



# Dimensions of the Function of Social Praxis ke-Biu-an Lexicons in Balinese Language and Culture

Aron Meko Mbete<sup>(✉)</sup>, Putri Ayu Julita, and Mirsa Umiyati

Master of Linguistics Program, Warmadewa University, Denpasar, Indonesia  
aronmbete@yahoo.com

**Abstract.** Indonesia, as an archipelagic country that stretches from Sabang to Merauke, makes Indonesia a multicultural country consisting of various races, ethnicities, nations and cultures. This then causes Indonesia to be rich in languages with its dialects. Almost every region in Indonesia has a different regional language. This research aims to describe the meaning and functions of the bluelexicon social practice dimensions in the Balinese language and culture. The research design will be carried out using a qualitative approach. This research begins with determining the topic, reviewing the literature, formulating problems and objectives, studying concepts and theories, determining research methods and determining research time. The research data were obtained from interviews with informants and the public, which were then classified and studied based on ecolinguistic and semantic theory. The result shows that bananas are a fruit that is easy to find, easy to cultivate and has various benefits for the body. Based on the formulation of the problem and the analysis in the previous chapter, it can be concluded that the research on the biotic ecolexicon in Balinese language and culture conducted in the Tabanan area using ecolinguistic theory and semantic theory is as follows. biu-an found in Balinese language and culture in Balinese proverbs, namely bladbadan (metaphor), sesenggakan (expressions/symbolic words) and wewangsalan (tamsil/lightning rhyme).

**Keywords:** Lexicons · Social Praxis · Balinese Language and Culture

## 1 Introduction

Language has a critical role in social life. Language, which must also be learned, is a means of communication used by society. By learning the language, someone will be able to understand and understand the intentions of others. According to De Saussure (1988), language is a system of sound signs. Sound is considered language if the sound produced by the speech organs can be used to express or communicate ideas [1]. Language is closely related to the environment. The environment influences language, and language is related to the environment. Mbete (2013) mentions environmental language (ecological language) and language environment (language ecology) [2]. An environmental language is a verbal form that contains meaning about various environmental entities in the form

of cultural, human, and community products. Meanwhile, the language environment is a dimension of the geographical and physical environment in which all languages and their speakers live. Human products in cultured life with natural conditions.

Indonesia, as an archipelagic country that stretches from Sabang to Merauke, makes Indonesia a multicultural country consisting of various races, ethnicities, nations and cultures. This then causes Indonesia to be rich in languages with its dialects. Almost every region in Indonesia has a different regional language. One of them is the Balinese language used by people in Bali and many transmigration areas such as Lampung, Kalimantan and so on.

Bali is one of the islands in the tropics with a wide variety of plant species, including fruit-producing plants. One of the fruits that can be easily found in Bali is bananas. Bananas in Balinese are called *Biu*, a fruit that has a vital role for the people of Bali, where most of the population is Hindu. Almost every day, Hindus in Bali need bananas for religious ceremonies. In addition, bananas are a fruit that is easy to find, easy to cultivate and has various benefits for the body.

Banana or in Balinese it is called *Biu* is a fruit that is composed of several bunches with several *ijas* 'combs', usually between 6–22 combs. When it is ripe, the color of the blue skin is generally yellow or green. But there is also a type of *biu* whose skin is red. *Biu* 'banana' is one of the most important and oldest fruit crops of mankind [3].

In addition to its delicious taste, bananas contain high levels of nutrition, low cholesterol and high levels of vitamin B6 and vitamin C. Bananas are also a source of carbohydrates, vitamins A and C, and minerals. Bananas themselves have various types and benefits ranging from stems to fruit which produce new lexicons. This is where the role of linguistics emerges. The very close relationship between language and the environment, in this case between the Balinese language community and the *biu*, produces a number of lexicons and expressions and presents the concept of environmental language and language environment, especially the language environment which is bluish [4].

In the world of linguistics to categorize linguistic forms is important. The linguistic forms are categorized into different families namely nouns, adjectives and verbs. Categorization helps a linguistic researcher to simplify his research because it will speed up the classification of data for further analysis. As in the example: if a researcher wants to examine the treasures of the bluish lexicon, then the researcher can easily classify these data linguistically. The lexicon that describes the environment is called an *ecolexicon*. Mbete (2009) states that the diversity of vocabulary (and the diversity of languages in an environment) is related to the environmental conditions of the language [5]. Kridalaksana (2013) states that the lexicon is a language component that contains all information about the meaning and use of words in the language [6]. Chaer (2010) says that the term lexicon comes from an ancient Greek word which means 'word', 'speech', or 'way of speaking' [7]. The word lexicon like this is related to lexeme, lexicography, lexicography, lexical, and so on. In contrast, vocabulary is the newest term that appears when we actively look for words or terms that do not smell western. There are several classes of words in the lexicon, namely nouns, verbs, adjectives and numerals.

Research on ecolinguistics has been done a lot before. Darmayani et al. (2015), in a study entitled "The Dynamics of the Lexicon of Rice Fields in Jatiluwih Village, Tabanan", focuses on the dynamics of the lexicon in the Tabanan area. The difference

with this research is that this research examines the lexicon of the rice field environment, while this research examines the lexicon of bluishness. Another study regarding ecolinguistics is by Suktiningsih (2017) entitled “Dimensions of Praxis and Dialogue Models of the Sundanese Fauna Lexicon: Ecolinguistic Studies” [8]. The research focuses on the lexicon in certain areas and identifies them according to ecolinguistic studies. The difference lies in the focus of the analysis, where this research analyzes the metaphor of the fauna lexicon in Sundanese. In contrast, this study will analyze the bluish lexicon in Balinese culture.

Based on the things described above, the researcher raises research on idiomatic ecolexicon because of the uniqueness and diversity of lexicons found in the Balinese language and culture. In addition, this research was chosen because of the socio-cultural perspective, especially in terms of religion. Biu is one of the obligatory fruits that must always be present in every ceremony of the Hindu community in Bali. Biu also has benefits both in health and in the economic field. More and more people are opening banana businesses as their livelihood. One of the well-known is the “Sang Pisang” business owned by Kaesang, son of President Jokowi. Besides that, banana trees also have benefits ranging from stems, fruit, and flowers to leaves that have yet to be widely known by the younger generation in Bali. Biu is so beneficial for the community, especially the Hindu community in Bali, that its existence needs to be studied, cultivated and preserved. This research aims to describe the meaning and functions of the blue-lexicon social practice dimensions in the Balinese language and culture.

## 2 Method

The research design will be carried out using a qualitative approach. This research begins with determining the topic, reviewing the literature, formulating problems and objectives, studying concepts and theories, determining research methods and determining research time. The research data were obtained from interviews with informants and the public, which were then classified and studied based on ecolinguistic and semantic theory. This research focused on the Tabanan Regency area in the Bali area. Tabanan Regency was chosen as the research location because of the significant demand for bananas in this area, causing the Tabanan Agriculture Service to develop the banana area to increase banana production (BaliPost: 2019).

The type and source of data used in this research are qualitative data. Qualitative data is data in the form of words, and these words mark entities that originate from biu ‘banana’. These data were obtained from observations, recordings, interviews and other data relevant to the research. Qualitative data in this study are in the form of verbal data and non-verbal data. Speakers speak verbal data from banana traders, farmers, Banten makers, and local communities. At the same time, non-verbal data is data obtained from aspects outside of language in the form of photographs related to entities about the world of Ke-Biu-an.

## 3 Result and Discussion

Linguistic lexicons in Balinese language and culture in the linguistic category.

**Table 1.** The ke.biu.an lexicon in Balinese language and culture linguistic category

<b>Leksikon ke-<i>biu</i>-an dalam Bahasa dan Budaya Bali</b>						
No	Leksikon	Bentuk Gramatikal		Kategori Gramatikal		
		Dasar	Turunan	Nomina	Adjektiva	Verba
44	Aijeng	-	+	+	-	-
45	Aijas	-	+	+	-	-
46	Abulih	-	+	+	-	-
47	Atugel	-	+	+	-	-
48	Aiis	-	+	+	-	-
49	Sepet	+	-	-	+	-
50	Blantahan	+	-	-	+	-
51	Tasak	+	-	-	+	-
51	Manis	+	-	-	+	-
53	Nglablab	-	+	-	-	+
54	Melut	-	+	-	-	+
55	Mongkod	-	+	-	-	+
56	Musuhin	-	+	-	-	+
57	Ngrames	-	+	-	-	+
58	Ngalap	-	+	-	-	+
59	Ngangget	-	+	-	-	+
60	Ngebes	-	+	-	-	+
61	Ngetep	-	+	-	-	+
62	Ngiis	-	+	-	-	+
63	Ngoreng	-	+	-	-	+
64	Nyekeb	-	+	-	-	+
65	Neres	-	+	-	-	+
66	Ngijasin	-	+	-	-	+

In addition to bluish lexicons in the Balinese language and culture in the biology and culture category, there are also ke-biu-an lexicons in the linguistic category. The linguistic lexicons in the Balinese language and culture in the linguistic category can be seen in Table 1.

The following is a description of Table 1. The linguistic lexicons in the Balinese language and culture are divided into three categories, namely nouns, adjectives and verbs.

Biu ecorexicon treasures noun category.

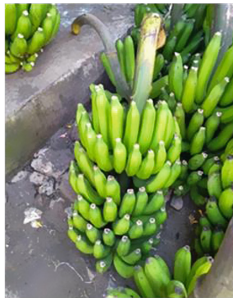
Biu is one of the fruits that is always present in every activity of the Balinese Hindu community, resulting in various linguistic lexicons in Balinese language and culture. The following is a description of the bluish lexicon based on noun categories.

### 1. Aijeng ‘one bunch’

Biu, still intact in the Balinese language and culture, is called aijeng ‘one bunch. Regarding linguistic morphology, the lingual form of aijeng is a noun classified as a derived form. The aijeng lexicon comes from the basic word ijeng plus the a- affix to become aijeng ‘one bunch. The aijeng lexicon is only used for ‘coconut’, biu and nyuh. The use of the lexicon aijeng in sentences is exemplified as follows:

BSu: Ibi I Bapa ngalap biu aijeng di tegale.

BSu: Yesterday my father picked a bunch of bananas in the garden

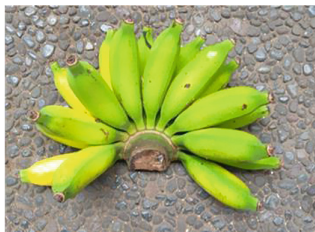


### 2. Aijas ‘one comb’

In the Balinese language and culture, a single comb is called aijas. Regarding linguistic morphology, the lingual form of aijas is a noun classified as a derived form. This lexicon comes from the root word ijas and begins with the affix a- to aijas ‘one comb’. The aijas lexicon is only used to refer to biu fruit. This specific lexicon only appears in the bluish lexicon in the Balinese language and culture.

BSu: Dugase rahina Redite Meme meli biu aijas di peken.

BSu: On Sunday Mother bought a comb of bananas at the market.



### 3. Abulih ‘sebuah’

In terms of linguistic morphology, the lingual form abulih ‘one comb’ is a noun that is classified as a derived form. This lexicon comes from the root word bulih and begins with the affix a- to become abulih ‘a’. This lexicon cannot be used for all types of fruit. This lexicon is a specific lexicon that appears in the bluish lexicon in Balinese language and culture. The use of abulih lexicon in sentences is exemplified as follows:

BSu: Adin tyange medaar biu abulih.

BSu: My sister ate a banana.



### 4. Atugel ‘setengah’



In terms of linguistic morphology, the lingual form of atugel ‘half’ is a noun that is classified as a derived form. This lexicon comes from the basic word tugel and begins with the affix a- to become atugel ‘half’. A biu that is divided in half in Balinese language and culture is called atugel. The atugel lexicon can be used in the example sentences below:

BSu: Dadong metanding soda isinine biu atugel.

BSu: Grandma made a canang filled with half a banana.

## 5. Aiais 'seiris'



One of the uniqueness of the Balinese Hindu community is offering *canang* 'means of ceremony' in *sanggah* or *merajan* with *biu* as an offering. The *biu* that is offered is usually cut into small pieces or in Balinese language and culture it is called *ais* 'seiris'. In terms of linguistic morphology, the lingual form *ais* 'seiris' is a noun that is classified as a derived form. This lexicon comes from the root *aiais* and begins with the affix *a-* to *aiais* 'seiris'. The following is the use of the *aiais* lexicon in sentences:

BSu: Luh Ayu ngaturang *canang sari misi biu aiais*.

BSu: Luh Ayu served *canang sari* with a slice of banana

*Biu* ecollexicon treasures in the adjective category

*Biu* has various characteristics. These properties appear from when the seeds are still young and raw to ripe and ready to be harvested. Found four bluish lexicons of adjective categories in the Balinese language and culture. The four treasures of the ecollexicon are *sepet*, *blantahan*, *tasak* and *manis*. Regarding linguistic morphology, the lingual forms of *sepet*, *blantahan*, *tasak* and *manis* are classified as primary or single words.

If *biu* is still raw and immature or called young *biu*, the taste tends to be a bit 'sate'. *Biu* that tastes astringent is usually not consumed directly. However, there is a young *biu* that must be processed before consumption. For example, young stone *biu* is the essential ingredient for *lawar* and *tum*. *Biu* that is not entirely ripe and has a greenish-yellow colour, the taste will be semi-sweet and astringent. In Balinese, this adjective is called *blantahan*. Meanwhile, the cooked *biu* is called *tasak* and tastes sweet.

According to Bang and Døør (1993), the dimension of social praxis refers to all community actions, activities and behaviour, both towards other people and the surrounding natural environment. Meanwhile, Bundsgaard and Steffensen stated that social praxis in dialectical theory includes three dimensions: ideological, sociological, and biological.

The ideological dimension is related to our mental, psychic, cognitive and collective systems as citizens of speech communities. The sociological dimension relates to our relationships with others, for example, within the family, between friends and neighbours, or in a social environment such as a particular political group or organization. The biological dimension relates to our biological existence with other species, such as plants, animals, soil, sand, etc.

The implication of the dialectical relationship between language and social praxis is that the study of language is also a study of social praxis. So, the study of ecolinguistics in dialectical theory is a study of the interrelationship of ideological, sociological, and

biological dimensions in language. Therefore, the language phenomenon in the bluish lexicon in the Balinese language and culture is closely related to social practices. The following are some metaphors and philosophies of the blue-ish lexicon related to social praxis in the Balinese language and culture.

The dimension of the bluish lexicon social praxis in *bladbadan* (metaphor)

*Bladbadan* comes from the root word *badbad* which means 'stretch' or 'stretch'. The basic word *badbad* gets the prefix *-el* and the ending *-an* becomes *beladbadan* which means 'stretching' or 'extension' (Ginarsa, 1985: 65; Tinggen, 1988:11–12). *Bladbadan* is a sentence that is extended or extended, so that it can describe what the speaker meant (Sutarma & Sadia, 2013). *Bladbadan* is used to convey implied meaning in communication. Social semiotics states that language has an explicit meaning, namely the meaning of language that can be seen in the dictionary, and an implied meaning, namely the meaning of language that is not contained in the dictionary but can be traced by looking at the context and implied (Riana, 2003: 10). *Bladbadan* related to the bluish lexicon is described as follows.

*Majukut gedebong*: ares: ngeresin/maek-maekin

The *Biu* lexicon found in the *bladbadan* above is the word *gedebong*. *Gedebong* (n) means banana trunk. While *majukut* (v) comes from the word *jukut*, 'vegetable' gets the affix *ma-* so it means making vegetables. *Majukut gedebong* means making vegetables from banana stems. In the Balinese language and culture, vegetables from banana stems are called *ares*. Balinese people use *bladbadan majukut gedebong* to communicate the meaning of *ares*, namely *ngeresin*. *Mengeresin* has the meaning of approaching someone you like. The *Majukut Gedebong* metaphor implies that a person is ideologically trying to approach or attract the attention of the opposite sex.

The dimension of the social praxis of the lexicon of blueness in *sesenggakan* (expressions/symptoms).

*Sesenggakan* comes from the word *senggak* as a variant of the word 'singguk' which means 'nudge, insinuate, sentil' [9]. *Choking* is a satire that appears in humour. However, it can be hurtful or reassuring to those who feel satirized. In Indonesian, *sesenggakan* is the same as like [10]. The hiccups associated with the bluish lexicon are described as follows.

*Buka negakin gedebong, tau teken jit belus: buka anake merasa pelih kabilbil.*

Just like in *bladbadan*, the bluish lexicon found in *sesenggakan* above is the word *gedebong* 'banana stem'. *Open negakin gedebong* means like sitting on a banana trunk. *Tau signen jit belus* in Indonesian means tofu with a wet ass. The implied meaning of this metaphor is *open anake* feels *pelih kabilbil* which means like a person who knows his mistake feels panic. The metaphor is *open negakin gedebong, tau signen jit belus* used to imply that from an ideological dimension someone who is lying is caught and looks panicked.

The dimension of the social praxis of the bluish lexicon in authority (*tamsil/rapid flash*).

*Wewangsalan*, or in Indonesian, it is called *tamsil*, is a two-string lightning rhyme. *Wewangsalan* comes from the word *wangsal*, which is added to the suffix *-an* to become *wangsalan*. This *Wewangsalan* rhymes (a- a) and has a *sampiran* form and content. The following describes the *wangsalan* that appears in the bluish lexicon.



Clebingkah batan biu, gumi stop by take liu

Celebingkah beten biu in Indonesian means a broken tile under a banana tree. Clebingkah (n) means broken tile, and beten means below or below. Biu means banana. In the phrase clebingkah beten biu, biu means the banana tree. In contrast, the second sentence of the authority is gumi stops by invite Liu. Gumi (n) means earth, linggah (adj) means broad, and Liu (adj) means many. So the true meaning of clebingkah beten biu is an expression or parable that states that living in this world is made up of many people with different attitudes, thoughts, and wills.

The dimension of the social praxis of the blue-ish lexicon in Balinese society

According to Balinese Hindu beliefs, biu is a special plant for two reasons. First, the banana plant will not die before it bears fruit. This philosophy for society means that a human being will not leave this world before continuing his lineage. Second, the biu tree will continue to be useful even when the tree is old. For example, the old klopek gedebong can still be used to make rope and the old leaves, called kraras, are still useful for the Balinese Hindu community. This philosophy is believed by society that as human beings we must be useful even though we are entering old age.

## 4 Conclusion

The result shows that Bali is one of the islands in the tropics with a wide variety of plant species, including fruit-producing plants. One of the fruits that can be easily found in Bali is bananas. Bananas in Balinese are called Biu, a fruit that has a vital role for the people of Bali, where most of the population is Hindu. Almost every day, Hindus in Bali need bananas for religious ceremonies. In addition, bananas are a fruit that is easy to find, easy to cultivate and has various benefits for the body. Based on the formulation of the problem and the analysis in the previous chapter, it can be concluded that the research on the biotic ecolexicon in Balinese language and culture conducted in the Tabanan area using ecolinguistic theory and semantic theory is as follows. biu-an found in Balinese language and culture in Balinese proverbs, namely bladbadan (metaphor), sesenggakan (expressions/symbolic words) and wewangsalan (tamsil/lightning rhyme).

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