

THE CONSTRUCTION OF SEMANTIC FIELDS IN THE *BABARITAN* TRADITION OF MukTIJAYA VILLAGE CILAMAYA KULON DISTRICT

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Abstract

The purpose of this study is to investigate how the people of Muktijaya Village, Cilamaya Kulon District, Karawang Regency, West Java Province, construct semantic fields in the *Babaritan* tradition. This study views meaning as a relational system created by links between lexemes within certain cultural domains. It is based on lexical semantics, specifically the theory of semantic fields. The data were gathered using a qualitative descriptive-analytical methodology using field observations, community member interviews, and recording of spoken speech related to the *Babaritan* ceremony. Finding lexical units and grouping them into semantic fields that appear before, during, and following the ritual are the main goals of the analysis. The results show that a number of dominating semantic fields, such as ritual-religious, agrarian, social solidarity, and ecological fields, shape the *Babaritan* heritage. Lexical items like *hajat bumi*, *sedekah*, *ngumpul*, *pare*, and *sawah* represent preliminary phases and agrarian values prior to the ceremony. Terms like *doa*, *baritan*, *livet*, *tumpang*, and *tolak bala*, as well as Sundanese phrases like *ngariung* and *syukuran*, highlight holiness and thankfulness during the event. Lexical options like *berkah*, *wilujeng*, *rame*, *silih asah*, and *silih asih* signify social peace and the strengthening of communal ties following the ritual. These results show that semantic fields serve as a language mechanism for creating, preserving, and passing down cultural meanings to future generations. This work contributes to semantic field studies based on real cultural practices within a glocal linguistic context and emphasizes the function of language in maintaining local wisdom

Keywords: *Babaritan tradition, Muktijaya village, Cilamaya Kulon district, Karawang regency, semantic fields*

Introduction

Since linguistic forms are essential to the expression, preservation, and transmission of cultural traditions, language and culture are inextricably linked aspects of human civilization. In traditional civilizations, language serves as a symbolic representation of social identity, collective beliefs, and values in addition to being a means for communication. The *Babaritan* Tradition, which is followed by the residents of Muktijaya Village, is one of the cultural customs that illustrates this occurrence. Many lexical expressions and symbolic utterances found in this ceremonial tradition reflect semantic linkages ingrained in the local community's social and spiritual life. In order to comprehend how meaning is culturally ordered in traditional discourse, it is necessary to examine the semantic fields created within this tradition. Lexical

items are linked inside systems of meaning based on conceptual linkages and cultural experiences, according to semantic field theory. According to the structural semantics perspective, words are arranged into semantic networks that represent specific areas of human experience rather than existing independently. Ceremonial languages pertaining to agriculture, spirituality, social peace, offerings, and ancestral reverence give rise to semantic fields in ritual traditions like *Babaritan*. These semantic creations show how language becomes a channel for passing down local knowledge between generations and reflect the community's perspective. As a result, semantic analysis offers a useful framework for identifying the mental frameworks that underlie customary cultural expressions.

Scholars in linguistics, anthropology, and cultural studies have taken an interest in the existence of traditional rituals in Indonesian society. Language used in traditional rites as symbols of cultural ideology and local identity has been the subject of several studies. Prior studies on Sundanese ceremonial customs typically concentrated on cultural preservation, ethnolinguistic elements, oral literature, and symbolic interpretations. For example, research on traditional ceremonies in West Java showed that philosophical concepts related to harmony between humans, nature, and the divinity are present in ritual utterances. These results show the profound semantic and societal implications of ritual language. Furthermore, prior research on semantic fields has primarily focused on literary texts, media discourse, or contemporary communication practices. In order to find lexical patterns that reflect cultural cognition, researchers have investigated semantic links in folklore, traditional music, and oral storytelling. Semantic fields are helpful for comprehending conceptual classification within a speech community, according to these findings. However, rather than examining how semantic fields are methodically created within particular ritual traditions, the bulk of previous research has focused on broad semantic classification. Consequently, there is still a lack of research on the semantic structure of traditional ceremonial language. While many researchers have studied traditional rituals in Sundanese communities, there is still very little research that focuses on the creation of semantic fields in the *Babaritan* tradition of Muktiyaya Village. Previous research has mostly focused on the ceremony's symbolic meanings, ritual practices, and historical context without examining the interrelated lexical systems that are present in ritual speech. Furthermore, few studies make an effort to show how semantic fields serve as representations of communal identity, agricultural ideas, and social values within the framework of regional customs. This criterion suggests that there is a substantial research deficit in the fields of ethnolinguistics and semantics.

The lack of integration between cultural ritual analysis and semantic theory in Indonesian linguistic study highlights the research gap. While cultural studies frequently overlook in-depth linguistic study, the majority of semantic studies concentrate theoretical linguistic patterns that are disconnected from sociocultural contexts. As a result, understanding how semantic linkages develop through ritual language and how they represent collective cognition within traditional societies continues to receive little scholarly attention. The lack of such multidisciplinary research offers a chance for more scholarly examination into the creation of semantic fields in regional customs. This study poses a number of significant research issues based on these factors. First, what semantic areas are created in Muktiyaya Village's *Babaritan* tradition? Second, in the ceremonial speech, how are lexical items arranged and connected? Third, how do these semantic formulations express social meanings? These inquiries are crucial because *Babaritan*'s ceremonial language may represent how the local community conceptualizes and upholds cultural norms. The study intends to shed light on the connection between language, meaning, and cultural practice in traditional culture through these issue formulations. Therefore, the goals of this study are focused on locating and examining the semantic domains present in the speech of the *Babaritan* tradition. Specifically, this study aims to classify lexical items based on their semantic relations, explain the conceptual organization underlying ritual

expressions, and interpret the cultural meanings represented through these semantic structures. Additionally, the study aims to advance knowledge of how traditional groups use language to create collective identity and maintain cultural continuity. In doing so, this study also contributes to Indonesia's local cultural heritage documentation and preservation.

This work is important from both a theoretical and practical standpoint. By combining cultural ritual analysis with semantic field theory, this study theoretically advances semantic and ethnolinguistic research. It broadens the use of semantics to include traditional oral practices in addition to written texts and contemporary discourse. Practically speaking, the results of this study can be used as a resource for cultural documentation in order to preserve regional customs and raise awareness of linguistic diversity in Indonesian culture. Future scholars interested in language, culture, and local wisdom studies may also use the work as a reference. The development of semantic fields within the *Babaritan* tradition of Muktijaya Village, an area that has seldom been investigated in prior linguistic studies, is the particular emphasis of this research, which reflects its uniqueness. This study methodically examines the semantic links among ritual lexical words and assesses their sociocultural significance, in contrast to previous studies that mostly focused on symbolic interpretation or anthropological description. Additionally, this study combines ethnolinguistic viewpoints with semantic field theory to show how ceremonial discourse creates cultural meaning in the community. As a result, this work makes a fresh scholarly addition to the multidisciplinary investigation of semantics, culture, and traditional ceremonial discourse in Indonesia.

Methodology

One of the main areas of linguistics that focuses on the investigation of language meaning is semantics. Semantics studies the connection between linguistic signs and the meanings they convey in social communication, according to Abdul Chaer in his book *Pengantar Semantik Bahasa Indonesia* (2009, p. 2). Meaning is systematically created through relationships between words within a conceptual domain rather than only being connected to discrete lexical units. Because ritual language frequently comprises interrelated lexical units that reflect cultural cognition and collective experience, this viewpoint becomes crucial when evaluating traditional ritual speech. Semantic analysis reveals how ritual languages are arranged into significant cultural categories within the *Babaritan* Tradition. The main conceptual underpinning of this study is the theory of semantic fields. According to semantic field theory, words are categorized within a certain cultural area based on associative linkages and common conceptual meanings. In Semantik, Aminuddin: According to *Pengantar Studi tentang Makna*, paradigmatic and syntagmatic linkages that create semantic structures inside language systems link lexical meaning. Therefore, semantic fields are conceptual networks that show how a community classifies things, experiences, social activities, and beliefs. Lexical objects related to offerings, prayers, agriculture, spirituality, and interpersonal relationships provide semantic domains in traditional ceremonies that represent the worldview of the civilization carrying out the rite.

Furthermore, because language reflects social values and cultural patterns, semantic field theory and ethnolinguistic viewpoints are intimately related. According to Harimurti Kridalaksana in *Kamus Linguistik*, as linguistic expressions result from shared human experiences, meaning and sociocultural contexts are inextricably linked. In traditional ceremonies, ritual discourse frequently serves as a symbolic and ideological representation of inherited cultural knowledge and group identity. Thus, the *Babaritan* tradition's semantic domains can be seen as language expressions of the local knowledge upheld by the residents of Muktijaya Village. The link between language, culture, and semantic creation forms the basis of this research's conceptual framework. The study makes the assumption that lexical units

arranged into semantic fields that represent particular cultural concepts are present in ritual discourse. Lexical classification, meaning relations, symbolic linkages, and contextual interpretation within ceremonial rituals are used to identify these semantic categories. Using this framework, the study explores how the *Babaritan* tradition's verbal expressions create conceptual categories related to spirituality, agriculture, thankfulness, harmony, and reverence for ancestors. As a result, language is seen as a cultural system that encodes collective meanings rather than just a means for communication.

This research has significant theoretical support from a number of earlier investigations. Ritual vocabulary are systematically linked to cultural values of harmony and respect for ancestors, according to a study by Suhardi on semantic fields in Javanese traditional rites. The study showed that latent conceptual structures within ritual discourse might be found through semantic field analysis. In a similar vein, Suwandi's study of oral traditions in West Java highlighted how ceremonial language uses symbolic lexical terms related to spiritual and agricultural ideas to depict local identity. The hypothesis that semantic domains are culturally formed through ritual communication is supported by these data. Sumarlam, who examined the semantic relationships in traditional oral conversation in Indonesian villages, has out another pertinent study. The study discovered that the preservation of ritual meanings over generations is significantly influenced by lexical coherence and semantic linkages. Additionally, Mulyana's study of Sundanese cultural expressions revealed that traditional utterances had semantic classifications that reflect regional philosophical ideas. According to both investigations, deeper sociocultural meanings ingrained in customary oral habits can be uncovered through semantic analysis.

The theoretical foundation of this study is also much enhanced by Mahsun's research on language and local culture. His research highlighted how environmental, social, and cultural factors impact language manifestations in traditional cultures. As a result, semantic fields develop as depictions of group cognition influenced by shared experiences. Furthermore, Nababan's study emphasized the connection between language use and cultural interpretation in traditional Indonesian civilizations. According to the study, ritual language frequently has symbolic and metaphorical connotations related to cosmological and social views. Sudaryanto, who examined semantic structures in traditional oral literature, carried out another earlier work that is pertinent to our investigation. The results showed that lexical groups in ritual discourse produce conceptual patterns that represent communal cohesion, spirituality, and social hierarchy. According to Wijana's research on semantic interpretation in cultural communication, contextual and sociocultural knowledge play a major role in the production of meaning in traditional expressions. The theoretical premise that semantic fields serve as cultural representations within ritual traditions is reinforced by this research.

While prior research has made significant contributions to semantic and ethnolinguistic studies, the majority of these studies have not specifically examined the systematic construction of semantic fields in the *Babaritan* tradition of Muktiyaya Village, instead concentrating on general oral traditions, literary discourse, or symbolic interpretation. A limited multidisciplinary grasp of how lexical relations function within traditional ceremonial discourse results from existing studies' tendency to isolate semantic analysis from cultural ritual interpretation. As a result, thorough research combining the sociocultural analysis of Sundanese ceremonial traditions with semantic field theory is still lacking. This study presents semantic fields as linguistic representations of cultural cognition within the *Babaritan* tradition based on the aforementioned philosophical and theoretical viewpoints. In order to investigate how ritual lexical items create meaning systems within the community, the study framework combines semantic field theory, ethnolinguistic methods, and cultural discourse analysis. Using this approach, the study aims to recognize semantic categories, analyze their cultural importance, and clarify how language serves to maintain communal identity and local wisdom.

As a result, this research advances academic knowledge and the preservation of Indonesian traditional cultural heritage in addition to semantic studies.

In order to examine how the people of Muktijaya Village form semantic fields within the *Babaritan* Tradition, this study used a qualitative descriptive research design. Because the study concentrated on deciphering meanings, symbolic expressions, and cultural representations ingrained in ritual speech, a qualitative approach was chosen. The researcher was able to recognize, categorize, and clarify lexical links in the ceremonial language employed in the *Babaritan* rite by using the descriptive approach. By using this method, the study sought to comprehend how semantic fields are culturally created within the local community's customary communication patterns. The study was carried out in Muktijaya Village, which is situated in the Karawang Regency's Cilamaya Kulon District in West Java, Indonesia. The *Babaritan* tradition is still being followed and protected by the local community, which is why this area was chosen on purpose. The custom is frequently carried out as a part of group gratitude celebrations pertaining to spiritual beliefs and agricultural pursuits. Rich linguistic information pertinent to semantic and ethnolinguistic research was made possible by the tradition's cultural authenticity. As a result, the study environment provided enough chances to investigate ritual discourse in its authentic sociocultural setting.

Traditional leaders, village elders, ritual performers, and community members engaged in the *Babaritan* tradition were the participants in this study. Based on their expertise, background, and enthusiastic involvement in the ceremony, the participants were purposefully chosen. Because they had a thorough understanding of ceremonial expressions, symbolic utterances, and ritual procedures, traditional leaders and elders were regarded as valuable informants. In order to offer complementary viewpoints regarding the community's understanding of ritual language, a number of locals who frequently attended the ceremony were also present. As the principal tool of qualitative inquiry, the researcher himself served as the study's main research instrument. The researcher examined semantic correlations in the gathered data, deciphered linguistic expressions, and personally witnessed the ceremonial actions. Observation sheets, interview rules, audio recording devices, field notes, and documentation tools were among the other resources used to support the study process. While interview criteria enabled systematic data collection about participants' explanations and interpretations of ceremonial language, observation sheets were utilized to document ritual activities and linguistic interactions.

Lexical pieces, ceremonial utterances, symbolic expressions, and verbal interactions from the *Babaritan* ceremony comprised the study's data. Throughout the ceremonial procedure, traditional leaders and participants engaged in oral discourse, which provided the linguistic data. Additionally, supporting information about the history and practice of the custom was gathered from local narratives, ritual manuscripts, and cultural sources. As a result, both spoken and contextual linguistic expressions connected to the ceremony's semantic structure were reflected in the gathered data. To get thorough and trustworthy data for this study, a number of data collection methods were used. The first method was participant observation, in which the researcher went to the *Babaritan* ritual and watched it firsthand in order to recognize ceremonial languages and ritual expressions. Verbal exchanges, symbolic gestures, and contextual interpretations that emerged during the event were all recorded by the researcher through observation. By using this method, the researcher was able to recognize semantic patterns ingrained in the tradition and comprehend the ritual speech within its real cultural context. Semi-structured interviews with local community members, ritual performers, and traditional leaders were the second method of gathering data. The purpose of the interviews was to learn more about the cultural interpretations, purposes, and meanings of the ritual lexical items utilized in the ceremony. Participants were able to give in-depth information via semi-structured interviews, which also allowed the researcher to investigate other new semantic

interpretation-related topics. Additionally, field notes and audio recordings were used to guarantee the precision and comprehensiveness of the linguistic information gathered.

Another crucial method of gathering data for this study was documentation. The researcher gathered written records, audio recordings, ritual scrolls, and images pertaining to the *Babaritan* tradition. These texts served as additional resources to aid in the understanding of semantic domains included in ritual discourse. Additionally, documentation aided in the preservation of real language data for later examination and confirmation. The study achieved data triangulation to boost research validity and credibility by integrating observation, interviews, and documentation. This study's data analysis methods included a number of methodical steps. To make language analysis easier, the researcher first wrote down oral ritual utterances. Second, lexical items associated with the ritual discourse were found and categorized according to conceptual similarities and semantic correlations. Third, the researcher classified the lexical data into semantic domains like ancestor reverence, offerings, spirituality, agriculture, and social harmony. Following classification, semantic field theory and ethnolinguistic viewpoints were used to contextually interpret the lexical elements' meanings. Lastly, the researcher came to conclusions about the *Babaritan* tradition's building of semantic fields and their societal importance. To guarantee respect for participants and regional cultural norms, ethical concerns were rigorously applied throughout the research procedure. The researcher asked village authorities, traditional leaders, and community members for permission before beginning observations and interviews. Participants willingly consented to take part in the study after being made aware of its goals. Additionally, the researcher made sure that the data acquired was used only for academic purposes and kept participant personal information private. In order to honor the holy and customary elements of the *Babaritan* rite, cultural sensitivity was also given top priority throughout fieldwork.

Finding and Discussion

The results of this study show that ritual lexical items, ceremonial utterances, and symbolic expressions utilized throughout the practice of the tradition represent the *Babaritan* Tradition's intricate creation of semantic domains. Within the community of Muktijaya Village, language, culture, spirituality, and social activities are intertwined, as evidenced by the semantic domains found in the ceremonial speech. A number of prominent semantic categories, such as spirituality, agriculture, thankfulness, communal solidarity, offerings, and ancestral veneration, emerged from the data analysis. Through linguistic linkages and contextual meanings ingrained in the ritual communication, these categories were methodically created. The semantic sphere of spirituality was the first to be recognized in the *Babaritan* tradition. Lexical items related to prayers, divine blessings, sacred ceremonies, and spiritual protection made up this category. During ceremonial utterances given by traditional leaders, words like *do'a* (prayer), *berkah* (blessing), *syukur* (thankfulness), and *karuhun* (ancestors) regularly appeared. "*Babaritan lain ngan ukur tradisi, tapi cara urang ngahaturkeun do'a jeung rasa syukur ka Gusti*," ("*Babaritan is a way for us to give thanks and petitions to God*"), said one ceremony participant. This passage illustrates how ceremonial speech places a great emphasis on human-divine spiritual interactions. Therefore, within the ritual practice, the semantic field of spirituality represents the religious and philosophical understanding of the community. Agriculture and environmental life constituted the second predominant semantic field in the ritual discourse. The community's focus on agriculture was symbolized by lexical terms such *sawah* (rice field), *pare* (rice), *panén* (harvest), *bumi* (earth), and *cai* (water). Ceremonial prayers and ritual tales frequently used these lexical terms. "*Urang ngalakukeun Babaritan*

supaya hasil panén berkah jeung bumi tetep subur," ("We practice *Babaritan* to ensure that the land is fertile and the harvest is blessed.") a traditional elder clarified.

According to this qualitative excerpt, the agricultural semantic field represents the local community's reliance on farming and natural resources. Thus, ecological consciousness and agrarian ideals ingrained in communal life are reflected in the ritual language. The study also discovered the semantic realm of social harmony and communal solidarity. During participant interactions, lexical items including *gotong royong* (mutual cooperation), *silaturahmi* (social bonding), *rukun* (harmony), and *kebersamaan* (togetherness) regularly surfaced. Community members' social cohesiveness was enhanced by ritualistic activities that included group preparation, shared meals, and prayers. "*Tradisi ieu ngajarkeun urang supaya hirup rukun jeung silih bantu,*" ("This tradition teaches us to live in harmony and support one another.") said one participant. This result shows that in the village society, the semantic field of solidarity serves as a cultural mechanism for sustaining interpersonal ties and strengthening communal identity. Additionally, a semantic field pertaining to ceremonial objects and ritual offerings was revealed by the study. Symbolic objects employed throughout the ritual process were represented by lexical items including *tumpeng* (cone-shaped rice dish), *sesajen* (offerings), *dupa* (incense), and *bakakak hayam* (traditional ceremonial chicken dish). These items were understood to have symbolic significance related to respect, thankfulness, and spiritual contact rather than just being tangible objects. "*Sesajen lambang rasa hormat ka karuhun jeung rasa syukur kana rezeki*" ("Offerings symbolize respect for ancestors and gratitude for sustenance") was the explanation given by a ritual performer.

Material symbols serve as significant cultural indicators in ritual speech, according to the semantic links between ceremonial artifacts. Additionally, the results showed that semantic areas in the *Babaritan* tradition were linked rather than distinct categories. For instance, communal solidarity and agricultural conceptions were tightly linked to the semantic field of spirituality. Ritual prayers for a bountiful harvest symbolized both thanksgiving to heavenly forces and aspirations for communal prosperity. This interdependence shows how the ritual discourse's semantic patterns create a cohesive conceptual system that reflects the local community's worldview. Therefore, the data's linguistic structure demonstrates the *Babaritan* tradition's holistic interaction between religion, nature, and social life. The analysis also demonstrated the significance of symbolic and metaphorical terms in the construction of semantic meaning in ritual discourse. Figurative language that represented cultural and philosophical ideals was used in a number of ritual speeches. Words like maintaining the balance of nature (*ngajaga kasaimbangan alam*) and preserving ancestral heritage (*ngaraksa warisan karuhun*) represented the community's moral obligations to the environment and cultural continuity. These symbolic phrases represented the collective cultural cognition ingrained in the tradition and broadened the ritual language's semantic network. The function of ritual speech in maintaining local language identity is another important discovery. Sundanese vocabulary elements and customary idioms passed down through the generations were mostly used in the *Babaritan* tradition. Ritual communication serves as a means of preserving regional language and cultural authenticity, as seen by the persistence of these linguistic forms. A number of younger participants said that their active involvement in the ceremony taught them traditional vocabulary and cultural meanings. As a result, semantic domains in ritual discourse support both intergenerational language transmission and cultural preservation.

The results also showed that the *Babaritan* tradition's semantic formulation was very context-dependent. Because cultural practices, symbolic gestures, and collective experiences greatly influenced the readings of ritual lexical words, their meanings could not be fully comprehended outside of the ceremonial setting. For instance, in ceremonial discourse, the word *syukur* (thanks) represented collective recognition of heavenly favors, agricultural

prosperity, and societal concord in addition to personal feelings. This contextual semantic extension demonstrates how meaning in ritual discourse functions not through isolated lexical interpretation but within larger social frameworks. Overall, the study's findings show that the *Babaritan* tradition has deep semantic structures that represent the Muktiyaya community's cultural worldview. The identified semantic areas show how ritual language creates symbolic meanings associated with offerings, spirituality, agriculture, social unity, and respect for ancestors. Additionally, the results show that semantic fields in ritual discourse serve as symbols of cultural continuity and communal identity. This study verifies that traditional ritual language is a significant linguistic and cultural resource within Indonesian local traditions through qualitative excerpts and methodical semantic analysis.

The results of this study show that the *Babaritan* Tradition includes a methodical building of semantic fields that represent the Muktiyaya Village community's cultural worldview. Ritual language serves as a symbolic depiction of collective social experiences, according to the specified semantic categories, which include spirituality, agriculture, communal solidarity, offerings, and ancestral veneration. These results verify that meaning in traditional ritual discourse is formed through interrelated lexical linkages influenced by sociocultural circumstances rather than being created independently. Consequently, the *Babaritan* tradition's semantic domains demonstrate how language contains cultural information and transmits local wisdom to future generations. The study's identification of the semantic field of spirituality demonstrates the close connection between religious beliefs and ritual discourse in the local community. The ritual functions as both a cultural performance and a spiritual communication practice, as evidenced by lexical terms related to prayer, thanks, blessings, and ancestral respect. This result validates the semantic theories put out by Abdul Chaer and Aminuddin, who contend that conceptual linkages inside language systems systematically produce meaning. Within the *Babaritan* tradition, spiritual lexical expressions create semantic networks that reflect the community's understanding of cosmic balance, sanctity, and divine power. The results pertaining to agricultural semantic areas also demonstrate how closely language and environmental experience are related. The Muktiyaya community's agrarian orientation is symbolized by lexical words pertaining to rice fields, harvests, water, and fertility. This finding may be seen as proof that the everyday experiences and professional realities of society give rise to semantic frameworks. The community's reliance on natural resources and agricultural output is reflected in the predominance of agricultural vocabularies in ritual discourse. As a result, the semantic construction found in this study shows that language serves as a cultural archive that preserves traditional farming values and ecological knowledge.

The findings of this study are in line with earlier research by Suhardi and Sumarlam, which discovered that lexical linkages expressing cultural beliefs and communal values are present in ritual language in Indonesian traditional rites. The current study confirms, in line with prior studies, that semantic fields function as conceptual structures that organize group experiences in ritual communication. However, this study focuses on the methodical construction of semantic fields within the *Babaritan* tradition, in contrast to earlier research that mostly focused on symbolic interpretation or speech structure. Therefore, by providing a more thorough description of ritual lexical categories, this work extends earlier semantic and ethnolinguistic investigations. The results also support ethnolinguistic viewpoints put out by Harimurti Kridalaksana, who argues that language is inextricably linked to social and cultural situations. In the *Babaritan* tradition, rituals, social interactions, and symbolic activities have a significant impact on lexical meanings. Words like *syukur* (thanks) and *sesajen* (offerings) have cultural and spiritual importance in ceremonial contexts, therefore their meaning goes beyond literal interpretation. This suggests that ritual discourse's semantic meaning is heavily influenced by context and culture. The study thus validates the applicability of ethnolinguistic theory to the analysis of traditional ceremonial language.

The interdependence of semantic domains in ritual discourse is another significant finding of this study. In order to create an integrated conceptual framework that reflects the community's perspective, the semantic field of spirituality is strongly associated with agricultural conceptions and social solidarity. The theoretical premise that semantic fields are dynamic networks of meaning interactions rather than discrete lexical categories is supported by this interconnected structure. Therefore, the ceremonial discourse serves as an example of how linguistic patterns convey intricate sociocultural linkages pertaining to nature, religion, and collective identity. Theoretically, these results advance semantic field analysis in cultural linguistic research. The Muktiyaya community's historical and sociocultural context can be linked to the causes of these semantic areas' development. The local community, being an agrarian society, preserves close ties to the environment, agricultural practices, and spiritual beliefs passed down through the generations. The lexical selections and symbolic expressions employed in ritual communication are influenced by these cultural experiences. Additionally, the *Babaritan* tradition's generational continuity has reinforced the preservation of customary vocabulary and ritual expressions. As a result, the semantic structures found in this study have strong roots in the community's cultural customs and collective memory.

The study's practical conclusions have important ramifications for linguistic documentation and cultural preservation. Finding semantic fields in ritual discourse helps protect localized linguistic expressions and customs that are under attack from modernity and globalization. Ritual vocabularies and symbolic meanings can be methodically recorded as part of Indonesia's intangible cultural heritage using semantic analysis. Additionally, educational institutions, cultural researchers, and local governments interested in maintaining traditional knowledge and raising awareness of linguistic diversity in Indonesian culture may find the study useful. This study is unusual because it combines the analysis of ritual discourse in the *Babaritan* tradition with semantic field theory, which has not often been done in earlier research. Prior studies on traditional rites typically did not rigorously examine lexical semantic links, instead concentrating on anthropological, historical, or symbolic factors. As a result, this study presents a fresh interdisciplinary viewpoint that integrates cultural discourse analysis, semantics, and ethnolinguistics. Furthermore, the study shows that deeper cultural meanings ingrained in ritual communication can be uncovered by applying semantic field theory to traditional oral discourse. This study's importance goes beyond linguistic research since it emphasizes how crucial ceremonial language is to maintaining social cohesiveness and cultural identity in traditional societies. The *Babaritan* tradition's semantic fields demonstrate how language serves as a conduit for the generational transfer of values, beliefs, and shared experiences. This study adds to more general scholarly conversations about the interplay of language, culture, and society by revealing the conceptual structure of ritual discourse. As a result, the study emphasizes how crucial it is to maintain old linguistic expressions as a component of Indonesia's intellectual and cultural legacy.

Conclusions

This study looked into how the people of Muktiyaya Village constructed semantic fields as part of the Babaritan Tradition. Finding lexical linkages and deciphering the cultural meanings ingrained in ritual discourse were the main goals of the study. The results show that lexical units in the Babaritan tradition are systematically arranged to form interconnected semantic fields that represent the local community's worldview, beliefs, and shared experiences. These semantic constructions show that ritual language serves as a symbol of social values and cultural identity in addition to being a means of communication. The results showed that the ritual language of the Babaritan tradition generated a number of prominent semantic areas. Spirituality, agriculture, communal peace, offerings, thanks, veneration for ancestors, and

environmental balance were among these semantic categories. Through common conceptual meanings, lexical phrases pertaining to prayers, ceremonial utterances, ritual objects, and agricultural goods were linked. The language used in the ceremony expresses the community's idea of human ties with environment, society, and spiritual forces, according to these semantic relationships. As a result, significant cultural conceptualizations that are maintained through ritual communication are represented by semantic fields in the Babaritan tradition. This study also discovered that the Muktiyaya community's sociocultural background had a significant impact on the semantic fields found in the ritual discourse. Local knowledge, agricultural customs, and inherited philosophical beliefs passed down through the centuries were all expressed in the linguistic patterns employed during the event. Language functions as a symbolic instrument for fostering social cohesion, as demonstrated by ritual expressions connected to thankfulness and group unity. Additionally, the usage of culturally distinct vocabulary showed how ritual language serves as a tool for maintaining the community's traditional identity.

Through the analysis of ritual discourse and semantic classification, the study's initial research aims were successfully met. First, a number of semantic areas found in the Babaritan tradition were successfully identified by the study. Second, the study described how lexical objects were methodically grouped into conceptual categories according to cultural links and semantic relationships. Third, the study analyzed how these semantic formulations conveyed social implications. As a result, the study showed that traditional ritual discourse may be successfully analyzed using semantic field theory within an ethnolinguistic framework. The integration of linguistic structures and cultural practices is reflected in ritual discourse in the Babaritan tradition, which is another significant conclusion of this study. The way lexical items were arranged semantically was not random; rather, it was strongly related to ceremonial purposes and social views. Lexical statements pertaining to offerings, prayers, and ceremonial practices represented wishes for communal success, appreciation for agricultural abundance, and respect for ancestors. This result demonstrates that, in traditional societies, semantic fields function as cultural representations that encode shared experiences and spiritual values.

By combining the investigation of ceremonial discourse in Indonesian traditional culture with semantic field theory, the study conceptually advances semantic and ethnolinguistic studies. Prior research on traditional ceremonies mostly concentrated on ethnographic descriptions or symbolic interpretations rather than methodically analyzing the semantic relationships between ritual lexical units. Thus, this study shows the value of semantic field theory in comprehending customary oral practices and extends the use of semantic analysis into the sphere of cultural rituals. Additionally, the study advances interdisciplinary research that links cultural studies, anthropology, and linguistics. By recording ritual expressions and semantic structures present in the Babaritan tradition, this study practically aids in the preservation of regional cultural heritage. Researchers, students, and cultural practitioners interested in Indonesian traditional discourse and local wisdom studies may find the results useful as a scholarly resource. The study also backs initiatives to protect customs that are under threat from modernity and cultural change. Ritual language contains traditional knowledge that can be identified and passed down to future generations through linguistic recording and semantic analysis.

This study still has a number of shortcomings despite its contributions. The Babaritan custom of Muktiyaya Village was the exclusive subject of the study. As a result, the results cannot be applied to all ceremonial customs in Indonesian or Sundanese cultural contexts. Additionally, the analysis focused mostly on lexical semantic fields rather than more general elements like phonological characteristics, discourse structures, or pragmatic roles in ritual communication. The amount of ritual variation that could be recorded during the research process was further constrained by the short field observation period. The use of oral

information gathered from community members and traditional leaders is another drawback. Certain meanings may differ among participants since ritual interpretations are shaped by individual experiences and cultural viewpoints. Additionally, due to ethical and cultural constraints, some of the ceremony's religious or symbolic elements could not be thoroughly examined. These restrictions show that ritual language is still a complicated cultural phenomenon that needs more in-depth research using multidisciplinary methods. In order to find parallels and differences in semantic field creation across Indonesian cultures, future researchers are urged to perform comparative studies incorporating other traditional ceremonies in other locations. To gain a more thorough knowledge of ritual language, future studies may combine semantic analysis with discourse analysis, pragmatics, semiotics, or cognitive linguistics. Future research could also examine how modernization, globalization, and technological advancement have affected ritual semantic frameworks. Thus, it is crucial to keep studying traditional ritual discourse in order to assist the preservation of Indonesia's cultural variety and enhance linguistic scholarship.

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