

The Speech of the Banten Prayascita Ceremony in Welcoming the Birth of a Baby

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ABSTRACT

Indonesia is a country with extraordinary cultural wealth, reflected in the diversity of traditions and traditional ceremonies that still survive today. This study aims to describe the form, meaning, and function of directive speech used in the Banten Prayascita Ceremony in welcoming the birth of a baby in Pasangkayu Regency, West Sulawesi. The research uses a qualitative descriptive approach with a pragmatic study. The research data is in the form of speech that contains directive speech actions obtained through listening, recording, and recording techniques during the implementation of traditional ceremonies. Data analysis is carried out through the process of data reduction, data presentation, and conclusion drawn. The results of the study showed that there were six forms of directive speech in the Banten Prayascita Ceremony, namely the act of ordering as many as 10 data, requesting 5 data, inviting 3 data, prohibiting 3 data, giving advice 2 data, and requesting 3 data. The act of speaking commands, requests, invitations, prohibitions, and suggestions functions predominantly as a means of regulating social actions of ceremony participants, while the act of pleading functions as a medium of spiritual communication that contains prayers and hopes for the safety of the baby and his family. The meaning contained in each speech is influenced by the cultural context, the purpose of communication, and the customary and religious values that underlie the implementation of the ceremony. The findings of this study show that language in the Banten Prayascita Ceremony not only functions as a means of communication, but also as an instrument for cultural preservation, strengthening social relations, and actualizing the spiritual values of the community.

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1. INTRODUCTION

Indonesia is a country with extraordinary cultural wealth, reflected in the diversity of traditions and traditional ceremonies that still survive today. Traditional ceremonies not only serve as a form of respect for ancestral values, but also as a medium for inheriting norms, beliefs, and life philosophies of a community. In a socio-cultural context, this kind of tradition represents the closeness of humans to the social environment, spirituality, and a system of symbols that are deeply rooted in everyday life.

As is known, Indonesia is a country rich in diversity of ethnicities, beliefs, and languages. In this diversity, the Indonesian language functions as a means of unifying the nation. Language has an important role as a very important communication tool for humans. As social beings, humans cannot

live individually, so the existence of language becomes essential in building and maintaining harmonious relationships through effective interaction. (Sari. Ratna & Fitriani, 2024)

Pragmatics and discourse are a unit. It is evident that pragmatics is the study of how language is used in society, whereas discourse is the most complete and highest unit of language with continuous cohesion and coherence, in other words pragmatism cannot occur without discourse. Pragmatics studies the discourse in a certain group so that the intentions and goals can be seen without letting go of the situation of their speech. (Sari. Ratna & Fitriani, 2024)

Speech activities include three aspects, namely, (1) Locution; (2) Illocution; (3) Perlocution. (1) Locution is the act of speech that states something, (2) Illocution is the act of speech that expresses the intention and will of the speaker, and the act of speech, (3) Perlocution is the act of speech that gives consequences and to influence the speech partner. Speech acts can be categorized into five categories, namely speech acts (1) representative, (2) commissive, (3) expressive, (4) directive, and (5) declarative. (Razak, 2025)

The division of speech acts above each has a function. Representative speech that states a fact, conclusion; the act of commissive speech stating the question of making a promise or oath; the act of expressive speech expresses questions of joy, difficulty; the act of directive speech stating statements of orders, requests, prohibitions, invitations, giving suggestions; and declarative speech expresses truth and error. Of the five speech acts, this research is very important because the study of speech acts in the Banten Prayascita ceremony, especially in Martasari Village, has not received much academic attention. Meanwhile, the speech present in the ceremonial procession has an important role, both socially and spiritually, for the supporting community. Therefore, this research is needed to enrich the treasures of pragmatic studies while preserving the cultural traditions of the local community. A directive speech act is a speech act that is intended by the speaker so that the speech partner performs actions according to what is stated where the speech is. This type of speech expresses what happens to the speaker's desires. These speech acts include; inviting, commanding, requesting, prohibition, requesting, giving advice. The form of language that uses directive speech in the procession of the ceremony to welcome the birth of the baby is;

1. Jemain Tetabuhan (take holy water).
2. Idupen dupo upload it in the incense (turn on the incense and store it in the incense).
3. meriki dumun family mebakti (let's the family do worship).
4. Prepare water for the baby to bathe.
5. Be a good child and a good child and a good child.
6. Dow injects in the child's soil (keep letting the baby touch the ground).

One type of traditional ceremony that has an important meaning is a tradition related to the life of a child, especially birth. In Indonesian society, the birth of a child is not only a biological *pristiwa*, but also a social and spiritual *pristiwa* that is celebrated through the form of a traditional procession. This tradition is a means of conveying hopes and prayers for safety, health, and blessings for newborns and their families. (Fistalita et al., 2025)

In the midst of diversity, the people of Martasari Village, Pedongga District, Pasangkayu Regency, West Sulawesi, have a distinctive tradition in welcoming the birth of babies, namely the Banten Prayascita ceremony. This ceremony became a symbol of the bond between humans and transcendental powers through the intermediary of prayer and offerings. The implementation of the ritual is guided by the practitioner or traditional leader with a series of sacred speeches, which are spoken as a form of purification, and spiritual protection for the baby, as well as a form of spiritual communication to the creator and ancestors. The presence of speech in the procession shows that language has more than just communication; It acts as an instrument of social and spiritual action.

Many of the speeches that appear in the Banten Prayascita ceremony are not just ordinary speeches, but fiber of meaning and performative power. With this, the linguistic approach, especially the pragmatic, becomes relevant to understand the role of speech. In speech action pragmatics is an important concept that explains that speech can be used to perform actions, such as begging,

commanding, including gratitude, or blessing. This theory was introduced by J.L. Austin and further developed by John Searle, who emphasized the importance of context and the intent of the speaker in analyzing meaning. Through the framework of speech actions, this research is directed to identify and examine the forms of speech actions contained in the procession of the Banten Prayascita ceremony, as well as examine the social and spiritual functions of the speech. This research will not only uncover the linguistic structure in local cultural practices, but also provide an understanding of how language is used as a means of actualizing the values of beliefs and binding social relations between citizens.

Based on the above background description, this study will discuss more specifically so as to obtain a description of the speech actions contained in the procession of the ceremony to welcome the birth of a baby. Therefore, the researcher is interested in conducting a research with the title "The Speech of the Banten Prayascita Ceremony in Welcoming the Birth of a Baby in Pasangkayu Regency"

2. METHODS

This type of research includes a type of qualitative descriptive research, Qualitative descriptive research is an approach that focuses on depicting phenomena in depth and holistically in a natural context, without manipulation of variables, to uncover patterns of meaning through textual or observational data. This method relies on inductive analysis, in which findings are built from specific data to generalizations, often using techniques such as content analysis or interviews to describe the use of language such as directive speech. This study describes the use of language, especially directive actions in the actual context. Qualitative research is research that is descriptive and tends to use analysis with an inductive approach. Qualitative research is often called naturalistic research methods because research is conducted under natural conditions. Initially, this method was often used in qualitative methods, because the data collected and analyzed were more formal (Sugiono, 2014:14).

This research is in the pragmatic realm with a focus on the Banten Prayascita ceremony which is carried out in order to welcome the birth of babies. This study specifically focuses on the use of directive speech in the context of the ceremony. The approach used is in line with the characteristics of qualitative research, namely in the form of a descriptive report, but also a scientific interpretation. The main purpose of this study is to reveal the forms of directive speech actions contained in the implementation of the Banten Prayascita ceremony in welcoming the birth of a baby. The data contained in this is a speech aid that contains directive speech contained in the parayascita ceremony in welcoming the birth of a baby, making it easier for researchers to collect data in accordance with the formulation of the problem.

The data sources in this study consist of primary data sources and secondary data sources. The primary data source is in the form of speech that contains directive speech actions in the Banten Prayascita Ceremony in Pasangkayu Regency which was obtained through listening and recording techniques. The data is then transcribed for analysis purposes. Meanwhile, secondary data sources are obtained from various relevant literature, such as books, scientific journals, research articles, and other references related to pragmatic studies, especially directive speech. As a supporting source for the analysis, this study uses three scientific articles that are relevant to the focus of the research.

3. FINDINGS AND DISCUSSION

Based on the formulation of the problem and the purpose of the research, in this chapter the results of the research and discussion of the form, meaning, and function of the directive speech act used in the Banten Prayascita Ceremony to welcome the birth of a baby in Pasangkayu Regency located in Martasari Village.

Table 1. Form and Function

Forms of Directive Speech	Amount of Data	Function	Amount of data
Commands	10	Social	10
Request	5	Social	5
Invitation	3	Social	3
Prohibition	3	Social	3
Advice	2	Social	2
Application	3	Spiritual	3

Forms of Directive Speech in the Banten Prayascita Ceremony in Pasangkayu Regency

Directive speech is a type of speech that the speaker uses to make the speech partner perform actions that are in accordance with the speech. As Yule (2014:93) states that directive speech is a speech act used by a speaker to tell or ask another person (speech partner) to do something. The form of directive speech in the Banten Prayascita Ceremony in Pasangkayu Regency is as follows:

The Importance of Giving Your Voice in the Prayer Ceremony

The form of directive speech is speech used to direct speech partners to perform certain actions according to the will of the speaker. In the implementation of the Banten Prayascita Ceremony, the speech of the order is used to regulate the various stages of the procession so that the entire series of activities can take place in an orderly manner and in accordance with the predetermined procedures. The existence of the command speech indicates a coordinating relationship between the parties involved in the ceremony, especially in the implementation of their respective duties and responsibilities.

Data 1 : "Bukain malu klungah gading ne pan Anggun" (Open first the young coconut of Mr. Anggun)

Data 2 : "Men Ulan ketisen tirta di aci-aci ne" (Ibu Ulan sprinkles holy water on offerings)

Data 3 : "Jemak paso ne kel anggon mesiram, immediately jangan iyeh" (Take the tub that will be used for bathing, immediately fill it with water)

Data 4 : "Gogo jani yuyu ne, jemak kakul ne" (catch the crab now, take the snail)

Data 5 : "Jani muspe malu keluarga " (now the family prays)

Data 6 : "Sampun puput muspe, jani jemak kemarane" (Finished prayer, now take the kemara)

Data 7 : "Jero ayabin penyambutanne" (mother ayabin/greet her)

Data 8 : "Welcoming Family" (Welcoming Family)

Data 9 : "Jero ayabin aci ne lenan" (mother ayabin/offer other offerings)

Episode 10 : "The Witness Family of the Present Witness" (The Witness Family Now Offering)

Based on the results of the research, it was found that the speech delivered by the speaker to the speech partners with the aim that they immediately take actions related to the preparation, implementation, and end of the event procession. The analysis will be represented by data 1-3 below.

Data 1, 2, and 3 above show the use of directive speech in a religious context, especially in the Banten Prayascita Ceremony which aims to direct. These speeches are characterized by the use of imperative forms such as the words bukain (open), ketisen (splash), jemak (take), which have the power of illusion to influence the actions of the speaking partner.

A directive speech act of request is a form of speech that is manifested by an imperative sentence. This form is usually delivered with more subtle intonation and word choices, although it is intended to get the speaking partner to perform an action. So that when the speech partner listens to the speaker's

speech, in this case Serati who helps Jero Mangku in the process of the Banten Prayascita Ceremony contains a sentence asking the family concerned in the event to do what the speaker has revealed.

Forms of Request Directive Speech in the Banten Prayascita Ceremony

Direct-to-speech actions are requested by the speaker to expect certain actions from the speech partner in a more polite way than the form of command. In the Banten Prayascita Ceremony, the speech of request appears in situations that require the assistance or participation of other parties to support the smooth implementation of the procession. The use of the request form reflects respect for speech partners while maintaining the harmony of social relations among the ceremony participants.

Data 11 : "Prepare tirta, incense, invite the fire of takep" (Prepare holy water, incense, and fire of takep)

Data 12 : "Men Anggun idian-idian ne siapen" (Anggun Mother prepares the things requested by the baby)

Data 13 : "Pemelaspasan banten abe kebale" (pespaspasan offerings bring into the house)

Data 14 : "Jemakin bebuu anggon di pentambutanne" (take bebuu to be welcomed)

Episode 15 : "A new piece of furniture for the front of the house" (A new door is open to the public)

The analysis will be represented by data 11 and 12, the following is the analysis. Data 11 and data 12 speeches submitted by Serati are included in the speech directive of the request. This is marked by the use of performative verbs asking which explicitly shows the intention of the speaker for the speaking partner to perform certain actions. The speeches are not coercive in nature, but are delivered with a strategy of politeness so that the request can be accepted voluntarily by the family.

The form of direct speech of invitation in the Banten Prayascita Ceremony

An invitation sentence is a sentence that expresses someone's invitation to the person they are talking to to do something together. The act of direct speech of invitation is usually spoken by the speaker to his speaking partner. The data on directive speech actions in the form of invitations in the Banten Prayascita Ceremony can be seen in the following description.

Data 16 : "Ibuk-ibuk bangun nae mai ngayah" (Ibuk-ibuk let's wake up, let's petrify the traditional ceremony)

Data 17 : "Sampun puput jani Kadek natab di natore, raris ngiring ke bale natab pentambutan jani" (Now Kadek has finished performing the purification ritual in the yard, now let's go into the house to do the ritual of self-purification)

Data 18 : "Sampun puput jani Kadek natab di natore, raris ngiring ke bale natab pentambutan jani" (it's finished now Kadek natab in the yard, let's now natab in the house)

Data 16 and 17 represent directive speech actions in the form of invitations. Pragmatic markers such as "Ibuk-ibuk bangun nae mai ngayah" and "raris ngiring ke bale natab penyambutan jani" show a strategy of inviting directly and indirectly to the speaking partner to direct physical actions during the Banten Prayascita Ceremony activities.

A form of speech directive prohibition in the Banten Prayascita Ceremony

Speech acts that are directive in the form of prohibitions have the purpose of preventing the speech partner from doing certain things that are considered contrary to the cultural norms and sanctity of the Banten Prayascita ceremony. Generally, this prohibition is expressed by jero mangku or serati in order to maintain the behavior of the ceremony participants for the smooth and holy of the procession. The following is data on directive speech actions in the form of prohibitions contained in the Banten Prayascita ceremony.

Data 19 : "De uyut jani" (don't make a noise at this time)

Data 20 : "De misi mecande paek banten" (don't play near offerings)

Data 21 : "De nyemak jaje di banten" (don't take cakes at offerings)

The three data above are a prohibition sentence during the ceremony process. These prohibitions emphasize that directive speech acts function to regulate physical actions while reflecting the value system and customary rules that must be obeyed by every ceremony participant.

A form of directive speech in the Banten Prayascita Ceremony

The form of directive speech to give advice is speech that contains recommendations or considerations regarding actions that should be taken by speech partners. In the Banten Prayascita Ceremony, the suggestion speech is used as a form of direction that is not coercive, but aims to help the smooth implementation of the procession. The presence of this speech shows attention to the procedure of the ceremony as well as reflects the harmonious social relations among the participants.

Data 22 : "Patutne arrangang ajengan dumun jero mangku" (it is better to serve food first for the actor)

Data 23 : "Sedeng jero mangku kari nunas wedang, lan siapin aci ne" (While the waiter is still enjoying the treat, we should prepare the offering)

The act of speaking directive advice is a form of speech action used by the speaker, in this case the speaker, to provide instructions or advice so that the actions taken by the speaking partner are in line with traditional norms, existing ritual values, but are not coercive. In the suggestion directive, the speaker always uses a more subtle language with the use of the words *lan siapin* and *patutne*. Based on the two data above, speech delivered by speakers is classified as a directive speech act of suggestion. Giving advice in this context has a role as social and cultural guidance so that the implementation of the ceremony can run in an orderly, courteous manner, and in accordance with the applicable traditional norms.

The form of the directive speech act of the application in the Banten Prayascita Ceremony

A directive speech act of request is speech used by the speaker to convey hopes or requests respectfully to the speech partner or to a power that is believed to have a higher position. In the context of the Banten Prayascita Ceremony, the form of prayer is generally manifested through speech that contains elements of prayer, hope, and request for salvation. The speech not only serves as a means of communication, but also becomes part of ritual practices that reflect the community's belief in the spiritual values that underlie the implementation of the ceremony. Therefore, the act of pleading speech has an important position because it acts as a medium for conveying hopes and requests related to safety, protection, and blessings for babies and their families.

Data 24 : "Nunas lugraha jero mangku, tyang nunas tirte pinaka pemuput seprayyang". (Please allow me, Jero mangku, I ask for holy water as the end of worship)

Data 25 : "Inggih jero mangku, tyang nunas pica penglukatan anggen pianak tyang iniki mangda rahayu" (inside mangku, I beg for purification/cleansing for my son. To be safe/good)

Data 26 : "Ainggih sampun puput natab welcome jani, dumogi Kadek becomes a child of saputra, mewat kawat, mebalung isi" (It's over now that the welcome event is over, hopefully Kadek will be a strong son, have wire veins, iron bones).

Speech acts that are solicitous in nature are marked by the use of soft and polite language. This request can be addressed both to fellow individuals and to spiritual power as a sign of humility and respect in the context of the ceremony. This act of speech shows that language in the context of rituals not only plays a role in interaction between humans, but also as a medium of spiritual communication between humans and higher powers.

The Meaning of Directive Speech in the Banten Prayascita Ceremony in Pasangkayu Regency

The form of directive speech found in the Banten Prayascita Ceremony needs to be complemented by a study of the meaning contained in it. The meaning of speech is not only understood based on the lexical meaning that appears in speech, but also based on the context in which speech is used in certain situations. Therefore, the understanding of the meaning of directive speech in this study is carried out

by paying attention to the relationship between the speaker, speech partners, the purpose of speech, and the social and cultural context behind the ceremony. Thus, the meaning contained in each speech can be understood more comprehensively in accordance with its function and purpose in the Banten Prayascita procession.

The meaning of the directive speech act of order in the Banten Prayascita Ceremony in Pasangkayu Regency

Episode 1: "Don't Be Ashamed of the Ivory Coast"

Data 1 of the speech act of the directive of the order is marked by the use of the word Bukain, this word is used in the context of the preparation of customary ceremonies. Kelungah gading (yellow young coconut) is a sacred means that is often used in customary, purification, or religious ceremonies.

"Bukain malu kelungah gading ne" means: Open this yellow young coconut first (usually to take the water or prepare it for offerings).

Overall, this phrase is an instruction for preparing yellow young coconut (kelungah gading) as part of the traditional procession.

Note: "Pan Anggun" is likely the name of the person or greeting addressed in the sentence, not part of a noun or adjective.

Episode 2: "Men Rain"

Based on data 2, serati speech is included in the act of command directive which means sprinkling holy water into offerings, spoken by serati to the community who helps. As a command to take holy water.

Episode 3 : "A Man Who Was Born To Be A Vampire, And Who Was Born To Be A Vampire"

Data 3 of the speech act of the directive of the order is marked by the use of the word Jemak, this word is used in the context of the preparation of customary ceremonies.

The meaning of the act of direct speech request in the Banten Prayascita Ceremony in Pasangkayu Regency

Data 4 : "Prepare tirta, incense, invite the fire to takep"

Through this speech, it appears that there is the use of the act of direct speech requests, this speech is spoken by serati to the family concerned as a request for help to prepare holy water, incense, and fire taps.

Data 5 : "Men Anggun idian-idian ne siapen"

In data 5, the speech shows the form of the directive speech act of request. In this speech, it shows that there is an intention of the speaker to ask the speaking partner to prepare certain actions, namely who is who. This speech is spoken by the aunt from the baby to the baby's mother as well as a form of reminder in the context of the traditional procession.

The meaning of the invitation directive speech in the Banten Prayascita Ceremony in Pasangkayu Regency

Episode 6: "Wake Up With Your Heart"

This data shows that the form of use of directive speech acts of invitation can be seen by the use of the word mai. The word mai in the speech intends to invite speech partners to stand up. The use of the word ajak mai, which makes the speech partner do what the speaker says. which means that Libu-ibu Let's Wake Up helps in the event.

Episode 7 : "And now that I'm back in the house, I'm going to go back to the house and see what happens."

In data 7, the speech shows the form of direct speech act of invitation. In this speech, it shows that there is an intention of the speaker to direct the speech partner to perform certain actions, namely, "raris ngiring ke bale", which means an invitation to perform a ritual of self-purification. The speaker uses commands directly by using the expression of invitation. In line with that, Searle said that speech aims to direct the listener to do an action.

The meaning of the prohibition directive speech in the Banten Prayascita Ceremony in Pasangkayu Regency

Data 8 : "De uyut jani"

In the data of 8 directive speech acts in the form of prohibitions are taidaida, which has the meaning of not making noise at this time. This statement was uttered by jero mangku to the ceremony participants to maintain an atmosphere of concentration in the sanctity of the ritual. The speech delivered by the speaker indicates a prohibition that must be carried out by the speech partner, namely the family who performs the ceremony.

Date 9 : "The mission of mecande paek banten"

The speech in the data 9 uses the form of prohibition de may indicate an intention to warn the speech partner to avoid certain actions but is not conveyed in the form of a harsh or binding induction. In this speech, it can be interpreted not to play near offerings. This statement aims to limit the movement of participants so as not to damage the offerings.

Episode 10: "Not To Be Forgotten"

Through this speech, it can be seen that there is a form of speech directed prohibition. The words of advice can be challenged with the sentence "De nyemak jaje di banten" spoken by the speaker which is interpreted not to take the cake at the offering before it is offered, with the aim of protecting the sanctity of the ceremonial facilities before being used in rituals. These prohibitions emphasize that directive speech acts function to regulate physical actions while reflecting the value system and customary rules that must be fulfilled by each ceremony participant.

The meaning of the directive speech act of suggestion in the Banten Prayascita Ceremony in Pasangkayu Regency

Episode 11: "A Taste of the Wild Side of the Moon"

In this data, there is the use of a form of directive action of suggestions which is marked by the sentence "Patutne aturang ajengan dumun jero mangku" the word should be used by speakers to give advice to speech partners. By giving advice that it is better to serve dishes for the holders. The phrase shows the ethics of respect for ritual leaders.

Data 12 : "Sedeng jero mangku kari nunas wedang lan siapin aci ne"

Data 12 shows the use of the form of directive speech action of suggestion which is marked by the use of sentences "Sedeng jero mangku kari nunas wedang lan siapin aci ne". The speaker intends to give advice to the speaking partner, in the act of speaking suggestively, that the speaker expresses that we should prepare the offering. The phrase shows the ethics of respect for ritual leaders. Giving advice in this context has a role as social and cultural guidance so that the implementation of the ceremony can run in an orderly, courteous manner, and in accordance with the applicable traditional norms.

The meaning of the directive speech act of the request in the Banten Prayascita Ceremony in Pasangkayu Regency

Data 13 : "Nunas lugraha deep mangku, tyang nunas tirte pinaka pemuput seprayang".

The statement shows the use of a form of directive speech of the application. It can be marked by the use of the sentence "Nunas lugraha jero mangku, tyang nunas tirte pinaka pemuput seprayang" the use of the word intends to ask for tirta (holy water). Solicitation is a form of directive speech whose purpose is to ask or make the speech partner perform certain actions in accordance with the wishes of the speaker in a subtle or polite manner.

Data 14 : "Inggih jero mangku, tyang nunas pica penglukatan anggen pianak tyang puniki mangda rahayu".

The sentence in this data shows the use of the form of the directive speech of the application. This is marked by the use of the phrase "tyang nunas pica penglukatan anggen pianak tyang puniki mangda rahayu" which intends to beg to get a means of purification/cleaning for babies, so that they are safe.

4. CONCLUSION

Based on the results of the study, it can be concluded that in the Banten Prayascita Ceremony in Pasangkayu Regency, six forms of directive speech were found, namely orders, requests, invitations, prohibitions, suggestions, and requests. The most dominant form of speech is the act of speaking orders because it is used to regulate the course of the ceremonial procession so that it takes place according to the customary procedures that have been set. In addition, each form of speech has a meaning related to the context of ritual implementation, both as a means of directing the actions of the participants, maintaining the order of the ceremony, giving advice, and conveying hopes and prayers. In terms of function, the act of directive speech in the Banten Prayascita Ceremony has two main functions, namely social function and spiritual function. The social function is seen in the use of speech that regulates, directs, and maintains the harmony of relationships between the participants of the ceremony, while the spiritual function is seen in the speech of supplication which is used as a medium of conveying prayers and hopes to God for the safety, protection, and welfare of newborn babies. Thus, the act of speech in the Banten Prayascita Ceremony not only serves as a means of communication, but also as a means of cultural preservation and strengthening of social and spiritual values that live in the Balinese Hindu community in Pasangkayu Regency.

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