



# Lexicon Ke-biu-an in Balinese Language and Culture

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**Abstract.** Biau or banana is a plant that is easily found in the tropics, including Bali. Biau can be used from the roots to the flowers. In addition to being consumed, biau is also useful for health and religious facilities. Almost every day, the Hindu community in Bali needs biau in religious activities. The aim research is to know Lexicon Ke-Biau-An in Balinese Language and Culture. This research design will be implemented using a qualitative approach. This research begins with determining the topic, reviewing literature, formulating problems and objectives, reviewing concepts and theories, determining research methods and determining research time. The data of this study were obtained from interviews with informants and the community which were then classified and studied based on ecolinguistic and semantic theory. The result shows there are 65 lexicon consists of several categories. The first is the biology category, which is 15 lexicons on Biau variety and 11 lexicons on Biau morphology. Second, the cultural category, namely 13 lexicons regarding the processed biau and 4 religious lexicons. Third, the linguistic category found 5 nouns, 4 adjectives and 14 lexicon verbs in the Balinese language and culture.

**Keywords:** Lexicon · Ecolinguistic · Balinese

## 1 Introduction

Language has a crucial role in social life. Language, which must also be learned, is a means of communication used by the community. By learning a language, someone can understand and understand other people's meanings. According to Saussure (1988), language is a system of sound signs. Sound is considered a language if the sound produced by the speech apparatus 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. Mbeté (2013) mentions the environmental language (ecological language) and language environment (language ecology) [2]. An environmental language is a verbal form that contains meaning about various entities that exist in the environment in the form of cultural products, human products, and community products. While 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 dialects. As a result, almost every region in Indonesia has a different regional language. For example, one is the Balinese language used by people in Bali and several transmigration areas such as Lampung, Kalimantan, etc. Bali is one of the islands in the tropics with a wide variety of plant species, including fruit-bearing plants. One of the fruits that can be easily found in Bali is bananas. Banana in the Balinese language called *Biu* is one of the fruits that has a critical role for the Balinese people, the majority of whom are Hindus. Almost every day, Hindus in Bali need bananas for religious ceremonies. In addition, the banana is a fruit that is easy to find, easy to breed, and has various benefits for the body. A banana, or *Biu* in Balinese, is a fruit 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. However, there are also types of *biu* whose skin is red. *Biu* 'bananas' are one of the most important and oldest fruit types of human food crops [3].

In addition to its delicious taste, bananas contain high enough nutrients, low cholesterol, and high vitamin B6 and vitamin C. Bananas are also a source of carbohydrates, vitamins A and C, and minerals [4]. Bananas have various types and benefits, ranging from stems to fruit, producing a new lexicon. This is where the role of linguistics comes in. The close relationship between language and the environment, in this case between the Balinese language community and *ke-biu-an*, produces several lexicons and expressions. It presents the concept of language environment and language environment, especially the mute language environment [5].

In the world of linguistics to categorize linguistic forms is essential. The categories of linguistic forms into different clumps are nouns, adjectives, and verbs. Categorization helps a linguistic researcher facilitate his research because it will speed up data classification for further analysis. As in the example: if a researcher wants to examine the repertoire of the *ke-biu-an* lexicon, the researcher can easily classify the data linguistically.

Many studies on ecolinguistics have been done before. Damayanti (2017), in a study entitled "The Dynamics of the Lexicon of Rice Fields in Jatiluwih Village, Tabanan," focused on the dynamics of the lexicon in the Tabanan area [6]. The difference with this study is that this research examines the lexicon of the rice field environment, while this study examines the treasury of the *ke-Biu-an* lexicon. Another research on ecolinguistics is by Suktiningsih, (2017) entitled "Dimensions of Praxis and Dialogue Models of the Sundanese Fauna Lexicon: Ecolinguistic Studies." The research focuses on the lexicon in a particular area and identifies it according to ecolinguistic studies [7]. The difference lies in the focus of the analysis, where this study analyzes the metaphor of the faunal lexicon in Sunda, while this study will analyze the lexicon of muteness in Balinese culture.

Based on what has been described above, the researcher raises research on *ke-biu-an* ecolexicon because of the uniqueness and diversity of the lexicon contained in the Balinese language and culture. In addition, this *biu* lexicon research was chosen because socio-culturally, especially religiously, *biu* is one of the obligatory fruits that must always be present in every Hindu community ceremony in Bali. *Biu* also has benefited from both

health and economic fields. More and more people are opening banana businesses as their livelihood. One of the most famous is the “Sang Banana” business owned by Kaesang, the son of President Jokowi. Besides that, banana trees also have benefits ranging from stems, fruit, and flowers to leaves that are not widely known by the younger generation in Bali. Biu is so useful for the community, especially the Hindu community in Bali, that it needs to be studied, cultivated, and preserved its existence. The aim research is to know Lexicon Ke-Biu-An in Balinese Language and Culture.

2 Method

This research design will be implemented using a qualitative approach. This research begins with determining the topic, reviewing literature, formulating problems and objectives, reviewing concepts and theories, determining research methods and determining research time. The data of this study were obtained from interviews with informants and the community which were then classified and studied based on ecolinguistic and semantic theory.

3 Result and Discussion

Biu or banana is a plant that is easily found in the tropics, including Bali. Biu can be used from the roots to the flowers. In addition to being consumed, biu is also useful for health and religious facilities. Almost every day, the Hindu community in Bali needs biu in religious activities. This causes biu to produce a variety of lexicon as richness and culture in Balinese language. The mute lexicon contained in Balinese language and culture is categorized based on the following categories: biological category, which is based on mute varieties and linguistic identification, especially morphology; the cultural category in the form of processed biu and religious facilities, namely the benefits of biu for Hindus in Bali; and linguistic categories, namely noun categories, adjective categories and verbs.

3.1 Biu’s Lexicon in Balinese Language and Culture in Biology Category

The mute lexicon in Balinese language and culture found in the Tabanan area is divided into three categories. The first category is the biological category. This category is ordered based on the biu ‘banana’ variety and morphology. Biu’s lexicon in Balinese language and culture in the biological category can be seen in table.

Leksikon ke-biu-an dalam Bahasa dan Budaya Bali						
No	Lexicon	Grammatical Form		Grammatical Category		
		Base	Derivative	noun	adjective	Verb
1	<i>Biu</i>	+	—	+	—	—
2	<i>Biu Ambon</i>	—	+	+	—	—
3	<i>Biu Batu</i>	—	+	+	—	—

(continued)

(continued)

<b>Leksikon ke-<i>biu</i>-an dalam Bahasa dan Budaya Bali</b>						
No	Lexicon	Grammatical Form		Grammatical Category		
		Base	Derivative	noun	adjective	Verb
4	<i>Biu Dangsaba</i>	—	+	+	—	—
5	<i>Biu Gancan</i>	—	+	+	—	—
6	<i>Biu Kapuk</i>	—	+	+	—	—
7	<i>Biu Kayu</i>	—	+	+	—	—
8	<i>Biu Ketip</i>	—	+	+	—	—
9	<i>Biu Lumut</i>	—	+	+	—	—
10	<i>Biu Mas</i>	—	+	+	—	—
11	<i>Biu Raja</i>	—	+	+	—	—
12	<i>Biu Sabit</i>	—	+	+	—	—
13	<i>Biu Sasih</i>	—	+	+	—	—
14	<i>Biu Susu</i>	—	+	+	—	—
15	<i>Biu Udang</i>	—	+	+	—	—
16	Akah <i>biu</i>	—	+	+	—	—
17	<i>Biu Lalung</i>	—	+	+	—	—
18	Bungkil <i>biu</i>	—	+	+	—	—
19	Don <i>biu</i>	—	+	+	—	—
20	Gedebong	+	—	+	—	—
21	Klopek gedebong	—	+	+	—	—
22	Kraras	+	—	+	—	—
23	Papah <i>biu</i>	—	+	+	—	—
24	Plosor <i>biu</i>	—	+	+	—	—
25	Punyan <i>biu</i>	—	+	+	—	—
26	Pusuh <i>biu</i>	—	+	+	—	—

Judging from the table above, 26 lexicons have been found in Balinese language and culture in the biological category, of which 15 lexicon are the repertoires of the *biu* variety ecolexicon and 11 other lexicon are the repertoires of the *biu* ecolexicon parts. The following describes the table for the mute lexicon in Balinese language and culture in the biological category.

### 3.2 Biu Variety Ecolexicon Treasures

#### 1. Biu 'Banana'



In linguistic morphology, the mute lexicon is classified as a basic form. It is so identified because based on the basic shape of the biu 'banana', derivative forms such as biu ambon, biu batu and various other varieties of biu are also constructed. In addition, there is a reduplication process such as biu-biu on the side of a compound word. Biu in Latin is called *Musa paradisiaca*.

In terms of biological morphology, Biu or banana plants consist of roots, stems, leaves, flowers and fruit. A prominent feature of the biu lies in its fruit which is called aijas 'comb'. In general, bananas are green, yellow and some are red with 6-7 combs. The entire biu tree itself has very useful benefits, both as culinary preparations and as a means of ceremonies, especially for the Hindu community in Bali.

Almost all over the world everyone likes to consume bananas (Komaryati and Adi, 2012). Bananas are very easy to find and breed. In addition to taste, bananas contain quite high nutrition, low cholesterol and high vitamin B6 and vitamin C. Bananas are also a source of carbohydrates, vitamins A and C, and minerals (2015).

#### 2. Biu ambon 'banana of Ambon'



In linguistic morphology, the lingual form of biu Ambon is classified as a compound form or compound word. The construction of the compound word biu ambon consists of the primary form of biu 'banana' as the core and ambon as the explanation.

Biu Ambon's characteristics in biological morphology are that it has a tall stem, the fruit's skin has a relatively thick texture with a yellowish green or light yellow color and the flesh is yellowish white with a sweet taste (Handayani et al., 2013). Biu Ambon has various benefits.

Biu ambon's good benefits of biu ambon for health include improving digestion, as a companion to complementary foods, and as additional energy for the body. For the Balinese Hindu community, biu Ambon is used for gebogan. There are no unique culinary benefits that biu Ambon processes. People usually consume this biu directly. Biu batu 'Pisang batu'



3. Based on its linguistic morphology, the lingual form of biu batu is classified as a compound or compound word. The construction of the compound word biu batu consists of the basic form of biu 'banana' as the core and batu as the explanation. The word stone here refers to the characteristic of biu batu itself, which is that there are small seeds resembling stones in the fruit. The Latin name of Biu Batu is *Musa balbisiana* Colla. In biological morphology, biu batu is tall, with large trees, wide leaves, and thick skin. Biu batu fruit is green when young and brownish yellow when ripe. By the Balinese people, this type of biu is processed first before it is finally consumed. Culinary products processed by biu batu include lawar biu batu and tum biu batu. Meanwhile, biu batu leaves are widely used as food wrappers, such as sumping and tum, and for religious ceremonies.

4. Biu dangsaba 'Pisang kepok'



In linguistic morphology, the lingual form of biu dangsaba 'pisang kepok' is classified as a compound form or compound word. The construction of the compound word biu dangsaba consists of the basic form of biu 'banana' as the core and dangsaba as the explanation.

Biu dangsaba has thick skin with greenish-yellow color, brown spots, and sweet white and yellow flesh (Sariamanah et al., 2016). Biu dangsaba is the most widely used biu as the essential ingredient for banana processing. Various preparations of biu dangsaba include godoh 'fried bananas', biu lablab 'boiled bananas', kolek biu 'kolak bananas', and kripik biu 'banana chips'. In terms of health, this biu is beneficial for smooth digestion, reduces cholesterol, and relieves ulcer disease.

##### 5. Biu gancan 'banana gancan'

The biu gancan lexicon 'banana gancan' is a derivative of the basic form of biu 'banana'. The lingual form of biu gancan is classified as a compound form or a compound word. The compound word construction biu gancan consists of the basic form of biu as the core and gancan as the explanation.

Biu gancan biological morphological characters are light yellowish green fruit and small solid fruit like fingers. Biu is rarely consumed because it tastes bland. This biu is more often used as a means of Balinese Hindu ceremonies, namely the means of the chess banten ceremony. Chess means four.

In the book Wrehaspati Tattwa, God is symbolized as having four omnipotence in the four winds. In the east as Lord Iswara, in the south as Lord Brahma, in the west as Lord Maha Dewa and in the north as Lord Vishnu. In the Catur banten, the four omnipotence of God is symbolized using the four colors of bananas according to the cardinal directions, namely white in the east, red in the south, yellow in the west and black in the north. Biu gancan which is symbolic of the color white, in the metanding process 'making' the chess banten is placed in the east.

##### 6. Biu kapuk 'Pisang kapuk'



Based on the linguistic morphology category, the lingual form of biu kapuk 'pisang kapuk' is classified as a compound form or compound word. The construction of the compound word biu kapuk consists of the basic form of biu as the core and kapuk as the explanation.

The biological morphological characteristics of the biu kapuk are very similar to those of the biu dangsaba. The characteristics of this biu are having thick skin with a greenish-yellow color and brown spots. The flesh of the fruit has a sweet taste, white and yellow. The difference between biu kapuk and biu dangsaba lies in the texture.

Biu kapuk has a meat texture that is mushy and soft as kapuk than biu dangsaba which is a bit dense. Because of its texture, biu kapuk is rarely used for banana processing. Biu

is generally only eaten directly. Meanwhile, for Balinese Hindus, there are no special religious ceremonies that use biu kapok.

#### 7. Biu kayu ‘banana wood’



The biu wood lexicon ‘banana wood’ is a derivative of the basic form of biu ‘banana’. The lingual form of biu wood is classified as a compound form or a compound word. The construction of the compound word biu gancan consists of the basic form of biu as the core and wood as the explanation. The word wood refers to the form of biu that resembles wood, called biu wood. Biu wood is one type of biu found on the island of Bali. Biu Kayu has a sweet and slightly sour taste. Biu’s biological morphological character is its slender and slightly stiff shape. Biu can be consumed directly. However, no certain preparations use biu wood as the basic material. For the Balinese Hindu community, this biu is often used at the Pitra Yadnya ceremony. The wooden biu serves as a pillow for the corpse during the procession of ‘bathing the body’.

#### 8. Biu ketip ‘banana ketip bone’



In linguistic morphology, the lingual form of biu ketip ‘banana ketip bone’ is classified as a compound form or compound word. The construction of the compound word biu ketip consists of the basic form of biu as the core and ketip as the explanation.

Biu ketip has almost the same characteristics as wood biu. The difference is that biu ketip has a skin that is not so smooth when the fruit is old. In addition, if biu wood can be eaten directly, then conversely, biu ketip must be obtained first before being eaten. Therefore, this biu ketip is suitable for use as a compote. Regarding religion and culture, biu ketip is usually used in soda offerings.



### 9. Biu lumut/biu gadang ‘Pisang hijau lumut’



Judging from the linguistic morphology, the lingual form of biu moss/biu gadang ‘banana green moss’ is classified as a compound form or compound word. The construction of the compound word biu moss, or what can be called biu gadang, consists of the basic form of biu as the core and moss/gadang as the explanation. The word moss/gadang refers to the biu skin, which is spotted like moss ‘moss’ and is coloured gadang ‘green’, so it is called biu moss/gadang.

Based on the biological morphological characters, the biu moss/biu gadang is longer than the biu susu but slightly shorter than the biu ambon. The hallmark of this biu lies in the skin. The skin of the biu moss/biu gadang is speckled and green like moss. The taste of this biu tends to be sweet and soft. Therefore, biu moss/biu gadang is often used as a breast milk companion after the baby is 3 months old.

Regarding the culture and religion of the Hindu community in Bali, a special ceremony facility that uses biu moss is the Catur Banten. Like biu gancan, biu moss is a symbol of colour, namely black. Black is the colour symbolizing Lord Vishnu. During the metand-ing process of ‘making ceremonial facilities’ in Banten Catur, the biu moss is placed in the north.

### 10. Biu mas ‘Pisang mas’



In linguistic morphology, the lingual form of biu mas ‘Pisang mas’ is classified as a compound or compound word. The construction of the compound word biu mas consists of the basic form of biu as the core and mas as the explanation. The word mas refers to the golden yellow skin of the biu, which is called biu mas.

Biu mas ‘banana mas’ is one type of biu that is easy to find and is liked by the people of Indonesia. This biu has a small diameter between 3 to 4 cm. Biu gold skin is thin with a bright yellow colour like gold. The taste of this biu mas is very sweet and has a distinctive aroma. Like most biu, biu mas is useful for lowering high blood pressure and additional energy intake. According to Balinese Hindu beliefs, special religious ceremony facilities

that use biu mas are used for the sacred and chess offerings. In banten Catur, biu mas is a symbol of Lord Mahadewa, which is yellow and is located in the west.

### 3.3 Biu's Lexicon in Balinese Language and Culture Cultural Category

<i>Biu's lexicon in Balinese Language and Culture</i>						
No	lexicon	Grammatical Form		Grammatical Category		
		Base	Derivative	noun	Adjective	Verb
27	Ares	+	—	+	—	—
28	Bantal dan sumping	+	—	+	—	—
29	Godoh	+	—	+	—	—
30	Jukut pusuh	—	+	+	—	—
31	Kolek <i>biu</i>	—	+	+	—	—
32	Kripik <i>biu</i>	—	+	+	—	—
33	Laklak <i>biu</i>	—	+	+	—	—
34	Lawar <i>biu</i> batu	—	+	+	—	—
35	Pisang rai	—	+	+	—	—
36	Tum bungkil <i>biu</i>	+	—	+	—	—
37	Tali kupas	—	—	+	—	—
38	Singkad	+	—	+	—	—
39	Tali kotod	+	—	+	—	—
40	Banten saiban	—	+	+	—	—
41	Kwangen	+	—	+	—	—
42	Segehan	—	+	+	—	—
43	Rayunan	—	+	+	—	—

## 4 Conclusion

The study of the mute ecolexicon in the Balinese language and culture was carried out in the Tabanan area using ecolinguistic theory and semantic theory. The 65 lexicon consists of several categories. The first is the biology category, which is 15 lexicons on Biu variety and 11 lexicons on Biu morphology. Second, the cultural category, namely 13 lexicons regarding the processed biu and 4 religious lexicons. Third, the linguistic category found 5 nouns, 4 adjectives and 14 lexicon verbs in the Balinese language and culture.

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