Ritual Language in Korolele Ceremony: Local Wisdom, Cultural Identity, and Moral Education

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Abstract This study aims to investigate the use of ritual language in the Korolele ceremony performance, which is carried out by Dawan people as a moral education strategy and, simultaneously, to promote cultural identity. We gathered the data through participant observations, local document studies, and in-depth interviews in ethnolinguistics-based qualitative research. The study's findings indicate that ritual languages are mediums of spiritual communication that convey values into society's daily lives. The symbolic meanings of rituals and ceremonies have the power to strengthen social bonds and mold good character in the younger generation. Active public participation can ensure that this tradition continues to exist in the face of globalization. This study highlights the importance of cultural traditions as a foundational programme of education in developing character and strengthening local identity. All of this also provides practical guidance for educational policymaking in Indonesia and contributes to ethnolinguistic literature.

Keywords: *Cultural identity, Ethnolinguistics, Korolele ceremony, Moral education, Ritual language*

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1. Introduction

Local traditions and customs have a significant role in strengthening the cultural identity of a current society (Nuraedah & Saefudin, 2024), and at the same time, they have the potential to enhance moral education in various Indonesian local communities (Utomo et al., 2024). The Korolele performance by the Dawan community in Timor Tengah Utara, Nusa Tenggara Timur Province, Indonesia, is one of the local performances that have been planned and are being enjoyed. According to Noortyani et al. (2023) and Suma et al. (2024), this tradition uses ceremonial languages like songs and prayers to convey social values and strengthen social cohesion within the community. Generations have passed down this ceremonial language as a symbol of local pride and values, as well as a means of communication (Budasi et al., 2023).

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Children are exposed to a broader spectrum of cultures through digital media than they were in previous generations (Firoozalizadeh et al., 2020). Dawan ceremonial language has the potential to construct a "fortress" against globalization (Kasanova et al., 2024). It is imperative that Korolele performances employ ceremonial language to communicate cultural and moral principles. This purely ceremonial, symbolic language can lead to an attachment to one's cultural and social past, in addition to conveying values between generations (Ah et al., 2024; Saefudin et al., 2024).

Literature traditions have been demonstrated to substantially improve cultural practices and moral education in previous research. Donzelli (2020) illustrates a culture that employs symbolic language to communicate moral aspirations by conducting research on writing traditions in Toraja. Comprehensive research on the influence of literary traditions on the formation of moral norms and social interactions is presented by Slabáková (2021) and Mardatillah et al. (2019). Although numerous studies have investigated the manner in which ritual language in Korolele performances imparts cultural and moral teachings, few have investigated the role of ritual language in these performances.

This study is relevant because it clarifies the importance of ritual language in Korolele dance, which transmits traditional values to the next generation through moral instruction. The development of ethnolinguistics, the maintenance of regional customs, and the creation of culturally sensitive ethical standards are all part of the plan. Examining the connection between the symbolic language used in Korolele performances and the passing down of moral principles from one generation to the next are the main objectives of this study.

2. Theoretical Framework

2.1. Ritual Language in the Korolele Ceremony

According to etymological studies, the ceremonial language of Korolele music allows worshippers to express themselves collectively, which in turn promotes unity, safety, and tranquility (Sakti et al., 2024). Each community member has a spiritual link and a social obligation, and this practice shows that (Firoozalizadeh et al., 2020). A complex and symbolic communication system is revealed by an examination of the Korolele language via the lenses of linguistic theory and structural analysis (Giles et al., 1987). Roberts et al. (2023) and Darsono et al. (2024) show how these symbolic acts keep conventional ideas alive in the midst of fast societal change. Uggla and Saarela (2024) state that these symbols promote cultural observance and spiritual contemplation. With cultural homogeneity gaining popularity at the price of local customs in today's age of globalisation, this role is more crucial than ever before (Halim & Hm, 2020). Public Korolele performances by the Dawan people help to strengthen their group identity in the face of global integration. A society's norms, wisdom, and principles are passed down over the ages in accordance with the Theory of Cultural Transmission (Cavalli-Sforza & Feldman, 1981).

Ritual language also plays an important role in moral education for local people, in addition to its role as a basic tenet of culture (Frigotto, 2011). In this ritual language, we express the linguistic, moral, and social ethics embedded in the ritual practices themselves (Ten, 2022). Participation in these performances allows the younger generation to learn about values such as mutual cooperation, social responsibility, and respect for ancestors through symbolic interactions and direct experience. According to Social Learning Theory, individuals (especially the younger generation) learn by observing and imitating their social environment (Bandura, 1977, 2001). In the context of the Korolele ceremony, the younger generation is invited to internalise the moral values in the ceremony. This social learning has proven to be a powerful medium for character education, especially in communities that still rely on local traditions (Coronado, 2019; Kasanova et al., 2024).

The origins of the ritual language in the Korolele ceremony are difficult to trace as there are no written records documenting the origins of this practice. However, the Dawan people have long passed on this tradition orally. The majority of Korolele ceremonial language comes from the spiritual practices of the ancestors, which are practised in a very careful manner. It is used in several contexts, such as bereavement ceremonies, shamanic medicine, and spiritual guidance (Mofu et al., 2024). In Korolele performances, the language is spoken through speech sounds, and songs sung together are spoken as

one voice (Herat, 2023; Landry & Bourhis, 1997). Ilham and Rahman (2024) found that the structure of this language often exhibits certain patterns that indicate a slow pace and uniform intonation. The Korolele language, like mantras in other traditions, consists of a series of syllables that help collective meditation reach deeper spiritual states (Kasanova et al., 2024).

2.2. Local Wisdom of the Dawan Community

Local wisdom refers to customary knowledge or practices that are considered wise and highly valued within a particular community, leading to widespread adoption and adherence (Ryspayeva et al., 2024). Local wisdom is also called local intelligence or local knowledge, which is commonly known as the customary knowledge of a distinctive community (Rohmatuszahroh & Rahmawati, 2024). In addition, local wisdom, or what is often referred to as local knowledge, includes information that is owned and passed down from generation to generation within a particular community. Local knowledge comes from the community's capacity to utilise personal life experiences. The existence of local wisdom today is a very important ancestral cultural heritage and has high intrinsic value (Alzaareer & Abdalla, 2023). Therefore, this local wisdom needs to be preserved and maintained.

The Dawan people are one of the indigenous groups inhabiting Timor Island in East Nusa Tenggara Province, Indonesia. In the local language, they are known as *Atoni* or *Atoni Pah Meto*, which means "people of the land". The main language of the Dawan people is *Uab Meto*, which has become their distinctive linguistic identity. The Dawan population is spread across North Central Timor, South Central Timor, and surrounding areas (Setyawan & Dopo, 2020). Most of their lives are rooted in agrarian traditions, with farming as the main livelihood. One tradition that is still preserved is the Korolele Ceremony. This ceremony is often performed in the context of bereavement as a form of honour to the ancestors, thus strengthening the spiritual connection between the generation and the ancestors (Schreiner, 2020; Septiana et al., 2024).

The Korolele ceremony contains various key elements in its collective execution, namely chants and prayers containing honour to ancestors, hopes for peace, and gratitude (Herat, 2023). To fulfil various logistical needs, such as food and sacrificial animals, the whole family participates in the Korolele performance. The main process follows this step, starting in the morning and lasting until lunchtime. It encompasses various ritual activities like prayer, singing, and pounding rice, all performed collectively upon conclusion of the performance, the participants will partake in a communal meal according to a traditional custom that fosters unity and camaraderie (Lewis & Ferretti, 2011; Zuliana et al., 2023). This practice will soon serve as a fundamental element in safeguarding the cultural uniqueness of the Dawan people against globalization.

3. Methodology

3.1. Research Approach

This descriptive qualitative study investigates the significance and use of ceremonial language in the Korolele dance from an ethnolinguistic approach. Creswell and Creswell (2018) and Denzin and Lincoln (2018) endorse qualitative research for its capacity to thoroughly examine the symbols associated with religious rituals, which are difficult to quantify. This study seeks to elucidate the role of ritual language in religious and moral instruction within Dawan culture via an analysis of the language and symbols used in performances (Krippendorff, 2022).

3.2. Participants

This research encompassed traditional elders and ritual performers who were only present in Korolele performances. They were picked by a selective sampling approach based on the criteria of possessing knowledge of Korolele traditions, being above 50 years of age, and actively engaging as leaders and performers in Korolele performances. Table 1 presents details on the parties who participated, including initials, age, generation, and interview date.

Table 1
Information on the Participants in the Study

No	Participant Initials	Age	Gender	Date of Interview
1	TK	55	Male	12 October 2023
2	BR	62	Male	18 October 2023
3	LM	70	Male	22 October 2023
4	JP	65	Male	27 October 2023
5	DS	67	Male	7 November 2023
6	RW	60	Male	10 November 2023
7	MK	59	Male	11 November 2023
8	FS	71	Male	13 November 2023
Total		8 Participants		

Prior to conducting interviews, the researchers conducted an exhaustive literature assessment and engaged in discussions with cultural experts and elders to identify potential participants. The initial contact was initiated to determine their availability and relevance to the study. Interviews were conducted in October and November of 2023.

3.3. Instruments

Interviews, participant observation, and document analysis were used to collect data in order to fully understand the ceremonial language used in the Korolele performances (Yin, 2018). The basic idea behind this instruments was to test people's understanding of the ceremonial symbols and ethical principles presented in Korolele performances. Interview verifications and verbatim recordings were used to ensure the accuracy of this enquiry (Saldana, 2021). The ability to see the Korolele performance without hand gestures was a benefit of participant observation. This showed how ritual language was used in context (Emerson et al., 2011). Using this approach, we could quickly assess the nonverbal emotions and symbolic meaning conveyed by noteworthy behaviours. The next step was to verify and support the investigation's conclusions by looking at local sources, such as ritual publications and writings. Krippendorff (2022) argues that this approach raises the bar for study quality by allowing for a fuller understanding of the subject's background.

3.4. Procedure

In order to effectively discover themes and patterns, NVivo data analysis employs a wide variety of thematic techniques, as stated by Bazeley and Jackson (2013). An extensive review of relevant literature and a full description of the observations were used to ensure that every data in this enquiry was well-documented. Following this, the transcripts are subjected to theme analysis using NVivo (Saldana, 2021).

Through its collaborative nature, the writing process defines categories and clarifies all relevant issues. Through the application of Social Learning Theory to explain the intergenerational inheritance of values and Social Learning Theory to analyse the role of the younger generation as well as moral teachings in performance, this analysis aims to understand the symbolic meaning of ritual language in Korolele performance (Bandura, 1977, 2001; Cavalli-Sforza and Feldman, 1981).

To increase the reliability and validity, we applied the triangulation method. Data triangulation ensures consistency by comparing interview findings, observations, and document analyses (Miles et al., 2014). Triangulation strategies mitigate bias by integrating different data collection methods, reducing the dominance of a particular approach, and balancing results (Creswell & Creswell, 2018). Through the application of concepts from different disciplines, such as cultural transmission theory and social learning theory, theoretical triangulation enables comprehensive and in-depth data analysis. Through this triad, we can see how ritual language continues to uphold cultural values and strengthen communal identity in the face of modernity.

4. Results

4.1. Ritual Language

Traditional dancers perform the Korolele dance in the Dawan language (*Uab Meto*). People have been practicing this tradition for a long time now, using ritual language. This collective expression shows the request for protection, blessings, and harmony of the ancestors in the Korolele ceremony (Sakti et al., 2024). In direct observation during Korolele ceremonial performances, songs are sung as a medium to bridge human relationships with natural forces and ancestral spirits. The singing procession is performed by singing together to honour ancestors or ask for blessings and create harmony between the physical and metaphysical worlds.

Field observations show that the ceremony begins with a nuclear family meeting. Family members gather to plan the ceremony, including preparing foodstuffs, sacrificial animals, and other logistical needs. Everything is done under the direction of the traditional leader, who guides the conduct of the ceremony. The ceremony is usually held at the home of the family left behind. The ceremony can last for three days to a month, depending on the economic means of the organisers. The procession usually begins each day at 6 pm and lasts until 6 am the next day. During this period, various activities such as rice pounding, singing ritual songs, and prayers are performed alternately by the elders, family members, and participating communities.

Participation in Korolele ceremonial performances involves all community members invited through family deliberation, regardless of gender or age. Participants range from young people, and adults to the elderly, with a total of around 40 participants. The culmination of the procession is marked by chants, prayers, and verbal symbolism aimed at honouring the ancestors. At the peak, the participants pound rice while chanting ritual lyrics. The ritual verses are sung and accompanied by the pounding of the pestle on the mortar. During the procession, the participants sit face to face while holding the pestle and pounding the rice in the long mortar. From the analysis of local documents, the lyrics of ritual songs in the Korolele ceremony are presented in Table 2.

Table 2
Korolele Ceremony Ritual Lyrics and Translations

Line Number	Lyric Line	Translations
Lyric 1 (during the start of the ceremony)	*Koro lele neni bote,* *Bote nof nai nitu leu,* *Lete mae toko fai,* *Hau mae le'u nitu sai.*	Pounding the crops together, Invoking the blessings of the ancestors, To live in harmony and peace, We ask our ancestors for guidance.
Lyric 2 (during the rice-pounding procession)	*Ka le'u leu neni,* *Nai nof tuaf amfae,* *Bote mae le'u saeni,* *Nai hau no' dua bebe.*	We are together in harmony, Bringing blessings and happiness, United in the moonlight, Invoking the blessings of the ancestors.
Lyric 3 (during the rice-pounding procession)	*Hau leu benu mae nai,* *Koro toko lele fatu,* *Nitu le'u mae tok leu,* *Naik mae naf bebe tau.*	We ask for your blessings, Amidst the labour and the harvest, Ancestral spirits bring guidance, Bless us with happiness.
Lyric 4 (prayer for ancestors)	*Nitu benu mae leo,* *Naek nai fuat leu,* *Sio hau tok le' uen,* *Nai nof dua amne.*	Ancestral spirits, come, Give us your blessings, Guide us in the light, Give us eternal peace.
Lyric 5 (end of the ceremony as an expression of gratitude)	*Bote nai le'u neni,* *Fai hau mae leo nitu,* *Sae koro lele nai hau,* *Nai mae nai dua bebe.*	Blessings we have received, From the guardian ancestors, Complete our task, Our lives are full of blessings.

Source: Analysis of local documents of the Dawan Community

The final stage of the Korolele ceremony is the communal meal (*fole mako*). Field observations show food is served in traditional containers such as *haik* (woven palm leaves). The food is then distributed

to all ceremony participants, with each tribal group taking a turn. Before the meal begins, a traditional leader delivers a speech introducing cultural values and respect for ancestors. After the meal, participants may take leftovers home as a symbol of community togetherness and solidarity.

The ritual language in the Korolele ceremony has a meaning as a shared expression to ask for protection, blessings, and harmony from the ancestors (Schreiner, 2020). Based on the analysis of local documents, it was found that phrases in rituals often function as collective reminders of ancestral teachings. For example, one of the lyrics from the ritual text reads:

> *"We are together in harmony, Bringing blessings and happiness, United under the moonlight, Invoking the blessings of the ancestors (Lyric 2)".*
>
> *"The blessings we have received, From the guardian ancestors, Completing our task, Our lives are full of blessings (Lyric 5)".*

In this text, the use of ritual language is emphasised, not only as a means of communication but also as a means of preserving and passing on secretly proclaimed cultural values. The spiritual and social aspects of the community's way of life are influenced by these practices, which affect everyone. Suma et al. (2024) assert that Korolele performances function as a medium for fostering collective identity among the Dawan people, particularly in the context of globalization. This aligns with the Transmissive Cultural Theory, which elucidates that community values, norms, traditions, beliefs, and knowledge are transmitted cumulatively throughout generations (Cavalli-Sforza & Feldman, 1981).

4.2. Cultural Identity

The ritual language used in Korolele plays an important role in maintaining and honouring the cultural identity of the Dawan people. Being in an interview with traditional leaders and village elders strengthens emotional bonds with ancestors and fosters solidarity within the community, based on ritual language as a means of communication. This dual function shows how important ritual language is in cultural preservation, both in the personal and collective dimensions (Firoozalizadeh et al., 2020). One interviewee said:

> *"This ceremony makes us feel close to our ancestors. In our prayers and songs, we mention their names and ask for guidance for our current lives (TK/55)".*

The Korolele ceremony is an important means of maintaining the continuity of cultural heritage so that traditions are preserved over time. Traditional elders emphasise the importance of this ceremony in building cultural identity in the younger generation based on the values passed down. Some interviewees stated:

> *"Without holding this ceremony, our traditions will slowly disappear. The younger generation may no longer understand the importance of the inherited traditions (RW/60)".*
>
> *"If this is no longer preserved, they will not understand the importance of this tradition for their children and grandchildren" (DS/67).*

This practice serves as a bridge to pass on cultural knowledge and values between generations. In addition, the communal nature of the ritual strengthens social ties and a sense of community. The ceremony involves everyone, regardless of age or gender, joining them in shared activities and responsibilities. A traditional elder explains:

> *"Everyone participates regardless of age or gender. From children to the elderly, all have a role to play in creating a sense of community" (LM/70).*
>
> *"There is no age limit or difference in participation" (JP/65).*

The interview results show that this collective involvement shows that rituals have a spiritual function and act as a mechanism for cultural preservation and social cohesion in the community. Spiritually, the function of the ritual language of the Korolele ceremony is to maintain cultural identity. This means the ritual language can provide a sense of closeness to the ancestors. This local wisdom practice aims to

involve the younger generation to continue the tradition of their lineage so that it continues to be sustainable.

It can be widely adhered to, as this Korolele ceremony is a wise and highly valued customary practice (Ryspayeva et al., 2024). The presence of local fandom is a highly significant and highly symbolic aspect of the Ancestor religion (Akpınar, 2020). This symbolic meaning makes Korolele dance a "complex repository of cultural values" and a means of expressing the unique identity of the Dawan people (Ray, 2023). According to Kasanova et al. (2024), Korolele local theatre is a type of artistic expression that depicts spiritual ideals and serves as a guide to daily life for the community.

Another discussion relates to the impact of globalisation, which is a deep concern among elders about cultural erosion. This poem clearly shows the threat to the survival of a ritualised lifestyle that risks being conducted without effective pesticides (Coronado, 2019). Dawan communities have undertaken various initiatives to support this goal. Interview results show that some communities have successfully collaborated with youth organisations to promote this important Korolele tradition. Simultaneously, some groups within the community have started recording ritual performances to combat the breakdown of ceremonial language. This digitalisation will ensure that the language and its values are preserved amidst rapid social change by serving as a source of learning for other generations (Mofu et al., 2024).

Dawan people are resisting religious homogenisation and strengthening their cultural identity at present with this strategy. This imperative is important in social and cultural affairs as it encourages the community to strive for a connection between the younger generation and the traditional practices of their elders (Ilham & Rahman, 2024; Nucci et al., 2014). The Korolele ceremony remains an activity to transfer cultural values and strengthen the identity of the Dawan people by maintaining the continuity of the ritual language.

4.3. Moral Education

The ritual language used in the Korolele ceremony functions as a medium for connecting with ancestors and as a very effective medium for moral education for the younger generation of the Dawan community (Ten, 2022). Korolele ceremony indirectly conveys noble values to the younger generation through collective experiences. Based on interviews with informants, the ceremony is important in transferring social and moral values, such as mutual cooperation, social responsibility, and respect for others.

The value of mutual cooperation is drawn from cooperation by witnessing and participating in collective activities to carry out the Korolele ceremony. Tasks such as preparing offerings together or singing ritual songs become a means for the younger generation to understand the importance of cooperation. As one interviewee put it:

> *"Children learn the meaning of mutual cooperation by seeing adults working together to help the ceremony run smoothly until it is finished" (LM/70).*

In addition, the ceremony instils a sense of social responsibility in the younger generation. Participating in various community activities teaches them to assume responsibility for their social environment. One interviewee explained:

> *"Everyone has a role, including the young children, who learn to assume the responsibility of their respective roles in the ceremony" (FS/71).*
>
> *"Children see and feel togetherness as long as they participate in the ritual" (MK/59).*

Another value taught is respect for others, especially for parents and ancestors. Through prayers, songs, and interactions with older community members, young children learn the importance of respecting traditions and ancestors. One interviewee revealed:

> *"Through prayer, they learn to honour our ancestors" (DS/67).*
>
> *"They sing, interact with elders, and help in the ritual process" (LM/70).*

In this way, the Korolele ceremony is a spiritual celebration and an important platform for instilling moral values, strengthening social solidarity, and safeguarding cultural heritage in the community.

Field observations reinforce the findings from these interviews. During the ceremony, it was clear how the younger generation emulated the behavioural patterns modelled by the adults. They are not only present as spectators but are also actively involved in symbolic activities, such as singing prayers and presenting offerings. These activities directly facilitate the acquisition of the values that were transmitted by the progenitors. The active involvement of the younger generation in these ceremonies demonstrates the use of oral traditions to fortify social relationships within the community. Parents not only encourage their children's participation, but also provide them with guidance on how to actively participate in a wide range of ceremonial gatherings. Young individuals internalize ceremonial language and social norms as a consequence of these interactions. This data supports Bandura's social learning theory, which posits that learning takes place in a social context through imitation and observation (Bandura, 1977, 2001). When youths take part in rituals, they have the opportunity to absorb the community's principles.

While young people may incorporate social and moral standards via learning experiences, research shows that Korolele rituals help with verbal information transfer (Coronado, 2019; Kasanova et al., 2024). Ray (2023) argues that teaching children these traditions helps them feel proud of their origin and makes them more resistant to other influences. Two things happen during the Korolele ceremony: first, the Dawan people are brought together to celebrate their traditions; second, they are able to strengthen their bonds with one another and find their own identity with the help of this ritual. In light of the present rapid societal change, this tradition exemplifies the power of ritual to maintain culture.

5. Discussion

This study highlights the significance of ceremonial language in the Korolele ritual, namely in its capacity to teach the Dawan young moral principles and maintain their cultural heritage. Ceremony language serves as a bridge between the younger and older generations of the Dawan community, according to interviews, observations, and research into local archives. Values like empathy, accountability, and cooperation towards both people and the environment may flourish when this ritual language is practiced. Consistent with other studies (Haokip, 2024; Noortyani et al., 2023), this study's results support the idea that ritual language has deep symbolic meaning.

Cultural Transmission Theory lends credence to the results of this research by highlighting the importance of language in maintaining social and cultural identity via communication (Cavalli-Sforza & Feldman, 1981). To maintain Dawan identity in the face of modernity's promotion of cultural assimilation, ritual language is crucial (Suma et al., 2024). Through the incorporation of moral and social principles, these events foster a feeling of cultural pride in the younger generation and strengthen social bonds (Moulian et al., 2019).

Bandura proposed that humans learn by seeing and participating in their social environments, and our findings support that theory (Bandura, 1977, 2001). Young individuals engage in symbolic rituals at Korolele festivities to assimilate community values and societal objectives. This participation facilitates comprehension of the profound significance of each deed, making the ritual an exceptionally powerful cross-generational instructional instrument (Haokip, 2024).

This conclusion aligns with other prior research. Donzelli (2020) demonstrated that symbolic language in Toraja ceremonies facilitates intergenerational communication, preserving traditional values. Additional studies in Indonesia have emphasized the role of oral traditions in shaping character and social ethics via the values transmitted in cultural activities (Budasi et al., 2023). Nonetheless, these results contrast with Firoozalizadeh et al.'s (2020) assertion that modernization often diminishes the use of ceremonial language. In Dawan society, ritual language persists as a fundamental cultural pillar, endeavouring to withstand the forces of globalization (Gullbekk et al., 2024).

This study's results emphasize the need to incorporate local culture within the official curriculum from an educational policy standpoint. This technique is thought to enhance character education while safeguarding cultural heritage in the context of globalization (Budasi et al., 2023; Septiana et al., 2024).

Educational institutions and policymakers are encouraged to integrate traditional aspects, including ceremonial language and rites, into educational programs to transmit cultural values to the next generation (Takwa et al., 2024).

Nonetheless, initiatives to save ceremonial languages must occur with due regard for local knowledge and the rights of indigenous populations to maintain their traditions autonomously. External intervention must not result in assimilation that adversely affects or undermines established cultural practices (Giles et al., 1987). By giving them resources and assisting them in maintaining their cultural heritage in accordance with their own norms, preservation initiatives must empower indigenous peoples (Utomo et al., 2024).

The main drawback of this study is that it only looks at the Dawan community in North Central Timor. Therefore, extrapolating these findings to other indigenous groups in Indonesia requires caution. In addition, both participants and researchers may develop biases due to the participatory nature of interview and observation methodologies. According to Yin (2018), one's subjective viewpoints may impact how data is interpreted.

The next thing to do to get over these limitations could be to look at the ceremonial languages of different indigenous communities throughout the globe. The variety and adaptability of ceremonial languages in different cultures may be better understood as a result of this study. And since modernity came, scholars may look at how ceremonial languages have evolved (Ah et al., 2024; Noortyani et al., 2023).

Researching the effects of ritual involvement on subsequent generations' cultural identification and character development may make use of quantitative or mixed-method techniques (Nucci et al., 2014). Longitudinal studies are the next step in comprehending how societal change affects the maintenance of linguistic and ceremonial traditions.

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