Lexicons Used in the *Bayuh Oton* Ritual in Menyali Village

Kadek Meisani Dinda Cantika [1]*, I Gede Budasi[1], Ni Wayan Monik Rismadewi[1]
[1]Universitas Pendidikan Ganesha
meisani@undiksha.ac.id*

ABSTRACT

This study aims to describe the lexicons used in the procedures of the "*Bayuh Oton*" ritual in Menyali Village, North Bali and describe their cultural meaning. The combination of purification and a traditional Balinese birthday celebration, serves as a cultural practice to cleanse oneself spiritually and physically while honoring ancestral values. Employing a descriptive qualitative approach with an ethnolinguistic perspective, the research are shows there are 29 lexicons embedded in this *bayuh oton's* procedures, including terms like *mepwacakan* (reading an individual's characteristics)*, natab byakaon (*cleansing and purifying oneself from all impurities)*, and caru tatakan pelukatan* (ritual offering used before performing the cleansing process) which reflect the cultural meaning and philosophical teachings of *Tri Hita Karana*. Data are collected through deep interviews and observations with three selected informants chosen based on a set of specific criteria. This study highlights the role of lexicons in preserving cultural identity amidst the threats posed by language modernization and attrition. This study aims to provide an important contribution to the preservation of the language and culture of Bali. By documenting and analyzing the lexicon in the ritual *Bayuh Oton* can understand the richness of the Balinese language and develop strategies to preserve it. The results of this research are expected to provide concrete examples of the richness of language integrated with local culture, while also serving as a valuable reference for linguistic and anthropological studies in efforts to preserve existing cultural heritage.

.

INTRODUCTION

Language death is a serious threat to human culture, many linguists have discussed this phenomenon. Every language is a reflection of human cognitive structure, and the loss of a language also means the loss of a way to understand the world Chomsky (1965). Language is also a complex system that has evolved over thousands of years, forming a new thought and culture. Language can also be defined as a structured communication system through sound, gestures or symbols to convey meaning. Human culture is so closely intertwined with language, if language becomes extinct then the cultural heritage contained in it will be buried. Hinduism has a wealth

of culture and traditions that are closely related to language.

According to Elisabetta Ježek (2016) lexicon is the set of words of a language, and is different from a dictionary which is a work of reference that describes that word set. Lexicon and dictionary are 2 different things, a dictionary is a concrete object in either printed or electronic format, while a lexicon is an abstract object, a set of words with associated information and stored in our mind and described in the dictionary. The lexicon is the heart of a language, with the extinction of the lexicon reducing the number of native speakers. The loss of the lexicon also means the loss of traditional knowledge and cultural nuances embedded in each word. One effective way to preserve the lexicon is to dig deeper into cultural practices, one of which is through rituals in ceremonies. in ritual ceremonies contain special vocabulary that is often not found in everyday language, such as religious terms, names of objects, expressions that are only used in certain context.

In various religious ceremonies, language is an important element that is not only used to convey the meaning of the ritual but also to strengthen the cultural values and identity of Hindus. Hindu teachings it can be divided into three parts or what is known as the "*Tiga Kerangka Dasar*", *Tiga Kerangka Dasar* of Hinduism are very important for Hindus because they are the foundation of life for the youth and the Hindu generation (Made et al., 2023). One part with another will be interrelated and become a unity to be practiced in order to achieve the highest goal of Hinduism, namely *Jagadhita* and *Moksa*. The *Tiga Kerangka Dasar* are *Tattwa* (philosophy), *Susila* (ethics), and *Yadnya* (ceremony). *Yadnya* is divided into 5 parts called *Panca Yadnya (Dewa Yadnya, Pitra Yadnya, Rri Yadnya, Manusa Yadnya and Bhuta Yadnya)*. One part of *Panca Yadnya* is *Manusa Yadnya, Manusa Yadnya* is a form of holy sacrifice that has the purpose of preserving life and cleansing the physical and spiritual of humans. The *Manusa Yadnya* ceremony is always carried out in every region, one example is the *Manusa Yadnya* ceremony in *Menyali Village.*

Menyali Village has a Manusa Yadnya ceremony called *"Bayuh Oton"*. This ceremony has the same concept as the *"Otonan"* ceremony in general, celebrated every 210 days (six months according to *pawukon*). Unlike the birthday (HBD) which comes according to the date of birth, *otonan* is celebrated based on the *saptawara, pancawara* and *wuku* which can affect the character of the individual as explained in the *pewacakan* (Sudiada, 2022). *Bayuh Oton* Ritual generally performed to cleanse oneself and celebrate the day of birth according to *saptawara, pancawara* and *wuku*. The community believes in positive energy by carrying out the *Bayuh Oton* ritual, where the community prepares everything needed and also prepares themselves physically and spiritually. (Arniati, 2017) also stated in her research entitled Functional Aspects of the *Bayuh Oton* ceremony which said that the Bayuh Oton ceremony is a ceremony that can melt 6 enemies in humans (*Sad Ripu*) that exist in humans. This aims so that the bad traits in humans can be changed into good traits, the Bayuh Oton ceremony can also be said to be part of self-control.

In the era of modernization can bring influence to the language used, new words from foreign languages that can change the structure and meaning of the lexicon in a ceremony. In the ritual *Bayuh Oton* used many lexicons that not many people know the meaning. This study aims to provide an important contribution to the preservation of the language and culture of Bali. By documenting and analyzing the lexicon in the ritual *Bayuh Oton* can understand the richness of the Balinese language and develop strategies to preserve it. This research is worthwhile because it aims to provide broader information about the lexicon within the context of local culture, specifically through the *Bayuh Oton* ceremony in the village of *Menyali*. This ceremony not only reflects social practices but also expresses the values, identity, and traditions of the local community.

This research is worthwhile because it aims to provide broader information about the lexicon within the context of local culture, specifically through the *Bayuh Oton* ceremony in the village of *Menyali*. This ceremony not only reflects social practices but also expresses the values, identity, and traditions of the local community. According to Dell Hymes (1974), language serves not only as a communication tool but also as an important element in understanding cultural

context. By documenting and analyzing the lexicon used in this cultural context, this research will enrich our understanding of how language functions as a reflection of daily life and social interactions within the community. The results of this research are expected to provide concrete examples of the richness of language integrated with local culture, while also serving as a valuable reference for linguistic and anthropological studies in efforts to preserve existing cultural heritage. By documenting and analyzing the lexicon used in this cultural context, this research will enrich our understanding of how language functions as a reflection of daily life and social interactions within the community. The results of this research are expected to provide concrete examples of the richness of language integrated with local culture, while also serving as a valuable reference for linguistic and anthropological studies in efforts to preserve existing cultural heritage.

REVIEW OF LITERATURE

Ethnolinguistic

According to Soge & Janggo (2024) Ethnolinguistics is a field of study that explores the complex relationship between language and culture. This discipline focuses on how language use can be influenced by cultural norms, as well as how linguistic variations around the world reflect the differences and cultural diversity present in societies. Abdullah (2016) states Ethnolinguistics is a specialized branch of linguistics that delves into the intricate connections between language and its cultural context. In essence, it highlights the dynamic interaction between language and culture, showing how communication is shaped by cultural norms, and how cultural context is essential for understanding the true meanings behind words and expressions.

Lexicon

According to Elisabetta Ježek (2016) lexicon is the set of words of a language, and is different from a dictionary which is a work of reference that describes that word set. Lexicon and dictionary are 2 different things, a dictionary is a concrete object in either printed or electronic format, while a lexicon is an abstract object, a set of words with associated information and stored in our mind and described in the dictionary. Lexicon can be interpreted as vocabulary, a simple dictionary, a list of terms in a field arranged alphabetically and equipped with explanations, a language component that contains information about the meaning and use of words in a language or the wealth of words owned by a language (KBBI, 2012:345). (Stibabumigora, 2016) define that the lexicon is the vocabulary of a language and the vocabulary owned by a language follower, or the total number of morphemes in a language.

Tri Hita Karana

The concept in Tri Hita Karana is grouped into three values (Donder, 2007:401- 405), the three values are (1) Morals towards God Almighty (*Parahyangan*), (2) Morals towards humans (*Pawongan*), and (3) Morals towards the environment (*palemahan*). If these three elements of Tri Hita Karana are carried out, then human peace and prosperity can be achieved(Parmajaya, 2018).

Cultural Meaning

Cultural meaning is a group's understanding of the world, life and everything in it. Cultural meaning is the basis for the actions, behavior and perspectives of a person or a group(Soge & Janggo, 2024). In this case, ceremonies and rituals have important functions, including; marking important events in life such as birth, marriage, and death which have special meanings in each culture. The emergence of globalization and modernization makes cultural meanings often change, this process often gives rise to challenges and conflicts between traditional and modern values.

Language Death

Factors that cause the death of a language are also diverse, the education system and the presence of mass media also contribute to the extinction of a language (Crystal, 2014). In sociolinguistics, the phenomenon associated with language change is language death. There are 500 languages that are in the dying status. This dying language means that there are fewer people over time, and a dead language is a language that no longer has speakers because its speakers have completely switched to another language (language shift) because they are no longer alive.

Language Maintenance

Language maintenance is a situation where a society can maintain or continue to use its language from generation to generation (Winford, 2003), even though there are conditions that influence switching to another language. The importance of language maintenance in the context of cultural identity is because language is an integral part of cultural identity in a community group. By maintaining language, we can also maintain cultural identity and heritage.

***Bayuh Oton* Ritual**

This ritual is generally performed to cleanse oneself and celebrate the day of birth according to *saptawara, pancawara* and *wuku*. The word *Bayuh Oton* means redeeming past karma which is now believed to be human debt. The community believes in positive energy by carrying out the *Bayuh Oton* ritual, where the community prepares everything needed and also prepares themselves physically and spiritually. (Arniati, 2017) stated in her research entitled Functional Aspects of the *Bayuh Oton* ceremony which said that the *Bayuh Oton* ceremony is a ceremony that can melt 6 enemies in humans (*Sad Ripu*) that exist in humans. This aims so that the bad traits in humans can be changed into good traits, the *Bayuh Oton* ceremony can also be said to be part of self-control.

In carrying out the *Bayuh Oton* ritual, there are several procedures followed by the community. *Mewacakan*, is the first step to start this ritual. The person concerned will go to the *sulinggih* or holy figure who will later read a complete statement according to the day of birth according to the *otonan*, about *banten* (prayer facilities), *tirta* (holy water) and other things needed. The *Bayuh Oton* ritual is closed with *Natab Oton* or a ceremony to commemorate the *Otonan*, by conveying hopes and prayers.

METHOD

This study employed a descriptive qualitative design to explore the lexicons used in the *Bayuh Oton* ritual in Menyali Village, North Bali. The main research instrument was the researcher, supported by interview guides, observation sheets, recording devices, and a phone camera. Data were collected through direct observations of the ritual and in-depth interviews with three native Balinese-speaking religious informants. Interviews were conducted in Balinese, then transcribed and translated into English. Both primary and secondary data were used to enrich the findings. Data analysis followed Miles and Huberman's model, involving data collection, reduction, display, and conclusion drawing. To ensure validity, source triangulation was applied by comparing information across multiple informants.

FINDINGS AND DISCUSSION
FINDINGS

There are two main findings of this study. The first finding is about the kinds of lexicons are used in procedures of *Bayuh Oton* ritual. The second finding is about the cultural meaning of lexicons used in *Bayuh Oton ritual.*

The Procedures of Bayuh Oton Ritual in Menyali Village

This study focuses on the *Bayuh Oton* ritual in Menyali Village, which exhibits unique

characteristics compared to other regions in Bali. Its uniqueness lies in the ceremonial procedures and the integration of local cultural elements in each stage of the ritual.

The following outlines the framework of the *Bayuh Oton* ritual procedure in Menyali Village, the procedures are shown in figure 1.
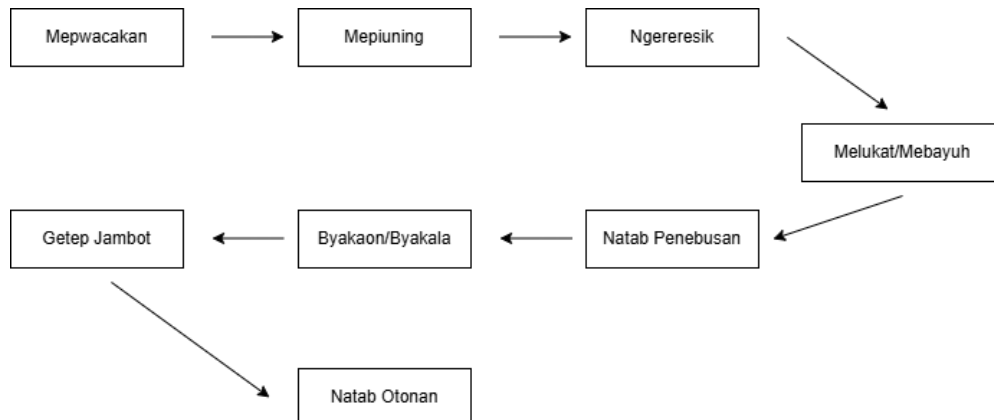

Figure 1. Procedures in *Bayuh Oton* Ritual

Based on Figure 1 there are eight procedures of Bayuh Oton Rritual in Menyali Village. The eight procedures are mepwacakan, mepiuning, ngereresik, melukat/mebayuh, natab penebusan, byakaon/byakala, getep jambot, natab piotonan. The explanation of each of these procedures is explained below:

1) *Mepwacakan*

Mepwacakan is the process of reading an individual's birth details conducted prior to the *Bayuh Oton* ceremony. This process refers to the *Lontar Pewacakan*, an ancient manuscript containing information about a person's characteristics, guidelines for the ceremonial offerings to be prepared, and the types of atonements that must be performed.

2) *Mepiuning*

The *mepiuning* process serves as an initial step aimed at informing or announcing the intention to conduct the ceremony to God while seeking divine blessings for its implementation. *Mepiuning* is performed, among other things, by offering *daksina*, and is led by a *pemangku* or *pinandita* as an intermediary to convey the message from the person performing the *piuning* to God. Generally, the *matur piuning* ceremony is attended by those who will take part in the upcoming event.

3) *Ngereresik*

The purification process, known as *ngemargiang ngereresik*, performed by a *Pinandita* (priest or religious leader), aims to cleanse and sanctify the ceremonial offerings and materials so that they can be used appropriately in the ritual in accordance with religious principles.

4) *Natab penebusan*

Penebusan in this context refers to human efforts to "pay" or balance spiritual obligations by performing specific rituals. The location and ceremonial items for atonement, such as *Banten Penebusan*, are determined based on the individual's characteristics, which are revealed through the process of *mewacakan*.

5) *Byakaon/byakala*

Byakala, in the context of the *Otonan* ceremony, is a symbolic process aimed at cleansing and purifying oneself (*ulad sarira*) from all forms of impurity, whether physical, mental, or

spiritual.

6) *Melukat*

Melukat is a ritual of physical and spiritual purification by pouring holy water onto the head to cleanse the mind and heart. The purpose of *Bayuh Oton* aligns with this, which is to remove and cleanse impurities in life.

7) *Getep jambot*

Getep Jambot is a sacred ritual in the *Bayuh Oton* ceremony in Balinese Hinduism that involves cutting several strands of hair from five parts of the head: the front, right, left, back, and center. This process is believed to be a way to eliminate negative energy, renew one's purity.

8) *Natab piotonan*

After changing into clean and neat clothing, the individual undergoing the ritual continues with natab piotonan. This ritual includes activities such as *ngayab* (waving hands to receive positive energy) and *nunas tirta* (requesting holy water). *Natab Piotonan* is associated with one's birth date according to the Balinese calendar, and during this process, the person undergoing the ritual prays for safety and expresses positive hopes and wishes.

Lexicons and Cultural Meaning in The Procedures of Bayuh Oton Ritual in Menyali Village

In the *Bayuh Oton* ritual procedure, 29 lexicons have been identified, reflecting various tools, materials, and processes used throughout the ceremony. Each of these lexicons carries a specific meaning and function, interconnected to achieve the spiritual and cultural objectives of the ritual. These 29 lexicons will be described in Table 1.

Table 1. Lexicons and their cultural meaning in every procedure of *Bayuh Oton* Ritual

No	Lexicons	Procedures	Cultural Meaning
1.	*lontar pewacakan*	*mepwacakan*	An ancient manuscript contains information related to an individual's characteristics based on their birth.
2.	*mepwacakan*	*mepwacakan*	Process of reading an individual's characteristics and determining what offerings should be used in the ceremony.
3.	*mepiuning*	*mepiuning*	Conveying the intention of performing the ritual to God.
4.	*daksina*	*mepiuning*	A container (basket) made from coconut leaves containing several additional ingredients inside.
5.	*ngemargiang ngereresik*	*ngemargiang ngereresik*	The cleansing of ceremonial tools (banten) using holy water (tirta).
6.	*tirta*	*bayuh oton*	Holy water used in religious ceremonies.
7.	*penebusan*	*natab penebusan*	Human efforts to pay off a "debt" and also cleanse the negative elements carried since birth.
8.	*natab penebusan*	*natab penebusan*	he process followed by an individual performing the *Bayuh Oton* ceremony is based on the means and locations outlined in the lontar *pewacakan*.
9.	*ngelabain*	*natab penebusan*	the individual undergoing the ritual enjoys the food (*ajengan*) that has been prepared as part of the ceremony.
10.	*byakaon/byakala*	*byakaon/byakala*	Symbolic process aimed at cleansing and purifying oneself (*ulad sarira*)

			from all forms of impurities, whether physical, mental, or spiritual.
11.	*banten byakaon/byakala*	*byakaon/byakala*	Serve as tools for expressing devotion to God, it means that helps the individual undergoing the ceremony to free themselves from impurities.
12.	*natab byakaon/byakala*	*byakaon/byakala*	Process involves hand movements directed from front to back, resembling a rowing motion symbolic as an effort to dispel impurities (*leteh*) or negative energy that attaches to the individual.
13.	*natab peras*	*byakaon/byakala*	A symbol of confirmation or affirmation that a ceremony has been conducted with sincerity and success.
14.	*mesuryakan*	*byakaon/byakala*	The action in which all spectators of the ceremony shout or cheer loudly at the person undergoing the ritual which expressing joy and happiness.
15.	*ngenjekin banten*	*byakaon/byakala*	Symbol of validation or a sign that the person being honored has successfully completed the task or ritual process being carried out.
16.	*muterin banten*	*byakaon/byakala*	Circling the ceremonial offering (*banten*) to the left, symbolizes the release of impurities within oneself. This is because the movement to the left is seen as a way to free oneself from all forms of impurities, both physical and spiritual.
17.	*tetimpug*	*byakaon/byakala*	Three bamboo sticks burned with fire from coconut leaves (danyuh) symbolizes the process of transformation, where negative elements are burned and transformed into purity.
18.	*melukat*	*melukat*	A ritual of self-purification using holy water (*tirta*).
19.	*guwungan*	*melukat*	A chicken cage used to cover the person being ritualized as symbol of protection or "*penyengker*" from negative influences that may disturb an individual.
20.	*rajahan*	*melukat*	Religious art form in the shape of inscriptions, writings, or symbolic signs depicted on a white cloth, which is placed on an individual's head during the purification process with holy water (*melukat*).
21.	*susu kumba*	*melukat*	Sacred vessel made of clay, used in the *melukat* ritual, particularly in the Bayuh Oton ceremony. This vessel features several holes specifically designed as channels for the flow of *tirta* (holy water) during the *melukat* process
22.	*kukusan*	*melukat*	Cone-shaped object that serves to filter impurities or "*leteh*" attached to the body and soul. The purpose of this tool is to help the individual undergoing the ceremony to be freed from any

			obstacles or impurities that hinder inner peace and harmony in life.
23.	*caru tatakan pelukatan*	*melukat*	Preparatory ritual to cleanse both physical and spiritual impurities as an initial step towards self-purification.
24.	*getep jambot*	*getem jambot*	Process of cutting of several strands of hair from five parts of the head: front, right, left, back, and center represents the process of releasing impurities (*leteh*) that have accumulated in the body and soul of an individual.
25.	*natab piotonan*	*natab piotonan*	In this ritual, there are activities such as *ngayab* (waving the hands to channel positive essence) and *nunas tirta* (asking for holy water).
26.	*ngayab*	*natab piotonan*	The movement of waving the hands to channel the essence toward oneself reflects the effort to absorb and internalize the values and spiritual strength from the ritual.
27.	*sengkala*	*bayuh oton*	Interpreted as an obstacle or impurity (*leteh*) that can serve as a barrier or test that must be faced and overcome in order to achieve balance and purity in life.
28.	*banten sesayut*	*bayuh oton*	One form of ritual offering in the Balinese Hindu tradition used to pray for safety and the smooth execution of a ceremony or ritual
29.	*pawetuan*	*bayuh oton*	The commemoration of a person's birthday based on the Balinese calendar system, which involves a combination of the *Sapta Wara* (7 days), *Panca Wara* (5 days), and *Wuku* (30 weeks) cycles.

From the explanation above, 29 lexicons were found in each Bayuh Oton ritual procedure in Menyali Village, along with their cultural meanings. The meanings embedded in these lexicons hold symbolic significance, reflecting the community's relationship with God, fellow humans, and the surrounding nature, emphasizing the importance of harmony in both spiritual and earthly realms. The results of this study show 29 lexicons, are: *lontar pwacakan, mepwacakan, mepiuning, daksina, ngemargiang ngereresik, tirta, penebusan, natab penebusan, ngelabain, byakaon/byakala, banten byakaon/byakala, natab byakaon/byakala, natab peras, mesuryakan, ngenjekin banten, muterin banten, tetimpug, melukat, guwungan, rajahan, susu kumba, kukusan, caru tatakan pelukatan, getep jambot, natab piotonan, ngayab, sengkala, banten sayut, and pawetuan.*

DISCUSSION

The *Bayuh Oton* ritual in Menyali Village serves as a profound representation of how cultural practices are interwoven with language, spirituality, and social values. The study revealed 29 lexicons associated with specific procedures in the ritual, each bearing distinct cultural meanings that reflect the core principles of Balinese Hindu philosophy and the overarching framework of *Tri Hita Karana*.

Ritual Procedures as a Reflection of Ethnolinguistic Complexity

The *Bayuh Oton* ritual, like many traditional ceremonies, is a structured cultural construct

where each stage follows a specific set of procedures encoded with lexicons that convey spiritual and cultural significance. The identified lexicons, such as *Lontar Pwacakan, Mepiuning*, and *Tirta,* are not merely linguistic elements but symbolic representations of the ritual's deeper cultural and spiritual purposes.

According to Duranti (1997) ethnolinguistic perspective, rituals serve as a medium where language reflects and preserves cultural norms and values. For instance, *Mewacakan* is a lexicon and a process where individual birth details are read from ancient manuscripts to guide the ceremony. This stage aligns with Baehaqie's (2013) notion that linguistic elements are intrinsically tied to cultural phenomena, reflecting not only personal traits but also the broader spiritual wisdom of the Balinese tradition. Similarly, *Daksina*, a ceremonial offering composed of meticulously arranged natural elements, symbolizes harmony and balance, encapsulating the philosophical principles of Tri Hita Karana. Tirta, or holy water, used in purification stages such as *Melukat*, illustrates the integration of linguistic and cultural practices in rituals, emphasizing spiritual renewal and divine blessing.

The structured nature of the ritual supports the assertion that every cultural phenomenon involves a procedural framework. Previous studies, such as the *Malik Sumpah* ceremony (Komang & Oktapiani, 2023), identified 41 lexicons tied to ceremonial offerings, reinforcing the idea that rituals universally depend on precise procedures and linguistic representations to convey meaning. Similarly, this study's identification of 29 lexicons highlights the ritual's role in preserving traditional knowledge while maintaining its relevance in contemporary practices. The ritual exemplifies the ethnolinguistic concept of language as both a medium of communication and a repository of cultural values (Soge & Janggo, 2024).The progression from *Mepiuning* (a prayerful announcement) to *Getep Jambot* (a symbolic purification act) is not just a sequence of actions but a narrative conveyed through language, reflecting communal identity and continuity.

The Tri Hita Karana Framework in Ritual Practices

Central to the *Bayuh Oton* ritual is its alignment with the philosophy of Tri Hita Karana, which emphasizes harmony in three interconnected domains: *Parahyangan* (relationship with God), *Pawongan* (relationship with others), and *Palemahan* (relationship with the environment).

-   *Parahyangan* (relationship with God): The stages of *Mepiuning* (prayer for divine blessings) and *Natab Piotonan* (final prayers aligned with the Balinese calendar) reflect a deep spiritual connection between individuals and the divine. Offerings such as Banten *Sesayut* and *Daksina* symbolize gratitude and devotion to God, ensuring that the ritual is spiritually grounded.
-   *Pawongan* (relationsip with others): The communal aspect of the ritual is evident in stages like *Ngelabain*, where participants consume offerings together as an act of harmony and shared purpose. This collective participation reinforces social bonds and fosters unity within the community. Additionally, collaborative efforts during the preparation of offerings, involving family and neighbors, strengthen interpersonal relationships.
-   *Palemahan* (relationship with the environment): The ritual's reliance on natural materials, such as *Tetimpug* (bamboo sticks) and *Susu Kumba* (clay vessels), highlights the harmonious integration of human activities with nature. Offerings like *Caru Tatakan Pelukatan* illustrate the ritual's alignment with the principle of *Palemahan,* ensuring that cultural practices coexist with environmental stewardship. By embedding respect for nature into its procedures, the ritual fosters a balance between spiritual and ecological values.

Procedural Evidence and Cultural Meaning

Key finding of this study is the structured nature of the *Bayuh Oton* ritual, which underscores the argument that every cultural phenomenon is underpinned by a defined procedure. Each stage,

from *Mewacakan* to *Natab Piotonan,* involves specific actions supported by lexicons that carry cultural meanings. For example:
- *Byakaon* involves purification through offerings such as *Banten Byakaon* and symbolic actions like *Muterin Banten* (circling offerings). These actions are deeply rooted in the belief that ritual processes must cleanse the individual physically, mentally, and spiritually.
- *Getep Jambot* the act of cutting strands of hair from specific parts of the head, represents the removal of impurities and the renewal of spiritual purity. This stage reflects the broader cultural understanding that rituals serve as transformative processes for individuals.

The procedural nature of the ritual aligns with previous studies, such as those by Darmawan (2023) on the *Makepung* tradition, where each lexicon was tied to specific stages of the buffalo races. Similarly, the structured approach in *Bayuh Oton* reaffirms the universality of procedural frameworks in rituals across cultures.

Lexicon and Agnolomistic Theory: Bridging Language and Culture
The findings of this study align with the agnolomistic theory, which examines the interplay between language and culture. Each identified lexicon, such as *Susu Kumba, Rajahan*, and *Byakaon*, serves as a linguistic representation of cultural practices and spiritual beliefs. For example:
- *Susu Kumba*: This clay vessel, used in the *melukat* (purification) stage, is tailored to the individual's birth date and spiritual characteristics. Its personalized design reflects the agnolomistic concept that language and cultural artifacts are shaped by specific social and spiritual contexts.
- *Rajahan*: As a sacred inscription placed on the participant's head during purification, this lexicon illustrates the symbolic relationship between language and spirituality. The inscriptions are not merely decorative but serve as protective and purifying elements, demonstrating how language embodies cultural and religious meanings.

The use of lexicons to encode spiritual meanings supports Abdullah (2016) assertion that ethnolinguistics explores how language reflects the values and beliefs of its speakers. The structured nature of the *Bayuh Oton* ritual validates the assertion that every ceremonial phenomenon involves a procedural framework. For instance:
- *Melukat*: This purification process uses holy water (*Tirta*) to cleanse both physical and spiritual impurities. The procedure's alignment with Balinese Hindu teachings about spiritual renewal echoes findings from the *Nelayan dance* study (Andini, 2023), which highlighted the procedural and symbolic importance of ritual movements.
- *Natab Penebusan*: The act of "paying" spiritual debts through offerings and specific rituals underscores the principle that ceremonies are guided by logical sequences. This supports Gede Budasi & Wayan Suryasa (2021) who emphasized the procedural nature of the *Ngidih* marriage tradition.

Each procedure in the *Bayuh Oton* ritual, from *Mepiuning* to *Natab Piotonan*, is designed to achieve spiritual harmony, reflecting the universal principle that rituals are not arbitrary but follow structured steps imbued with cultural meaning.

CONCLUSIONS
The cultural meaning of the identified lexicons in the Bayuh Oton ritual in Menyali Village reveal a deep connection between ancient manuscripts, religious art forms, and spiritual elements

in Balinese Hindu tradition. The implications of these findings suggest that the ritual is not only a physical practice but also a deeply spiritual and personalized experience, with insights into individuals' personal traits, health conditions, and appropriate remedies. This study point towards the importance of preserving and honoring these cultural practices, as they reflect the intricate relationship between art, spirituality, and ritual, and play a significant role in providing protection, purification, and harmony for individuals undergoing the Bayuh Oton ceremony. This study offers a comprehensive understanding of the culture and significance of the *Bayuh Oton* ritual in Menyali Village, a valuable contribution to preserving the cultural heritage.

REFERENCES

Abdullah, W. (2016). *HUMANIORA Ethnoliguistic Study of Local Wisdom in Ex-Residency of Surakarta*.

Andini, N. K. S. (2023). Lexicons in Nelayan Dance Movements. *International Journal of English Education and Linguistics (IJoEEL)*, *5*(1), 40–54.

Arniati, I. A. K. (2017). *Aspek Fungsional Upacara Mabayuh Oton.pdf*. Unhi Press.

Chomsky, N. (1965). *Aspects Of T H E Theory of Syntax*.

Crystal, D. (2014). *Language death*.

Darmawan, P. W. E. (2023). Descriptive Study: The Lexicon Used in The Makepung Tradition by The People of Jembrana Regency. *International Journal of Language and Literature*, *7*(2), 98–106.

Elisabetta Ježek. (2016). Elisabetta Ježek, The Lexicon. An Introduction. Oxford: Oxford University Press, 2016 (Oxford Textbooks in Linguistics). *Lexicographica*, *33*(2017), 451–454.

Gede Budasi, I., & Wayan Suryasa, I. (2021). The cultural view of North Bali community towards Ngidih marriage reflected from its lexicons. *Journal of Language and Linguistic Studies*, *17*(3), 1484–1497.

Komang, N., & Oktapiani, A. T. (2023). An Analysis of Lexicons in The Malik Sumpah Ceremony in Sembiran Village. *Journal of Linguistic and Literature Studies*, *1*(2), 1–12.

Made, I., Dharma, A., Made Sutajaya, I., Suja, W., Sudewiputri, P., Sekolah, P. G., & Jembrana, D. K. (2023). Integrasi Tri Hita Karana dalam Pendidikan Anak-Anak Bali: Memelihara Budaya dan Etika. *Indonesian Journal of Learning Education and Counseling* , *6*(1), 52–59.

Parmajaya. (2018). *Implementasi Konsep Tri Hita Karana Dalam Perspektif Kehidupan Global: Berpikir Global Berperilaku Lokal*.

Soge, E., & Janggo, W. (2024). *Unveiling the Cultural Meanings of Aitali Watubao Ritual for Marriage: An Ethnolinguistics Study*. https://doi.org/10.4108/eai.15-12-2023.2345645

Stibabumigora, W. (2016). *Leksikon Fauna Masyarakatsunda: Kajian Ekolinguistik*. *2*(1), 138–156.

Sudiada, I. P. A. (2022). Nilai Pendidikan Dalam Tradisi Bayuh Oton Di Tengah Modernisasi Desa Adat Padangbulia Kecamatan Sukasada Kabupaten Buleleng. *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama Dan Kebudayaan Hindu*, *13*(3), 197–206.

Winford, D. (2003). *Introduction to Contact Linguistics*. Blackwell.