



The Survival of ke-Biu-an Lexicon in Balinese Society

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Abstract. 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. This research aims to describe description of the survival of ke-biu-an lexicon in balinese society. 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. Based on the results and discussion above, the persistence of the blue lexicon among Balinese people is still relatively high, of which 68% of the 65 lexicons are still used, and 24% are often used. The Tabanan people rarely use only 8%. Of the 65 bluish lexicons, it can be seen that there are 16 surviving lexicons, 44 surviving lexicons, and five endangered lexicons.

Keywords: Lexicons · Social Praxis · Balinese Language and Culture

1 Introduction

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.

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 [1]. Sound is considered language if the sound produced by the speech organs can be used to express or communicate ideas. 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.

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, 9]. 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 [10]. 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 description of the survival of ke-biu-an lexicon in balinese society.

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

Bali is one of the tropical areas in Indonesia with a wide variety of flora, one of which is biu. Balinese, predominantly Hindu people, use biu in almost all religious ceremonies.

Aside from being a proper tool, biu is also suitable for consumption, easy to process, and contains various health benefits. Biu is so important in Bali that the Tabanan Agriculture Service preserves biu by planting and developing banana areas to increase production.

In addition to Balinese Hindu culture and religion, characteristic of the people on the island of Bali, Balinese people also have regional languages. Balinese people use the Balinese language in their daily life. Along with the times, the Balinese language has slowly shifted its use to be replaced by Indonesian. Such as, the use of the bluish lexicon in the Balinese language and culture is slowly decreasing. Although biu is very necessary and often used, not all people know the lexicon of biu in the Balinese language and culture.

To obtain data, facts, and information about the survival of the blue lexicon among Balinese people, the researchers distributed questionnaires through the Google form, which were filled in by 102 people aged 18 to 40 years. Among the 102 people who filled out the questionnaire, 47 were men, and 55 were women. Based on the results of the questionnaire obtained, the formula is used to determine the percentage of public knowledge regarding the lexicon of idiocy:

$$\text{Persentase} = \frac{\text{Jumlahyangdicari}}{\text{TotalKeseluruhan}} \times 100\%$$

The percentage of the questionnaire results on the survival of the bluish lexicon treasures in Balinese people can be seen in table below.

No	Leksikon ke-biu-an	Tahu	Persentase	Tidak Tahu	Persentase	Keterangan
1	Biu ambon	69	68%	33	32%	Masih bertahan
2	Biu batu	97	95%	5	5%	Masih bertahan
3	Biu dangsaba	95	93%	7	7%	Masih bertahan
4	Biu gancan	39	38%	63	62%	Masih bertahan
5	Biu kapuk	29	28%	73	72%	Hampir punah
6	Biu kayu	87	85%	15	15%	Masih bertahan
7	Biu ketip	90	88%	12	12%	Masih bertahan
8	Biu lumut	47	46%	55	54%	Masih bertahan
9	Biu mas	97	95%	5	5%	Masih bertahan
10	Biu raja	89	87%	13	13%	Masih bertahan
11	Biu sabit	46	45%	56	55%	Masih bertahan
12	Biu sasih	28	27%	74	73%	Hampir punah
13	Biu susu	102	100%	0	0%	Lestari
14	Biu udang	28	27%	74	73%	Hampir punah
15	Akah biu	90	88%	12	12%	Masih bertahan
16	Biu lalung	25	25%	77	75%	Hampir punah
17	Bungkil biu	89	87%	13	13%	Masih bertahan
18	Don biu	102	100%	0	0%	Lestari

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No	Leksikon ke-biu-an	Tahu	Persentase	Tidak Tahu	Persentase	Keterangan
19	Gedebong	102	100%	0	0%	Lestari
20	Klopek gedebong	92	90%	10	10%	Masih bertahan
21	Kraras	102	100%	0	0%	Lestari
22	Papah biu	97	95%	5	5%	Masih bertahan
23	Plosor biu	82	80%	20	20%	Masih bertahan
24	Punyan biu	102	100%	0	0%	Lestari
25	Pusuh biu	99	97%	3	3%	Masih bertahan
26	Ares	102	100%	0	0%	Lestari
27	Bantal dan sumping	102	100%	0	0%	Lestari
28	Godoh	102	100%	0	0%	Lestari
29	Jukut pusuh	81	79%	21	21%	Masih bertahan
30	Kolek biu	93	91%	9	9%	Masih bertahan
31	Kripik biu	100	98%	2	2%	Masih bertahan
32	Laklak biu	77	75%	25	25%	Masih bertahan
33	Lawar biu batu	74	73%	28	27%	Masih bertahan
34	Pisang rai	102	100%	0	0%	Lestari
35	Tumbungkilbiu	69	68%	33	32%	Masih bertahan
36	Tali kupas	59	58%	43	42%	Masih bertahan
37	Singkad	16	16%	86	84%	Hampir punah
38	Tali kotod	17	17%	85	83%	Hampir punah
39	Banten saiban	97	95%	5	5%	Masih bertahan
40	Kwange	102	100%	0	0%	Lestari
41	Segehan	102	100%	0	0%	Lestari
42	Rayunan	94	92%	8	8%	Masih bertahan
43	Aijeng	99	97%	3	3%	Masih bertahan
44	Aijas	99	97%	3	3%	Masih bertahan
45	Abulih	98	96%	4	4%	Masih bertahan
46	Atugel	102	100%	0	0%	Lestari
47	Aiis	81	79%	21	21%	Masih bertahan
48	Sepet	100	98%	2	2%	Masih bertahan
49	Blantahan	52	51%	50	49%	Masih bertahan
50	Tasak	100	98%	2	2%	Masih bertahan
51	Manis	102	100%	0	0%	Lestari
52	Nglablab	101	99%	1	1%	Masih bertahan
53	Melut	99	97%	3	3%	Masih bertahan

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No	Leksikon ke-biu-an	Tahu	Persentase	Tidak Tahu	Persentase	Keterangan
54	Mongkod	85	83%	17	17%	Masih bertahan
55	Musuhin	71	70%	31	30%	Masih bertahan
56	Ngrames	65	64%	37	36%	Masih bertahan
57	Ngalap	102	100%	0	0%	Lestari
58	Ngangget	101	99%	1	1%	Masih bertahan
59	Ngebess	92	90%	10	10%	Masih bertahan
60	Ngetep	100	98%	2	2%	Masih bertahan
61	Ngiis	91	89%	11	11%	Masih bertahan
62	Ngoreng	102	100%	0	0%	Lestari
63	Nyekeb	101	99%	1	1%	Masih bertahan
64	Neres	76	75%	26	25%	Masih bertahan
65	Ngijasin	85	83%	17	17%	Masih bertahan

Of the 65 bluish lexicons, it can be seen that there are 16 surviving lexicons, 44 surviving lexicons, and five endangered lexicons. These 16 sustainable lexicons indicate that all people still know and use these blue lexicons in their daily lives. The 44 surviving lexicons indicate that the lexicon is still in use, but some people need to become more familiar with the lexicon. This is due to the reduced use of these blueish lexicons in everyday life. Meanwhile, five lexicons are almost extinct, indicating that these bluish lexicons are rarely used, and the use of Balinese has begun to shift into Indonesian.

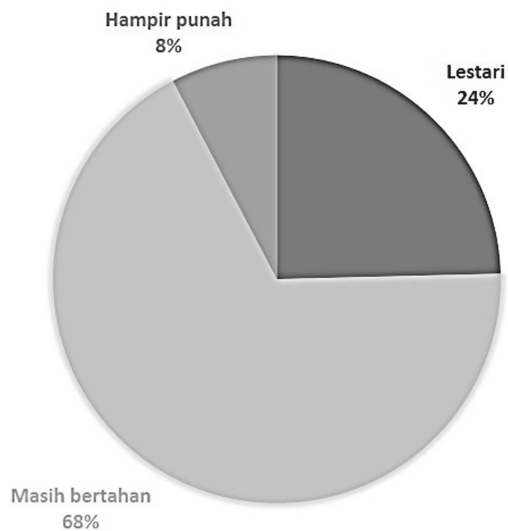


Fig. 1. The persistence of the ke-biu-an lexicon of Balinese society

Besides that, from the 65 bluish lexicons above, ten lexicons were found that are only explicitly used in the bluish world. The lexicons are gedebong, kraras, ares, jukut pusuh, banana rai, peeled rope, kotod rope, aijas, enemies, and ngejasin. Based on the data in table above, it can be concluded that the survival of 65 ke-biu-an lexicons out of 102 people who filled out the questionnaire, namely 24% of ke-biu-an lexicons is sustainable, 65% still survives, and 8% is almost extinct.

The following illustrates the survival of the ke- biu-an lexicon in Balinese society in the form of a diagram (Fig. 1).

4 Conclusion

Based on the results and discussion above, the persistence of the blue lexicon among Balinese people is still relatively high, of which 68% of the 65 lexicons are still used, and 24% are often used. The Tabanan people rarely use only 8%. Of the 65 bluish lexicons, it can be seen that there are 16 surviving lexicons, 44 surviving lexicons, and five endangered lexicons. These 16 sustainable lexicons indicate that all people still know and use these blue lexicons in their daily lives. The 44 surviving lexicons indicate that the lexicon is still in use, but some people need to become more familiar with the lexicon. This is due to the reduced use of these blueish lexicons in everyday life. Meanwhile, five lexicons are almost extinct, indicating that these bluish lexicons are rarely used, and the use of Balinese has begun to shift into Indonesian.

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