



Representation of the Value of Masedek Ceremony Symbols in Kasimbar Village, Palapi as a Learning Resource for Local Culture-Based Descriptive Texts

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Article Info	Abstract
Received: 2026-10-02 Revised: 2026-10-09 Accepted: 2026-10-09 Keywords: representation, symbols, Masedek Ceremony, local culture, description. DOI: 10.24256/ideas.v14i2.12786 Corresponding Author: Niluh Windi Niluhwindi81@gmail.com Education, Tadulako University	<i>This study aims to describe verbal and nonverbal symbols in the Masedek Ceremony in Kasimbar Village Palapi, the meaning and value they represent, their function in the implementation of the ceremony, and their potential use as a source of learning local culture-based descriptive texts in junior high school. The study uses a descriptive qualitative approach with observation, interview, and documentation techniques. The informants were determined purposively and numbered four people, namely the stakeholder, the stakeholder's wife, the serai, and the traditional chief. The data analysis followed the Miles and Huberman model, and the validity of the data was tested through source triangulation, triangulation techniques, and member checks. The results of the study found 16 symbols, namely eight nonverbal symbols in the form of ceremonial facilities (banten pras, banten sodo, tipat kelan, daksina, canang pesucian, penyeneng, segehan pulangan, and canang peraos) and eight verbal symbols in the form of traditional speech in fine Balinese and mantra pengmangku. The meaning of nonverbal symbols comes from its constituent elements, for example, the five colors of return segehan which are associated with the direction of the cardinal and balance, while tipat kelan and penyeneng by informants are only interpreted as a complement to banten. The values contained include religious values, gratitude, purity, respect, family, responsibility, and commitment. Nonverbal symbols and mantras function to connect humans with the sacred, while speech between families serves to regulate human relationships. Nonverbal symbols can be described as objects and verbal symbols as customary events, so they have the potential to be a source of learning for description texts in junior high school. However, this use is only in the form of potential and has not been tested for effectiveness in the classroom.</i>

1. Introduction

Indonesian language learning is basically directed at developing students' ability to communicate effectively, both orally and in writing. One of the important competencies that must be mastered is the ability to write descriptive texts, namely the ability to

describe an object clearly, in detail, and meaningfully. However, in practice, descriptive text learning in schools still faces various obstacles, especially related to the limitations of teaching materials that are contextual and relevant to students' lives. This is in line with the results of research that states that learning Indonesian is often less meaningful because the material used is not in accordance with students' real experiences (Salamah and Rokhyanto, 2025).

Learning should be inseparable from the social and cultural context of the student integration of local culture in learning Indonesian language can be one of the teaching materials in the description text material, because local culture provides objects and values that are familiar to students so as to increase learning interest, understanding, and language skills (Wissang, 2023). In addition, the use of local culture in learning also plays an important role in the preservation of regional culture that is beginning to be eroded by the current of globalization. Ethnolinguistic research shows that cultural traditions, especially traditional wedding ceremonies, are a medium to convey Symbolic values and cultural learning simultaneously through narrative and description (April et al. 2023).

One of the local cultural traditions that is still maintained and still preserved by the community in Kasimbar Village Masedek Ceremony is Bali Wedding Ceremony. The Masedek ceremony is the first part of a series of traditional weddings carried out by men to women's families to convey good intentions to propose and discuss the sustainability of the relationship towards marriage. This is supported by research (Artika et al. 2024) Stating the study of symbolism in other wedding traditions in Indonesia shows that the symbolic meaning in traditional wedding rituals is very diverse and rich in value. Research on the symbol of uis nipes in the traditional wedding ceremony of the Karo tribe, for example, states that this traditional woven cloth is not just clothing, but contains the value of natural wealth, cultural identity, honor, and social harmony that can be interpreted semiotically (Dayu and Syadli, 2023).

The symbolic value contained in the masedek ceremony has great potential to be used as a Learning Resource Textual Description Based on Local Culture. By introducing existing cultural symbols, students can learn describe cultural objects in a concrete and meaningful way, as well as understanding the relationship between language, culture, and social meaning. Cultural integration in the learning of descriptive texts not only improves students' writing skills, but also encourages appreciative attitudes, pride, and awareness of the cultural richness of their own regions. In line with research (Christy) *et al.*, 2024) states that in every culture around the world, symbols are used to convey deep meanings, values, and beliefs. Starting from religious symbols to symbols in art, language, and rituals, humans use symbolic language to communicate with themselves and with the world around them.

However, the frequent development of the current era, the use of the Masedek ceremony as a source of learning the Indonesian language, especially in the learning of descriptive texts. This research is very important to carry out because in the midst of modernization, many young generations are beginning to lack understanding of symbolic meanings in existing traditions. In fact, when viewed from the characteristics of traditional rituals, the representation of the value of symbols in this ceremony can be processed into contextual, relevant, and meaningful learning materials for students. Therefore, a study is needed that describes the symbolic value of the wedding ceremony in Kasimbar Palapi village and its relevance as a source of learning local culture-based descriptive texts.

Previous research has examined the symbolic meaning of various traditional wedding ceremonies in Indonesia, but studies on the Masedek Ceremony in Kasimbar, Palapi, especially its verbal and nonverbal symbols in Balinese tribal wedding ceremonies are still limited. Previous research has examined the symbolic meaning of various ceremonies and traditions in Indonesia. Lismawanty et al. (2021) examined the symbols and meanings of the Nadran Empang ritual ceremony in Karangsong Village, Indramayu. Hardiyanti (2025) examined the meaning of verbal and nonverbal symbols in moraa customs in Tongku Village, Tojo Una-Una Regency.

In the context of Hindu marriage, Kariana (2025) examined symbolic communication in the pawiwahan ceremony in Suranadi Village, and Widani et al. (2021) examined traditional food in the pawiwahan ceremony in Tribuneneng Village. However, these studies did not discuss the Masedek Ceremony in Kasimbar, Palapi, especially its verbal and nonverbal symbols in the early stages of marriage of the Balinese transmigrant community. In the field of learning, Natalia and Sulanjari (2022) analyzed the descriptive text of traditional ceremonies in junior high school Javanese language books. The research focused on the analysis of the text in the textbook (check the contents: state the focus correctly), while this study made the Masedek symbol obtained directly from the field as a source of learning local culture-based descriptive texts in junior high schools. This research fills this gap.

Local culture research in Indonesian language learning generally has not made Masedek symbols a source of learning descriptive texts; explain the differences with these studies. The symbols in the Masedek Ceremony are suitable for learning descriptive texts because (1) they have observable physical characteristics, (2) they are composed of identifiable components, (3) they are presented in a certain order or stage, (4) they have functions and meanings that can be explained, and (5) they are embedded in cultural practices that are already known to students. Thus, students can practice describing cultural objects concretely while understanding the relationship between language, culture, and social meaning, as well as growing an appreciative and proud attitude towards their regional culture. This research aims to describe verbal and nonverbal symbols in the Masedek Ceremony in Kasimbar, Palapi, the meanings and values they contain, their functions in ceremonies, and their use as a source of learning local culture-based description texts. Research questions:

This study fills this gap by examining the Masedek Ceremony in Kasimbar, Palapi more comprehensively, including the verbal and nonverbal symbols used, the meaning and value represented, and the function of these symbols in the implementation of the ceremony. In addition, this study examines the use of symbols in the Masedek Ceremony as a source of learning local culture-based descriptive texts. These symbols have characteristics that support the learning of descriptive texts because they can be observed concretely, have identifiable shapes and components, are arranged in certain stages, and have functions and meanings that can be explained.

Thus, this study not only seeks to document and interpret cultural symbols in the Masedek Ceremony, but also connects them with the learning of Indonesian language, especially the skill of describing cultural objects systematically and meaningfully. The use of local culture is expected to help students understand the relationship between language, culture, and social meaning while fostering an appreciative attitude and a sense of pride in regional culture. Based on this description, this study is directed to describe (1)

the verbal and nonverbal symbols contained in the Masedek Ceremony, (2) the meanings and values represented by these symbols, (3) the function of the symbols in the implementation of the Masedek Ceremony, and (4) the use of these symbols as a learning resource for local culture-based description texts

Based on this description, this study focuses on the study of the representation of the value of symbols contained in the Balinese tribal wedding masedek ceremony. in Kasimbar Palapi and its use as a source of learning local culture-based descriptive texts. Through this research, it is hoped that the ancestral values contained in the masedek ceremony can be reunderstood, preserved, and implemented in learning the Indonesian language. Therefore, the author takes the title "Representation of the Symbolic Value of the Masedek Ceremony in Kasimbar Palapi as a Learning Resource for Descriptive Texts Based on Local Culture."

2. Method

Types of Qualitative Research

This study uses a descriptive qualitative approach because it aims to understand verbal and nonverbal symbols in the Masedek Ceremony, their meaning and function, and their potential as a source of learning local culture-based descriptive texts in junior high schools. Data in the form of speech, actions, ceremonial objects, and cultural documents. Qualitative research was chosen because the focus of this research is to understand the representation of symbols in the Masedek Ceremony in Kasimbar Palapi village and the meaning and function of the symbols contained in the Ceremony. descriptive qualitative research allows researchers to obtain data in the form of words, speeches, actions, and cultural documents through observation, interviews, and documentation. The data is then analyzed descriptively to obtain a complete understanding of cultural symbols in the Masedek Ceremony and its use as a learning resource for local culture-based descriptive texts in junior high schools.

Location and Time

This research was carried out in Kasimbar Village, Palapi, Kasimbar District, Parigi Moutong Regency, in July 2026. The location was chosen because the Balinese transmigrants in this village still maintain and carry out the Masedek Ceremony as part of a series of traditional weddings, and there are figures who understand its implementation, namely the stakeholder's wife, the skipper's wife, the serati, and the traditional leader.

Informants

It was determined purposively with the following criteria: (1) understanding the implementation of Masedek, (2) having been directly involved in the ceremony, and (3) willing to be interviewed. The number of informants in this study was 4 people.

Table 1 Informant

Code	Role	Age	Background	Reason for choosing
I-1	Officials in the ceremony	61 years old	Farmers; residents of Kasimbar Village, Kasimbar District	Leading the course of the ceremony so as to understand the implementation of Masedek as a whole
I-2	Acting wife	51 years old	Housewives; residents of Kasimbar Village, Kasimbar District	Be directly involved in assisting stakeholders in the preparation and implementation of the ceremony
I-3	Serati	52 years old	Housewives; residents of Kasimbar Village, Kasimbar District	Plays a role in preparing ceremonial facilities so that they understand the equipment and its meaning
I-4	Traditional chiefs	49 years old	Farmers; residents of Kasimbar Village, Kasimbar District	Understand customary rules and the implementation of ceremonies in the community

Data Types and Sources

The types of data used in this study are primary data and secondary data. Primary data is data obtained directly from the observation and interview process between researchers and informants. Meanwhile, secondary data is data obtained from various existing sources such as literature search and relevant research that supports researchers to obtain data.

Primary data sources were obtained from the results of the researcher's interviews with informants. The informants in this study are community leaders and the surrounding community. Secondary data sources were obtained from searching literature and documents in the form of certificates, scientific papers, books related to the representation of the symbolic value of the Masedek Wedding Ceremony, as well as journal articles and dahalu research.

Tebel 2 Data Sources

Data	Source	Technique
Primary: customary speech, meaning, and function of symbols	Informants	Interview
Primary: Ceremonial Facilities and Stages of Implementation	Implementation of the ceremony	Observations
Primary: visual evidence and recording	Photos and footage of the ceremony	Documentation

Data	Source	Technique
Secondary: symbol concepts, Balinese customs, descriptive text learning	Books and journal articles (Sinta 2, 3, 4 for the last five years); junior high school curriculum	Literature study

Data Collection Techniques

Observations

In this study, the data collection techniques used consisted of:

Observation is a method used for the researcher to look directly at the research object to make direct observations on the things to be researched. So as to obtain things that can be accounted for for the truth. In this case, the researcher is directly involved in the research location to find out the symbolic analysis that can be done for the wedding ceremony. The researcher observes (the means of ceremony, the order of stages, speech, and the perpetrator) at the stage (conveying the intention, deliberations on the good day, mantras). The role of the researcher is (observer of participants/non-participants). The results are recorded in the observation checklist and field notes.

Interview

To assist this researcher in collecting data, it is necessary to use the interview technique as one of the methods of data collection techniques carried out. Interviews in this study were conducted with several informants, namely the local community, as well as traditional leaders in Kasimbar village. The interview technique is very useful for obtaining in-depth data on complex or personal subjects. The interview is (semi-structured), minutes long per informant, in Indonesian and Balinese, recorded with the permission of the informant, and then transcribed. The results of the transcription are confirmed to the informant (*member check*).

This technique provides research flexibility in asking additional questions and understanding responses more deeply. With a good understanding of the types of interviews, the implementation process, and effective tips, researchers can optimally use interview techniques to obtain data that is useful to researchers (Romdona et al. 2025). The interviews were conducted about the process of the wedding ceremony, in addition to that the researcher also used a recording technique to collect data.

Documentation

Documentation is a data collection technique that is often used in qualitative research to obtain information in the form of writings and images. This technique is used to obtain data related to the implementation of the wedding masedek ceremony in Kasimbar Palapi village. The documentation collected is in the form of photos of ceremonial activities, recordings of the ceremony implementation process, as well as notes or documents related to the symbols contained in the ceremonial procession. This documentation data is used to strengthen the results of observations and interviews regarding the representation of the value of symbols contained in the Masedek ceremony.

Data Analysis Techniques

The Data Analysis Technique follows the model of Miles and Huberman (Rijali, 2018) with the following operational steps:

1. Data collection: transcripts, field notes, photographs, and recordings.
2. Data reduction: selecting relevant data with verbal and nonverbal symbols.
3. Data presentation: analytical tables and narratives with flows: raw data, symbols, forms/components, cultural meanings/values, functions, learning potentials of descriptive texts.
2. Conclusion drawn: provisional conclusions are verified through re-checks on informants and field data.

Data collection

Data collection in the field related to data mining techniques, related to the source or type of data, at least the data source in the qualitative research source is in the form of words and actions, the rest is additional data such as documents or written data sources, photos, and other documents.

Data Reduction

Data reduction is the process of selecting data obtained from a large number of fields. Therefore, it needs to be recorded carefully and in detail. This process continues throughout the research, even before the data is collected as seen from the conceptual framework of the research, and the data collection approach chosen by the researcher.

Data Presentation

After the data is reduced, the next step is to present the data. So as to provide the possibility of drawing conclusions and taking action. The form of presentation of qualitative data is in the form of narrative text in the form of brief field notes, charts. These forms will combine information arranged in an easy-to-understand form so that it is easier to see what is happening based on the data collected from the source that has been researched, namely the symbolic analysis contained in the wedding ceremony. Furthermore, the data is presented in a descriptive form to explain the results of the research conducted by the researcher around the symbolic analysis of the ceremony.

Research Instruments

Research Instruments The main instrument is the researcher himself, assisted by interview guidelines, observation checklists, and documentation guides. Notebooks, mobile phones, and cameras are data collection tools.

Conclusion

After the presentation of the data, then the author draws conclusions about the problems that have been written, as expressed by Miles and Herberman, the initial conclusions will be made that are still provisional and will change if no strong evidence is found to support them at the next stage of collection. However, it is different if the conclusions presented at the initial stage are supportive and valid when the researcher returns to the field to collect data, perhaps the conclusions presented are real conclusions.

Data Validity

The validity of the data was tested through source triangulation (comparing answers between informants), triangulation techniques (interviews, observations, documentation), *member checks*, and (peer checking/extension of participation, if carried out).

Ethical Considerations

The researcher obtained the informant's consent, permission to document the ceremony, and maintained the confidentiality of the informant's identity when requested. The researcher respected religious and customary values during the research.

3. Result

Based on the results obtained during the research in the field, the researcher collected data that was closely related to the focus and objectives of the research. All data collected through observation, interviews and documentation showed a strong relationship with the formulation of research problems regarding the representation of symbols in the Masedek Wedding ceremony in Kasimbar Village Palapi.

The results of this study show that the implementation of the masedek ceremony consists of two forms, namely verbal and nonverbal symbols. Verbal symbols are manifested through traditional speech which is used as communication between the two families and *jero mangku* during the implementation of the ceremony. Meanwhile, nonverbal symbols are manifested in the form of various means of offering (*banten*) of the masedek ceremony which are used in accordance with the stage of implementation of the masedek ceremony. The two symbols are interrelated and complementary so that they form a unity in the masedek ceremony.

Through the results of this study, the researcher got an overview of the representation of symbols contained in each stage of the implementation of the masedek ceremony. The representation of the symbol shows that each traditional speech and ceremonial means has a distinctive form according to the way it is carried out in the community. Therefore, the results of this study are presented based on the form of symbol representation, namely verbal symbols and nonverbal symbols, which are expected to reflect the life views and cultural identities of the transmigrating Balinese people who settle in Kasimbar Palapi Village.

Representation of Symbols in Masedek Ceremonies

Based on the results of research conducted in Kasimbar Village Palapi, in the implementation of the Masedek Ceremony, various forms of symbols were found that were used as part of a series of ceremonies. These symbols are present in activities carried out by the community when the family of the prospective groom comes to the house of the family of the prospective bride to convey the purpose and purpose of his arrival. The existence of symbols in the Masedek Ceremony can be seen through various means used as well as through speech delivered by the parties involved in the implementation of the ceremony

Nonverbal symbol representation

The representation of nonverbal symbols in the Masedek Ceremony in Kasimbar Palapi Village is manifested through various ceremonial objects and facilities used in the series of Masedek implementations. Based on the results of the research, the nonverbal

symbols found were in the form of banten pras, banten sodo, tipat kelan, daksina, canang pesucian, segehan pulangan, canang peraos, and penyeneng. These various facilities have different shapes, materials, arrangements, and methods of presentation according to their use in the implementation of the Masedek Ceremony.

1. Dates (1) Banten Pras

Banten pras is one of the nonverbal symbols used in the Masedek Ceremony. Based on the results of interviews with the resource persons, banten pras is used as one of the means of the ceremony before the implementation of worship.

Based on the results of the interview, Banten pras usually consists of tamas/pedes, squeezed skin formed in a square or a typical pattern placed in the middle, two tumpeng, side dishes in the form of nuts, saur (serundeng) salt, eggs, fruits and snacks, and squeezed parts.

2. Dates (2) Sodo

Banten sodo is one of the nonverbal symbols used in the Masedek Ceremony. Based on the results of interviews with the speakers, banten sodo is one of the means of the Ceremony as a complement to the series of Masedek Ceremonies.

Based on the results of the interview, Banten sodo consisted of canang, bananas, snacks, sugarcane, pillows and tape, nuts, saur (serundeng).

3. Data (3) Tipat Kelan

Tipat kelan is one of the nonverbal symbols used in the Masedek Ceremony. Tipat kelan is one of the means of the Ceremony that is prepared as a complement to the series of Ceremonies.

Based on the results of the interview, this form of tipat kelan generally uses a weaving that uses janur (busung) the same thing as rice tipat in general but which differentiates the way it is presented that is tied.

4. Data (4) Daksina

Daksina is one of the nonverbal symbols used in the Masedek Ceremony. Banten daksina is a series of preparations in the ceremony.

Based on the results of the interview, Banten consisted of coconut, rice, eggs, coins, porosan.

5. Data (5) Canang Pesucian

The purification canang is one of the nonverbal symbols used in the Masedek Ceremony. The purification canang is prepared as one of the ceremonial facilities used in the series of ceremonies.

Based on the results of the interview, canang pepuran usually consists of a rectangular place, in the main filling there is something called eteh-ete in Indonesian the series consists of unsalted flour, perfume, asem, baked cake or kalua Balinese *jajo metunu*, dadap leaves.

6. Data (6) Narrators

Penama is one of the nonverbal symbols used in the Masedek Ceremony. Penama is prepared as one of the means of Ceremony used in the series of Ceremonies.

Based on the results of the interview, Banten is like three cones that stand upright and merge in the bahwah.

7. Data (7) Return Rate

Segehan return is one of the nonverbal symbols used in the Masedek Ceremony. Segehan return is prepared as one of the means of the Ceremony in a series of performances.

The return consists of 5 colors of yellow, white, red, and black rice that are placed according to the cardinal direction.

8. Data (8) Canang Peraos

Canang peraos is one of the nonverbal symbols used in the implementation of the Masedek Ceremony. The return ceremony is prepared as a means of ceremony used in the ceremony. Canang peraos consists of ceper, side weaving, four suduh containers (kojon) porosan, flower arrangements.

Table 3 Nonverbal Symbols in Masedek Ceremonies

No.	Symbols	Shape/components	Meaning/value	Function
1	Banten Pras	Tamas/pedes, square squeezed skin, two tumpeng, nuts, saur, salt, eggs, fruit, cakes, squeezed samp	Unity and completeness of offerings, gratitude for the produce, beauty and purity (sampilan)	Offering before worship; asking for blessings, safety, smoothness
2	Banten sodo	Canang, bananas, pastries, sugarcane, pillows, tape, nuts, said	Completeness of offerings; gratitude for the produce; hope for goodness (sugarcane)	Banten complements during the procession
3	Tipat kelan	Janur weaving (busung) like tipat rice, served tied	It is not interpreted by the informant; it is only interpreted as a complement to Banten according to the provisions of custom.	Complement Banten
4	Daksina	Coconut, rice, eggs, coins, porosan	Rice = life; eggs = the beginning of the new life of the bride; coins = sincerity	Performance; Asking for safety and smoothness for the bride and groom
5	Canang Purification	Rectangular ceper, eteh- eteh (plain flour, perfume, tamarind, jajo metunu, dadap leaves)	Purification of self and means, fragrance = sincerity, acid = balance	Purification; applying purity and smoothness

No.	Symbols	Shape/components	Meaning/value	Function
6	Snoop Dogg	Three upright cones that fuse at the bottom	The bottom is unified = the unity of the elements of Banten; there is no other interpretation from the informant	Complement the presentation
7	Return Spree	Five-color rice (white, red, yellow, black, brumbun), placed according to the cardinal direction	White (east) = purity; red (south) = energy; yellow (west) = wisdom; black (north) = tranquility of soul; brumbun (middle) = balance	Presentation maintains balance and harmony (foreign concept of color)
8	Canang Perez	Ceper, woven edge of janur, four kojong (betel leaves, areca nut, lime, gambier), porosan, flowers	Janur = the limit of purity; content kojong = respect, hospitality etiquette, harmonious communication	Complement the presentation

Representation of Verbal Symbols

The representation of verbal symbols in the Masedek Ceremony in Kasimbar Palapi Village is realized through language or speech used by the parties involved in the implementation of the ceremony. The speech is used directly in the Masedek process, especially when the groom's family conveys the intention of his arrival to the bride's family. In addition, the speech is also used by the bride's family to respond to the intention that has been conveyed.

1. Data (9) conveying the meaning of the male

The initial stage of the Masedek Ceremony begins with the delivery of the intention of arrival by the man to the woman's family. The delivery is carried out through traditional speech using fine Balinese as a form of communication. The speech is

"On behalf of the family, I would like to express my sincere gratitude to the family and friends of the family and to the families of the victims and their families."

Equivalent in English

"Om Swastyastu I from the family came to see the father and mother to convey their intention to propose to the child of Baak and the mother whose name is Swastyastu."

2. Data (10) women's response speech

After the man's family conveyed the intention of his arrival, the woman's family gave a response through traditional speech. The response was delivered using fine Balinese language in response to the intention of the marriage conveyed by the man. The speech was

"I'm going to have to make sure that my kids are ready to take care of me."

Equivalent in English

"Are you sure now that my family will propose to my child, are you ready to receive my child's good fortune?"

3. Data (11) Delivery of seriousness

After the woman responds to the arrival of the male party, the male party conveys a sincere response through traditional speech. The speech is a form of affirmation and readiness of men in continuing the marriage process. The speech is

"Well, I'm ready. My love for my children and my children has been realized, and I've accepted the desire for you to be with me until the end."

Equivalent in English

"Yes, I am steadfast. My love is very sincere and I am ready to accept it as it is and keep it until the end of life."

4. Data (12) the speech of the recipient of the blessing

After the man's family expressed their sincerity, the woman's family gave a response in the form of a blessing. This speech was delivered as a form of approval from the woman's family to the marriage process that took place in the Masedek Ceremony. The speech was

"And if I were to say that I am a Christian, I will give my blessing and give my blessing to the Prophet (peace be upon him)."

Equivalent in English

"Yes, if it is true and my child has also consented, then I give my blessing and accept your family as our family."

5. (13) A Description of the Importance of Self-Esteem (Self-Esteem)

After both parties have carried out the marriage process, the next stage of deliberation is to call for *dewase ayu* or a good day for the implementation of the marriage. The speech is

"Well, Mr. / Mrs. Miwab paramasari iriki, this is about the good dewase jagi because of the marriage. Titiang from the purusa family has already nunas bawos ring in the mangku. According to the petition of the wariga, wenten dewase good ring penanggal (July 21, 2023) or melahne according to the swing ring of the ring?"

Equivalent in English

"Yes, ladies and gentlemen and families, we want to discuss the determination of a good day to carry out a good day to carry out the wedding. We from the male family have asked for guidance from Jero Mangku and according to Wariga's calculation there is a good day on July 21, 2023, what do you think about the proposal."

6. Data (14) deliberation to determine good days

The women's side responded to the good day that had been proposed by the man. Through this speech as a form of approval for the results of the deliberations that had been carried out by both sides of the family. The speech was

"Thank you for your patience and patience as you continue to work with your family to ensure that you don't miss out on the opportunity to be a part of the community."

Equivalent in Indonesian

"Thank you for submitting the proposal after considering the proposed day from the woman's family, there are no obstacles so that the proposal for the good day can be accepted.

7. **Data (15) opening mantra pleading for witnesses**

After the deliberation process regarding the determination of *dewase ayu* is completed, the next stage is the mantra where this mantra is recited by the stakeholder at the beginning of the implementation. The speech is

"O my lord, my lord, and my lord, and the

Panadan in English

" Oh Lord Servant I beg for the presence of the Guru, Hyang Kawitan and Sang Hyang Surya Candra as Witnesses I offer daksina, sodo, extort witnesses, ask for safety and harmony in the implementation of this ceremony."

8. **Data (16) Core Prayer Mantra**

At this stage, the implementation of the Masedek Ceremony is a prayer that is offered to ask for safety, blessings, and prosperity for the bride and groom. The speech is

"O Lord of the Rings, and the Lord of the Rings, and the Lord of the Rings, and the Lord of the Rings, and the Son of God

Equivalent in English

" O Lord the Ratih grant blessings to the families of men and women who have performed the ceremony on this day, may today be a good day and bring safety, eliminate all evil, and bestow blessings to happiness and perfect well-being."

Table 4 Verbal Symbols in Masedek Ceremonies

No.	Stages	Speakers	Meaning/value	Function
1	Conveying intent	Male family	Respect, politeness, goodwill	Opening customary communication; conveying the intention of proposing
2	Response	Women's family	Prudence, openness, responsibility	Respond to intent; build communication between families
3	Statement of seriousness	Male family	Sincerity, sincerity, commitment	Affirm seriousness
4	Giving blessings	Women's family	Acceptance, consent, kinship	A sign of approval for the ceremony to continue
5	Proposal for a good day (good adult)	Male family	Initial proposal for determining a good day	Present proposals and talk about good days
6	Good day approval	Women's family	Acceptance and agreement	Building a time deal

No.	Stages	Speakers	Meaning/value	Function
7	Opening spell	Acting	Request for purity and smoothness, asking for witnesses	Asking for blessings, protection, smoothness
8	Core prayer mantras	Acting	Request for blessings, safety, harmony, happiness	Asking for blessings for the bride and groom



Figure 1 Banten Pras



Figure 2 Banten Sodo



Figure 3 Tipat kelan



Figure 4 Daksina



Figure 5 Speech Conveyance
Meaning From Male Family



Figure 6 Women's Response
Speech



Figure 7 Statement of Seriousness



Figure 8 Blessing Recipient's Speech



Figure 9 The interview process with Mr. I Nengah Ardana as the Ceremonial Leader (Acting Officers/Saints)



Figure 10 The interview process with Mrs. Ni Made Sriasih (Mangku wife)



Figure 11 The interview process with Mr. I Ketut Ardana (as a traditional elder)



Figure 12 The interview process with Mrs. Gusti Biang Parwati as a serati banten (A person who is an expert in making offerings)

4. Discussion

Representation of Symbols in the Masedek Ceremony

The results of the study showed that the symbols in the Masedek Ceremony in Kasimbar Palapi Village were manifested in two forms, namely nonverbal symbols in the form of ceremonial facilities (banten) and verbal symbols in the form of traditional speech and mantras, with the findings of 16 symbols (eight nonverbal and eight verbal).

Table 5 Chains of forms, meanings, values, and functions

Material objects	Symbolic meaning	Cultural values	Function
Daksina (coconut, rice, eggs, coins, porosan)	Rice as life; eggs as the beginning of the new life of the bride and groom ([informant code])	Hope for a new life	Presentation to apply security and smoothness
Banten pras (two tumpeng, squeezed skin, eggs, fruit)	Two tumpengs as gratitude to God ([informant code])	Gratitude, religiosity	Means of offering before worship
Five Colors of Rice (Five Colors in the Direction of the Winds)	White-east: purity; red-south: energy; yellow-west: wisdom; black-north: peace of soul; middle-brumbun: unity ([informant code])	Balance and harmony	Balance Keeper Presentation (Color Foreign Concept)
Speech conveying intent	Respect and courtesy	Etiquette	Opening up conversations between families
Blessing speech	Acceptance and approval	Family	Legalize the marriage so that the ceremony can continue

Nonverbal symbols

There are eight nonverbal symbols in this study, namely banten pras, banten sodo, tipat kelan, daksina, canang pesucian, penyeneng, segehan balikangan, and canang peraos. These symbols can be recognized through the material, shape, arrangement, color, and way they are presented. Banten pras, for example, is composed of a base, a square-shaped squeezed skin, two tumpeng, nuts, saur, salt, eggs, fruits, snacks, and squeezed parts. Tipat kelan is distinguished from ordinary tipat by the way it is presented that is tied, while the peneneng is recognized by its shape which resembles three cones that are joined at the bottom. This diversity of physical characteristics is what makes nonverbal symbols can be observed directly.

According to Aprialzen et al. (2023), traditional wedding ceremonies are a medium for conveying symbolic values as well as cultural learning. This can be seen in Masedek in Kasimbar Palapi. The Balinese transmigrant community in Central Sulawesi continues to prepare ceremonial facilities according to the provisions of their origin, so that Banten can be read as a marker of cultural identity as well as a form of inheritance of traditions across generations.

Verbal symbols

Verbal symbols are found in eight speeches that take place in order, namely the conveyance of the intention of the male family, the response of the female family, the statement of earnestness, the acceptance of blessing, the proposal of dewase ayu, the response to the proposal of the good day, the opening mantra, and the mantra of the core prayer. All speech is delivered in the smooth Balinese language. The choice of this variety of language is important because the speech does not appear in daily conversation and is only used in certain customary and religious situations. Examples of opening speeches from the male family are as follows.

"On behalf of the family, I would like to express my sincere gratitude to the family and friends of the family and to the families of the victims and their families."

(Om swastyastu, I from the family came to meet you to convey your intention to propose to your children named ...)

The order of the speech above shows that traditional communication takes place gradually and alternately between the two families. Each speech answers the previous speech, so that the decision towards marriage is reached through deliberation, not through unilateral statements. The mantras recited by the stakeholders are different in nature. The opening mantra and the core prayer mantra direct communication to the transcendental force, not to the family. Thus, the verbal symbols in Masedek work in two directions, namely communication between humans and communication with the sacred.

Two-way communication up and to the side

A key finding is the division of labor between the two types of symbols. Nonverbal symbols primarily connect humans with the sacred through offerings and purification. Verbal symbols primarily regulate interfamily relationships: opening conversations, affirming earnestness, validating blessings, and agreeing on good days. Exceptions are the opening mantra and the core prayer mantra (Data 15 and 16). Both are in the form of speech, but are addressed to the transcendental, not to the family.

So the division is not between objects and language, but between the direction of communication: upwards (God) or sideways (family). Thus, marriage is understood not only as a matter of two individuals, but also as a social agreement witnessed religiously. This pattern is also seen in the sequence of speech that answers each other, which shows that decisions are reached through deliberation, not unilateral statements.

Masedek and the identity of the Balinese transmigrant community

The research was conducted on the Balinese transmigrant community in Central Sulawesi, so that Masedek can be read as a practice of cultural continuity. The use of the refined Balinese language and banten facilities that follow the original provisions shows an effort to maintain identity in a new environment ([excerpt informant and/or source about the transmigrant Balinese community]). This ceremony also functions as a means of intergenerational inheritance, because the stages, speech, and means are inherited through direct implementation. It also functions as the glue of the community, because the implementation involves stakeholders, traditional leaders, and both families (according to observation notes).

The finding that the meanings of tipat kelan and penyeneng were not interpreted in depth by informants showed that cultural knowledge was uneven in the community. Some practices are maintained as adherence to customs without explanation of meaning, so documentation such as this study becomes relevant.

Meaning and Function of Symbols in the Masedek Ceremony

Meaning and value contained

The meaning of nonverbal symbols comes from the elements that make up them. In daksina, rice is interpreted as a symbol of life and eggs as the beginning of a new life for the bride and groom. In banten pras, two tumpeng symbolize gratitude to God. The most detailed meaning is seen in the return segehan, which is the five colors associated with the cardinal direction: white in the east as purity, red in the south as energy and strength,

yellow in the west as wisdom, black in the north as peace of soul, and brumbun in the middle as a combination that maintains balance. This pattern shows that the nonverbal symbols in Masedek contain a view of life about balance and harmony.

However, not all means are interpreted with the same depth by informants. Tipat kelan and penyeneng are more interpreted as complements to banten prepared according to customary provisions. This finding indicates that the value it contains is more in the form of obedience to customs and order, rather than the explicit meaning of symbols. This can be a record for further research, for example by digging up additional informants from religious leaders.

The meaning of verbal symbols can be seen from the content of speech and the context of its delivery. The conveyance of intent shows respect and politeness. The response of the woman's family shows prudence and openness, because the woman asks about the readiness of men to accept their children in good or bad circumstances. The statement of sincerity contains sincerity and commitment. The giving of blessings contains acceptance and family, because marriage is seen as uniting two families. Overall, the values that emerge include religious values, gratitude, holiness, respect, family, responsibility, and commitment. This strengthens the view of Christy et al. (2024) that symbols in every culture are used to convey deep meaning, values, and beliefs.

Symbol function

Nonverbal symbols function primarily as a means of offering to ask for safety, smoothness, and blessings for the bride and groom and the entire series of ceremonies. Some means, such as canang purification, function as a means of purification, while other means such as tipat kelan and canang peraos function as a complement to the offering. Verbal symbols function as a means of traditional communication, namely opening conversations, affirming seriousness, validating blessings so that the ceremony can continue to the next stage, and building an agreement about good days. Thus, nonverbal symbols play a role in connecting humans with God, while verbal symbols play a role in regulating relationships between families and maintaining traditional manners.

Utilization as a Learning Resource for Local Culture-Based Descriptive Texts

Descriptive text learning requires students to describe objects clearly and in detail based on observations. Salamah and Rokhyanto (2025) stated that learning Indonesian is often less meaningful because the material is not in accordance with students' real experiences. Local culture can overcome this because it provides objects and values that are familiar to students, thereby increasing learning interest, understanding, and language skills (Wissang, 2023). Symbols in the Masedek Ceremony qualify as objects of description because they have observable shapes, parts, materials, arrangements, and uses.

Nonverbal symbols can be used directly. Banten pras, for example, can be observed from the shape of the base, the parts arranged on it, and the materials used, so that students can compile descriptions based on these physical characteristics. Verbal symbols are not described as mere language, but as traditional activities, namely the parties involved, the stages of conversation, the use of language, and the atmosphere of their implementation. In this way, students practice describing objects as well as events in their environment, and at the same time recognize and appreciate the culture of their region in the midst of globalization.

It should be noted that this study has only shown the potential of using the Masedek symbol as a learning resource and has not tested its effectiveness in the classroom. Research on the development of teaching materials and trials on junior high school students is needed to ensure that this potential really improves the ability to write descriptive texts.

Utilization in learning descriptive texts

Descriptive text learning requires students to describe objects clearly and in detail based on observations. Salamah and Rokhyanto (2025) stated that learning Indonesian is often less meaningful because the material is not in accordance with students' real experiences. Local culture can overcome this because it provides objects and values that are familiar to students, thereby increasing learning interest, understanding, and language skills (Wissang, 2023). Symbols in the Masedek Ceremony qualify as objects of description because they have observable shapes, parts, materials, arrangements, and uses.

Two activities need to be distinguished: describing objects and interpreting their cultural meaning.

1. Activity 1 (describing the object): students observe the banten (live, photograph, or video), identify the parts, note the features (shape, material, color, arrangement), arrange the details in sequence, and then write the description text.
2. Activity 2 (interpreting meaning): after the writing is finished, the teacher or cultural resource person discusses the meaning and value of the symbol, then students reflect on it.

Nonverbal symbols are suitable for Activity 1 because they are in the form of objects. Banten pras, for example, can be observed from the shape of the base, the parts arranged on it, and the materials used. Verbal symbols are not described as mere language, but as customary events: the speaking party, the order of stages, the language used, and the atmosphere. In this way, students practice describing objects as well as events in their environment, as well as getting to know and appreciate the culture of their region in the midst of globalization. This learning can be related to (Learning Outcomes of the description text in the curriculum that applies in the target school). Because Masedek is a religious ceremony, teachers need to pay attention to the religious sensitivity and background of students.

This study has only shown the potential of this use and has not tested its effectiveness in the classroom. Conclusions about improving students' writing skills have not been drawn. Research on the development of teaching materials and trials on junior high school students is needed to ensure this.

5. Conclusion

This study shows that the symbols in the Masedek Ceremony in Kasimbar Palapi Village are manifested in two forms, namely nonverbal symbols and verbal symbols, with a total of 16 data. There are eight nonverbal symbols, in the form of ceremonial facilities: banten pras, banten sodo, tipat kelan, daksina, canang pesucian, penyeneng, segehan balikangan, and canang peraos. There are eight verbal symbols, in the form of traditional speech in smooth Balinese and mantras recited by the perhaps. The order is the conveyance of the intention of the male family, the response of the woman's family, the

statement of earnestness, the giving of blessings, the proposal of a good day (*dewase ayu*), approval of the good day, the opening mantra, and the core prayer mantra. The two forms of symbols are present together at each stage and complement each other.

The meaning of nonverbal symbols comes from the constituent elements. For example, rice and eggs in *daksina* are related to life and the beginning of a new life, while the five colors of return are associated with the direction of the cardinal and balance. *Tipat kelan* and *penyeneng* by informants are only interpreted as a complement to *banten* according to customary provisions. The meaning of verbal symbols can be seen from the content of speech and its context, namely respect, politeness, seriousness, acceptance, and blessing. The values contained include religious values, gratitude, purity, respect, family, responsibility, and commitment.

In terms of function, the two types of symbols divide roles according to the direction of communication. Nonverbal symbols and mantras function to connect humans with the sacred, through offerings, purification, and requests for salvation. Verbal symbols in the form of interfamily speech function to regulate human relationships, namely opening conversations, affirming seriousness, validating blessings, and agreeing on good days.

Symbols in the Masedek Ceremony have the potential to be used as a learning resource for local culture-based descriptive texts in junior high schools because they have observable forms, parts, materials, arrangements, stages, and uses. Nonverbal symbols can be described as objects, while verbal symbols can be described as traditional events. However, this use is only in the form of potential and has not been tested in the classroom.

Research Limitations

First, the data came from one location and one Balinese transmigrant community with four informants, so the results could not be generalized to the implementation of Masedek in other areas. Second, the meaning of *tipat kelan* and *penyeneng* has not been explored in depth because informants only interpret it as a complement to *Banten*. Third, the use in learning is only studied from the characteristics of symbols that can be observed, without learning and testing tools, so that the impact on students' writing skills cannot be concluded.

Suggestions

1. For junior high school Indonesian teachers, the Masedek symbol can be used as an alternative object of observation in learning descriptive texts, especially in areas where people know this tradition. Its use should be adjusted to the background of students and respect the religious values of the ceremony.
2. For future researchers, it is recommended (a) to develop teaching materials or descriptive text modules based on Masedek symbols, then test their feasibility and effectiveness in junior high schools; (b) expand informants, for example involving religious leaders, so that the meaning of unexplored facilities can be deepened; and (c) compare the implementation of Masedek in several Balinese communities in Central Sulawesi or in their home areas.
3. For the community and traditional leaders, the results of this research can be the basis for written documentation of Masedek speech and facilities so that the inheritance to the younger generation is maintained.

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