

# THE IMPLICATION OF ETHNOMEDICAL UNDERSTANDING ON THE CONSERVATION OF MEDICINAL PLANTS VOCABULARY IN THE SOUTH KUTA COMMUNITY

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## ABSTRACT

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**Keywords:**  
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**Abstract:** This study aimed to find out (1) ethnomedical understanding on the conservation of medicinal plants vocabulary in the South Kuta community, (2) the implication of ethnomedical understanding on the conservation of medicinal plants vocabulary in the South Kuta community. The design of this study was descriptive research design. The subjects in this study were 200 people. The objects in this study were in the form of understanding of the ethnomedical vocabulary, medicinal plants, and the implications of ethnomedical understanding on the preservation of vocabulary on traditional medicinal plants. Data collection were conducted by distributing questionnaires, interviews, document recording, and observation. Data analyses were conducted by the descriptive method of quantitative and qualitative. The presentation was done formally and informally. The results showed that the percentage of understanding which was very dominant or above 50% are aloe vera, turmeric, ginger, and kencur. The implications of ethnomedical understanding on vocabulary preservation of medicinal plants for the people of South Kuta include vocabulary linkages, the making of traditional medicines, the making and utilization of them, such as the manufacture and use of herbs for traditional medicine made from turmeric, dadap, aloe vera, ginger, and kencur. Making vegetables, from Moringa leaves, and dadap which is mashed and pasted/smeared, andong, dadap, kelor, turmeric, ginger, kencur. In addition, the manufacture of scrubs from turmeric, and kencur. Words of traditional medicinal plants which were not listed in implication mean the community just understood or knew but the implementation related to ethnomedical had not been done. In short, the percentage of public understanding which is dominant or above 50% is the understanding of the word of aloe vera, turmeric, ginger, and kencur. The implications of the ethnomedical understanding of vocabulary preservation of medicinal plants of the people of South Kuta include the linkage of vocabulary to the manufacture of traditional medicines and their utilization, such as the manufacture and use of herbs for traditional medicine made from turmeric, dadap, aloe vera, ginger, and kencur.

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## Introduction

The implementation of knowledge regarding the ethnomedical that is associated with the use of traditional medicinal plant vocabulary needs to be preserved and developed. The effort is

considered necessary because people in the era of globalization tend to consume modern medicine. Not all people in the area of South Kuta are able to purchase the modern medicines for their health purposes (interviewed with Klian Dinas of South Kuta on September 1st, 2017). In addition to economic factors, the preservation of medicinal plant vocabulary is also closely affiliated to Balinese language conservation factor. The culture of making traditional medicines is inherent in Balinese language, so cultural preservation concerning the ethnomedical also has a positive impact on the preservation of the Balinese language in particular.

Empirically, traditional medicine for medication takes place for generations. It can be confirmed from the results of direct observation to the community in the village where the author lived and the results of interviews with PKK members in the area of South Kuta on August 30th, 2017. The results of (Mueller & Ernest, 2005), also strengthens that natural medicine and treatment lasted for generations and now began to grow the movement repeatedly regarding the use of natural plants as a medicine and cultivate awareness of the side effects of chemical drugs. This is accomplished since the drugs sold by the pharmaceutical factory is derived from the plants that exist in the natural surroundings. (Wcart, 2006) suggests that medicinal and medicinal plant knowledge is traditionally collective. If the use of vocabulary relating to traditional medicine shrinks, it will also affect the use of language. The shrinking use of traditional medicines will be accompanied by diminishing use of language elements.

In other words, if the use of language linked to traditional medicinal and medicinal plants shrinks, it will affect the survival of the language. Along with the threatened extinction of the language, then all sorts of knowledge covered in language including knowledge of medicines and traditional medicinal plants will further face the threat of extinction. It is, therefore, becoming increasingly important and urgent to have a comprehensive language documentation and focus on ethnomedical documentation correlated to the word medicinal plants.

Today, the awareness of the importance of maintaining local wisdom needs to be nurtured and developed. The local ecological wisdom of Bali in the conservation of lexical diversity of Balinese traditional medicine. Endurance or extinction of traditional Balinese medicinal plants also affect the defense of Balinese (Rasna, 2012). The cultivation of medicinal plants also has an impact on the traditional medicine-making culture.

Globalization seems to have implications for the reduced local values in society. One example is the weakening of the use of vocabulary associated with traditional medicines that impact on the threatened extinction of some medicinal plants that also affect the vocabulary of the local as well as the Indonesian language. It can be proven by the weakening of mother tongue. The continuity of depreciation of the lexical use of interest will have an impact on lexical extinction. It is due to its weakened efforts (Rasna & Binawati, 2014).

The loss of mother tongue as a local wisdom has implications for the noble culture of the nation. Maintenance of the mother tongue is essential to remain a social model of society. Maintaining a language means maintaining culture. There are various strategies required in the preservation of local identities of any aspect of local culture in the midst of public acceptance of global influence. Being global does not have to lose local values (Mbetse, 2010).

Due to concerns about the existence of the mother tongue, there have been various attempts to revitalize the use of the mother tongue. One of the efforts made is through research on the existence of ethnomedical understanding on the conservation of medicinal plants vocabulary. It has a positive impact on vocabulary in the local language and the use of regional languages.

South Kuta area cannot be separated from globalization and modernization, one of the benchmarks is the language. Weakened public attention to the use of traditional medicines will have a lexical impact, notably the mother tongue. Research related to ethnomedical will hold an impact on the preservation of traditional medicinal plant vocabulary. Ethnomedical can trigger the use of traditional medicinal plant vocabulary.

Wcart (2006) in his research entitled "Ethnopharmacology of Medical Plants", when compared with this research, both discuss the traditional knowledge of medicinal plants. The distinction is in the focus of the problem being studied. The focus of Wcart's research problem is the

study of local languages of ethnobiology while this study focuses on the ethnomedical study of problems.

Arka (2016) in his research entitled "Etnolinguistik, Etnomedis, dan Dokumentasi Bahasa" has comparisons with this study in terms of the problems studied that are both studied concerning ethnomedical, however, Arka directs the discussion of the problem on the study of treatment in general, while this study focuses the problem on understanding of ethnomedical associated with traditional medicinal plants and their implications for the preservation of medicinal plant vocabulary.

Problems that arise are (1) How is the ethnomedical understanding on the conservation of medicinal plants vocabulary in the South Kuta community? (2) What is the implication of ethnomedical understanding on the conservation of medicinal plants vocabulary?

Based on the formulation of the above problems, the researcher formulated the goals to be achieved. The objectives were to describe and explain the following: (1) Ethnomedical understanding on the conservation of medicinal plants vocabulary in the South Kuta community, and (2) the implications of ethnomedical understanding on the conservation of medicinal plants vocabulary.

## Materials and Methods

This research was classified as quantitative and qualitative descriptive research. This research seeks to photograph existing traditional medicinal and medicinal plants and to contribute to the community's understanding of traditional medicinal plants. Data were obtained through data collection procedures by way of direct face to face and interact with people in the research site. The researcher did not attempt to control variables because they occur naturally.

In accordance with the formulation of the problem, in this study, the data sought are:

1. Understanding the words of medicinal plants, including giving the meaning, referring, and explaining.
2. Implications include the ability to explain the involvement of the words of medicinal plants in everyday life.

Sources of research data were obtained from the people of South Kuta. The community used as a source of research data was a classified adult and already married because they can explain more details about the manufacture of traditional medicine. The young generation or children have not been able to explain comprehensively about traditional medicinal culture and the use of Balinese vocabulary.

The samples of this study were taken from the village of Jimbaran on the grounds that residents in Jimbaran were generally native Balinese. Even if there were only a few people. Other urban villages were up to 40% of the inhabitants. In addition, according to the results of questionnaires, Jimbaran residents knew the words of traditional medicinal plants.

Determination of the number of samples of this study refers to Arikunto (2002) who states that the number of samples also take into account regarding the time and range of research according to the subject under investigation. If the population is below 100, then all the population is studied and if the population is more than 100 people, then the sample can be taken between 25% - 30% or more of the total population being sampled. Based on this reference, this research applied purposive sampling and random sampling method. By taking steps in accordance with the opinion of Hadi (2001) that was the determination of samples in accordance with the purpose of research and drawn with the taking of odd or even number. The number that picked up by Klian Banjar went straight out as a sample member. In this study, the population was 600 people. Based on Arikunto and the purpose of the study, then the sample of this study took only 30.3% of the total population, i.e. 200 people.

Data collection methods used in this research were questionnaire method, documentation, observation, and interview. The following will be described one by one, about the use of data collection methods.

The data sought by documentation method was data about the number, name, and address of the people of South Kuta. In addition, documents were also used to obtain information about the identity of the subject/population.

Questionnaires were conducted to obtain data on the number of subjects, community understanding of traditional medicinal plants vocabulary that included the ability to interpret and explain the function of the words of the medicinal plants as well as how the medicine was made.

Observations were used to find data related to the types of medicinal plants vocabulary in the area of South Kuta and activities related to medicinal plants vocabulary. Interview method in this research was a strategy to assure answers obtained from questionnaires, documents, and observations.

The method used in this research data analysis was a descriptive method of quantitative and qualitative. Sugiono (2006) states that descriptive analysis is based on human behavior understanding from various samples. The data collected from the observation, interview, documentation, and questionnaire were analyzed through the steps: data reduction, data presentation, and data reduction.

The technique of checking the validity of data selected was the technique of utilizing other observers for checking the degree of trust data that had been collected. Other observers in this study were the people who mastered the matters relating to this research of previous researchers about ethnomedical, peers who mastered the Indonesian language, the language of Bali and ethnomedical. The appointed person named I Made Sujana as an employee of South Kuta Health Office, Dewa Alit as a teacher of Indonesian Language High School, and Kadek Susu as a lecturer of Indonesian Language in STIKES Wiramedika were then consulted to check and verify the validity of the data.

## **Results and Discussion**

### **The Ethnomedical Understanding on the Conservation of Medicinal Plants Vocabulary in the South Kuta Community**

Subjects who knew and used the word of traditional medicinal plants were 120 people (60%). This data was obtained from the questionnaires distributed to each Banjar through KelianDinas and KelianBanjar. Each Banjar was represented by 22 people who answered the questionnaire. It was done because the people who answered the questionnaire were selected from adults who were indigenous and insightful about things related to the vocabulary of medicinal plants. In addition, also on the basis of consideration with KelianDinas and KelianBanjar there. Answering questionnaires which were selected from people who were truly capable provided answers objectively. The capability was known from the information of kelianBanjar / kelianDinas after questioning all citizens in writing.

From the data presented above, it was found that about 60% of South Kuta's population knew and used the word of traditional medicinal plants in communication. A small number of people often / had seen a traditional medicinal plant in South Kuta but did not know the name of the plants so as to reduce the mastery of vocabulary.

### **Subjects Who Can Interpret and Explain the Reference Words regarding the Traditional Medicinal Plants**

The data were obtained from questionnaires distributed to each Banjar through the KelianDinas and Kelian Banjar. Each Banjar was represented by 22 answerers of the questionnaire determined by a lottery system. This was done because the questionnaire respondents were selected from native adults and insightful about the matters relating to the vocabulary of traditional medicinal plants in a relatively large number. Besides, also on the basis of consideration with the KelianDinas and KelianBanjar there. Questionnaires were selected from people who were truly able to provide answers objectively. Besides, it is further determined by adjusting the balance of sample number and intensity of ethnomedical understanding. The understanding is derived from the results of a

questionnaire adapted to Bloom's theory of understanding (Yusuf, 2017) with the criterion: very well understand (if can explain the benefits and ways of making traditional medicine made from the medicinal plants), understand (if can explain the benefits of medicinal plants), less understand (if only know and mention one benefit of the medicinal plant concerned), do not understand (if only know the medicinal plants concerned). For more details, the results of the study were described as follows.

Subjects who were able to interpret and explain the reference to the word andong plant were 100 people (50%). In details, very understand 0%, understand 30%, less understand 20%. Subjects who were able to interpret and explain the reference to the word moringa plants were 80 people (40%). In details, very understand 10%, understand 10%, less understand 20%, do not understand 59%. Subjects who were able to interpret and explain the reference to the word dadap plant were 80 people (40%). In details, very understand 10%, understand 10%, less understand 20%. Subjects who were able to interpret and explain the reference to the word aloe vera plants were 160 people (80%). In details, very understand 20%, understand 40%, less understand 20%. Subjects who were able to interpret and explain the reference to the word turmeric plants were 190 people (95%). In details, very understand 50%, understand 40%, less understand 5%. Subjects who were able to interpret and explain the reference to the word ginger plants were 200 people (95%). In details, very understand 50%, understand 40%, less understand 5%. Subjects who were able to interpret and explain the reference to the word kencur plants were 190 people (95%). In details, very understand 45%, understand 45%, less understand 5%. Subjects who were able to interpret and explain the reference to the word salam leaf plants were 100 people (50%). In details, very understand 0%, understand 10%, less understand 40%. Subjects who were able to interpret and explain the reference to the word basil plants were 80 people (40%). In details, very understand 0%, understand 10%, less understand 30%. Subjects who were able to interpret and explain the reference to the word suji leaf plants were 40 people (20%). In details, very understand 0%, understand 10%, less understand 20%. Subjects who were able to interpret and explain the reference to the word papaya plants were 110 people (55%). In details, very understand 10%, understand 40%, less understand 5%.

From the data presented above, it was found that the people of South Kuta were able to interpret and explain the reference to traditional medicine words. There were some who only knew the reference to words/plants and their use for medicine. Besides, there were also people who knew and show the reference to words based on daily functions such as upakara and cooking spices.

## **The Implication of Ethnomedical Understanding on the Conservation of Medicinal Plants Vocabulary in the South Kuta Community**

### **Andong**

The acquisition results from secondary data could be communicated and conveyed the information about medicinal plant vocabulary through discourse.

Generally speaking, the herbs can be used by the people of South Kuta as gum inflammatory drugs, the way they are made, andong skin is scraped, added a little salt, then treated by applying on the inflamed gums. Andong is also used as a blood cough medicine, blood urine, and too much menstruation. How to make it is that, it is done by boiling fresh leaves of andong, about 10 sheets, or roots about 50 pieces, boiled with three glasses of water until it remains one cup and strain. Drink it in the morning and afternoon, about half of a glass. As a diarrhea medicine, the leaves/roots of the andong plant, boiled about ten sheet sand the roots about 50 pieces, with three glasses of water until it remains one glass of water and drink it three times a day. As a wound remedy from venomous animal stings, the results of the questionnaire showed that mixed leaves of andong by smoothing some fresh leaves, then heated on the fire, then in warm conditions, rubbed on the affected part of the body.

Mr. I Made Rudita, during an interview on October 2<sup>nd</sup>, 2017, explained that andong was used as a medicine for gingivitis, coughing up blood, blood urine, too much menstruation, diarrhea, and wounds from venomous animals. How to manufacture and use, the researcher matches it with the results of the questionnaire.

### **Kelor**

Kelor was used by the community of South Kuta as a sore medicine, which was done by smoothing and then wrapping the skin of body parts that feel sore. Overcoming the swollen feet was done by smoothing the kelor leaves, and added salt smeared on the swollen leg.

Mr. Soeta and Mrs. Wayan on October 2<sup>nd</sup>, 2017, said that kelor leaf had been proven to heal swollen feet and sore. It was done by smoothing and smearing it on the affected part of the body.

### **Dadap**

The results of the acquisition of secondary data about the word of medicinal plant "Dadap" can be informed through discourse.

The results of the questionnaire showed that dadap can treat worms, this can be done by smoothing dadap to be made "loloh", then drunk it. For the drug dysentery, done by way of made "loloh", then further drunk it. As a fever medicine, done by the way of putting it on the forehead or to the whole body. Menstruation, by way of made vegetables. As a swelling remedy, done by pounding, or chopping leaves of dadap, then affixed to the swollen part of the body. Treat stomach heartburn, done by chopping dadap leaves, then placed on the stomach, until dry, then replaced again until the pain healed.

During an interview with Mr. Wira, he explained that dadap leaves indeed really powerful to treat various diseases. He once proved when the stomach upset treated with chopped dadap leaves attached to his entire abdomen, about 40 minutes his abdominal pain was slowly healed.

### **Aloe Vera**

The results of the acquisition of secondary data about the word of medicinal plants "Aloe Vera" can be informed through discourse.

The results of questionnaires and interviews with Mrs. Fitri and Mrs. Kunda showed that they every day consume aloe vera leaves, which grows in their yard. They prove the efficacy of aloe vera when they get ulcers and acne. By applying aloe vera mucus on boils and pimples, it turns out that within a few days the ulcers and acne could be healed.

### **Turmeric**

(Mrs. Komang Sulami and Mrs. Ni Nyoman Sutiati, interviewed on October 5<sup>th</sup>, 2017)

Mrs. Komang and Mrs. Nyoman explained that turmeric was really a savior when their children were typhoid and had been treated to several doctors but did not recover as well. After trying the turmeric ingredients with one lemongrass stalk, and one leaf sheet, then pounded and mixed with one glass of warm water, filtered, then drunk. Approximately after one-week consecutive drink it, it turns out that their children were recovered. One of them also proved that when she got the stomach-heartburn during menstruation, it turned out after drinking turmeric mixed with ginger and kencur, the stomach-heartburn can be recovered.

### **Ginger**

The results of the questionnaire, ginger was used as a cough reliever, done by boiling ginger, with two glasses of water, mixed with honey, then drink it three times a day. Treat rheumatism, done by heating ginger on the coals of fire, then pounded, and affixed to the sick body. Treating snakebite and insect bites were done by crushing ginger, filled with a little salt, affixed to the wound. Heal canker sores, done by boiling ginger, and boiled water, used for mouthwash and drink.

(Mr. I Ketut Arta interviewed on October 5<sup>th</sup>, 2017). He had suffered from a severe cough, drinking various brands of syrup did not recover it. It turns out that by drinking boiled water ginger, which mixed with honey, for about 10 days, coughs cease and heal. According to the experience of Mr. Ketut Arta, when suffering from mouth ulcer, boiled ginger drink water and gargled it within a period of five days, the mouth ulcer could be healed

## Kencur

Secondary data results obtained the data about the medicinal plant sword of "Kencur". It can be informed through discourse.

The results of the questionnaire showed that kencur can remove lethargy if kencur mixed with rice, crushed, added a little water then "wrap it to the body". Relieves bladder stones done by kneading kencur, mixed with warm water, and filtered, then drunk. Treating stomachache is done by smoothing kencur, mixed with a little salt, filtered, and drunk. Treating sprains done by mixing kencur with rice, then pounded until smooth, then smeared on the sprained body part. Treating headaches, mashing a few pieces of kencur leaf, then smeared on the forehead. As a cough medicine done by kencur added warm water, mashed, then squeeze and strain, added salt to taste, then drunk. Some people from South Kuta said that kencur was chewed when coughing.

(Mrs. Ni Putu Surtikanti interviewed on October 6<sup>th</sup>, 2017)

Surtikanti expressed her experience when coughing hard accompanied by pissing, it was kencur plant which was a powerful cure cough. It was done by bringing kencur anywhere and anytime to chew when coughing.

Implications of ethnomedical understanding on the people of South Kuta towards the preservation of Balinese vocabulary. Implementation of the word has a positive impact on the language, health, and economic aspects. Implementation of traditional medicinal plants at the level of communication, the preparation of medicine-making discourse also supported the opinion of integrative learning. Integrative in this case is intended the relevance of learning discourse or reading with the health field.

The research findings showed that the people of South Kuta generally understood the ethnomedical vocabulary of medicinal plants. It was supported by the adult and educated community, especially teachers in the area of South Kuta. They commented that the understanding of the vocabulary of medicinal plants was as an effort to preserve and develop Balinese language vocabulary in particular. Respectful inhabitants can all be Balinese and native Balinese. The findings of this research once socialized by the researcher in South Kuta also received a response and sympathy among students. The proof, many elementary and junior high school children asked and told their experience in using traditional medicine which originated from South Kuta. Many 6<sup>th</sup> grade students also recorded the discourse of traditional medicine making from the results of this study.

The results of this study indicated the effort to get familiar with Balinese people in particular against their local language, especially to their own local language. It could be proved from the data collected in the form of sentences or discourses about the making of traditional medicine using the language of Bali. By socializing this research results which was about the implication of ethnomedical understanding on the conservation of medicinal plants vocabulary in the South Kuta community provided an opportunity for the community to preserve the Balinese language. Moreover, the matter discussed with the introduction of Balinese language was felt useful and believed more to be the cultural heritage of the ancestors. The making of traditional medicine by using the introduction of Balinese language during the interview and the results of the questionnaire received a positive response from the community of South Kuta.

## Conclusion

The understanding of ethnomedical on the people of South Kuta could be presented as follows, only 30% of people who understood *andong* plants, 20% who did not understand and the total percentage of understanding was 50%. People who really understood about moringa was just 10%, understood was 10% and less understood was 20% and the total percentage of understanding was 40%. The people who really understood the *dadap* plants was 10% and less understood was about 20% and the total percentage of understanding was 40%. The word aloe vera, only 20% of the people who really understood, 40% understood and 20% less understood, and the total percentage of understanding was 80%. The turmeric plants, people who really understood was 50%, who

understood was 40%, and less understood was 5%, and the total percentage of understanding was 95%. The word ginger, people who really understood was 50%, understood was 40% and less understood was 5%, and the total percentage of understanding was 95%. The word kencur, people who really understood was 45%, understood was 45% and less understood was 5%, and the total percentage of understanding was 100%. The word of salam leaf, people who really understood was 0%, understood was 10%, less understood was 40%, and the total percentage of understanding was 50%. The word basil plant, people who really understood was 10%, less understood was 30%, and the total percentage of understanding was 40%. The word suji leaf plants, people who really understood was 10%, less understood was 10%, and the total percentage of understanding was 20%. The word papaya plants, people who really understood was 10%, understood was 40%, less understood was 5%, and the total percentage of understanding was 55%. The percentage of dominant understanding or above 50% was the word of aloe vera plants, turmeric, ginger, and kencur.

The implication of ethnomedical understanding on the conservation of medicinal plants vocabulary in the South Kuta community from the results of questionnaires, interviews, document recording, and observation, it was found the existence of vocabulary preservation elements of traditional medicinal plants, the making of traditional medicines, and their utilization. It was determined from the development of the use of Balinese words during interviews, questionnaires, and discourses made.

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