# LEXICONS AND CULTURAL MEANINGS IN THE *MABIYUKUKUNG* RITUAL OF BAHA VILLAGE: AN ETHNOLINGUISTIC STUDY

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## ABSTRACT

This study aims to identify the specialized lexicons used in the procedures of the *Mabiyukukung* ritual in Baha Village, Badung Regency, Bali, and to analyze the cultural meanings embedded within them. Employing a descriptive qualitative research design with an ethnolinguistic approach, data were gathered through observation, semi-structured interviews with key informants including a *Pedanda* (high priest), a *Pemangku* (temple priest), a *Serati Banten* (offering maker), and a farmer and documentation. The data were analyzed using (Miles, Huberman, and Saldana 2014) interactive model, and validated through source and technique triangulation. The findings reveal a total of 51 specialized lexicons distributed across six distinct procedural stages of the ritual: *nancep penjor Mabiyukukung* (5 lexicons), *ngenang* chili (1 lexicon), nganteb tebasan prasyita (8 lexicons), *ngaturang rantasan putih kuning* (1 lexicon), *ngayab banten* (35 lexicons), and *meider-ider* (1 lexicon). Out of these, 45 lexicons are categorized as ritual nouns representing offerings, ceremonial objects, and equipment, while 6 lexicons are ritual action verbs that embody ceremonial practices. The cultural meaning analysis shows that these 51 lexicons carry profound symbolic values categorized into four dominant themes: devotion and gratitude to the Divine, purification and protection, agricultural fertility and prosperity, and cosmological balance. Together, these categories reflect the Balinese Hindu philosophical concept of *Tri Hita Karana*, which emphasizes harmony among humans, God, and nature. The study concludes that the *Mabiyukukung* ritual lexicon serves as a vital living linguistic archive essential for preserving the community's cultural identity and Balinese intangible heritage.

**Keywords :** *Mabiyukukung Ritual, Lexicon, Cultural Meaning, Ethnolinguistics, Baha Village.*

## INTRODUCTION

Language serves not only as a means of communication but also as a repository of cultural knowledge, values, and local wisdom (Kasiyarno & Ariyanto, 2025). One important form of cultural knowledge is reflected in the lexicons used in traditional rituals. Ritual lexicons are linguistic expressions that represent cultural beliefs, social practices, and traditional knowledge passed down from generation to generation (Kartika et al., 2025). However, the influence of globalization and the decreasing use of regional languages among younger generations have raised concerns regarding the preservation of cultural knowledge embedded in language (Kasiyarno & Apriyanto, 2025). This condition may threaten the continuity of traditional knowledge and cultural heritage expressed through ritual language (Cantika et al., 2025). Therefore, documenting and analyzing ritual lexicons is important to support the preservation of both language and culture (Rajagukguk et al., 2025)

In Bali, traditional rituals continue to play an important role in community life and cultural preservation (Putra et al., 2025). These rituals employ various specific lexicons to refer to ritual objects, offerings, ceremonial activities, and social roles (Pradhana & Simpen, 2022). Such lexicons are not merely linguistic labels but also cultural symbols that reflect the beliefs, values, and local wisdom of the Balinese people (Kartika et al., 2025). Examining ritual lexicons can therefore provide insights into the cultural meanings *embedded* within traditional practices.

Several studies have examined the use of lexicons in traditional rituals and cultural ceremonies. Budasi et al. (2021) investigated the status of lexicons used in the *Tabuh Rah* ritual in Menyali Village and found that many ritual lexicons are threatened due to limited intergenerational transmission. Anggelita (2024) analyzed the procedures and lexicons used in the *Ngerorod* wedding ceremony in Sidetapa Village and identified twenty-seven lexicons that reflect the cultural values and traditions of the local community. Jannah et al. (2024) examined the lexicons used in the Muslim wedding ceremony in Tegallinggah Village and found thirty-five lexicons that symbolically represent relationships among humans, society, and God. Similarly, Komang et al. (2024) studied the lexicons used in the Metajen tradition in Sukadana Village and identified various lexicons related to ritual activities, tools, and social roles that represent cultural meanings in Balinese tradition. These studies demonstrate that ritual lexicons function not only as linguistic units but also as representations of cultural knowledge and community values.

One of the traditional rituals that continues to be practiced in Bali is the *Mabiyukukung* ritual in Baha Village. Accroding to Suastini (2021), *Mabiyukukung* is a traditional agrarian ritual performed by farmers as an expression of gratitude and prayer to God, particularly to *Dewi Sri* and *Dewa Wisnu*, for the fertility, safety, and protection of rice fields from pests and other disturbances. The ritual reflects the close relationship between religious beliefs and agricultural practices in Balinese society. During the ritual, various ceremonial activities are carried out using specific lexicons related to offerings, ritual tools, and ritual procedures. These lexicons embody traditional knowledge and cultural meanings that have been preserved within the community (Suastini, 2021).

Although many studies have investigated lexicons used in various traditional rituals in Bali, research focusing specifically on the *Mabiyukukung* ritual in Baha Village remains limited. Previous studies have mainly examined other rituals such as Tabuh Rah (Budasi, 2021), Ngerorod (Angelita, 2024), Metatah (Natih et al., 2025), and *Bayuh Oton* (Cantika et al., 2025), while the lexicons used in the *Mabiyukukung* ritual and the cultural meanings embedded in them have received little scholarly attention. Consequently, these ritual lexicons remain insufficiently

documented and analyzed. Therefore, this study aims to identify the lexicons used in the procedures of the *Mabiyukukung* ritual in Baha Village and to analyze the cultural meanings represented by those lexicons.

## METHOD

This study employed a descriptive qualitative research design to identify the lexicons used in the procedures of the *Mabiyukukung* ritual and to analyze their cultural meanings in Baha Village, Bali. A qualitative approach was considered appropriate because it allows the researcher to explore linguistic phenomena and cultural meanings within their natural context (Creswell, 2014).

The research was conducted in Baha Village, Badung Regency, Bali. This village was selected because the community still practices the *Mabiyukukung* ritual as part of their traditional agricultural activities. The informants in this study were determined using a snowball sampling technique. Four key informants were selected based on their knowledge, experience, and involvement in the ritual, namely the *Pedanda* (high priest), the *Pemangku* (temple priest), the *Serati Banten* (offering maker), and a farmer. The selection of the informants also referred to the criteria proposed by William J. Samarin (1967), which include being native speakers of the language used in the ritual, actively participating in the ritual, having sufficient experience and knowledge, and being able to explain the cultural meanings of the lexicons. The *Pedanda* (high priest) served as the main informant, while the other informants supported and confirmed the data.

The object of this study focused on the lexicons used in each stage of the *Mabiyukukung* ritual and their cultural meanings. The data consisted of primary and secondary data. Primary data were obtained in the form of verbal explanations from informants and direct observations during the ritual. Secondary data were collected from relevant sources such as books, journal articles, and previous studies related to ethnolinguistics, Balinese rituals, and cultural lexicons.

Data collection was carried out through observation, interviews, and documentation. Observation was conducted by attending and observing the ritual activities directly to identify the lexicons used in each stage. Interviews were conducted using semi-structured questions to obtain information about the meaning, function, and cultural significance of each lexicon. The interviews were conducted in Balinese language to ensure clarity and accuracy of the information. The results of the interviews were then transcribed and translated into English for analysis. Documentation in the form of photographs and field notes was also used to support the data.

In this study, the researcher acted as the main instrument in collecting and analyzing the data. Supporting instruments included interview guidelines, audio recorders, and mobile phone cameras. These tools were used to record the interview process, document the ritual, and ensure the accuracy and completeness of the data.

The collected data were analyzed using the interactive model of qualitative data analysis proposed by Miles, Huberman, and Saldaña (2014), which consists of data collection, data condensation, data display, and conclusion drawing. During the analysis, the lexicons identified from observations and interviews were classified according to their occurrence in the ritual procedures. Subsequently, the cultural meanings of the lexicons were interpreted based on the information provided by the informants and relevant ethnolinguistic perspectives.

To ensure the trustworthiness of the data, triangulation was applied. Source triangulation was conducted by comparing information obtained from different informants, while technique

triangulation was done by comparing data from observation, interviews, and documentation. In addition, ethical considerations were carefully maintained throughout the research process. The researcher asked for permission from the informants before conducting interviews and documentation, respected local cultural values, and ensured that all participation was voluntary.

## RESULTS AND DISCUSSIONS

### Result

### 1. The Lexicons Found in *Mabiyukukung* Ritual

The findings of this study show that the *Mabiyukukung* ritual contains a number of specialized lexicons used in each stage of the ritual. These lexicons represent ritual objects, offerings, and ritual elements that are closely related to the implementation of the ceremony. Based on the observation and documentation, the lexicons were identified from 6 stages of the *Mabiyukukung* ritual, starting from *nancep penjor Mabiyukukung, ngenang chili, nganteb tebasan prasyita, ngaturang rantasan putih kuning, ngayab banten, and meider-ider*. Each stage contains specific lexicons that support the ritual process. The stages of the *Mabiyukukung* ritual and the lexicons in each stage are presented in Table 1.

**Table 1. Stage and Lexicons Found in *Mabiyukukung* Ritual**

| No | Procedures | Lexicons Found |
|---|---|---|
| 1. | *nancep penjor Mabiyukukung* | *penjor Mabiyukukung, palawa, gubag-gabig, endongan, gantung-gantungan,* |
| 2. | *ngenang chili* | *chili lanang-istri* |
| 3. | *nganteb tebasan prasyita* | *klungah nyuh gading, lis prasita, penyeneng perasyita, pengeresikan, peras cenik, sampian meri, peras bunter, padma* |
| 4. | *ngaturang rantasan putih kuning* | *rantasan putih-kuning* |
| 5. | *ngayab banten* | *lis gede, jaje lembia, tumpeng, sampian tumpeng, pangulapan; sanggah urip, penyeneng alit, sayut, tongkok-tongkok, bucu telu pengulapan, peras cenik, kurung-kurung. gebogan; sampian gebogan, canang sari. paiseh pakukungan; sampian naga sari, pelepes, nasi cau, sengkui, sorohan mapesel. tipat blayag akelan, tipat bantal akelan. tipat nasi akelan, tipat pakukungan, tipat kukur, sampian jit kokok, soda alit, sampian soda, segehan cacan.* |
| 6. | *meider-ider* | *banten bilang bucu* |

Table 1 presents the stages of the *Mabiyukukung* ritual and the lexicons identified in each procedure. The findings show that six main procedures are performed in the ritual, namely *nancep penjor Mabiyukukung, ngenang* chili, *nganteb tebasan prasyita, ngaturang rantasan putih kuning, ngayab banten,* and *meider-ider*. Each procedure contains specific lexicons related to ritual objects, offerings, ceremonial equipment, and ritual activities.

In the *nancep penjor Mabiyukukung* procedure, five lexicons were identified, namely *penjor Mabiyukukung, palawa, gubag-gabig, endongan,* and *gantung-gantungan.* In the *ngenang* chili procedure, one lexicon was found, namely chili *lanang-istri*. The *nganteb tebasan prasyita* procedure contains eight lexicons, including *klungah nyuh gading, lis prasita, penyeneng perasyita, pengeresikan, peras cenik, sampian meri, peras bunter,* and *padma*. Meanwhile, the *ngaturang rantasan putih kuning* procedure contains one lexicon, namely *rantasan putih-kuning*.

The largest number of lexicons was found in the *ngayab banten* procedure. The identified lexicons include *lis gede, jaje lembia, tumpeng, sampian tumpeng, pangulapan, sanggah urip, penyeneng alit, sayut, tongkok-tongkok, bucu telu pengulapan, peras cenik, kurung-kurung, gebogan, sampian gebogan, canang sari, paiseh pakukungan, sampian naga sari, pelepes, nasi cau, sengkui, sorohan mapesel, tipat blayag akelan, tipat bantal akelan, tipat nasi akelan, tipat pakukungan, tipat kukur, sampian jit kokok, soda alit, sampian soda, and segehan cacan*. Finally, the *meider-ider* procedure contains one lexicon, namely *banten bilang bucu.*

Overall, the findings indicate that the *Mabiyukukung* ritual employs a considerable number of specialized lexicons distributed across different ritual procedures. Most of these lexicons refer to offerings and ritual equipment, reflecting the importance of ceremonial materials in the implementation of the ritual. The use of these specific lexicons also demonstrates the preservation of traditional linguistic expressions that are closely connected to the ritual practices of the Baha Village community.

**2. The Cultural Meaning of Lexicon in the Ritual of *Mabiyukukung***

The analysis of the cultural meanings embedded in the lexicons of the *Mabiyukukung* ritual reveals that the 51 identified lexicons carry rich and layered symbolic values that reflect the Balinese Hindu worldview, agricultural philosophy, and cosmological beliefs. Based on the findings, the cultural meanings of the lexicons can be grouped into four dominant thematic categories: devotion and gratitude to the Divine, purification and protection, agricultural fertility and prosperity, and cosmological balance.

Among the 51 lexicons identified, six lexicons represent ritual action verbs rather than ritual objects. These are *meider-ider, nancep penjor Mabiyukukung, nganteb tebasan prasyita, ngaturang rantasan putih kuning, ngayab banten, and ngenang* chili. These verbal lexicons do not merely denote physical actions; they encode profound cultural meanings in themselves. The lexicon *ngayab banten*, for instance, symbolizes the highest form of devotion in the ritual, representing the community's sincerity in dedicating offerings to God. Meanwhile, *nganteb tebasan prasyita* reflects the cultural belief that a sacred ceremony must begin in a state of complete purity. The lexicon *meider-ider* symbolizes the sacred completion of the ritual cycle by encompassing all corners of the ritual space, reflecting the cosmological belief that divine protection must cover the entirety of the ceremonial ground.

A significant number of lexicons in the *Mabiyukukung* ritual encode the cultural value of sincere worship and gratitude toward God. Lexicons such as *canang sari, soda alit, sampian soda, sampian meri,* and *gebogan* all carry the meaning of sincere offering and wholehearted devotion to *Ida Sang Hyang Widhi Wasa* (God). The lexicon *canang sari*, for instance, functions as a

medium of prayer and symbolizes the essence of worship, sincere thoughts, and gratitude to God. This pattern is consistent with findings from similar Balinese agricultural ritual studies, where ritual lexicons embody philosophical principles that express harmony with God, society, and nature, and function not only as linguistic elements but also as cultural carriers that maintain Balinese identity. Similarly, *tumpeng* symbolizes the sacred mountain as a manifestation of the Divine and expresses gratitude to both God and the ancestors, while *sampian tumpeng* represents the sacred mountain (*stana*) of the gods and expresses purity before the Creator.

The second dominant theme is purification (*penyucian*) and spiritual protection. Lexicons such as *lis prasita, lis gede, klungah nyuh gading, padma, pengeresikan, pelepes, peras bunter*, and *tipat kukur* all carry meanings related to the cleansing of impurities and the warding off of negative forces. The lexicon *lis prasita*, for example, symbolizes the dissolution of impurities (mala), transforming impurity into sacredness. Meanwhile, padma symbolizes the weapon of *Dewa Siwa* and represents the power of purification and the destruction of impurities. The lexicon *segehan cacan* reflects the Balinese practice of appeasing *bhuta kala* (negative forces) by offering them ritual food so that they are pacified and transformed into protectors. In Balinese Hinduism, ceremonies are performed based on beliefs rooted in Hindu mythology, where deities and divine powers are invoked through offerings that carry philosophical and symbolic meaning combining spiritual practice with fine arts.

A third cluster of cultural meanings centers on agricultural fertility and the prosperity of the rice harvest, reflecting the agrarian nature of the *Mabiyukukung* ritual. Lexicons such as chili *lanang-istri*, *gebogan, jaje lembia, nasi cau, paiseh pakukungan, sorohan mapesel, tipat blayag akelan, tipat bantal akelan,* and *sengkui* all encode prayers and hopes for successful rice cultivation. The lexicon chili *lanang-istri* symbolizes *Dewi Sri* and expresses gratitude and prayer for fertility and prosperity. In Balinese farming tradition, *Dewi Sri* or *Bhatari Sri* holds the role of the Goddess of Rice and is closely related to fertility and prosperity, with Balinese people believing that *Dewi Sri* is a manifestation of God who can create prosperity and maintain soil fertility so that plants can become a source of all necessities of life. The lexicon *sengkui*, which symbolizes a bird's nest, represents the ecologically embedded hope that birds will remain in their natural habitat and not damage the rice during its fruiting stage, a practical wisdom encoded in ritual language.

The fourth is cosmological balance, represented most explicitly by *banten bilang bucu*, which symbolizes the maintenance of balance between the macrocosm (*Bhuana Agung*) and the human body or life (*Bhuana Alit*). The lexicon *sanggah urip* symbolizes the unification and strengthening of the elements of life, while *pangulapan* serves to restore spiritual balance in the rice field environment. The color symbolism in *rantasan putih-kuning*, where white represents purity and sincerity, and yellow represents nobility, energy, and spiritual wisdom, further reflects the community's belief in achieving harmony through the balance of inner values. These findings support the view that ritual lexicons in Balinese ceremonial tradition embody the philosophical principle of *Tri Hita Karana*, which expresses the pursuit of harmony among humans, God, and the natural environment.

**Discussions**

**1. The Lexicons Found in the *Mabiyukukung* Ritual**

The findings of this study demonstrate that the *Mabiyukukung* ritual preserves a rich collection of specialized lexicons distributed across six ritual procedures. A total of 51 lexicons were identified, covering ritual objects, offerings, ceremonial ornaments, and ritual action verbs. The largest concentration of lexicons is found in the *ngayab banten* procedure, which reflects the

complexity and centrality of the offering presentation stage in the ceremony. This distribution pattern is consistent with findings from comparative Balinese ritual studies. Indrawati et al., (2024) found that lexicons in Balinese ritual ceremonies are spread across multiple stages and include a wide range of morphological forms, from base forms to compound words and reduplications. Their study confirms that the richness of ritual lexicons in Balinese ceremonies reflects the depth of cultural knowledge embedded in ceremonial traditions.

Among the 51 lexicons, six are ritual action verbs: *meider-ider, nancep penjor Mabiyukukung, nganteb tebasan prasyita, ngaturang rantasan putih kuning, ngayab banten,* and *ngenang* chili. The inclusion of verbal lexicons alongside nominal ones demonstrates that ritual language in the *Mabiyukukung* tradition is not limited to naming objects, but also encodes the cultural values embedded in ceremonial actions. Rosidah et al., (2024) similarly observed in their study of the Javanese *Mitoni* tradition that ritual lexicons encompass not only the names of ceremonial items but also the terminology of ritual activities and sequences, each carrying symbolic meaning for the community.

The significance of lexicon distribution across ritual procedures also points to the systematic nature of ritual language. Kartika et al, (2025) found in his study of the *Ngusaba Bukakak* ritual in Giri Emas Village, North Bali, another Balinese agricultural ceremony dedicated to *Dewi Sri* that ritual lexicons spread across twelve stages reflect the philosophical and spiritual depth of each ceremonial step. The present study's finding of 51 lexicons across six procedures in the *Mabiyukukung* ritual similarly demonstrates the linguistically and culturally rich character of agricultural rituals in Balinese society.

**2. The Cultural Meaning of Lexicons in the *Mabiyukukung* Ritual**

The analysis of cultural meanings embedded in the 51 lexicons reveals four dominant thematic categories: devotion and gratitude to the Divine, purification and protection, agricultural fertility and prosperity, and cosmological balance. These four categories reflect the Balinese Hindu worldview and the philosophical principles that underpin the *Mabiyukukung* ritual.

Regarding the theme of devotion and gratitude, lexicons such as *canang sari, soda alit, sampian soda, sampian meri, gebogan*, and *tumpeng* all encode the cultural value of sincere worship toward *Ida Sang Hyang Widhi Wasa*. This aligns with Kartika et al. (2025) conclusion that ritual lexicons in Balinese ceremonial tradition function not only as linguistic elements but also as cultural carriers that embody philosophical principles and maintain Balinese identity. The lexicon *tumpeng*, for instance, symbolizes the sacred mountain as a manifestation of the Divine, expressing gratitude to both God and the ancestors, a meaning that transcends its physical form as a cone-shaped rice mound. Rosidah et al. (2024) similarly found in their study of Javanese traditional ceremonies that each ritual lexicon carries a symbol of life that goes far beyond its literal reference, encoding the community's spiritual aspirations and worldview.

The second thematic category, purification and protection, is represented by lexicons such as *lis prasita, lis gede, klungah nyuh gading, padma, pengeresikan, pelepes, peras bunter,* and *tipat kukur*. The pervasiveness of purification-related lexicons in the *Mabiyukukung* ritual reflects the Balinese belief that a ceremony must be preceded and accompanied by the cleansing of impurities (*mala*) in order to create a sacred space for divine communication. The lexicon *segehan cacan*, which is offered to *bhuta kala* (negative forces) to transform them into protectors, reflects what Suparwa et al. (2023) described as the Balinese ceremonial tradition of performing rituals based on Hindu mythology, where divine powers are invoked through offerings that carry

philosophical and symbolic meaning. Their study of Balinese farming ceremonies further confirms that ritual language and offerings are inseparable from the spiritual beliefs that give them meaning.

The third category, agricultural fertility and prosperity, is the most contextually prominent theme given that the *Mabiyukukung* ritual is specifically an agricultural ceremony. Lexicons such as chili *lanang-istri, nasi cau, paiseh pakukungan, sorohan mapesel, tipat blayag akelan, tipat bantal akelan,* and *sengkui* all encode prayers and hopes for the successful growth and harvest of rice. The lexicon chili *lanang-istri*, which symbolizes Dewi Sri, is particularly significant as a representation of the Goddess of Rice. Suparwa et al. (2023) explain that in Balinese Hindu belief, *Dewi Sri* is regarded as a manifestation of God who can create prosperity and maintain soil fertility, making her central to all agricultural ritual traditions in Bali. The presence of chili *lanang-istri* in the *ngenang* chili procedure thus encodes the farmers' deepest gratitude and prayer for abundance. Furthermore, the lexicon *sengkui*, which symbolizes a bird's nest and carries the hope that birds will not damage the rice during its fruiting stage, illustrates how ecological wisdom is embedded within ritual language, a phenomenon also observed by Kartika et al. (2025), who noted that the lexicons of Balinese agricultural rituals embody practical and ecological knowledge that has been linguistically preserved across generations.

The fourth category, cosmological balance, is most explicitly represented by *banten bilang bucu*, which symbolizes the balance between the macrocosm (Bhuana Agung) and human life (Bhuana Alit). This lexicon reflects the Balinese philosophical understanding that human well-being is inseparable from the harmony of the wider cosmos. The color symbolism in *rantasan putih-kuning*, white for purity and sincerity, yellow for nobility and spiritual wisdom, further illustrates how ritual lexicons encode cosmological values through color. Kartika et al. (2025) found that the lexicons of Balinese ritual traditions embody the philosophical principle of Tri Hita Karana, which expresses the pursuit of harmony among humans, God, and the natural environment. The four thematic categories identified in the present study collectively confirm this principle: devotion reflects harmony with God (*Parahyangan*), purification reflects harmony within the community (*Pawongan*), fertility reflects harmony with nature (*Palemahan*), and cosmological balance represents the integration of all three.

Overall, the cultural meanings embedded in the lexicons of the *Mabiyukukung* ritual demonstrate that ritual language functions far beyond mere labeling. Each lexicon operates as a vessel of cultural values, spiritual beliefs, ecological knowledge, and cosmological philosophy. This is consistent with Yordania & Fateah (2024), who concluded that the use of specialized lexicons in traditional community practices reflects lexical and cultural meanings that contain cultural values, traditional knowledge, and the accumulated wisdom of a community. The *Mabiyukukung* ritual thus stands as a living linguistic archive of the Baha Village community's worldview, and its lexical preservation is of paramount importance for cultural sustainability and intergenerational transmission.

## CONCLUSIONS

This study investigated the lexicons used in the *Mabiyukukung* ritual in Baha Village, focusing on the identification of lexicons found in each ritual procedure and the cultural meanings embedded within them. The findings reveal that the *Mabiyukukung* ritual preserves a total of 51 specialized lexicons distributed across six ritual procedures, namely *nancep penjor Mabiyukukung, ngenang chili, nganteb tebasan prasyita, ngaturang rantasan putih kuning, ngayab banten,* and

*meider-ider*. Among these, 45 lexicons are ritual nouns referring to offerings, ceremonial objects, and ritual equipment, while 6 lexicons are ritual action verbs that encode the cultural values embedded in ceremonial activities. The *ngayab banten* procedure contains the largest number of lexicons, reflecting its position as the most complex and central stage of the ceremony.

The analysis of cultural meanings demonstrates that the 51 lexicons reflect four dominant thematic categories: devotion and gratitude to the Divine, purification and protection, agricultural fertility and prosperity, and cosmological balance. These categories collectively embody the Balinese Hindu philosophical principle of Tri Hita Karana, which expresses the pursuit of harmony among humans, God, and the natural environment. Lexicons associated with devotion, such as *canang sari*, *tumpeng*, and *gebogan*, reflect the community's sincere worship and gratitude toward *Ida Sang Hyang Widhi Wasa* (God). Lexicons related to purification, such as *lis prasita*, *padma*, and *segehan cacan*, reflect the Balinese belief in the necessity of spiritual cleansing as the foundation of every sacred ceremony. Lexicons connected to agricultural fertility, such as chili *lanang-istri*, *nasi cau*, and *sengkui*, encode prayers and ecological wisdom for the successful cultivation and harvest of rice. Finally, lexicons representing cosmological balance, such as *banten bilang bucu* and *rantasan putih-kuning*, reflect the community's belief in maintaining harmony between the macrocosm (*Bhuana Agung*) and human life (*Bhuana Alit*).

These findings confirm that the lexicons of the *Mabiyukukung* ritual function not merely as labels for ceremonial objects and actions, but as cultural carriers that preserve the spiritual beliefs, agricultural wisdom, and cosmological philosophy of the Baha Village community. The ritual lexicon represents a living linguistic archive that has been transmitted across generations and remains essential to the community's cultural identity. The preservation of these lexicons is therefore of great importance for the sustainability of Balinese intangible cultural heritage. Future studies are encouraged to explore the lexicons of other Balinese agricultural rituals from a broader ethnolinguistic perspective in order to enrich the documentation of ritual language in Balinese society.

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