

Semiotic analysis of Kemaliq phenomena as an effort to maintain culture and language in Ganti village community

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Abstract

This article examines the phenomenon of Kemaliq as a medium for maintaining language and culture. By using a semiotic approach to analyze each meaning of the symbols contained in the rituals and activities carried out at Kemaliq. This research uses qualitative methods in data collection and analysis. The data collection techniques used observation, interview, and documentation. The results of this study indicate that Kemaliq is the language and culture of the Sasak community. First, Kemaliq can be used for various cultural activities, such as Nede, the ritual for asking for rain during the rice planting season. The local community will bring Dulang during the ritual. The Dulang serves as an iconic sign, representing gratitude and communal unity. In addition, Kemaliq can be used as a medium of education for the community regarding Kemaliq's history, and also as a place to learn Sasak literature. For example, at Kemaliq, there is a reading of Sasak literature that uses the Sasak Halus language, also called Linggih Kerame. The Linggih Kerame language is very rarely used in daily communication and is only used in certain activities, and is only understood by a small part of the community. With these activities, they can facilitate people who want to learn the Sasak Halus language, ensuring that traditional languages are not lost or forgotten amid language development in the modern era. This study demonstrates that the interaction of iconic codes within Kemaliq strengthens intergenerational cultural continuity and reinforces the collective identity of the Sasak community. In addition, the efforts made by the people of Ganti village to maintain the existence of their culture include forming an organization engaged in the preservation of the Sasak language and culture called Lawas Ganti.

Keywords: Culture, Language, Preservation, Semiotics, Symbol

1. Introduction

In the landscape of modernity, rapidly changing times. Globalization accelerates cultural exchange and influences lifestyles worldwide. Local communities face increasing pressure to preserve their cultural and linguistic identities. While global trends shape consumer behavior, communication styles, and value systems, many indigenous traditions remain essential markers of identity and belonging. One of them is in the Ganti village, where the phenomenon of Kemaliq has emerged as a milestone in the cultural resilience of linguistic funds.

Kemaliq is a cultural ritual carried out by the people of Ganti village, East Praya, Central Lombok regency, as an effort to maintain their culture and language. Usually, people of Ganti

village visit Kemaliq on certain months and days. Kemaliq is not only a spiritual activity but also a sign to contain cultural symbols that are passed down across generations. Culture for the people of Ganti village is a tradition left by their ancestors, which they continue to maintain. Kemaliq is the name of a place where ceremonies are held. There are several activities that residents of Ganti village usually do when visiting Kemaliq, such as Nede. There is a ceremony to ask for rain when the rice planting season comes.

Cultural beliefs that. Culture is an embodiment of who we are as individuals and groups, including our customs, behaviors, and self-expression (Cohen & Leung, 2009). The community makes many efforts to preserve the language and culture of their respective regions, such as through the Bau Nyale festival, traditional musical instruments, Sasak weddings, the making of Sasak men, and cattle races, which are still being performed by the Sasak society.

In the current era of widespread digitalization, maintaining cultural and linguistic diversity is increasingly challenging, especially as new cultural phenomena such as Western culture, Pop culture, Korean culture, and other cultures increasingly influence the mindset, lifestyle, and habits of the wider community (Carlisle & Hanlon, 2009). Many customs have begun to be abandoned, language has developed significantly, and we can see that many communication patterns between older and younger generations are very different. Therefore, in the midst of this phenomenon, the purpose of this research is to find out how language and culture are preserved in this era and the efforts of the Sasak community in maintaining their language and culture.

The world is a complex place where the quality of language, both verbal and non-verbal, can be created by individuals and then spread by a wider group. The process of forming concepts and assumptions between the personal and the general will rely on semiotics, because it uses external signs to focus together. These signs can be in the form of sounds, objects, environmental zones, architectural structures, monuments, emojis, pictures, and so forth (Lavrenova & Lavrenova, 2019). The historical explanation of these items is crucial because it sheds light on the values, ownership, inclusion, and literacy of people within this particular language community (Yao & Gruba, 2022).

Among the many efforts made by the Sasak community to preserve their culture and language in each region, one local cultural practice continues to be carried out by the people of Lombok, specifically in Ganti village, to preserve their language and culture. They continue to pass on the local culture to their children and family so that it continues to advance and maintain its existence. This local culture is very different from the culture in other areas, which uses traditional music, song, or even traditional dress.

In this case, research on Kemaliq is required because it provides deep insight into the challenges faced in maintaining culture and into how signs and symbols in local culture can be used as tools to sustain cultural and linguistic identity. As we know, language is a communication tool used to share information with other people. Linguistics and culture cannot be separated because language is part of culture. Through a semiotic approach, this research aims to explore the meaning of the Kemaliq phenomenon as an effort to maintain culture and language in the Ganti Village community. This study focuses on the cultural aspect of Kemaliq and how the symbol of Kemaliq can be used as a medium to maintain the existence of the Sasak language and culture. Therefore, the objective of this research is to find out how symbolic practices within Kemaliq ritual contribute to the preservation of Sasak culture and linguistic identity in Ganti village.

2. Theoretical Framework

2.1 Language and Semiotics

Language is a communication tool that is used to convey information, opinions, or to interact with other people. Language plays a vital role in human life. When language is used in life as a means of communication, it becomes integrated with culture. Language and culture cannot be separated, because language is a product of culture. When people interact with other groups of people, the language they speak will reflect the culture of each group. In this context, language and culture are described as power and pride (Kramsch, 2014). Language is a crucial aspect of culture and semiotics. Through semiotics, it can be used to analyze the linguistic practices of a community. Semiotics is the process of everything functioning as a sign that can be interpreted through communication. Semiotics is the study of signs and symbols in human interaction; these signs include activities, behavior, or processes that can produce meaning (L. Radford, 2000). Anything that gives meaning to the interpreter is a call sign. Human communication involves all human senses (Romero & Dryzek, 2021).

Events, structures found in things, habits, all of these can be called signs. The basic idea of semiotics is message and code. The way that messages and codes are conveyed to others is through codes. Encoding is the activity of turning communication into messages, while decoding is the process of reading messages conveyed through codes or signs (Dimpleby & Burton, 2020). Semiotic studies how messages are used to influence people's behavior. Semiotics is part of the study of communication, namely how a person interprets meaning and symbols in communication, whether it is through analogy, symbolism, or other expressions (Vera & Simon, 1993). The study of semiotics not only discusses the meaning contained in an aspect of language, but it also has a deeper focus related to understanding language and certain aspects that have certain foods and symbols in depth. From this, it can be understood that language correlates with semiotics because, with semiotics, we know that language has a comprehensive scope, namely, humans not only use language as a medium of communication verbally but non-verbally as well, and we can interact with other people through symbols, codes, or even through certain expressions.

2.2 Semiotic and Cultural Preservation

Semiotics is the study of signs and symbols, which are crucial in maintaining cultural traditions. Language is a system in which all the elements fit together, and the value of any one element depends on the simultaneous coexistence of all the others. Semiotics is a study of signs, which take the shape of objects or symbols that we employ in interpersonal interactions (Senkāne & Laganovska, 2023). As a result, communication semiotics is an analytical approach used to understand the sign in the process of interaction. Language is a sign system for expressing ideas, which can be compared to written records, ceremonial symbols, manners, etc. (G. P. Radford & Radford, 2005). So, it can be seen that language is created from how a person thinks about certain concepts, then signs emerge, and then form a language system that the wider community can understand. Semiotics refers to the formal philosophy of signs, which encompasses language and sign systems in communication and was first used by American pragmatic philosopher Charles Sanders Peirce at the end of the 19th century (Marotta et al., 2017). He states that the basic human sign system is language itself. Signs and symbols are necessary for human existence.

Cultural preservation refers to the protection and maintenance of cultural heritage, which includes sites, buildings, traditions, languages, and other elements that represent significant places or events in the flow of human experience (Lenzerini, 2011). This process involves the preservation of cultural artifacts, traditions, languages, and practices that are considered valuable. Culture preservation is a contentious term with different views regarding its moral

implications. Some emphasize the case for the inherent worth of culture preservation, underlining how crucial it is to maintain cultural variety and uniqueness. Many kinds of strategies can be used to preserve culture, including digitalization and documentation of cultural assets through technology, community engagement, celebrating traditional practices, conserving cultural landscapes, promoting education and awareness, and more. In general, cultural preservation plays a crucial role in shaping our sense of identity. Culture maintenance is not only a choice but an obligation, as our cultural heritage serves as a testament to our identity, history, and values (Davidaviciute, 2022). It connects us to our roots and provides a foundation for future innovations.

2.3 Semiotic and Community Identity

Semiotics can be the study of communities, which are increasingly important in shaping and expressing community identity (Thorne, 2009). It often relies on shared interests, values, and practices, and it can provide a sense of belonging and solidarity that is crucial for the construction of identity. Semiotics has an essential role in shaping and preserving identity in society, where language and symbols are used as a medium to protect culture. The use of semiotic analysis can help to reinforce a sense of community identity. By analyzing the symbol and sign systems used in society, members can gain a deeper understanding of their cultural heritage and the significance of their traditions. This can help to increase a sense of pride in the community and encourage the preservation of cultural practices (Reershemius, 2020).

To know the culture of a certain community, we can see it by using semiotic analysis, for example, such as the Chinese language tradition. With a semiotic approach, we will know their culture both through the clothes that they wear, in the form of buildings, and even the way they package the food and the things that Chinese people sell. Tea packaging is a physical example that tells the public that the design is not only tied to the product but also reflects Chinese culture (Li, 2015). Semiotic analysis will provide an understanding of the visual packaging by understanding the signs, the use of Chinese characters, and the color and shape of the packaging used in the product. From this case, we can see that the efforts made by the Chinese people in preserving their culture are as simple as the packaging of a drink that they sell to the public. In this way, the essence of what they do is not only selling food or drinks but also preserving and promoting their culture to the world. Therefore, in this case, semiotics is able to analyze how traditional symbols can reflect the meaning of a culture (Hu et al., 2019).

3. Research Method

3.1 Data Analysis Procedure

To preserve culture and language, this study used a semiotic analysis to comprehend the kemaliq phenomenon. Furthermore, semiotic analysis provides insight into the connection between meanings and signals. Due to their ability to link particular texts to the messaging system in which they function, signals and relations are both crucial ideas in semiotic analysis (Nessa, 1996). For instance, material culture refers to the objects and things that, whether viewed in person or through mass-mediated texts like advertisements, commercials, images, and movies, act as significant indicators that transmit profound meanings and information. This makes it possible to comprehend how various components interact with social and cultural knowledge to create meanings through the use of semiotic analysis.

Adapting qualitative research, this qualitative process includes important efforts such as asking questions and collecting specific data from participants. However, in this research, the researcher used a qualitative approach because the researcher felt this procedure was more suitable for in this analysis. Qualitative research is a process of collecting data in a study that requires a researcher to explain or provide specific experimental statements. In conducting

research, qualitative methods are used to obtain data. There are several ways to get the data, such as through interviews, observations, and documentation. The final report of the qualitative method has a flexible structure. Data or information obtained from the field is taken for meaning, and the research concept is then presented descriptively without using numbers because qualitative research looks more at the processes of activities that occur in the field.

Table 1. Sign, Cultural Object, Meaning, and Semiotic Interpretation

Sign	Cultural Object	Meaning	Semiotic Interpretation
Iconic Sign	<i>Dulang</i> (traditional food tray brought during ritual)	Symbolize gratitude for harvest and communal unity	<i>Dulang</i> is a physical form filled with food such as rice, grilled chicken, and other foods. <i>Dulang</i> visually represents togetherness because the food will be eaten together at <i>Kemaliq</i> after the ritual.
Indexical Sign	Ritual processing (circling <i>Kemaliq</i> nine times)	Indicates references for ancestral practices	The physical movement points to the community's connection to ancestors. It is evidence of past beliefs still shaping current practice.
Symbolic Sign	<i>Linggih Kerame</i> (<i>Sasak Halus</i> language)	Represents social hierarchy and cultural	The language functions as a purely conventional symbol. Its meaning is culturally agreed upon, and it reinforces community identity.

The location of this survey is at Ganti village, East Praya district. The participants in this survey are Ganti village people who carry out the *Kemaliq* tradition, members of Lawas Ganti, and community figures who know the history of *Kemaliq* as sources to be interviewed. Data collection techniques in this study were interviews, observation, and documentation, including photos and videos on YouTube related to *Kemaliq*. The researcher conducted interviews and collected the data. It focuses on how *Kemaliq* plays a role as a medium in maintaining culture and language in this era. The second approach is using documentation, materials obtained in the form of photos and videos through the research. The main tools of this research are the researchers themselves, and various activities support the research. Analysis of data used in the undertaking stages of analysis: data collection, data reduction, data display, and conclusion.

4. Findings and Discussions

4.1 *Kemaliq* Phenomena

Kemaliq is a historical site that has its own meaning for the people of Ganti village. *Kemaliq* is a place to conduct religious activities. Besides that, *Kemaliq* is also used as a place to perform various cultural activities. *Kemaliq* itself comes from the word *maliq*, which means sacred; therefore, by the people of Ganti village, *Kemaliq* is used as a sacred place or a sanctified place. The beginning of these *Kemaliq* phenomena was influenced by the spread of Islam in 1717 by

Raden Surya Diningrat on the island of Lombok. At that time, the Lombok area was known for its Metu Telu Islamic society and its strong community customs that any customs or cultures could not control. This characteristic made the Islamic scholars interested in spreading Islam in Lombok, including the king of Sunan Gunung Jati, Raden Surya Didingrat, who was very impressed and interested in coming to the island of Lombok to spread Islam to the people.

In one of the areas in Ganti village, Raden Surya Diningrat makes 'Petilasan' or a stopover in one of the places in Ganti village. According to the community of Ganti village, it is said that Raden Surya Diningrat suddenly disappeared from his stopover without leaving a trace. So, the local community at that time made a simple building made of bamboo and gave it a roof of weeds as a symbol that once stopped a cleric from spreading Islam. The symbol by the people of Ganti village is known as the Kemaliq Embung Puntiq and is now considered a place to perform various ritual and cultural activities. This Cultural Ceremony is a cultural customary activity that has been hereditary for hundreds of years. This ritual is a ceremony of ancestral relics that, according to local community beliefs, should not be abandoned and should remain routinely performed. Cultural Rituals are performed with several purposes in accordance with their beliefs, such as intermediaries to beg God to descend enough rain to meet the needs of agriculture, begging to obtain an adequate harvest, begging for health and prosperity, and begging to be spared from all distress and disaster.

Kemaliq operates as a layer of the semiotic environment where different types of signs work together. Iconic signs of the Dulang are an image of gratitude and communal unity. Besides that, the ritual procession indicates reverence to ancestors and the Linggih Kerame language as a code of social hierarchy. The interaction of these signs is crucial since it can foster a sense of identity and belonging among the Ganti village community, relay cultural knowledge across generations, and maintain a connection to the past (Effendi & Wahidy, 2024). In Kemaliq, these codes interaction ensures the local value and continues the transmission of originality across generations.

4.2 Challenges to Culture Maintenance

The flow of globalization is one of the biggest challenges in sustaining culture, especially the massive exchange of information and communication that accelerates the interaction between one culture and another culture. Although adopting new cultural aspects can provide new insights for society (Yalcinkaya, 2008), we cannot deny that new cultural influences exist. Foreign culture can also have negative impacts on local culture itself; moreover, the affected are young people, who will tend to follow that popular culture and shift their interest from their own culture, as a result, they begin to ignore or abandon the culture they originally had. In addition, modernization and social change also influence the shift in local culture. Social interactions between people are diminishing, especially in urban life, where individualistic tendencies often obscure close social and community ties (Triandis, 1989). Local culture grows and develops in interconnected communities, but the loss of traditional social interaction and shifting values makes local culture vulnerable to interest and attention. Moreover, a changing and growing mindset, especially among young people, often thinks that local culture is old-fashioned, not in accordance with their trends, because they are influenced by new cultures, so they abandon it. Similar challenges of cultural and linguistic preservation occur in other ethnic communities in Indonesia. A comparative analysis of the Khek and Tiochiu dialects shows how geographical boundaries shape distinctive lexical choices and strengthen communal identity among Chinese communities in West Kalimantan (Riska et al., 2025). This case illustrates that maintaining language variation is an integral part of protecting cultural identity in a multicultural society.

Even with these challenges, preserving culture is a common task because culture is the identity of a society. Therefore, it is necessary to have awareness related to the essence or importance of preserving culture, especially realizing that culture is a heritage that must be preserved. Many things can be done to maintain culture both individually and in groups, such as by utilizing technology to promote and disseminate information related to cultural practices, stories, uniqueness, and knowledge about existing local cultures. By spreading it widely, it can increase understanding and appreciation of local culture amid the influence of today's global culture. One of the efforts made by the community to overcome these issues is by continuing the traditions inherited from their ancestors. Besides being used as a place to perform religious rituals, Kemaliq is also routinely used as a place to conduct events related to the preservation of customs and culture. Researchers found that there is still a sense of awareness in the community to continue preserving their culture. One of the community's efforts is to form a group to continue to preserve Kemaliq. They formed an institution called 'Lawas Ganti' to manage or maintain the customs and culture, so that every place in the Ganti village has its own customary institution.

The Kemaliq culture site itself is managed, maintained, and financed by the Ganti village government through the customary institution of Lawas Ganti. Every year, at certain moments, the institution holds important events in Kemaliq, such as the reading of the sasak lontar; the reading of the stories of past kings, the history of sasak Lombok, and discussions that use the language of Sasak Halus, also known as the 'Linggih Kerame' language. Including the preparation of traditional agendas such as Peresean and others are all done in Kemaliq. These events were conducted as an effort to revitalize the Sasak culture with the reinforcement of the Sasak culture to the community to keep developing and not be undermined by the development of the time. The efforts made by the people of Ganti village are certainly their support and efforts in maintaining the existence of their customs and culture so that the subtleties of the Sasak language are preserved, developed, and still used. The Kemaliq Embung Puntiq site, as a cultural heritage, is not only used as a place for cultural rituals but also as a place to preserve customs and culture in the Ganti village area, including how the community continues to preserve its customs, not fading due to the flow of modernization, and so that they become a modern society but still have customs civilized. That is the role of Kemaliq as a cultural heritage to maintain customs and culture.

4.3 Roles of *Kemaliq* as a Symbol in Preserving Language and Culture

4.3.1 Place for Conducting Traditional and Cultural Ceremony



Figure 1. *Kemaliq* Building

Kemaliq is an ancestral tradition passed down from generation to generation by the ancestors. In the past, Kemaliq was only a small house made of bamboo, but now, because of the changing times, the building is maintained and changed to brick, but the roof is still continuing until now using thatch. Kemaliq is routinely visited by the indigenous people of Ganti village every year, especially in certain months and days, specifically in the seventh month of the Sasak calendar. Usually, the community will come in droves on the seventh month, the seventh date, then the seventeenth, and the twenty-seventh of the month. There are several characteristics that will be brought by the community when visiting Kemaliq, including preparing Sasak tribal food, such as bringing traditional foods that are placed on a holder called Dulang.



Figure 2. *Dulang Photo by Yuli Astuti*

The contents of the Dulang are rice, side dishes, roasted chicken, fruits, and others. There are several sources that say that bringing food symbolizes the gratitude of the Ganti village community for the harvest obtained during the harvest season. The arrival of the indigenous people of the Sasak tribe certainly did not come by individual but in groups led by the leaders of each customary law area in Ganti village, called 'mangku'. The leaders from each region will wear traditional Sasak tribal clothes and use a traditional Lombok headband. They lead the ceremony, accompanied by prayers delivered in the Kemaliq using local language that has its own characteristics, such as containing ancient 'Sasak Halus' language, well-known Kawi language, or called Linggih Kerame language. Local language like this has undergone many changes because it is influenced by the times; therefore, only a few people still understand or communicate with the language. Therefore, the existence of cultural practices like this will greatly help the community to remember and maintain their Sasak language.

There are several rituals performed in the Kemaliq, such as pilgrimage, Nede ritual, which is a prayer asking for rain before rice planting is carried out, Paosan, and circumcision. Before starting the ritual, the equipment will be prepared in such a way. Before entering the Kemaliq area, ritual participants must surround the Kemaliq nine times; after that, they can enter and do the rituals inside the Kemaliq in turn. After completing a series of rituals, they can eat the food brought together; they will share the food brought to the people beside them. By doing this, it is believed to strengthen the bond of brotherhood and foster a sense of familiarity when enjoying the food they brought, as well as a sign of their gratitude to God for what he has given.

The community performs rituals at Kemaliq because there is a history from their previous ancestors who adhered to the Islamic belief of 'Metu Telu', because before the 18th century, most of the people at that time embraced the belief of Metu Telu, which is like believing in mystical things and so on. Even though the community no longer believes in Metu Telu, these rituals are still carried out by the community and even passed on to the next generation as a symbol of the culture of the village community of Ganti. Culture is the identity of a society; when the culture is lost or forgotten, part of the self-identity of the community will also be lost; consequently, it is important to maintain it. The essence of this Kemaliq is that it has become a cultural ritual ingrained in every indigenous person of Ganti village. Hundreds of years ago, the ancestors did the same thing, which was then continued by the young generation who belong to the indigenous people of Ganti village. Although not all people utilize the Kemaliq cultural site as a place for cultural rituals, only around 45% of the 6,000 residents of Ganti village do the ritual.

4.3.2 Media Education for Culture and Linguistics

Kemaliq tradition has an important role in maintaining language and culture, especially as a place for discussions related to the preservation of Sasak customs and culture, and also as a place for learning the subtle Sasak language and Sasak literature. Kemaliq can be used as an educational medium, namely a place to teach the Sasak language and literature. Usually, when the ritual is held, they will use the traditional language, the Linggih Kerame language, which is rarely used by the community in daily communication, and even only a few people still understand the language. Therefore, the use of traditional language here occupies an important position in the preservation of the language itself. This activity will help in preserving the Linggih Kerame language, especially for young people, so that they do not forget their local language. In addition, as a place to learn Sasak literature, the reading of Sasak lontar is usually carried out in Kemaliq, it is like reading Sasak historical stories of ancient kings and others. Uniquely, the Sasak Lontar is written using the Sasak script, and only certain people can read it. From these activities, the people of Ganti village, especially young people, can learn how to read and write Sasak literature so that it can enrich their understanding of the Sasak language.

In addition, Kemaliq can also be a medium for educating people and the young generation about the history of Kemaliq; it can be used to educate individuals about history and background, including important events that shape the culture. Suppose that by telling the background of the phenomenon of Kemaliq, it can support a deep understanding of Kemaliq culture itself and also ensure that the knowledge does not disappear over time. In this way, Kemaliq is not just a symbol, but a practical tool in educating and strengthening understanding and appreciation of language and culture. Language preservation contributes to cultural preservation because language is an important component of cultural identity. When a language is preserved, it helps maintain the cultural identity of a community. However, in preserving culture, language has an important role as the main tool to communicate the meaning, values, traditions, and norms of a culture, so that it is easy to understand. Language is a symbol of identity that helps spread about culture.

Language acts as a symbol and identity of a group; without language, these symbols cannot be understood. Therefore, language is a unique way to understand and read every implied meaning that exists. In this sense, language is an important tool in the protection of culture and heritage. Language plays an important role in maintaining cultural identity as it is the main means of expressing culture. Through language, individuals can learn about many things, be it related to cultural values and social norms that exist in society. Therefore, language as a group identity must be passed down from generation to generation in order to help maintain and preserve culture, such as by using the original language, which will reflect the unique views

and philosophies of a particular culture. Moreover, language, being a symbol of group identity, fosters a sense of belonging and unity among members of a cultural group. When individuals speak the same language, they will have a common bond, with this language being a marker or a differentiator between them and other cultural groups. Therefore, language is key in preserving cultural diversity.

5. Conclusions and Suggestions

5.1 Conclusions

This research has discussed *Kemaliq* as a medium to preserve language and culture through semiotic analysis. The researcher found that there are several challenges faced in maintaining local language and culture, but the phenomenon of *Kemaliq* can be a means to maintain their identity through cultural activities that are routinely carried out by the community. Based on the analysis that has been done, the researcher can conclude that:

There are several challenges faced by the community in maintaining language and culture, namely the current digital era, which is increasingly developing and makes it easier for people to find out information more quickly, including information related to other people's cultures, so that these cultures often influence them and tend to leave their own culture. In addition, modernization is also a challenge in itself, namely the mindset of increasingly advanced people, so that they think that their culture and language are no longer relevant to the times. But in the midst of the challenges faced, the people of Ganti Village strive to continue to maintain the language and culture that is the identity of their group by holding discussions and activities aimed at preserving language and culture. In addition, they formed a group engaged in cultural defense, which preserves and protects cultural sites in the Ganti village area.

Utilizing existing cultural heritage as a place to carry out cultural activities, for example, *Kemaliq*. *Kemaliq* serves as a living semiotic system linking ritual, space, and language preservation, and it demonstrates how cultural symbols become mechanisms of intergenerational language transmission. The people of Ganti village use this cultural site as a tool to maintain language and culture. They will carry out various cultural activities there, which are traditions inherited from their ancestors. Every year, they will routinely visit *Kemaliq* to perform certain rituals. In addition, *Kemaliq* can also be a means of education for the community, namely related to history and also education related to Sasak literature, namely the preservation of the Linggih Kerame language. This can facilitate people who want to learn the subtle Sasak language or want to deepen their knowledge related to Sasak literature. Activities like this can help the people of Ganti village to continue to maintain their cultural identity. But in this case, it is also necessary to realize from all levels of society and also individuals that maintaining language and culture is important to do because without cooperation, this goal cannot be achieved.

5.2 Suggestions

For the next research, the researcher hopes to be able to examine the *Kemaliq* phenomenon in depth, namely, examining not only from the cultural aspect but also from the religious aspect. Researchers hope that in the future, many researchers will conduct research related to how the local customs and culture of the local community can be a tool to maintain the traditional language and culture of the Sasak community. Not only can it utilize existing cultural sites and traditions as a tool for profit and material gain, but it can also create its own prosperity and pride for the community because it has a wealth of extraordinary cultural uniqueness that is different from other cultures. Future research should foreground their potential to generate cultural pride, community resilience, and sustainable heritage preservation.

To deepen theoretical insight, future research could integrate semiotic analysis with ethnographic approaches, allowing scholars to observe how meanings are embodied in everyday aspects. Additionally, combining semiotics with discourse analysis would help uncover how ritual speech and oral narrative encode authority, hierarchy, and collective memory. Such interdisciplinary approaches would provide a richer dynamic understanding of how symbols operate as living cultural elements within the Sasak community.

6. References

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