

# IDENTIFICATION OF TRADITIONAL BALINESE FOOD LEXICON IN MENYALI VILLAGE: AN ETHNOLINGUISTIC STUDY

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## ABSTRACT

For Balinese people, traditional Balinese food is consumed and offered or performed in rituals and Hindu religious activities. Although some traditional Balinese foods have succeeded in becoming world-famous, many traditional Balinese dishes and cooking utensils are now starting to be unknown to the younger generation of Bali, especially the names of traditional foods used for rituals. For this reason, this study aims to identify the lexicons of traditional Balinese food and traditional Balinese cooking utensils. This research is an ethnolinguistic study. This research was conducted in Menyali Village, Sawan District, Buleleng. Data were collected using interviews and observations. Five traditional figures in Menyali Village were selected using the snowballing technique involved in this study. The collected data were analyzed qualitatively using an interactive data analysis model, carried out in three stages: data condensation, data display, and conclusion drawing/verification. This study found 81 lexicons categorized as nouns, consisting of 28 lexicons of traditional Balinese food names, 33 cooking tools, and 20 cooking spices. This study also identified 21 verbs related to the techniques or processes of cooking traditional Balinese food. In addition, this study also identified 28 adjectives related to traditional Balinese food. Thus, this study has successfully identified 130 lexicons related to food and cooking tools for traditional Balinese food. Considering the existence of the Balinese language, which is now starting to be endangered, the list of lexicons can be an essential note in maintaining it.

**Keywords:** *cultural preservation; language preservation; lexicon; traditional Balinese food*

## Introduction

The sophistication of information technology today has caused various changes in various human lives. Some of these changes lead to positive changes, and some to negative ones (Ahmed et al., 2021; Chatti & Majeed, 2022; Torkayesh & Torkayesh, 2021). Social media, such as Facebook, Instagram, Twitter, TikTok, and Tinder, which are forms of the development of information technology, have had a big impact on people's daily lives (Flynn et al., 2022; Kross et al., 2021). The positive impact of social media is that it makes it easier for people to communicate, get various information, do promotions, and even raise funds for humanitarian purposes (Albanna et al., 2022; Baek & Yoon, 2022; Li et al., 2020).

However, on the other hand, social media also contributes to cultural changes that

harm local cultural attitudes (Lai & Cai, 2023; Liu et al., 2023; Lubis et al., 2017). With the convenience offered by social media, popular cultures from abroad can easily enter and be imitated by local people (Jia et al., 2022; Zaw, 2018). This condition also occurs in Indonesia, where other countries' cultures enter and are of interest to the young generation of Indonesia. Currently, cultures from other countries that are of interest to the young generation in Indonesia besides western cultures are Korean and Japanese cultures (Aslamiyah et al., 2023; Bangsa & Sihombing, 2022; Farizi & Mustofa, 2023). Apart from social media, this condition is also influenced by Korean dramas and music, as well as Japanese anime, which are liked by many young people in Indonesia (Jung & Shim, 2013).

In fact, in some cases, many young people in Indonesia feel that foreign cultures are more

interesting, modern, or cooler than their local culture (Aslamiyah et al., 2023). Many local cultures are abandoned because they think other cultures are cooler (Artisna et al., 2022; Febrianty et al., 2023). For that reason, there are several local cultures that are now no longer in demand by the native people. For example, modern dances popularized by Korean boy bands and girl bands are now more in demand by the younger generation in Indonesia than traditional Indonesian dances (Fitriawati et al., 2023).

A foreign culture that is also of interest to the young generation of Indonesia is foreign food. Various foods from Western countries, Korea, and Japan are now trending among young Indonesians (Puspitasari et al., 2022; Subandi et al., 2022). Mokbang programs that feature someone enjoying a large amount of food provide information about types of food from abroad, some of which are viral and become foods that are liked by the younger generation in Indonesia. In fact, eating typical foreign food is also considered cooler by the younger generation in Indonesia.

The view of foreign cultures as cooler than local cultures also influences the existence of local languages in Indonesia, like Balinese, for example. Several researchers have proven that the loss or abandonment of several Balinese cultures is followed by the loss or reduction of Balinese language lexicons related to the culture. In other words, the existence of culture cannot be separated from culture.

Technological advances and the influence of foreign cultures have threatened the existence of traditional food. The younger generation in Indonesia loves fast food and foreign food more than traditional Indonesian food (Nurcahya et al., 2024). That condition also happens in Bali, where the the young Balinese generation is not really interested in traditional Balinese food (Marsiti et al., 2019). The increasing number of young Balinese who prefer to eat food that is considered more modern or trendy from foreign cultures also affects the existence of traditional Balinese kitchens. Those conditions will certainly affect the preservation of Balinese culture and language, especially in terms of traditional Balinese food.

Given that language and culture are the identity of a nation, maintaining the existence of the language and culture is important. Losing culture will result in losing identity (Dharma et al., 2021). In other words, if Balinese culture is no longer preserved, the Balinese people will lose

their identity as Balinese. Therefore, this research is important to maintain Balinese culture and language because one effort can be made to maintain language and culture is to record it (Sundari, 2021; Tsunoda, 2001).

For this reason, this study aims to record lexicons related to traditional Balinese food. A lexicon can be interpreted as a collection of vocabulary or terms related to a particular field (Yuniawan et al., 2020). Lexicon is an important thing in maintaining language and culture. This is because language cannot be separated from culture, and vice versa (Yani et al., 2021). The lexicon of traditional Balinese food is not just a collection of words but also the richness of Balinese culture, especially in the culinary field. Thus, identifying and recording the lexicon can be an effort to maintain it. By recording the lexicon, the lexicon of traditional Balinese food will remain recorded and can be disseminated so that it can help maintain the Balinese language and culture. Thus, in general, it can be said that the results of this study will have implications for efforts to maintain and preserve the Balinese language and culture.

In terms of preserving the Balinese language through lexicons, several studies have been conducted to identify and measure the Balinese people's understanding of several lexicons related to Balinese culture. Mahayana researched floral lexicons in Balinese language metaphors and succeeded in identifying and recording these lexicons (Mahayana et al., 2019). Kusuma et al. conducted research to identify the lexicon of tabuh rah (cockfighting ritual) and succeeded in identifying and recording 76 lexicons regarding tabuh rah (Kusuma, 2019). Then, research on the lexicon of tabuh rah was continued by Budasi et al., who succeeded in identifying that the lexicon of tabuh rah had the status of a lexicon that was in danger (I G Budasi et al., 2021). Furthermore, research on the lexicon of tabuh rah was continued by Budasi et al. to determine the understanding of the people in Menyali Village regarding the lexicon of tabuh rah (Budasi et al., 2023). In 2023, a study was conducted on the lexicon of traditional Balinese games, which found that the younger generation of Balinese, especially those in urban areas, mostly did not know the lexicons related to traditional Balinese games (Budasi & Ana, 2023).

Those researchers have realized the importance of recording lexicons related to Balinese culture because fewer and fewer young

Balinese understand these lexicons. However, until now, no research has focused on recording lexicons related to traditional Balinese food. Thus, to preserve the Balinese language and culture, this research was also conducted to complement previous research on the Balinese language lexicon.

In terms of the contributions offered, this ethnolinguistic research contributes significantly to preserving Balinese language and culture by documenting lexicons related to traditional Balinese food and cooking utensils. Since the Balinese language faces extinction, especially among the younger generation (Budasi et al., 2021), this research provides an important foundation for linguistic and cultural revitalization efforts. When viewed specifically from the perspective of applied linguistics, these findings can be the basis for how language plays a role in preserving cultural identity and offer a model for documenting endangered culinary lexicons in other linguistic and cultural contexts. In addition, the use of interactive data analysis models in this study contributes to ethnolinguistic methodology, especially within the community-based research framework, which highlights the practical application of qualitative analysis in cultural and language preservation initiatives. Furthermore, the documentation of this lexicon can support educators, policymakers, and cultural institutions in fostering language maintenance efforts and encouraging cultural literacy in Balinese society and the wider language community.

## **Method**

This research is an ethnolinguistic study, namely a combination of linguistic studies and cultural anthropology, to understand the complex relationship between language and culture in the context of a particular society (Levisen, 2015). This research includes linguistic analysis in cultural contexts such as oral traditions, communication practices, and social identities (Nurova, 2021). In this research method, the dominant ethnographic aspect is used, where researchers are directly involved in the lives of the people studied to gain a deep understanding of the use of language and its cultural meanings. Thus, the ethnolinguistic research design produces rich insights and nuances about how language and culture are interrelated in the daily lives of the community. This research was conducted in the Menyali Traditional Village, Sawan District, Buleleng. Data collection in this study was carried out using observation and

interview techniques. Informants in this study were selected using the snowballing technique; the researchers looked for informants based on information from previous informants. They were traditional figures in the Menyali traditional village who had knowledge of traditional Balinese food and kitchen utensils. Interviews were conducted using semi-structured interviews; the researchers prepared questions, but in the implementation, the questions can develop according to the situation and conditions in the field (Fraenkel et al., 2014). This interview was aimed at identifying lexicons related to Balinese traditional food and kitchenware. Observations were also conducted with the same purpose. Observations were conducted at the homes of traditional figures selected using the snowballing technique. Qualitative data from the interviews were analyzed using an interactive data analysis model involving three stages: data condensation, data display, and conclusion drawing/verification. (Miles et al., 2014).

## **Findings and Discussion**

In accordance with the objectives of this study, the results are in the form of identifying and cooking utensils lexicons. From the results of the analysis of interview and observation data, 130 lexicons related to Traditional Balinese Food were found, which can be grouped into three categories: nouns, verbs, and adjectives. The following are the lexicons according to their classification.

According to the data obtained, 81 lexicons are categorized as nouns. The lexicons include the names of traditional Balinese food in as many as 28 lexicons, cooking utensils in as many as 33 lexicons, and cooking spices in as many as 20 lexicons. From the data displayed in Table 4, because the majority of Balinese people are Hindu, unlike other regions in Indonesia, which Islam generally dominates, many traditional Balinese foods are made from pork (Ardi et al., 2021; Rindermann & te Nijenhuis, 2012). In fact, in general, because Hindu teachings forbid Hindus from consuming beef, there are almost no traditional Balinese foods that are specifically made using beef. Another interesting thing about the lexicon of traditional Balinese food is the presence of ingredients that may not be commonly used by people in other places, such as the use of fresh pig or chicken blood in the process of making lawar, vegetables mixed with meat and Balinese spices (Tarini et al., 2022). Consuming lawar with raw blood is a common thing for Balinese people. However,

although it uses raw blood, the traditional Balinese cooking spices consist of various spices, making this traditional Balinese cuisine relatively safe to consume (Suastina et al., 2023). Table 1 shows the names of traditional Balinese food in Menyali Village.

**Table 1**  
**Names of Traditional Balinese Food**

No	Lexicon	No	Lexicon	No	Lexicon
1	Abon	11	Komoh	21	Sate Kablet
2	Sudang	12	Lawar	22	Sate Lilit
3	Be	13	Lawar	23	Sate Sere
4	Genyol	14	Nyawan	24	Leme
5	Be	15	Lawar	25	Sudang
6	Guling	16	barak/plek	26	Lepet
7	Betutu	17	Lawar	27	Serapah
8	Blayag	18	klungah	28	Tinggungan
9	Brengkes	19	Putih	29	Tum
10	Guling	20	Nasi	30	Urutan
	sam-sam		Campur		
	Jeruk		Pesan		
	Jukut		Sambel		
	Balung		Matah		
	Jukut		Sate Asem		
	Undis				

As seen in Table 2, many traditional Balinese cooking utensils are made from natural materials such as bamboo and wood. Bamboo is widely used as cooking utensils because bamboo is widely available in Bali. Balinese people, especially those in rural areas, can easily obtain bamboo (Rochwulaningsih et al., 2019; Tarini et al., 2022). The good thing about using cooking utensils made from natural materials is that the food produced is healthier, as long as the cleanliness and sanitation of the utensils are properly maintained (Cristiana & Yunaningsih, 2020; Gill-Wiehl et al., 2021). In addition to cooking utensils made of bamboo and wood, cooking utensils made of iron and plastic are also used in cooking traditional Balinese cuisine. Electronic cooking utensils are also starting to be used in the process of cooking traditional Balinese cuisine (Nyoman Sunada, 2019). However, because the focus of this research is to identify the Balinese lexicon, the electronic cooking tools that still use English are not included in the results of this research.

**Table 2**  
**Cooking Tools**

N	Lexicon	N	Lexicon	N	Lexicon
1.	Adeng	12	Katikan sate	23	Saang
2.	Alu	13	Kau bulu	24	Sambuk
3.	Alutan	14	Kuskusan	25	Sempron

4.	Baa	15	Lesung	26	Sepit
5.	Blakas	16	Ngiu	27	Sinduk
6.	Bungbung	17	Panci	28	Siut
7.	Dandang	18	Pemanggangan	29	Talenan
8.	Don Biu	19	Pengorengan	30	Tekor
9.	Jalikan	20	Penguligan/cobek	31	Tempeh
10.	Jembung	21	Penyedoan	32	Tiuk
11.	Kapar	22	Piring		

If we look at the data displayed in Table 3, there are various spices used by Balinese people in cooking, like Asian people. When compared, in general, the spices used in traditional Balinese cuisine are more than the spices used to cook dishes by people from Western countries. Traditional Balinese cuisine generally has a spicy taste that is probably too spicy for people from Western countries (Diatmika et al., 2017). However, because Bali is a world tourism destination that many tourists from Western countries visit, the traditional Balinese cuisine served in restaurants for foreign tourists in Bali has been adjusted for its level of spiciness (Putri & Kesumadewi, 2017). In other words, the level of spiciness of traditional Balinese cuisine provided to foreign guests is usually much lower than that of traditional Balinese cuisine.

In addition, Balinese people cook for consumption and ritual purposes (Ulung, 2023). Religious rituals in Bali use fruits and various types of food made from meat and vegetables. For example, Foods commonly used for ritual purposes are several types of satay, namely processed meat that is ground and mixed with Balinese spices that are wrapped or skewered onto skewers and then cooked by grilling. Unlike most Western cultures, traditional Balinese food also uses pig and chicken internal organs. Using animal internal organs as food ingredients is common in Indonesia and Asia, unlike in Western countries (Bearth et al., 2021; Prastowo et al., 2023; Sabbagh et al., 2023).

**Table 3**  
**Spices**

No	Lexicon	No	Lexicon	No	Lexicon
1.	Basa colok	8	Janggar	15	Lemo
2.	Basa genep	9	Ulam	16	Mica
3.	Basa Rajang	10	Don juuk	17	See/Sere
4.	Basa wangen/wangenan	11	Isen	18	Tabia
5.	Bawang	12	Jae	19	Tingkih
6.	Bongkot	13	Kesuna	20	Uyah
7.	Cekuh	14	Ketumbar		
			Kunyit		

From the data obtained, 19 lexicons can be categorized into verbs. In this research, these

lexicons are verbs related to the techniques used in cooking traditional Balinese food. These cooking techniques range from cutting ingredients and preparing spices to using fire. In general, traditional Balinese cooking techniques include frying, grilling, steaming, and boiling (Bestari et al., 2022). The lexicons regarding these cooking techniques can be seen in Table 4 below.

**Table 4**  
**Cooking Techniques and Processes**

No	Lexicon	No	Lexicon	No	Lexicon
1.	<i>Melut</i>	8	<i>Ngelablab</i>	15	<i>Nguling</i>
2.	<i>Nektek</i>	9	<i>Ngelilit</i>	16	<i>Niisang</i>
3.	<i>Nektek</i>	10	<i>Ngempug</i>	17	<i>Nimbung</i>
4.	<i>Nendeng</i>	11	<i>Ngintuk</i>	18	<i>Nunu</i>
5.	<i>Ngaet</i>	12	<i>Ngob</i>	19	<i>Nusuk</i>
6.	<i>Ngalumin</i>	13	<i>Ngoreng</i>	20	<i>Nyahnyah</i>
7.	<i>Ngaru</i>	14	<i>Ngukus</i>	21	<i>Nyegseg</i>

Based on the data obtained, 28 lexicons are categorized as adjectives. Of the 28 lexicons, there are lexicons that explain the taste of food or food ingredients. Given that traditional Balinese food is made using various spices, the taste of traditional Balinese food is rich (Ariani et al., 2018). Likewise, from the texture, from the results of this study, it was found that a number of lexicons explain the texture of traditional Balinese food or ingredients. In addition, from the smell side, various lexicons were also found related to the smell of traditional Balinese food or ingredients. The lexicons that are categorized as adjectives can be seen in Table 5 below.

**Table 5**  
**Taste, Smell, and Texture**

No	Lexicon	No	Lexicon	No	Lexicon
1.	Anget	11	Manis	21	Panes
2.	Belig	12	Masem	22	Pengah
3.	Belus	13	Matah	23	Puun
4.	Bengu	14	Ngaem	24	Renyah
5.	Gebuh	15	Ngales	25	Semental
6.	Jaen	16	Ngeritik	26	Sepet
7.	Katos	17	Nyeb	27	Setengah lebeng
8.	Lalah	18	Nyem	28	Tasak
9.	Lebeng	19	Pait		
10.	Mangkug	20	Pakeh		

The findings in this study indicate that the people in Menyali Village still preserve their traditional Balinese cuisine. In fact, from the results of the researcher's observations, many still have and use traditional cooking utensils. This result is supported by the fact that people in the village cook traditional Balinese cuisine more often than people in the city. This is because people in the village often carry out traditional activities that require them to help each other make traditional Balinese food for prayer purposes and banquets (Juniari & Diantary, 2023;

Pitriani, 2020). People in the village also often cook traditional Balinese food in the temple during prayer ceremonies. Different from people in the city where most people in the city are accustomed to fast food, frozen food, and even foreign food from abroad (Briawan et al., 2023; Mulyani et al., 2020). Generally, Balinese people living in villages eat with their families in their homes. However, people in the city, because most of them work in offices, will eat at restaurants or order food through online applications (Dayini et al., 2022; Marsiti et al., 2019; Setiawati et al., 2022). So, they rarely cook their food. In addition, the process of making traditional Balinese food is quite complex so it takes a lot of time compared to cooking fast food or frozen food.

Although this study shows that in Menyali village, the lexicons related to traditional Balinese food are still maintained, further research is still needed to describe the understanding of the younger generation in Menyali village towards the lexicons of traditional Balinese food. Given that this study is limited to a qualitative approach that only involves five Menyali community leaders who are relatively old in terms of age, research is needed with a quantitative approach that provides a picture of the understanding of the younger generation of Menyali regarding the lexicon of traditional Balinese food. By conducting this research, a picture will be obtained regarding whether these lexicons will be able to survive in the era of the younger generation who will later become the next generation in Menyali village.

## Conclusion

Following the objectives of this study, it can be stated that there are 130 lexicons related to Balinese Traditional Food. Of the 130 lexicons, 81 lexicons are categorized as nouns, 21 lexicons are verbs, and 28 lexicons are adjectives. The lexicons include lexicons related to food names, as many as 28 lexicons; cooking utensils with as many as 33 lexicons; food ingredients with as many as 20 lexicons; cooking techniques and processes with as many as 21 lexicons; and taste, smell, and texture of food as many as 28 lexicons. These findings are important notes for preserving the Balinese language and culture, especially regarding traditional Balinese cuisine.

This ethnolinguistic research contributes significantly to preserving Balinese language and culture by documenting 130 unique lexicons related to traditional Balinese cuisine and cooking utensils. This research is a valuable linguistic record and supports the revitalization of

endangered Balinese culture, especially among the younger generation. From an applied linguistics perspective, these findings highlight the role of language in maintaining cultural identity and offer a documentation model for culinary lexicons that are potentially extinct. In addition, using an interactive data analysis model in this study enriches the ethnolinguistic methodology, providing insights for educators, policy makers, and cultural institutions in efforts to preserve language and cultural literacy.

However, since this study is limited to a qualitative study that identifies existing lexicons, further research is needed. Future research is crucial to enriching the results of this study through a quantitative approach to identifying the level of understanding of the young generation of Bali in Menyali village towards the lexicon of traditional Balinese food. The result of that study will describe the real condition of the lexicons related to Balinese traditional foods and cooking utensils.

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