic environments (Budasi, 2021).

From a sociocultural perspective, adults and elders occupy different positions within the transmission of cultural knowledge. Elders are commonly regarded as custodians of traditional values, ritual knowledge, and community memory. Cultural continuity in traditional societies is strongly maintained through symbolic practices and intergenerational transmission, which are closely linked to communicative practices within a speech community (Hymes, 1974). In Balinese communities, elders frequently become the primary source of knowledge regarding rituals, ritual procedures, and traditional lexicons. Adults, meanwhile, function as a transitional generation positioned between traditional cultural expectations and modern social influences. Similarly, Pradhana and Simpen (2021) argue that traditional Balinese lexicons embody cultural and spiritual meanings preserved through ritual practices and community interaction. However, modernization and

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changing social patterns may reduce younger generations' involvement in traditional activities, potentially influencing their familiarity with ritual language and ritual terminology. As a result, differences between adults and elders may also reflect variations in cultural exposure, ritual participation, and linguistic retention.

In summary, age classification plays an important role in understanding intergenerational differences in cultural and linguistic knowledge. Adults and elders possess distinct social experiences, cultural involvement, and exposure to ritual practices, all of which may influence their understanding of ritual lexicons. Within the context of Balinese ritual traditions, elders are generally assumed to maintain stronger familiarity with ritual language because of their prolonged participation in cultural activities, whereas adults may experience decreasing exposure to traditional lexicons due to changing social and linguistic environments. Therefore, examining differences between adults and elders becomes essential for understanding patterns of ritual lexicon maintenance and potential language endangerment within the community.

The Ritual of *Nigang Sasih*

Nigang Sasih is one of the traditional Balinese Hindu rituals performed for infants when they reach the age of approximately three months according to the Balinese calendar system. Linguistically, the term *Nigang Sasih* derives from two Balinese words, namely *tigang* meaning "three" and *sasih* meaning "month" or "moon cycle." In its ritual usage, the term refers to the ritual stage marking a baby's first three months of life. This ritual is considered important because it symbolizes the child's gradual introduction to the social, cultural, and spiritual life of the Balinese Hindu community. According to Hymes (1974), Balinese rituals function not only as religious expressions but also as cultural mechanisms through which values, identity, and collective beliefs are maintained across generations. In the context of *Nigang Sasih*, the ritual reflects the Balinese philosophical understanding of purity, protection, and harmony between humans, ancestors, and the spiritual world.

The *Nigang Sasih* ritual holds significant cultural and spiritual value within Balinese society. The ritual is conducted as a form of gratitude and purification for the newborn child while also seeking protection and blessings from God and ancestral spirits. The ritual involves various ritual processes, offerings, and sacred expressions that are deeply embedded in Balinese culture. In relation to language and culture, Budasi et al. (2021) argue that ritual practices should not merely be viewed as spiritual activities, but also as linguistic events because rituals preserve and transmit culturally bound lexicons that carry symbolic meanings. Through ritual communication, sacred lexicons continue to be introduced, repeated, and maintained within the community. Therefore, the *Nigang Sasih* ritual serves not



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only as a religious tradition but also as a medium for sustaining ritual language and cultural knowledge.

The continuity of the *Nigang Sasih* ritual is closely interconnected with the survival of its sacred lexicons. Ritual lexicons used during ceremonial activities contain cultural meanings that cannot easily be replaced by ordinary daily language. Previous studies by Budasi et al. (2023) emphasize that ritual language preservation depends heavily on the continuity of cultural practices and intergenerational participation in ritual activities. When ritual practices continue to be actively performed, ritual lexicons remain meaningful and socially relevant within the community. However, when participation decreases, especially among younger generations, the transmission of ritual lexicons becomes increasingly vulnerable to decline. This condition may eventually contribute to lexical endangerment because ritual expressions are no longer actively understood or used in everyday cultural practice.

In Menyali Village, the *Nigang Sasih* ritual continues to be practiced as an important part of Balinese Hindu tradition, particularly among elder community members who still possess strong cultural knowledge regarding ritual procedures and lexicons. Elders generally play a central role in preparing offerings, leading ceremonial processes, and transmitting ritual knowledge to younger family members. Meanwhile, adults tend to participate more practically and situationally, depending on family involvement and social responsibilities. Although the ritual remains culturally significant, differences in participation intensity and ritual exposure between generations may influence the level of understanding of the ritual lexicons. If the transmission process weakens and younger generations become less familiar with ritual practices, the sacred lexicons associated with the *Nigang Sasih* ritual may gradually experience decline or potential loss in future generations.

Empirical Review

Language maintenance and language endangerment have become important concerns in sociolinguistic and anthropological studies, particularly in multilingual societies where local languages are increasingly influenced by modernization and globalization. According to Grenoble and Whaley (2006), language endangerment occurs when younger generations gradually stop using or understanding linguistic elements inherited from their ancestors. This phenomenon does not only affect everyday communication, but also threatens the continuity of cultural identity, traditional knowledge, and ritual practices embedded within language. In the Balinese context, the decline of ritual lexicons has attracted scholarly attention because ritual language constitutes an important component of Balinese Hindu cultural expression. Therefore, studies concerning the maintenance and preservation of ritual lexicons are essential for understanding the sustainability of Balinese cultural heritage.

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Several previous studies have examined language maintenance within Balinese society. Budasi et al. (2021) emphasized that language maintenance is closely related to intergenerational transmission and active participation in cultural practices. Their study revealed that ritual activities serve as important spaces for preserving traditional lexicons because linguistic expressions are repeatedly used and transmitted during ceremonial processes. However, the study mainly focused on documenting ritual lexicons and did not quantitatively investigate whether different generations possessed similar levels of understanding toward those lexicons. Consequently, empirical evidence regarding intergenerational comprehension of ritual lexicons remains limited.

Research concerning youth perceptions of the Balinese language in the era of globalization has also demonstrated growing challenges in maintaining traditional linguistic knowledge. Budasi (2021) explained that younger generations tend to experience reduced exposure to traditional Balinese vocabulary due to the dominance of Indonesian and global languages in education, media, and digital communication. Similarly, Budasi (2021) argued that globalization has influenced the linguistic preferences of younger Balinese speakers, resulting in decreasing familiarity with traditional ritual expressions. These conditions indicate that younger generations may gradually lose understanding of traditional linguistic elements when they are no longer actively used in everyday communication and cultural activities. Nevertheless, these studies did not specifically examine ritual lexicons or compare lexical understanding across generational groups.

From an ecolinguistic and sociocultural perspective, Pradhana and Simpen (2021) explained that traditional Balinese lexicons contain philosophical, spiritual, and cultural meanings that represent the identity and worldview of the community. Their study emphasized that ritual and cultural lexicons function not only as linguistic expressions, but also as carriers of collective cultural knowledge that need to be continuously transmitted across generations. However, social changes, modernization, and reduced interaction with traditional cultural practices may gradually weaken younger generations' understanding of ritual lexicons and their associated meanings. Although the study provides important insights into the relationship between language, culture, and traditional knowledge, it does not quantitatively examine differences in lexical understanding between generational groups.

Studies on ritual lexicons have further highlighted the close relationship between language and ceremonial practices. Budasi et al. (2021) documented ritual lexicons used in the *Tabuh Rah* tradition and found that many lexical items were no longer fully recognized by younger community members. The study revealed that approximately 29.58% of the ritual lexicons were categorized as endangered due to



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declining intergenerational transmission. This finding indicates that ritual lexicons are highly vulnerable to language shift when traditional practices are no longer actively learned or understood by younger generations. However, the study mainly employed a descriptive qualitative approach and did not statistically compare understanding across different age groups.

From a sociolinguistic perspective, lexical understanding may vary according to social roles and demographic factors. Budasi (2023) conducted a mixed-method study examining gender differences in the understanding of ritual lexicons. By combining questionnaires and interviews, the study found that variations in understanding were influenced by participants' involvement in ritual activities. Elders tended to function as custodians of cultural knowledge and informal cultural transmitters, while adults were more involved in practical and procedural aspects of ritual implementation. These findings demonstrate that language understanding is strongly shaped by sociocultural participation. Nevertheless, the study focused on gender differences rather than intergenerational comparison and did not specifically investigate the *Nigang Sasih* ritual.

Further evidence regarding the decline of Balinese ritual language was reported by Widiyana (2024), who observed a broader reduction in the use of Balinese language varieties, including ritual specific lexicons, due to modernization and shifting social structures. The study confirms the ongoing process of linguistic attrition within Balinese communities. However, the research did not specifically focus on ritual lexicons or quantitatively examine how understanding differs between adults and elders. As a result, the extent of intergenerational differences in ritual lexicon comprehension remains insufficiently explored.

Despite their valuable contributions, previous studies share several common limitations. Most studies focus primarily on documentation, language attitudes, or sociolinguistic description without directly measuring the actual level of understanding possessed by different generations. In addition, many studies do not specifically investigate endangered lexicons within a particular ritual context through quantitative comparison. Consequently, empirical evidence regarding intergenerational understanding of endangered ritual lexicons remains limited.

Addressing this gap, the present study adopts the conceptual and methodological orientation proposed by Budasi et al. (2021) as a framework for examining ritual lexicon sustainability. However, unlike previous studies that mainly emphasized lexical documentation, this research focuses on measuring perceived understanding among adults and elders through quantitative analysis. The study aims to describe adults' perceived understanding, describe elders' perceived understanding, and determine whether a statistically significant difference exists



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between the two groups regarding the endangered lexicons of the *Nigang Sasih* ritual in Menyali Village.

A closely related study was conducted by Lestari (2025) entitled *Lexicons Used in the Procedures of Nigang Sasih Ritual in Menyali Village*. Using a qualitative descriptive approach, the study identified and described 36 lexicons embedded within the *Nigang Sasih* ritual and explained their meanings and cultural functions. The study also classified those lexicons as endangered because their transmission among younger generations appeared increasingly limited. However, the research focused primarily on lexical identification and cultural interpretation without examining the extent to which the lexicons were actually understood across different age groups. Therefore, the present study extends Lestari's research by quantitatively investigating adults' and elders' perceived understanding of the endangered lexicons of the *Nigang Sasih* ritual in Menyali Village.

Hypothesis

The hypothesis of this study is developed based on insights from previous research examining intergenerational differences in the understanding of ritual lexicons. According to Creswell (2009), a hypothesis serves as an important component of quantitative research because it provides a logical prediction regarding the relationship between variables and guides the research process. Rather than being merely an assumption or guess, a hypothesis is a systematically constructed statement that reflects anticipated relationships between the variables under study, based on theoretical and empirical considerations. In the context of the present research, the hypothesis functions as a framework for testing whether generational status specifically adults versus elders has a significant effect on the understanding of ritual lexicons used in the *Nigang Sasih* ritual in Menyali Village. The classification of adults and elders in this study was adapted from age group categorizations commonly used in Indonesian health and demographic studies (Ministry of Health of the Republic of Indonesia, 2009). Based on this rationale, the hypotheses of this study are formulated as follows:

- a. Null Hypothesis (H_0): There is no statistically significant difference in the perceived understanding of *Nigang Sasih* ritual lexicons between adults and elders in Menyali Village.
- b. Alternative Hypothesis (H_1): There is a statistically significant difference in the perceived understanding of *Nigang Sasih* ritual lexicons between adults and elders in Menyali Village.



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METHOD

This study applied a quantitative method with a comparative cross-sectional design to investigate the level of perceived understanding of the *Ningang Sasih* ritual lexicons among adults and elders in Menyali Village. A quantitative approach was chosen because the research sought to measure and compare levels of understanding between two clearly defined generational groups using numerical data. As explained by Creswell (2014), a cross-sectional design involves gathering data from different groups at a single point in time to identify differences or relationships between variables. In this research, data were collected once from both adults and elders to examine variations in their understanding, without tracking changes over an extended period.

This study was carried out in Menyali Village, Sawan District, Buleleng Regency, Bali. The village was chosen as the research site because the *Ningang Sasih* ritual continues to be practiced as part of the community's Balinese Hindu traditions. The ongoing implementation of this ritual shows that the related ritual lexicons are still preserved within the cultural setting, although their use is generally limited to ceremonial occasions.

Population and Sample

The population of this study comprised Hindu community members of Menyali Village, Sawan District, Buleleng Regency, Bali. They were considered relevant participants due to their involvement in local cultural and religious activities, particularly the *Ningang Sasih* ritual, which continues to be practiced within the community.

According to demographic data issued by the Buleleng Central Statistics Agency (2025), the population of Menyali Village is categorized into several age groups. This study focused specifically on Adults (26-45 years) and Elders (46-65 years), following the age classification established by the Ministry of Health of the Republic of Indonesia (2009). These two age groups were selected to facilitate a comparison of intergenerational understanding, as presented in the table below.

Table 3. 1 Population of Menyali Village by Age Group (Adults and Elders)

Age Group (Years)	Population (n)
26- 29	426
30 - 34	389
35 - 39	408
40 - 45	474
Total Adults (26-45)	1.697
46 - 49	397
50 - 54	315



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55 - 59	268
60 - 65	230
Total Elders (46-65)	1.210
Grand Total	2.907

The table shows that the total number of adults (26-45 years) in Menyali Village was 1.697 individuals, while the number of elders (46-65 years) was 1.210 individuals, resulting in a combined population of 2.907 people.

According to Arikunto (2013), when the population exceeds 100 individuals, researchers may select approximately 10 - 15% or 20 - 25% of the total population as a sample, depending on research feasibility and conditions. Based on this guideline, the initial target sample in this study was set at 10% of the total population. Accordingly, 10% of 2.907 resulted in 291 participants, proportionally allocated between the two generational groups.

This study applied convenience sampling in combination with quota sampling. Convenience sampling was used to recruit participants who were accessible and willing to take part in the study, while quota sampling ensured balanced representation between adults and elders. The questionnaire was designed in a lexicon-based format, in which each item represented a specific ritual lexicon related to the *Nigang Sasih* ritual. A total of 36 ritual lexicons were included, all of which had been previously documented and linguistically described by Lestari (2025). These lexicons represent the core terminology of the ritual and function as carriers of cultural, spiritual, and ritual knowledge within the Balinese Hindu tradition. Although the questionnaire followed a conventional structure, its content specifically focused on ritual lexicons. This allowed the researcher to directly assess participants' familiarity and understanding of ritual specific terms while maintaining methodological rigor and suitability for quantitative analysis. For each lexicon, participants indicated their level of understanding using a 4-scale, reflecting different levels of familiarity.

Table 3. 2 Rating Scale for Lexicon Understanding

Scale	Response Option	Description
1	Do Not Know (TT)	Participant has never heard of the lexicon.
2	Have Heard of It (PD)	Participant has heard the lexicon but does not know its meaning.
3	Know (T)	Participants knows the lexicon and can identify is basic meaning.
4	Understand (M)	Participant understands the lexicon, including its meaning, usage and cultural context.



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The 4-point scale was intentionally used to eliminate neutral responses and encourage participants to provide clear judgments of their understanding. The scores obtained provided quantifiable evidence of intergenerational differences in ritual lexicon understanding and served as the basis for further statistical analysis.

This scale was selected because it captures different levels of awareness and understanding, ranging from minimal exposure to deeper cultural knowledge. Thus, the instrument not only measures memory but also reflects how participants perceive and engage with ritual language in their daily lives. In addition, the scale allows for clear distinctions between recognizing a lexicon, understanding its basic meaning, and fully understanding its symbolic and functional roles within the *Nigang Sasih* ritual.

To further examine these distinctions quantitatively, the collected questionnaire data were then processed into numerical scores to represent the respondents' level of lexicon understanding. All responses were converted into total scores, which were subsequently analyzed in a systematic manner to determine the level of understanding demonstrated by the participants. In this study, the interpretation of the questionnaire results was based on the *Penilaian Acuan Ideal Teoretik* (PAIT) introduced by Nurkencana and Sunartana (1992). This method offers a structured framework for interpreting scores by classifying them according to the ideal mean (MI) and the ideal standard deviation (SDI). By applying this approach, the respondents' levels of understanding can be categorized objectively into several levels.

The formulas used to calculate the ideal mean and ideal standard deviation are as follows:

$$MI = \frac{1}{2} (\text{ideal maximum score} + \text{ideal minimum score})$$

$$SDI = \frac{1}{6} (\text{ideal maximum score} - \text{ideal minimum score})$$

Based on these calculations, the scores were classified into five categories of interpretation: Very High, High, Moderate, Low, and Very Low. The ideal mean (MI) obtained in this study was 113, and the ideal standard deviation (SDI) was 8,67. The detailed interpretation criteria applied in this study are presented in the following table.

Table 3. 3 Interpretation Criteria Based on PAIT

Mean Score Interval	Category
$126,0 < X$	Very High
$117,3 \leq X \leq 126,0$	High
$108,7 \leq X \leq 117,3$	Moderate
$100,0 \leq X \leq 108,7$	Low



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$X \leq 100,0$	Very Low
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Instruments Validation

Instrument validation was an essential procedure to ensure that the data collected in this study were accurate, consistent, and aligned with the research objectives. According to Creswell (2014), a well validated research instrument is necessary to produce credible and meaningful research findings. In this study, a structured questionnaire was employed as the primary instrument to measure adults' and elders' perceived understanding of the 36 endangered lexicons used in the *Nigang Sasih* ritual. Since the study focused on intergenerational comparison, the instrument needed to be academically appropriate as well as culturally relevant to the ritual context of Menyali Village.

To ensure the quality of the instrument, the validation process consisted of two main stages, namely content validity and reliability testing. These procedures were conducted to confirm that the questionnaire accurately measured the intended construct and produced consistent results across the items.

Validity of the Questionnaire

Validity refers to the extent to which a research instrument accurately measures the construct intended to be investigated. In this study, validity was essential to ensure that each questionnaire item appropriately represented participants' perceived understanding of the ritual lexicons used in the *Nigang Sasih* ritual. As stated by Azwar (2012), content validity can be established through expert judgment by evaluating whether the instrument items are relevant, representative, and consistent with the objectives of the study. Therefore, content validity was employed because the questionnaire was specifically designed to measure respondents' understanding of 36 endangered ritual lexicons within the cultural context of Menyali Village.

The content validity of the questionnaire was assessed using Aiken's V index proposed by Aiken (1985). This index was used to quantify the degree of agreement between expert judges regarding the relevance of each questionnaire item. Two expert validators evaluated all items using a 4-point scale ranging from 1 to 4, where higher scores indicated stronger relevance and appropriateness of the items. The obtained scores were then analyzed using the Aiken's V formula to determine the validity coefficient of each item. The value of Aiken's V ranges from 0 to 1, in which higher values indicate stronger content validity and greater agreement among the experts.



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$$V = \frac{\Sigma s}{n(c - 1)}$$

Description:

V = validity indeks of Aiken

s = r – lo

lo = lowest validity assessment number

c = highest validity assessment number

n = number of rates

r = number given by rater

To interpret the validity results, the study adopted the following criteria:

Table 3. 4 Content Validity Criteria

Content Validity Criteria	Interpretation
$0,8 > V \leq 1$	Valid
$0,4 \geq V \leq 0,8$	Moderate Validity
$0 > V \leq 0,4$	Invalid

Validity of the Questionnaire Analysis

The content validity of the questionnaire was analyzed using Aiken's V coefficient to determine the relevance and appropriateness of each item in measuring respondents perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual. The instrument consisted of 36 questionnaire items representing the ritual lexicons previously documented by Lestari (2025). Each item was evaluated by two expert judges using a 4-point rating scale consisting of 1 = do not know, 2 = have heard of it, 3 = know, and 4 = understand. Since the rating scale ranged from 1 to 4, the denominator used in the Aiken's V calculation was 6.

This study applied an empirical content validity approach in which all questionnaire items were directly evaluated by the expert validators without conducting preliminary item elimination. Through this procedure, items that fulfilled the validity criterion were retained, while items that did not meet the required standard would be excluded from the instrument. The analysis demonstrated that all 36 items obtained Aiken's V coefficients ranging from 0.83 to 1.00. Referring to the established validity criterion ($V > 0.80$), all items were categorized as valid and considered sufficiently representative for measuring respondents perceived understanding of the *Nigang Sasih* ritual lexicons.



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As none of the items fell below the required validity threshold, the complete set of 36 lexicons was retained in the questionnaire and proceeded to the reliability testing stage. These findings indicate that the instrument possessed strong content validity and was appropriate for use in the present study. For the purpose of clarity and conciseness, the detailed calculation results for each questionnaire item are not presented in this section. The complete results of the Aiken’s V analysis are provided in Appendix 1 (page 68).

Reliability of the Questionnaire

Reliability refers to the degree of consistency with which an instrument measures a particular construct. In the context of this study, reliability was essential to ensure that the questionnaire consistently measured respondents perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual. A reliable instrument produces stable and consistent results when administered to respondents with similar characteristics under comparable conditions. Since the questionnaire focused on culturally embedded ritual lexicons rather than factual or objective knowledge, the consistency of the instrument became particularly important to ensure that all items reflected the same underlying construct across both adults and elders.

According to Sugiyono (2017), the reliability of a scale-based questionnaire can be statistically tested to determine whether the instrument consistently measures the intended construct. In this study, Cronbach’s Alpha coefficient was employed to examine the internal consistency of the questionnaire because it is considered appropriate for instruments using ordinal rating scales. The questionnaire applied a 4-point response scale ranging from 1 (do not know) to 4 (understand), allowing the researcher to evaluate the consistency of responses across the 36 ritual lexicon items.

Table 3. 5 Interpretation of Cronbach’s Alpha (George & Mallery, 2024)

Cronbach’s Alpha	Interpretation
≥ 0.90	Excellent reliability
0.80 – 0.89	Good reliability
0.70 – 0.79	Acceptable reliability
0.60 – 0.69	Questionable reliability
0.50 – 0.59	Poor reliability
< 0.50	Unacceptable reliability

The reliability analysis of the 36 items questionnaire was conducted using Cronbach’s Alpha through SPSS version 26.0 after all respondent data had been



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collected. The analysis aimed to determine the extent to which the questionnaire items consistently measured respondents perceived understanding of the *Nigang Sasih* ritual lexicons.

The results of the reliability test indicated that the questionnaire obtained an overall Cronbach's Alpha coefficient of 0.974, which falls within the category of excellent reliability (≥ 0.90). This result demonstrates that the instrument possessed a very high level of internal consistency, indicating that all items consistently measured the same underlying construct. Furthermore, the corrected items total correlation analysis showed that all questionnaire items exceeded the minimum acceptable threshold of 0.30, suggesting that each item contributed positively to the overall consistency of the instrument.

In addition, the "Cronbach's Alpha if Item Deleted" analysis revealed that removing any of the 36 items would not improve the overall reliability coefficient. Therefore, all questionnaire items were retained and considered appropriate for use in the study. Based on these findings, the questionnaire was regarded as highly reliable and suitable for analyzing intergenerational differences in perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual.

Data Collection Techniques

Data for this study were collected through a structured questionnaire consisting of 36 items, with each item representing a specific ritual lexicon used in the *Nigang Sasih* ritual. The questionnaire was designed to systematically measure respondents perceived understanding of the endangered ritual lexicons within the sociocultural context of Menyali Village. Prior to completing the questionnaire, respondents were asked to provide demographic information, particularly their age, which was used to classify participants into two generational groups: adults (26 - 45 years) and elders (46 - 65 years). This classification followed the age category framework established by the Indonesian Ministry of Health (2009).

The questionnaire was distributed electronically using Google Forms to ensure consistency and efficiency in the data collection process. The survey link was shared directly with participants through smartphones or other digital devices. However, considering that some respondents, particularly elders, experienced difficulties in accessing or operating digital technology, the researcher also provided direct assistance during the questionnaire administration process. In several cases, home visits were conducted using a smartphone or tablet to help respondents complete the questionnaire while maintaining standardized administration procedures. This approach was intended to ensure that all



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participants could respond independently and comfortably, thereby minimizing response bias and enhancing the reliability and consistency of the collected data.

Table 3. 6 Procedural Flow of Data Collection

No	Procedural Flow of Data Collection	Description
1	Preparation Stage	At the initial stage of the study, the researcher prepared and finalized the structured questionnaire based on the 36 endangered lexicons used in the <i>Nigang Sasih</i> ritual. Prior to distribution, the instrument had undergone content validity and reliability testing to ensure that all questionnaire items were relevant, consistent, and methodologically appropriate. The 4-point understanding scale and demographic section were also finalized to support accurate classification of respondents into adults and elders. In addition, the researcher coordinated with local authorities and community representatives in Menyali Village to obtain permission and ensure that the research procedures were conducted ethically and respectfully within the local cultural context.
2	Sampling and Participant Recruitment	The study employed quota sampling to obtain balanced representation from two generational groups, consisting of 50 adults and 50 elders. Within each category, participants were recruited using convenience sampling based on accessibility and willingness to participate in the study. Before completing the questionnaire, respondents were informed about the objectives of the research, the voluntary nature of participation, and the confidentiality of their responses to ensure informed consent and research transparency.
3	Data Collection	The questionnaire was administered primarily through Google Forms at Sunnas Pathya Eco Stay, Menyali Village. Before completing the questionnaire, respondents received clear instructions regarding the response scale and the procedure for answering each item. Participants completed the questionnaire independently under supervised and standardized conditions to minimize misunderstanding and response bias. For respondents who experienced difficulties



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		accessing digital devices or attending the primary location, the researcher conducted home visits and provided technical assistance when necessary without influencing participants' responses.
4	Data Recording and Coding	All questionnaire responses were automatically recorded through the Google Forms system. Each response was subsequently coded numerically using the following scale: 1 = do not know, 2 = have heard of it, 3 = know, and 4 = understand. The collected data were then exported to Microsoft Excel for initial organization, coding verification, and completeness checking prior to statistical analysis.
5	Data Verification and Preparation for Analysis	After the data collection process was completed, the researcher carefully reviewed all responses to identify incomplete, inconsistent, or duplicated entries. Data verification was conducted to ensure the accuracy and completeness of the dataset before proceeding to statistical analysis. The finalized data were subsequently transferred to SPSS version 26.0 for descriptive and inferential statistical analysis.

The following table summarizes the data collection techniques employed in this study:

Table 3. 7 Data Collection Technique

Research Objective	Instruments	Subject	Data
To examine whether there is a statistically significant difference in perceived understanding of the endangered lexicons used in the <i>Nigang Sasih</i> ritual between adults and elders in Menyali Village.	Structured questionnaire consisting 36 items with 4-point understanding scale.	Adults (26 - 45 years) and Elders (46 - 65 years) in Menyali Village.	Respondents to understanding scores of the 36 ritual lexicons measured using a 4-point scale (1 = do not know, 2 = have heard of it, 3 = know, 4 = understand).



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Data Analysis

The data in this study were analyzed using descriptive and inferential statistics to address the research questions regarding adults’ and elders’ perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual in Menyali Village. Descriptive statistics were employed to describe the general patterns of respondents’ understanding scores, including the mean, median, standard deviation, minimum score, maximum score, as well as frequency and percentage distributions. All statistical analyses were conducted using SPSS version 26.0 for Windows.

FINDINGS AND RESULT

The findings of this study present the analysis of adults and elders’ perceived understanding of the *Nigang Sasih* ritual lexicons in Menyali Village. The data were collected using a structured understanding test consisting of 36 items, designed to measure participants understanding of the ritual lexicons used in traditional contexts. The results describe the overall perceived understanding level and provide a comparison between adults and elders to identify differences across age groups. Descriptive statistics are presented to show the distribution of perceived understanding levels, followed by parametric statistical testing to determine whether the observed differences are statistically significant.

The Level of Percieved Understanding of the *Nigang Sasih* Ritual Lexicons among Adults in Menyali Village

This section presents the level of perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual among adults in Menyali Village. The data were obtained from 50 adult respondents who completed a questionnaire consisting of 36 ritual lexicon items. The results were analyzed using descriptive statistics and interpreted using the Theoretical Ideal Reference Assessment (PAIT) criteria. The descriptive statistics of the adults’ scores are presented in Table 4.1.

Table 4. 1 Descriptive Statistics of Adults Scores

Statistics		
Score of Adults		
N	Valid	50



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	Missing	0
Mean		93,42
Median		93,00
Mode		91 ^a
Std. Deviation		3,143
Variance		9,881
Range		14
Minimum		87
Maximum		101
Sum		4671

Based on Table 4.1, the mean score of the adult respondents was 93.42, with a median of 93 and a mode of 91. The minimum score obtained by the respondents was 87, while the maximum score was 101, resulting in a range of 14 points. The standard deviation of 3.143 indicates that the respondents' scores were distributed within a relatively narrow range, suggesting a low level of variation among participants. Furthermore, the closeness between the mean, median, and mode reflects a relatively balanced distribution of scores without substantial deviation. To provide a more detailed description of the score distribution, the frequency distribution of adults' scores is presented in Table 4.2.

Table 4. 2 Frequency Distribution of Adults' Scores

Score of Adults					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	87	1	2,0	2,0	2,0
	88	4	8,0	8,0	10,0
	90	1	2,0	2,0	12,0
	91	8	16,0	16,0	28,0
	92	5	10,0	10,0	38,0
	93	8	16,0	16,0	54,0
	94	5	10,0	10,0	64,0



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	95	7	14,0	14,0	78,0
	96	4	8,0	8,0	86,0
	97	2	4,0	4,0	90,0
	98	1	2,0	2,0	92,0
	99	2	4,0	4,0	96,0
	100	1	2,0	2,0	98,0
	101	1	2,0	2,0	100,0
	Total	50	100,0	100,0	

Based on Table 4.2, the distribution of adults' scores indicates that most respondents obtained scores within the range of 91 to 95. The highest frequencies were found at scores of 91 and 93, each achieved by 8 respondents (16%). This finding suggests that a considerable number of participants were clustered around the central score range, indicating a relatively concentrated distribution of scores. In contrast, only a small number of respondents obtained the lowest score (87) and the highest score (101), each represented by 1 respondent (2%).

Overall, the distribution demonstrates that the respondents' scores tended to be concentrated within the middle score range rather than at the extreme lower or higher ends. This pattern further supports the descriptive statistical findings, which showed a relatively balanced distribution and limited variation among adult respondents perceived understanding scores. Furthermore, the respondents' scores were categorized using the Theoretical Ideal Reference Assessment (PAIT) criteria to determine the level of perceived understanding of the *Nigang Sasih* ritual lexicons. The distribution of respondents based on the interpretation categories is presented in Table 4.3.

Table 4. 3 The Level of Percieved Understanding of the *Nigang Sasih* Ritual Lexicons among Adults

Category	Frequency	Percentage
Very High	0	0%
High	0	0%
Moderate	0	0%
Low	1	2%
Very Low	49	98%
Total	50	100%



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Based on Table 4.3, the findings reveal that 49 respondents (98%) were classified into the Very Low category of perceived understanding, while only 1 respondent (2%) fell into the Low category. The classification of these categories was determined using PAIT criteria (see page 33). No respondents were categorized as Moderate, High, or Very High.

The results demonstrate that the perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual among adults in Menyali Village remains predominantly at a very low level. This tendency is consistent with the frequency distribution presented in the previous table, where most respondents' scores were concentrated within the lower score intervals. The absence of respondents in the higher interpretation categories indicates that the adults' perceived understanding of the ritual lexicons is still relatively limited. Although several respondents may recognize certain lexicons, their overall level of perceived understanding has not yet reached the moderate or higher categories defined in the PAIT interpretation criteria.

The Level of Percieved Understanding of the *Nigang Sasih* Ritual Lexicons among Elders in Menyali Village

This section presents the level of lexicons percieved understanding among elder respondents. The data were collected from 50 elders who completed the same questionnaire. The analysis was conducted using descriptive statistics and further interpreted based on the *Penilaian Acuan Ideal Teoretik* (PAIT). The statistical summary of the elders' scores is presented in Table 4.4.

Table 4. 4 Descriptive Statistics of Elders' Scores

Statistics		
Score of Elders		
N	Valid	50
	Missing	0
Mean		129,58
Median		130,00
Mode		130 ^a
Std. Deviation		2,921
Variance		8,534
Range		16



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Minimum	123
Maximum	139
Sum	6479

Based on Table 4.4, the mean score of the elder respondents was 129.58, with both the median and mode recorded at 130. The minimum score obtained by the respondents was 123, while the maximum score was 139, resulting in a range of 16 points. These findings indicate that the respondents' scores were distributed within a relatively limited range, reflecting a fairly consistent level of perceived understanding among the participants. Furthermore, the closeness of the mean, median, and mode suggests that the distribution of scores was relatively balanced without noticeable deviation. To provide a clearer description of the distribution of elders' scores, the frequency distribution is presented in Table 4.5.

Table 4. 5 Frequency Distribution of Elders' Scores

Score of Elders					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	123	1	2,0	2,0	2,0
	124	1	2,0	2,0	4,0
	125	1	2,0	2,0	6,0
	126	4	8,0	8,0	14,0
	127	5	10,0	10,0	24,0
	128	6	12,0	12,0	36,0
	129	6	12,0	12,0	48,0
	130	7	14,0	14,0	62,0
	131	7	14,0	14,0	76,0
	132	5	10,0	10,0	86,0
	133	5	10,0	10,0	96,0
	135	1	2,0	2,0	98,0
	139	1	2,0	2,0	100,0



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	Total	50	100,0	100,0	
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Based on Table 4.5, the distribution of scores shows that most elder respondents obtained scores between 127 and 133. The highest frequencies were found at scores of 130 and 131, each achieved by 7 respondents (14%). Several other scores, such as 128 and 129, were also obtained by a relatively large number of respondents, each with 6 respondents (12%). This distribution indicates that the respondents' scores were concentrated within the higher score range, suggesting a relatively strong and consistent level of perceived understanding among the elders.

In contrast, only a few respondents obtained scores at the lower and upper extremes, namely 123 and 139, each represented by 1 respondent (2%). This pattern reflects relatively limited variation across participants, as most respondents tended to achieve similar scores. Furthermore, the respondents' scores were categorized using PAIT criteria to determine the level of perceived understanding of the *Nigang Sasih* ritual lexicons. The distribution of elders' perceived understanding levels is presented in Table 4.6.

Table 4. 6 The Level of Percieved Understanding of the *Nigang Sasih* Lexicons among Elders

Category	Frequency	Percentage
Very High	42	84%
High	8	16%
Moderate	0	0%
Low	0	0%
Very Low	0	0%
Total	0	100%

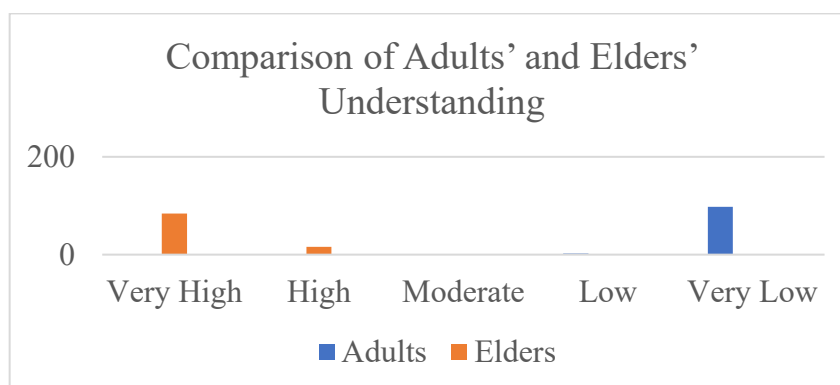
As presented in Table 4.6, 42 respondents (84%) were categorized as having a Very High level of perceived understanding, while 8 respondents (16%) were classified in the High category based on the PAIT criteria (see page 34). None of the respondents fell into the Moderate, Low, or Very Low categories.

These findings indicate that the elders in Menyali Village generally demonstrate a very high level of perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual. This result is also supported by the frequency distribution presented previously, in which most respondents' scores were concentrated within the upper score range. The consistency of these high scores suggests that the elders still possess strong familiarity and understanding of the ritual lexicons. Overall, this pattern reflects that the knowledge of the *Nigang Sasih* ritual lexicons remains relatively well maintained among the elder group.



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The Comparison of Adults’ and Elders’ Percieved Understanding of the *Nigang Sasih* Ritual Lexicons in Menyali Village



This result shows that elders have a strong and consistent level of perceived understanding of the ritual lexicons. When the two charts are compared, the difference between the groups becomes very clear, with adults at the lowest level and elders at the highest levels. This gap indicates that the transmission of knowledge about ritual lexicons is not occurring evenly across generations, which may lead to a decline in understanding among adults and potentially weaken the preservation of the cultural meanings embedded in the ritual in the future.

Analysis of Significant Differences in Ritual Lexicon Percieved Understanding

The normality of the data distribution was first evaluated using two statistical tests, namely the Kolmogorov–Smirnov test and the Shapiro–Wilk test. The results of these tests are presented in Table 4.7.

Table 4. 7 Tests of Normality

Tests of Normality							
Participant group based on age category	Kolmogorov-Smirnov ^a			Shapiro-Wilk			
	Statistic	df	Sig.	Statistic	df	Sig.	



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Total Percieved understanding score from 36 items	Adults	,101	50	,200*	,974	50	,341
	Elders	,081	50	,200*	,972	50	,268
Lilliefors Significance Correction							

As presented in Table 4.7, the results of the Shapiro–Wilk test showed significance values of 0.341 for adults and 0.268 for elders. Similarly, the Kolmogorov–Smirnov test produced significance values of 0.200 for both groups. Since all significance values were higher than the significance level of 0.05, the data for both adults and elders were considered to be normally distributed.

These results indicate that the assumption of normality was fulfilled, meaning that the distribution of the perceived understanding scores did not significantly deviate from a normal distribution. Therefore, the data met one of the main assumptions required for parametric statistical analysis. The next assumption tested was the homogeneity of variance using Levene’s Test, and the results are presented in Table 4.8.

Table 4. 8 Test of Homogeneity

Test of Homogeneity of Variances					
		Levene Statistic	df1	df2	Sig.
Understanding	Based on Mean	,224	1	98	,637
	Based on Median	,169	1	98	,682
	Based on Median and with adjusted df	,169	1	97,425	,682
	Based on trimmed mean	,208	1	98	,649

All significance values are greater than 0.05, indicating that there is no significant difference in variance between the adult and elder groups. In other words, the assumption of homogeneity of variance is satisfied. Although the homogeneity assumption was met, the inconsistency in the normality test results led to the decision to apply a non-parametric statistical test. Therefore, instead of using the Independent Samples t-test, the Mann–Whitney U test was employed.



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This test does not require normally distributed data and is appropriate for comparing two independent groups. Before examining the significance value, the rank distribution of the two groups was analyzed. The results are presented in Table 4.9.

Table 4. 9 Ranks of Perceived Understanding of Ritual Lexicons by Adults and Elders

Ranks				
	Group	N	Mean Rank	Sum of Ranks
Understanding of the lexicons	Adults	50	25,50	1275,00
	Elders	50	75,50	3775,00
	Total	100		

The table shows a notable difference in the mean ranks of the two groups. The elder group obtained a mean rank of 75.50, while the adult group recorded a considerably lower mean rank of 25.50. Since the Mann–Whitney U test is based on ranking the data rather than using raw scores, a higher mean rank reflects a higher overall position in the distribution of scores. This substantial gap in mean ranks indicates that elders consistently achieved higher understanding scores compared to adults. The difference is not only visible but also suggests a meaningful disparity between the two groups, pointing toward a potential generational difference in the perceived understanding of *Nigang Sasih* ritual lexicons. To determine whether this observed difference is statistically significant, the results of the Mann–Whitney U test are examined, as presented in Table 4.10.

Table 4. 10 Mann-Whitney U Test Results

Test Statistics ^a	
	Understanding of the lexicons
Mann-Whitney U	,000
Wilcoxon W	1275,000
Z	-8,631
Asymp. Sig. (2-tailed)	,000

a. Grouping Variable: Group

The analysis resulted in a Mann–Whitney U value of 0.000, a Z value of –8.631, and an Asymp. Sig. (2-tailed) value of 0.000. The significance value is well below the standard alpha level of 0.05, indicating that the observed difference between the two groups is statistically significant. Consequently, the null hypothesis (H₀), which states that there is no difference between the groups, is rejected. The negative Z value further provides insight into the direction of the



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difference. Specifically, it indicates that the higher ranks and therefore higher levels of understanding are associated with the elder group. This finding is consistent with the earlier rank analysis, which showed a much higher mean rank for elders compared to adults.

In conclusion, the results of the Mann–Whitney U test provide strong statistical evidence that there is a significant difference in the perceived understanding of *Nigang Sasih* ritual lexicons between adults and elders in Menyali Village. Elders demonstrate a markedly higher level of perceived understanding than adults, suggesting that knowledge related to ritual lexicons is more deeply retained within the older generation. This finding highlights the presence of an intergenerational gap in cultural knowledge, particularly in the domain of ritual language, where elders appear to possess more extensive and comprehensive understanding compared to the younger adult group.

Result

The findings of this study reveal a substantial difference in the perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual between adults and elders in Menyali Village. Based on the descriptive analysis, 49 adult respondents (98%) were categorized in the Very Low level of perceived understanding, while only 1 respondent (2%) was categorized in the Low level. In contrast, the elder group demonstrated considerably stronger results, with 42 respondents (84%) categorized in the Very High level and 8 respondents (16%) in the High level. These findings indicate that elders possessed significantly stronger perceived understanding of the ritual lexicons compared to adults. The Mann–Whitney U Test further confirmed that the difference between the two groups was statistically significant, indicating that the variation in perceived understanding reflected a real intergenerational difference rather than random variation.

The findings also demonstrate a weakening process in the intergenerational transmission of ritual lexicons within the community. This condition supports Grenoble and Whaley's (2006) argument that language endangerment occurs when younger generations gradually lose familiarity with linguistic elements inherited from previous generations. Although the *Nigang Sasih* ritual continues to be practiced in Menyali Village, the understanding of its ritual lexicons appears to be unevenly distributed across generations. Elders remain strongly connected to the ritual language, while adults demonstrate considerably lower levels of perceived understanding. Similar concerns were discussed by Budasi (2021), who explained that globalization, modernization, and the dominance of Indonesian and global languages have reduced exposure to traditional Balinese ritual lexicons among younger generations.



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Furthermore, the findings indicate that participation in ritual activities plays an important role in shaping ritual lexicon understanding. Elders generally participate more intensively and consistently in ritual activities and often hold culturally significant roles within the ritual process. According to Budasi et al. (2021), ritual activities function not only as spiritual practices but also as spaces for linguistic and cultural transmission. Through repeated participation, elders continuously interact with ritual lexicons within meaningful contexts, allowing them to maintain deeper familiarity with the meanings and functions of the lexicons. In contrast, adults tend to participate more practically and procedurally, with fewer opportunities to engage in interpretative or explanatory aspects of the ritual. Consequently, their perceived understanding remains relatively limited.

From a semantic and sociocultural perspective, the findings suggest that ritual lexicons cannot be separated from the cultural meanings embedded within them. According to Lyons (1977), lexical meaning is closely related to the social and cultural context in which language is used. In the *Nigang Sasih* ritual, lexicons such as *matur piuning*, *nunas tirta lan bija*, and *teping tawar* contain not only literal meanings but also symbolic, philosophical, and spiritual values within Balinese Hindu culture. Therefore, understanding these lexicons requires more than simple lexical recognition it also requires cultural familiarity and knowledge of ritual practices. The stronger perceived understanding demonstrated by elders reflects their closer sociocultural connection to the meanings represented by the ritual lexicons.

From an ecolinguistic perspective, the findings illustrate the close relationship between language sustainability and the surrounding sociocultural environment. Garner (2015) explains that language exists within an ecological relationship with its speakers, culture, and social environment. In the context of the *Nigang Sasih* ritual, the endangered lexicons are maintained through continuous interaction within ritual practices and intergenerational communication. However, when opportunities for participation and meaningful interaction decrease, the sustainability of the lexicons becomes increasingly vulnerable. This interpretation is consistent with UNESCO (2003), which emphasizes that endangered linguistic elements become more vulnerable when intergenerational transmission weakens. The lower perceived understanding among adults therefore indicates a weakening process in the transmission of ritual lexicons within the community.

In addition, the statistical findings reinforce the sociolinguistic interpretation of the study. The substantial difference between adults' and elders' scores demonstrates that age and sociocultural participation significantly influence perceived understanding of ritual lexicons. Adults obtained considerably lower scores, with most responses concentrated in the Very Low category, while elders



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consistently achieved scores within the High and Very High categories. The Mann–Whitney U Test confirmed that the difference was statistically significant, indicating that the variation between the two groups was systematic rather than incidental. These findings support Budasi et al. (2023), who argued that participation in ritual and sociocultural activities strongly influences individuals' familiarity with traditional lexicons.

Overall, the findings of this study demonstrate that perceived understanding of the endangered lexicons used in the *Nigang Sasih* ritual is strongly influenced by intergenerational transmission, sociocultural participation, ritual involvement, and patterns of language use within the community. Elders demonstrated substantially higher levels of perceived understanding because of their deeper cultural engagement and more intensive interaction with ritual language. In contrast, adults showed considerably lower levels of perceived understanding, indicating weakening transmission of ritual lexicons across generations. These findings highlight the importance of strengthening meaningful cultural participation and intergenerational communication to ensure that the ritual lexicons of the *Nigang Sasih* ritual remain understood and sustainably maintained within the community.

From a research perspective, the findings of this study provide several important implications for future investigations concerning ritual language and endangered lexicons. First, the use of a quantitative approach involving 50 adults and 50 elders in Menyali Village successfully revealed a clear and statistically significant pattern of intergenerational difference in perceived understanding of the *Nigang Sasih* ritual lexicons. However, the findings remain limited to the sociocultural context and participant characteristics of Menyali Village. Therefore, future studies may expand the sample size and involve broader age categories, including younger generations, in order to examine whether similar patterns also occur across wider generational groups. Second, comparative studies involving different villages, ritual traditions, or cultural domains may provide more comprehensive insights into the relationship between ritual language sustainability, sociocultural participation, and language shift within Balinese communities. Third, the present study highlights the importance of integrating sociolinguistic, semantic, and ecolinguistic perspectives in examining ritual lexicon sustainability, as these perspectives may provide a more comprehensive understanding of how ritual language is maintained and transmitted within cultural environments. Fourth, future researchers may employ mixed-method or ethnographic approaches to explore not only the level of understanding but also the sociocultural experiences, participation patterns, and transmission processes that influence the preservation of ritual lexicons within the community.



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Overall, this study emphasizes that the preservation of the *Nigang Sasih* ritual lexicons requires more than maintaining the ritual practices themselves. The findings highlight a central concern regarding the weakening transmission of ritual language across generations within the community. Preserving ritual lexicons therefore requires meaningful cultural participation, active intergenerational interaction, and continuous efforts to maintain both linguistic understanding and cultural knowledge. By strengthening transmission, documentation, and community engagement, the endangered lexicons of the *Nigang Sasih* ritual may continue to survive as meaningful components of Balinese cultural heritage rather than remaining only symbolic linguistic forms.

CONCLUSION

The findings of this study indicate that there is a significant difference in the perceived understanding of the endangered lexicons of the *Nigang Sasih* ritual between adults and elders' in Menyali Village. Based on the results of the questionnaire using a 4-point understanding scale, elders generally achieved scores within the High and Very High categories, while adults were predominantly categorized within the Low and Very Low levels of perceived understanding. This pattern demonstrates that the two generational groups possess substantially different levels of perceived understanding toward the ritual lexicons examined in this study. The inferential analysis using the Mann–Whitney U Test further confirmed that the difference between the two groups was statistically significant. Therefore, the null hypothesis (H_0), which states that there is no significant difference in the perceived understanding of the endangered lexicons of the *Nigang Sasih* ritual between adults and elders in Menyali Village, was rejected. Meanwhile, the alternative hypothesis (H_a), which states that there is a significant difference in the perceived understanding of the endangered lexicons of the *Nigang Sasih* ritual between adults and elders in Menyali Village, was accepted.

In relation to the measurement applied in this study, the findings reflect how respondents from both groups evaluated their own understanding of the 36 ritual lexicons included in the questionnaire. The instrument measured perceived understanding using a scale ranging from “do not know” to “understand,” meaning that the results represent the participants' perceived comprehension rather than their objective linguistic competence. Overall, the study concludes that the endangered lexicons of the *Nigang Sasih* ritual are experiencing a decline in perceived understanding among younger generations, particularly adults, while elders continue to maintain stronger familiarity and understanding of the ritual lexicons.



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