



AN ETHNOLINGUISTIC STUDY OF *MEBOROS* CULTURAL LEXICONS AND THEIR PEDAGOGICAL POTENTIAL FOR ENGLISH LEARNING IN BUSUNGBIU VILLAGE

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ABSTRACT

This study identifies the cultural lexicons used in the *Meboros* Ceremony in Busungbiu Village, Bali, analyzes their cultural meanings, and explores their potential as local-culture resources for English learning. A qualitative descriptive design within an ethnolinguistic framework was employed. Data were collected through non-participant observation, semi-structured interviews, and documentation. The participants comprised three purposively selected community informants - an adat leader, a pemangku (traditional priest), and a knowledgeable ceremony participant - and I Made Ariasa Giri, a lecturer in the doctoral program at IMK, as an educational expert. Data were analyzed using the Miles and Huberman interactive model of data reduction, data display, and conclusion drawing. Fourteen cultural lexicons were identified: Tegak, Pamukbuk, Seselet, *Mependak*, Bulu Pangi, *Ngajit*, Tumpeng, Udang, Mekerab/Megoo, Mainan, Rare Angon, Upih, Yowana, and *Meboros*. The community findings show that these lexicons encode ritual stages, social roles, spiritual beliefs, and ecological relationships. The expert interview indicated that the lexicons could be developed into a trilingual glossary, contextual reading and writing tasks, illustrated materials, and oral presentations, provided that culturally specific Balinese terms are retained and explained through verified context. Community review, permission for public use, and dialogue with knowledge holders are essential. Because the proposed materials have not been tested in classrooms, their contribution is framed as pedagogical potential rather than demonstrated effectiveness. The study links ethnolinguistic documentation with culturally sustaining English pedagogy and intergenerational transmission.

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INTRODUCTION

Indonesia's linguistic diversity is a central component of its cultural identity, yet local-language elements used mainly in occasional rituals face weakened intergenerational transmission when younger speakers have few opportunities to encounter them. In education, local languages and knowledge also compete for space within national and global-language curricula. This tension is particularly relevant to English education in Indonesia, where hundreds of living languages coexist in a complex linguistic ecology (Zein et al., 2020). Language remains the principal medium through which communities communicate and preserve shared meanings (Putri & Rosidin, 2023). Rather than positioning English and local culture as opposites, locally grounded content can enable learners to develop English while learning how to explain their own cultural heritage.

Language allows individuals and communities to transmit ideas, values, norms, and collective memories. It therefore functions not only as a means of communication but also as a medium of cultural continuity. Language and culture form an inseparable relationship because cultural knowledge is interpreted and transmitted through linguistic forms (Lailiyah et al., 2024), while the meanings of those forms are shaped by community worldviews and practices (Baluk et al., 2023). In educational contexts, culturally relevant and culturally sustaining pedagogies regard learners' languages and community knowledge as resources rather than barriers (Ladson-Billings, 1995; Paris, 2012). This perspective creates a basis for connecting the documentation of ritual language with locally meaningful learning materials.

Cultural development influences the vocabulary used to name, describe, and organize community practices. Words emerge from the need to identify objects, actors, processes, and beliefs, so a culturally complex practice generally generates a specialized lexicon (Yuningsih, 2022). These lexical resources can also be understood as community-based funds of knowledge: historically accumulated knowledge and skills embedded in households and social practices that can support classroom learning (Moll et al., 1992). When a ritual lexicon is documented together with its meanings and social uses, it can therefore serve two purposes: preserving linguistic-cultural knowledge and providing authentic content for contextual language education.

The relationship between language and culture is examined in anthropolinguistics and ethnolinguistics. These fields view language as part of social action, ritual practice, and cultural interaction rather than merely as an autonomous structural system (Haliqa et al., 2019). Ethnolinguistic analysis is especially useful for identifying how words and phrases encode a community's worldview, social organization, and

environmental knowledge. When applied to a ritual domain, it explains why the meaning of a lexical item cannot be separated from the actors, objects, sequence, place, and beliefs through which the term becomes meaningful.

Ethnolinguistics focuses on how a community's linguistic resources represent its knowledge systems and cultural experience. This perspective is relevant to education because a documented lexicon can be transformed into a bilingual glossary, a descriptive or procedural text, an oral presentation, or an intercultural discussion without separating the vocabulary from its cultural context. Such transformation should not reduce sacred terms to isolated word lists; instead, it should maintain their contextual meanings and community ownership. This principle is consistent with heritage-language pedagogy, which reconnects language learning with place-based knowledge (Meighan, 2023), and with culturally sustaining/revitalizing pedagogy, which seeks both to sustain and actively revitalize minoritized linguistic practices (McCarty & Lee, 2014).

Busungbiu Village is a traditional village in Busungbiu District, Buleleng Regency, Bali. It lies in a hilly area at approximately 275 meters above sea level and is surrounded by rice fields, vegetation, and river flows. These environmental conditions have shaped a community life closely connected to agriculture, customary institutions, and religious practices. The relatively preserved natural environment supports cultural activities inherited across generations, including ritual practices in which relationships among people, the natural world, ancestors, and spiritual beings are expressed through specific actions and vocabulary.

The Busungbiu community maintains customary norms and religious values through collective social organization. Traditions such as *Nyepi* Desa, *Nyakan Diwa*, Galungan without *penjor*, and *Meboros* continue to be practiced. Balinese is the primary language of social interaction and customary ceremonies, and its ritual vocabulary carries knowledge that is not always used in everyday communication. Consequently, ritual participation functions as an important site of informal learning: community members encounter specialized terms while observing or performing the social roles and ceremonial stages to which those terms refer.

Tradition is a form of cultural inheritance that is repeatedly practiced because a community regards it as meaningful and binding. It includes ideas, values, norms, symbols, and actions transmitted across generations (Ramadhansyah & Damajanti, 2022). Its continuity depends not only on repeating visible practices but also on understanding the meanings expressed through them. Language is central to this process because it names ritual actors and objects, organizes ceremonial stages, and conveys the beliefs that justify particular actions. When specialized terms cease to be

understood by younger community members, the practice may continue outwardly while part of its cultural knowledge is gradually lost.

One tradition that holds an important position in Busungbiu is the *Meboros* Ceremony, a ritual series performed before Pujawali or other religious ceremonies. According to local customary regulations, *Meboros* is conducted twice within a five-year cycle. Karya alit requires one deer and karya agung requires two deer as the primary ritual offerings; the deer cannot be replaced by another animal or offering. *Meboros* is therefore not merely a symbolic performance but a customary and religious obligation governed by locally recognized rules.

The *Meboros* Ceremony consists of sacred and systematically ordered stages. It begins with *Ngajit*, attended by customary representatives such as Tegak, Pamukbuk, and religious leaders, to request safety and permission before the hunt. Adult male participants then gather, receive holy water, and travel to the hunting site at Pura Bale Dane in Titab Village. At the site, participants disperse according to their roles and follow established rules for locating and capturing the deer. The sequence links ritual speech, material objects, social roles, and hunting practices within one culturally structured event.

The distinctiveness of *Meboros* is evident in its rules, symbols, and specialized language. Participants wear head coverings made from Upih, may not hunt animals other than the designated deer, and fast until the hunt succeeds. Participation is restricted to adult males considered capable of carrying customary and social responsibilities. Terms such as *Ngajit*, *Seselet*, *Bulu Pangi*, *Rare Angon*, and *Yowana* are used within this ritual domain and carry meanings that extend beyond their literal English equivalents. These terms form a cultural lexicon whose interpretation requires knowledge of the ritual context.

The cultural lexicons of *Meboros* demonstrate how language, tradition, and social values are interdependent. The terms do more than label activities or objects; they index relationships among ritual authority, youth participation, sacred obligations, and ecological knowledge. Because the ceremony occurs only every two or three years, younger community members have limited opportunities to hear and use the terms in their full context. This event-bound exposure can weaken intergenerational transmission, a central concern in language revitalization (Hinton, 2011). Documentation is therefore necessary, but documentation alone is insufficient unless the knowledge is also made accessible through community and educational practices.

Ethnolinguistic analysis is relevant because it documents both the linguistic form and the cultural meaning of a ritual term. Darmawan (2023), for example, demonstrates how a specialized Balinese lexicon belongs to a particular cultural

domain and cannot be interpreted adequately outside that domain. For *Meboros*, this approach can reveal how lexical meanings are organized through ritual stages and social roles. It can also support an educational interpretation in which locally grounded vocabulary becomes content for English descriptive texts, procedural explanations, bilingual glossaries, and intercultural communication while its sacred context is explicitly respected.

Previous ethnolinguistic studies have documented cultural lexicons in Indonesian traditions. Pujiati (2025) identified fifteen lexicons in the Wiwitan agricultural ritual and showed how their meanings connect humans, God, and supernatural beings. Puspitasari et al. (2025) classified the lexicon of Surakarta-style shadow puppetry into people, performance elements, and equipment, while Baluk et al. (2023) demonstrated that ritual lexicons carry lexical meanings as well as regulatory, representational, interactional, personal, and heuristic functions. These studies establish the value of documenting specialized cultural vocabulary, but their principal contribution remains linguistic and cultural description.

A second body of research highlights the educational value of local linguistic and cultural content. Nuriyanti et al. (2025) developed ethnolinguistic-based storybooks for elementary learners, indicating that local lexicons can be organized into age-appropriate learning resources. In the Indonesian EFL context, Ratri et al. (2025) designed an English syllabus for young learners that incorporated local culture to support both English competence and students' cultural identity. More broadly, materials-development research emphasizes that language-learning content should be meaningful, contextualized, and connected to learner experience (Tomlinson, 2012). These studies support educational integration, but they do not specifically explain how a sacred and infrequently performed hunting ritual can be converted into culturally responsible English-learning content.

The two bodies of literature remain only weakly connected. Ethnolinguistic studies commonly inventory ritual vocabulary and explain cultural meanings, whereas educational studies demonstrate the value of local culture without deriving learning content from an event-bound sacred lexicon. Therefore, a gap remains concerning how lexicons from a sacred hunting ritual such as *Meboros* can be documented not only as a linguistic archive but also as a basis for cross-generational and English-language education. The novelty of this study is conceptual rather than merely geographical: it proposes a ritual-to-pedagogy pathway that connects lexical form, cultural meaning, intergenerational transmission, and locally grounded language-learning tasks. This pathway extends ethnolinguistic documentation

toward critical culturally sustaining/revitalizing pedagogy (McCarty & Lee, 2014) and place-based education (Gruenewald, 2003).

Accordingly, this study aims to (1) identify the cultural lexicons used in the *Meboros* Ceremony, (2) analyze the cultural meanings embedded in those lexicons, and (3) explore their pedagogical potential as local-content resources for English learning, particularly through bilingual glossaries, descriptive and procedural texts, vocabulary activities, oral presentations, and intercultural discussions. By connecting linguistic documentation with intergenerational and educational use, the study seeks to contribute to ethnolinguistic theory, Balinese cultural preservation, and culturally sustaining English pedagogy for younger generations.

METHODS

This study employed a qualitative descriptive design within an ethnolinguistic framework to examine the forms, meanings, and educational potential of the cultural lexicons used in the *Meboros* Ceremony in Busungbiu Village. Primary community data were obtained from three purposively selected informants: one adat leader, one pemangku (traditional priest), and one community member with direct experience of the ceremony. They were selected because they possessed role-specific knowledge of ritual procedures, cultural meanings, and customary responsibilities. The educational component involved one expert informant, I Made Ariasa Giri, a lecturer in the doctoral program at IMK. He was selected to provide an academic perspective on the responsible use of local cultural knowledge in English-learning materials. Secondary sources included books, peer-reviewed journal articles, prior studies, and local documents related to ethnolinguistics, Balinese culture, language revitalization, and culturally sustaining pedagogy.

Data were collected through non-participant observation, semi-structured interviews, and documentation. Observation focused on ritual sequence, participant roles, material objects, and the situated use of cultural terms. Community interviews explored lexical meanings, ritual functions, and transmission practices, while the educational expert interview examined the relevance, possible learning activities, translation strategies, intergenerational value, and ethical limits of using the documented lexicons in English learning. Community interviews were conducted flexibly in Balinese and Indonesian so participants could explain culturally specific meanings accurately. The expert interview was conducted in Indonesian and translated into English for reporting. Recordings and notes were transcribed, coded, and organized by lexical form, word class, cultural meaning, ritual stage, transmission, and pedagogical potential. Data analysis followed the Miles and

Huberman interactive model: data reduction, data display, and conclusion drawing/verification. Source and method triangulation were used to compare interview, observation, and documentary evidence.

Ethical Considerations

Before data collection, participants received an explanation of the study's purpose, procedures, voluntary nature, and intended academic use. Informed consent was obtained, and participants were permitted to decline questions or withdraw. Community participants are reported using anonymized codes, whereas the educational expert, I Made Ariasa Giri, is identified by name with permission. Culturally sensitive information is reported only to the extent authorized by participants. The study also recognizes community ownership of ritual knowledge; pedagogical suggestions are therefore framed as respectful adaptations rather than unrestricted reproduction of sacred practices.

FINDINGS AND DISCUSSION

Findings

Lexicons Used in the Procedures of Meboros Ceremony in Busungbiu Village

Meboros is a series of *Pujawali* or *Ngusaba* ceremonies conducted every 2–3 years, which aims to hunt deer in the forest to be used as the main offering in the ritual. This activity is carried out in two locations. The first takes place at Pura Bale Dane in Titab Village, which serves as the primary site for the deer hunting. The second is conducted symbolically by the young men at Pura Penawing. This ceremony is exclusively performed by male participants.

Prior to the *Meboros* Ceremony, there is a ritual known as *Ngajit*, which is conducted by Tegak, Pemukbuk, and Manggala Desa (the descendants of the village founders, the associated Jero, and the traditional village authorities). In this ritual, tumpeng and shrimp are used as symbolic representations of the forest and its contents. The purpose of this ceremony is to ask for permission, seek consent, or fulfill a spiritual obligation regarding the deer that will be used in the ritual.

Table 1 Lexicons in the Procedures of Meboros Ritual

No	Procedures	Lexicons
1	<i>Ngajit</i> (ritual of permission)	<i>ngajit</i> (ritual for asking permission and smoothness), tegak (descendants of village founders), pamukbuk (descendants of village founders), tumpeng (ritual offering), udang (shrimp as symbolic element)
2	Preparation Stage	seselet (weapon/keris), upih (headgear made from areca leaf), mainan (toys used as symbolic exchange), rare angon (guardian deities of deer)

No	Procedures	Lexicons
3	<i>Meboros</i> / Hunting Process	<i>Meboros</i> (hunting ritual), <i>Mekerab/Megoo</i> (hunting technique by shouting), <i>bulu pangi</i> (deer as main offering), <i>yowana</i> (young male participants)
4	Hunting Technique	<i>Mekerab/Megoo</i> (shouting strategy), <i>upih</i> (disguise tool), <i>seselet</i> (weapon), <i>rare angon</i> (spiritual guardian concept)
5	Symbolic Exchange Process	<i>mainan</i> (toys such as <i>gangsing</i> , kite, pinwheel), <i>rare angon</i> (guardian of deer), <i>bulu pangi</i> (deer as sacred offering)
6	<i>Mependak</i> Stage (welcoming ritual)	<i>mependak</i> (welcoming procession), <i>bulu pangi</i> (captured deer), <i>gamelan</i> (traditional music accompaniment)
7	Social Structure in Ritual	<i>tegak</i> (66 members), <i>pamukbuk</i> (33 members), <i>yowana</i> (youth group), <i>pemangku</i> (priest – contextual role)

Source: Interview Data and Field Observation (2026)

Table 1 shows that the *Meboros* Ceremony in Busungbiu Village consists of seven main procedures: *ngajit* (ritual of permission), preparation, *Meboros* (hunting process), hunting technique, symbolic exchange, *mependak* (welcoming stage), and the ritual's social structure. Each procedure contains distinctive cultural lexicons that represent the spiritual, social, and cultural dimensions of the ceremony. The *ngajit* stage includes the lexicons *ngajit*, *tegak*, *pamukbuk*, *tumpeng*, and *udang*, which symbolize ritual permission and the spiritual foundation of the ceremony. The preparation stage introduces *seselet*, *upih*, *mainan*, and *rare angon*, representing hunting equipment, symbolic objects, and spiritual beliefs. During the core hunting process, the lexicons *Meboros*, *bulu pangi*, and *yowana* describe the ritual hunting activity, the sacred deer, and the youth participants involved.

The hunting technique emphasizes the use of *megoo*, *upih*, *seselet*, and *rare angon*, reflecting the integration of practical hunting skills with traditional beliefs. The symbolic exchange stage highlights the use of *mainan* and *bulu pangi* as representations of the spiritual agreement between humans and the supernatural guardians of the deer. The *mependak* stage symbolizes the ceremonial reception of the hunted deer, while the social structure is represented by *tegak*, *pamukbuk*, and *yowana*, which denote specific community roles in the ritual. Several lexicons, including *bulu pangi*, *upih*, *seselet*, and *rare angon*, appear across multiple procedures, indicating their central significance throughout the ceremony. Overall, fourteen cultural lexicons were identified, demonstrating that language in the *Meboros* Ceremony functions as a medium for preserving cultural values, spiritual beliefs, and the traditional social organization of the Busungbiu community.

The Cultural Meanings of the Identified Lexicons

The identified lexicons were classified by linguistic form, word class, English gloss, and culturally situated meaning. This classification is necessary because an

English equivalent alone cannot represent the ritual function of a term. The lexicons include words and phrases belonging mainly to noun and verb classes, but their cultural meanings depend on the stages, social roles, objects, and beliefs of *Meboros*. Table 2 therefore links each lexical item to its English meaning and its community-specific cultural significance.

Table 2 The Cultural Meanings and Word Classes of the Identified Lexicons in the *Meboros* Ceremony

No	Lexicon	English Meaning	Word Class	Cultural Meaning
1	Tegak	Descendants of village founders	Noun (Nomina)	Symbolizes ancestral lineage and traditional authority in preserving the <i>Meboros</i> Ceremony.
2	<i>Pamukbuk</i>	Descendants of village founders	Noun (Nomina)	Represents social structure and collective responsibility within the community.
3	<i>Seselet</i>	Keris/weapon	Noun (Nomina)	Symbolizes bravery, protection, and the identity of warriors inherited from ancestors.
4	<i>Mependak</i>	Welcoming procession	Verb (Verba)	Symbolizes respect and gratitude for the deer obtained during the ritual.
5	<i>Bulu Pangi</i>	Deer	Noun (Nomina)	Represents the sacred offering required for the Pujawali ceremony and cannot be substituted.
6	<i>Ngajit</i>	Ritual of asking permission	Verb (Verba)	Symbolizes communication with spiritual entities and requests for blessings and safety.
7	<i>Tumpeng</i>	Ritual offering	Noun (Nomina)	Symbolizes mountains and forests as sources of life and harmony with nature.
8	Udang	Shrimp	Noun (Nomina)	Symbolically represents the deer and the contents of the forest ecosystem.
9	<i>Mekerab / Megoo</i>	Hunting technique involving shouting	Verb (Verba)	Symbolizes cooperation and collective effort in obtaining the sacred deer.
10	Mainan	Toys	Noun (Nomina)	Symbolizes exchange offerings presented to Rare Angon, the spiritual guardian of deer.
11	<i>Rare Angon</i>	Guardian spirits/deities	Noun (Nomina)	Represents supernatural beings believed to protect the deer and maintain harmony between humans and nature.

No	Lexicon	English Meaning	Word Class	Cultural Meaning
12	<i>Upih</i>	Hat made from areca leaves	Noun (Nomina)	Symbolizes adaptation to nature and traditional ecological knowledge.
13	<i>Yowana</i>	Youth group	Noun (Nomina)	Symbolizes regeneration and the transmission of traditions to younger generations.
14	<i>Meboros</i>	Deer hunting ritual	Verb (Verba)	Represents the integration of religion, culture, and human interaction with nature.

Source: Interview Data and Field Observation (2026)

Intergenerational Transmission of the Lexicons

Yowana occupy a central position in the continuity of *Meboros* because their ritual participation creates opportunities to encounter specialized terms in the contexts where those terms are meaningful. However, because the ceremony is held only every two or three years, exposure is event-bound rather than continuous. Lexicons such as Seselet, Upih, and Bulu Pangi may therefore be recognized during preparation and hunting but receive little reinforcement in everyday speech. The observed social structure shows the potential for intergenerational learning between Tegak or Pamukbuk and Yowana, but the precise mentoring process must be supported by direct interview evidence.

This transmission issue has theoretical and practical significance. Language-revitalization research emphasizes that the development of a new generation of users requires meaningful opportunities for interaction, not documentation alone (Hinton, 2011). A multilingual approach can use Balinese terms alongside Indonesian explanations and English expressions while protecting the functional space of the local language (Cenoz & Gorter, 2017). Community mentoring and classroom learning can therefore be complementary: the community safeguards cultural authority and accuracy, while education provides repeated opportunities for younger learners to describe and discuss the lexicons.

Pedagogical Potential for English Learning

At an analytical level, the fourteen lexicons provide locally grounded content for several English-learning activities. Object and participant terms such as Upih, Seselet, Bulu Pangi, Tegak, Pamukbuk, and Yowana can support vocabulary work and descriptive texts; action terms such as *Ngajit*, Mependak, Mekerab/Megoo, and *Meboros* can support procedural texts and sequence markers; and culturally complex terms such as Rare Angon can prompt intercultural discussion about how meaning

changes across languages. A bilingual glossary can retain the Balinese term, provide an Indonesian explanation, and add a context-sensitive English gloss. This approach follows the principle that effective materials should be meaningful and connected to learners' experiences (Tomlinson, 2012), while Indonesian evidence shows that local-culture content can support English competence and cultural identity (Ratri et al., 2025).

The expert interview supported the relevance of the documented lexicons as contextual English-learning content. I Made Ariasa Giri, a lecturer in the doctoral program at IMK, emphasized that local culture gives learners familiar content to explain across cultural boundaries. As he stated (translated from Indonesian), "Local culture can be considered a source of material close to students' lives. In English learning, students can be invited to explain traditions in their environment to people from different cultural backgrounds" (I. M. A. Giri, expert interview, 2026). This view shifts the learning focus from isolated language forms toward the ability to communicate culturally situated meaning.

For materials development, Giri proposed a trilingual cultural glossary containing the Balinese term, an Indonesian explanation, and a clear English description. Each entry should include its ritual context so that the lexicon is not treated as an isolated vocabulary item. The glossary could then support reading, writing, and presentation tasks. He stressed that cultural meanings should first be confirmed with tradition bearers and that the English explanations should be reviewed for clarity and linguistic accuracy.

Suggested learning activities included descriptive texts about cultural elements authorized for public discussion, illustrated glossaries, English presentations on individual terms, and comparisons of alternative ways to explain a cultural concept to international audiences. Giri noted that tasks must be adjusted to learners' language proficiency and prior cultural knowledge. Photographs, recordings, and other documentation should be used only after permission has been obtained, especially when they concern restricted parts of the ceremony.

Regarding translation, Giri advised retaining a Balinese term when no exact English equivalent exists and supplementing it with an explanation of its function, ritual context, and community-verified meaning. Simplified equivalents should be avoided when they remove culturally important elements, and differences among informants' interpretations should be documented rather than artificially standardized. This principle is particularly relevant to terms such as *Bulu Pangi*, *Rare Angon*, *Ngajit*, and *Meboros*, whose meanings extend beyond literal glosses.

Giri further suggested that intergenerational learning should involve direct dialogue between young people and community members who understand the tradition. With consent, learners may ask about term usage, prepare summaries, and request corrections from knowledge holders before presenting the information in English. He also identified teacher readiness, the limited availability of verified sources, differences in learners' cultural knowledge, community review, and clear limits on what may be shared publicly as central practical and ethical considerations.

Finally, Giri cautioned that the educational contribution should be described as a mapping of cultural resources and a proposal for materials development. Because the materials have not been implemented in a classroom, the findings show that the *Meboros* lexicons have potential to be used or can be developed for English learning; they do not demonstrate improved English proficiency. Any material should be developed collaboratively with community knowledge holders so that sacred elements are not decontextualized or presented as entertainment. Future classroom trials involving teachers and students are required to assess material suitability, task feasibility, cultural understanding, language development, and ethical compliance.

Discussion

This study identified fourteen cultural lexicons distributed across the preliminary ritual (*Ngajit*), preparation, hunting process, symbolic exchange, welcoming procession (*Mependak*), and the ritual social structure. The terms represent ritual actors, objects, actions, beliefs, and forms of social responsibility. Source and method triangulation show that the lexicons are not interchangeable labels: each term is linked to a particular position within the ceremony and gains its cultural meaning through that position.

The findings reveal a structured ritual-semantic system. *Ngajit* expresses permission and respect for spiritual authority; Bulu Pangi identifies the sacred deer required as an offering; Rare Angon refers to the supernatural guardians associated with the deer; and Upih, Seselet, and Mainan show how practical objects also carry symbolic functions. Tegak, Pamukbuk, and Yowana connect lexical meaning to customary authority, collective responsibility, and generational renewal. Meaning therefore emerges through relations among stage, actor, object, belief, and place rather than through dictionary equivalence alone.

The study's theoretical contribution is the concept of a ritual-to-pedagogy pathway. First, ethnolinguistic documentation identifies a lexical form and its culturally situated meaning. Second, ritual analysis locates that meaning within a network of stages, roles, objects, and beliefs. Third, intergenerational analysis

examines how participation enables or restricts transmission. Fourth, pedagogical interpretation translates the documented knowledge into bilingual explanations and English-learning tasks without replacing the Balinese term. This pathway advances beyond the general claim that language reflects culture by specifying how ritual enactment sustains meaning and how education may provide additional, culturally controlled opportunities for reuse. The domain-specific nature of these terms is consistent with [Darmawan's \(2023\)](#) treatment of a specialized Balinese cultural lexicon.

The findings share features with earlier ethnolinguistic research while extending its educational relevance. Like the Wiwitan lexicons studied by [Pujiati \(2025\)](#), *Meboros* terms mediate relationships among humans, spiritual beings, and the natural world. Like the ritual lexicons examined by [Baluk et al. \(2023\)](#), they also encode social organization and community responsibilities. The present study adds that the social distribution of terms across Tegak, Pamukbuk, and Yowana creates a generational dimension: preserving meaning depends on who participates, who explains the terms, and how frequently the ritual provides opportunities for use. This focus is compatible with culturally sustaining pedagogy, which seeks to maintain linguistic and cultural pluralism in education ([Paris, 2012](#)).

The educational implications do not mean converting the ceremony into a decontextualized vocabulary exercise. Instead, the lexicons can be used as locally authorized content through which learners practice English while retaining Balinese terminology and cultural explanations. Descriptive texts can explain the form and function of Upih or Seselet; procedural texts can describe the stages of *Ngajit* and *Meboros*; oral presentations can compare literal English glosses with cultural meanings; and reflective discussions can address the relationship among language, spirituality, and ecology. Such uses position community knowledge as an educational asset ([Moll et al., 1992](#)) and support a culturally sustaining orientation rather than an assimilationist one ([Ladson-Billings, 1995](#); [McCarty & Lee, 2014](#)).

The expert interview provides practical support for this ritual-to-pedagogy pathway. Giri's recommendations connect lexical documentation to a sequence of verification, contextual explanation, task design, community review, and classroom evaluation. His preference for retaining untranslatable Balinese terms while explaining them in English protects cultural specificity, and his emphasis on dialogue with knowledge holders positions intergenerational exchange as part of the learning process. At the same time, his caution regarding untested effectiveness establishes a necessary boundary between pedagogical potential and evidence of learning outcomes.

This study has several limitations. The community sample consisted of only three purposively selected informants in one village, so the findings prioritize depth and local authority but are not intended for statistical generalization. Because *Meboros* is performed only every two or three years, observation was limited to a narrow temporal window and could not compare multiple ceremonial cycles. The educational component was based on one expert interview and did not include material development, teacher evaluation, student participation, or classroom testing. Consequently, the proposed learning uses cannot be treated as evidence of improved language competence or cultural understanding. Future studies should involve additional knowledge holders, Yowana, English teachers, and students; document mentoring across more than one ritual cycle; and evaluate the linguistic, cultural, and ethical outcomes of classroom use.

CONCLUSION

This study identified fourteen cultural lexicons in the *Meboros* Ceremony and showed that their meanings are organized through relations among ritual stages, social roles, sacred objects, spiritual beliefs, and place. Its conceptual contribution is the ritual-to-pedagogy pathway, which connects ethnolinguistic documentation, culturally situated meaning, intergenerational transmission, and respectful educational reuse. The interview with I Made Ariasa Giri indicates that the lexicons can potentially support trilingual glossaries, English vocabulary activities, descriptive and procedural texts, oral presentations, and intercultural discussions when cultural meanings are verified, Balinese terms are retained where necessary, and community limits are respected. Thus, the study extends ethnolinguistic research beyond archival description and positions the *Meboros* lexicon as a community-based resource for culturally sustaining English learning. This contribution remains a pedagogical proposal rather than proof of classroom effectiveness and therefore requires future testing with teachers and students.

SUGGESTION

The Busungbiu community is encouraged to document the *Meboros* lexicons collaboratively and create opportunities for Tegak, Pamukbuk, and other knowledge holders to explain the terms to Yowana before, during, and after the ceremony. English educators may use the verified findings to develop a trilingual glossary, illustrated vocabulary cards, descriptive texts about Upih, Seselet, and Bulu Pangi, procedural texts about *Ngajit* and *Meboros*, and oral or project-based activities in which students explain local culture in English. In line with the expert interview, teachers

should match tasks to learners' language proficiency and prior cultural knowledge, retain Balinese terms without exact equivalents, and ask community representatives to review both cultural explanations and the limits of public use. Future research should test the proposed materials in classrooms, involve broader participant groups, compare more than one ritual cycle, and examine whether the approach improves English competence, cultural understanding, and intergenerational use of the Balinese lexicons.

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