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Language Classification of Traditional Medicinal Plants in the Sasak-Lombok Society

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***Abstract*— This study aims to make an inventory of linguistic data used for labelling / marking of medicinal plants and to describe the functional classification of these medicinal plants in accordance with the emic view. In addition, it is to explain the cultural views of speakers of the Sasak language (indigenous Sade community) about medicinal plants as reflected in the language used to label these medicinal plants. Data collection was conducted in Sade village, Central Lombok, West Nusa Tenggara, Indonesia by using interview and observation. The results of this study show that the hundreds of lexicons used to mark traditional medicinal plants in the indigenous Sade community are summarized in four functional categories, namely *inên têtumpu* 'parent drug', owat beleq 'large medicine', *tumpu* 'traditional medicine' and *siyup* 'mixed medicinal plants'. Meanwhile, based on cultural point of view, inen têtumpu/owat or parent drug and tumpu khusus 'specific medicinal plants' are classified as a place for supernatural being, and also as a point of view of the sanitation (*periri-persiq paer panoq, gubuk gempang,* and *bale langgaq*) 'maintaining the house and environment surrounding' which related to *sereat* 'treatment' through *têmoeq gubuk* 'serving' and *rowah/sêlamêt gubuk* 'traditional ceremony' in order to make the environment safe'.**

Keywords—sade indigenous community, traditional medicinal plants, functional classification, cultural views

I. INTRODUCTION

The Sasak ethnic group in Lombok has several indigenous communities that still survive today, such as the Sade traditional community in Rembitan village, Pujut sub-district, Central Lombok district, West Nusa Tenggara province, Indonesia. As an indigenous community, the Sade indigenous people have unique characteristics (compared to some other Sasak indigenous communities), for example, in terms of traditional medicine using medicinal plants. The medicinal plants in the Sade indigenous community are marked/labelled and classified with various lexemes in the local Sasak dialect. The labelling and classification of medicinal plants in an indigenous community (such as the indigenous Sade community) is closely related to the view of the cosmos of that community.

The labelling and classification of medicinal plants in an indigenous community is often based on their cultural view of the medicinal plant. Meanwhile, these cultural views are embedded in their linguistic expressions in the labelling of medicinal plants. In addition, certain parts of the medicinal plant are also labelled with a very detailed lexeme. This indicates that certain types of medicinal plants are very important in the culture of speakers of local languages. In other words, the more complex a plant is labelled linguistically, it indicates that the plant has high cultural value in that society.

Classification of medicinal plants by taking into account the dimensions of their functions and benefits for humans is a form of classification called functional classification. For example, if someone groups rice, maize, taro, and sweet potato as food crops, this classification is an example of a functional classification. Likewise, when certain communities classify certain types of plants, for example, betel, areca nut and gambier as medicinal plants, this classification is a functional classification. Thus, the close relationship between humans and the plant world is seen from the dimension of the need to make use of it.

Furthermore, studies on linguistic classification need to be done to be able to find out the pre-scientific knowledge system of a community or ethnicity that still holds the principles of local wisdom in their daily behavior. This means that their linguistic behavior (speech act — to borrow a pragmatic term) in a certain domain can be used to reveal the knowledge documentation system in language, which in this context is a classification of traditional medicinal plants. In addition, to understand how these medicinal plants are marked with labels that often refer to objects of cultural construction.

Research on the relationship between humans and plants has been carried out by many previous researchers. There are studies that focus on aspects of the taxonomic classification system (classification of plants based on similar physical characteristics) and / or ethnobiological nomenclature systems [1] - [4]. These studies try to find a system of nomenclature and categorization of plants universally [5] - [7]. Research of this kind is mostly carried out among ethnobotany experts; Meanwhile, research on the classification of plants based on their benefits has not been widely carried out, especially in the context of indigenous communities.

In addition, the study of the relationship between humans and plants is also studied in terms of paleoethnobotany, in which the researchers highlight plants in the context of past cultures, including traditional regulating / utilization systems for the continued availability of these plants [8] - [10]. In fact, the relationship between humans and plants has also been studied in terms of the history of migration of humans

and plants as a source of staple food. In this context, they focus their studies on how the movement of humans along with the migration of certain plants to be domesticated/cultivated in these new places [11] - [12].

Thus, this study aimed to make an inventory of linguistic data related to the basic data (database) of ethnomedicine knowledge used for labeling medicinal plants which can be used to enrich Indonesian vocabulary in the domain and describe the functional classification system of medicinal plants according to emik's view. In addition, it is to explain the cultural views of Sasak language speakers about medicinal plants as reflected in the language used to label these medicinal plants.

II. METHODS

The use of an ethno-semantic perspective (ethnoscience) as a frame of reference in this study automatically has implications for the use of research methods. The form of the method used in this study is based on the objectives of the study and the characteristics of the data being studied. More details regarding the methodology of this research are as follows.

The first step determined in collecting the research data is the determination of the research location. This research was conducted in an administrative area that is linguistically, culturally, and has the same pattern of community life behavior. The area that was used as the location for data collection was Sade Hamlet, Rembitan Village, Pujut District, Central Lombok Regency, West Nusa Tenggara.

The location selection (Sasak customary community) is the main point of observation in this study on the grounds that Sasak speakers in the area still practice traditional medicine and use plants as their ingredients (fulcrums). Thus, it is hoped that the appropriate Sasak-Lombok language and cultural data elements (for the purposes of this study) can be found in the region. In addition, this area still has a large enough forest area so that the types of medicinal plants in the forest can be observed to complete the required data.

Furthermore, in collecting data in the area used in-depth interviews and participatory observation methods. In-depth interviews were conducted with main key informants, key informants, and supporting informants. The main key informants in this context are what the Sasak-Lombok community calls *toaq lokaq*, namely parents who are elder (because of their knowledge and insights) and are used as a reference (their views and behavior) by the local community.

Data analysis was carried out by the following steps: (1) identifying and describing the language units used by Sasak speakers in labeling medicinal plants. (2) Describe the functional classification system for speakers of Sasak language regarding medicinal plants. (3) Providing interpretations / meanings of various language units and classification systems for tuber plants to gain an understanding of the cultural views of Sasak speakers on medicinal plants.

In connection with the analysis steps number one and two, technically (in certain data analysis) will take advantage of the comparative analysis method. This method of analysis seeks to analyze the meaning components of a word/term, then compare them with the meaning components possessed by other words. Then, for analysis step number three above, the ethno - hermeneutic analysis technique was used as a model. Language data is interpreted by paying attention to and combining the dimensions of ethical knowledge and emic knowledge about language data itself so that there is a kind of "merging horizons".

III. RESULTS AND DISCUSSION

A. The Sade Society's Medicinal Plant Lexicon

These lexicons are the names of plants or parts of medicinal plants that are used by the indigenous people of Sade in traditional medicine. The local people call it *têtumpu 'obat, syarat'. Various lexicon of tetumpu are lekoq 'betel', buaq* 'betel nut*', sekuh* 'galangal*', adas pala* 'nutmeg', *poteq sawo* 'sawo fruit*', daun kenyeleng* 'kenyeleng leaves*', getem, kembang sepitir* 'sepitir flower*', kosong puntiq* 'banana blossom*', babak kelor* 'moringa*', pusuk langgem* 'langgem leave*', inen kunyiq* 'turmeric*', akah gon* 'bidara root*', akah puntiq* 'banana root*', daun lego* 'lego leaves*', babak mundah* 'mundah plant*', sebie tandan* 'tandan chilli*', akah kenampok* 'groundcherry/kenampok root, *daun pekai* 'pekai leaves, *kenyamen/komboq* 'fresh cocunut*', perenggi toaq* 'old pumpkin', *babak jarak* 'castor bark', *babak beru* 'bark of the beru tree*', babak boroq sapah, akah terantang , jeruk nipis* 'lime*', buaq lopong* 'lopong fruits*', tandan bikan, daun abot toaq 'abot toaq* leaves*' daun tebu* 'sugar cane leaves, *daun nyambuq aiq* 'watery apples leaves*', kembang sekaye belande* 'sugar apple flowers*', daun prie* 'bitter melon leaves', *daun sre* 'lemongrass', *daun sebie* 'chili leaves*', daun belinjo* 'melinjo leaves*', temu kunci, pusuq gedang* 'papaya shoots*', daun pauq* 'mango leaves*', pusuk kesambiq, poton daun kere pusuq jarak beleq* 'castor leaf*', kêmbang nyiur gading* 'ivory coconut flowers*', and daun bunut lending* 'banyan leaves*'.*

The lexicons of medicinal plants among the Sade people above, when viewed from the number of elements in each lexicon, clearly look different. Some consist of only one element (monomorphemic) and more than one element (polymorphemic). The lexicon which consists of one element, namely: *lekuq, buaq, sekuh, adas, getem, dan kenyamen/komboq*. meanwhile the lexicon which consists of two elements is: *poteq sawo, daun kenyeleng, kembang sepitir, kosong puntiq, babak kelor, pusuk langgem, inen kunyiq, akah gon, akah puntiq, daun lego, babak mundah, sebie tandan, akah kenampok, daun pekai, perenggi toaq, babak jarak, babak beru, akah terantang, jeruk nipis, buaq lopong, tandan bikan, daun tebu, daun prie, daun sre, daun sebie, daun belinjo, temu kunci, pusuq gedang, daun pauq, dan pusuk kesambiq.* The lexicon consists of three elements, namely: *babak boroq sapah, daun abot toaq, daun nyambuq aiq, kembang sekaye belande, poton daun kere, pusuq jarak beleq, kêmbang nyiur gading,* and *daun bunut lendong.*

The lexicons which consist of one element are a type of medicinal plant that is very well known among speakers of the Sasak language, both in terms of its benefits or certain parts of the plant that are used for treatment. This means that the intensity of the use of these types of plants is very high in any traditional medicine that is carried out. On the other hand, medicinal plants characterized by a lexicon consisting of two or three elements are plant varieties that are not well

known or are rarely used in the context of traditional medicine. Or only certain parts that are used for treatment so that it must be mentioned / marked with specific parts of the plant.

Thus, in the context of functional classification, labeling (lexicon) of medicinal plants or ethnobotany is somewhat different from labeling (lexicon) in the context of taxonomic classification. For example, in the context of taxonomic classification, semantically, the more complex the designation of a plant species is, it indicates the level of human involvement or intensity of the plant is very high. In other words, plants characterized by a lexicon consisting of many elements are cultivated or semi-cultivated plants. Meanwhile, plants that are only marked/labeled with one element in the domain of taxonomic classification are plants where the level of human involvement in them is still low, or these plants are not included as cultivated plants. On the contrary, based on existing data, In the context of functional classification, the labeling of medicinal plants with a lexicon consisting of only one element - strongly suspected - is the main medicinal plant, the parent drug, the main tool in any traditional medicine. This is supported by the concept of *inen owat* 'the mother of medicine' in the indigenous people of Sade, which is nothing but a label referred to as a medicinal plant called *lekoq 'sirih'*, *buaq 'areca nut'*, and *apuh 'lime betel'*.

In terms of the word class composition of each lexicon that marks the medicinal plants, the composition is found: noun, noun + noun, and noun + adjective. For example, the lexicons of *lekoq* 'betel', *buaq* 'areca nut', and *sekuh* 'galangal' are the lexical compositions of nominal. The lexicon *inen kunyiq* 'mother turmeric', *akah gon* 'root of the bidara tree', and *akah puntiq* 'root of the banana tree' are lexeme compositions consisting of noun + noun. While the lexicon perenggi toaq 'pumpkin fruit', *jeruk nipis* 'lime', *kêmbang nyiur gading* ' ivory coconut flower' is a lexeme composition consisting of noun + adjective.

In the context of the process of abstraction or conceptualization, the marking/labeling of medicinal plants (in local languages) appears to be predominantly using nouns or groups of nouns. This indicates that local language users abstract their real experience of the plants in their environment by means of nominalization, which aims to condense information. The process of abstraction by means of nominalization is one of the forms used to interpret and understand the surrounding reality, which in this context is the reality of medicinal plants.

B. Sade Community Medicinal Plants Functional Classification

The various lexicons labeling medicinal plants for speakers of the Sasak language, especially the Sade indigenous people, are based on the principle of benefit or functionality. Based on functional classification, the lexicons are grouped into the *têtumpu* plant group. The term *tetumpu* (*tumpu* - in another Sasak dialect) refers to the properties of the plant. The properties possessed by these plants are obtained and known through decades of experience so that if it has been proven to be the causes of healing a disease, then from that moment the plant is called *têtumpu*. In addition, the knowledge that a plant or plants is the support of a disease is obtained through the development of *malêm* 'dream' of a 'traditional healer', *mangku* 'traditional healer above *belian'*, or a certain person. Even, there is a certain type of support which is obtained through contemplation (*tapê*) in certain places in order to obtain clues about the presence of a disease which is very rare for its cure. In short, *tetumpu* is a staple ingredient that is used as the main ingredient in traditional medicine for one / several types of diseases.

The lexicons of medicinal plants, which are grouped into these dependent categories, are further classified into the category *inên têtumpu* or *inên owat* (*inên sarat* - a term used in several Sasak-Lombok communities). Of the many types of medicinal plants in the indigenous people of Sade, there are two types of medicinal plants which are grouped into *inen owat* 'the parent drug', namely *lekoq 'betel'* and *buaq 'areca nut'*. The classification of *lekuq* and *buaq* as *inen owat* in speakers of the Sasak language (in Sade) cannot be separated from the function of the two types of plants which are very dominant when traditional medicine is carried out. Almost all traditional medicine in the local community uses these two plants as the main treatment tools. Besides that, it because the local culture views about both of two kind of plant, is called '*inen owat*' (parent medicine).

In addition, the lexicons of medicinal plants were classified again (based on their function) into the *siyup* category of 'herbs / yeast for medicinal plant concoctions'. Various lexicons of medicinal plants fall into this *siyup* category, for example, *sêkuh, fennel, palê, sêmpet-êmpêt leaves, pusuk gaet, lekuq, kêmbang nyiur* ivory, *jêliman puteq*, leaves of *bunut lendong*, and so on. These medicinal plants called *siyup* function as "concoction of spices/yeasts" which are mixed with rice when making special *boreh* drugs (bubus / apus — in terms of Sasak-Lombok speakers) to treat certain diseases. Thus, the lexicons of tetumpu, inen owat, inen laden, and *siyup* are lexicons that appear to indicate medicinal plants (in speakers of the Sasak language in Sade) because they are related to the benefits or functions of these types of medicinal plants for the local community.

Furthermore, local people also refer to certain types of medicinal plants with the term *owat beleq* 'big medicine'. The classification of certain types of medicinal plants as *owat beleq* is based on the extraordinary benefits of these types of medicinal plants. When viewed from a physical point of view, this type of medicinal plant classified as *owat beleq* is not comparable in size, shape and value to its extraordinary properties. For example, the *kenampok* 'groundcherry' which is considered only a wild plant and is useless so that it is often cut down, in fact (according to the 'traditional healer' buyers) has many properties so it is called *owat beleq*.

Thus, the functional classification of medicinal plants carried out by the Sade customary community (in particular) and the Sasak community (in general) is a form of linguistic mapping in formulating empirical experiences about plants in terms of their functions and benefits. Functional classification by means of abstraction (like this) is needed to make it easier to understand and interpret the reality of the world of medicinal plants around the language user.

C. Cultural Views of the Sade People

The indigenous people of Sade have a special view of several medicinal plants and diseases that are culturally

related. Therefore, the local indigenous people have cultural views (a kind of ethnophilosophy) about what medicine is, what is sickness, and what is healthy. The existence of certain lexicons of several types of plants that give rise to the functional classifications of certain medicinal plants is the linguistic evidence used to store these cultural views. This view is in line with the views of ethnobotany experts who state that the cognitive dimension of ethnobotany is relevant for understanding the relationship between language, thought, and memory in a community or ethnic group [13] - [15]. In fact, according to ethnoecology's, through the study of traditional medicinal plants, it can help us interpret the health beliefs of the supporting community [16]. The following are some of the cultural views that can be identified based on the functional classification of traditional medicinal plants among the Sade indigenous people.

First, views on *inen owat*. The *lekuq* and *buaq* plants as the parent of (all) traditional medicines are a cultural view based on the view that the results of chewing *lekuq* and *buaq* (coupled with *apuh 'betel lime'*) which produce red are a representation of blood. The red blood color is a symbol of one's health. The three elements of natural objects have been interpreted symbolically by the *belian*, *mangku*, and senior figures of the Sade customary community. Therefore, when someone experiences pain, the first action that is taken to him is *di-sembeq*, where the main ingredients of the *sembeq* are *lekq*, *buaq*, and *apuh*. The place where the sembeq is applied is on the head (generally in the *kending*) and chest. Because in view of *belian*, *mangku*, and local elder figures, sometimes the head is where unclean thoughts dwell and the chest (in it) is where demons gather. It is these dirty thoughts and demons that need to be removed first so that a special mantra is recited during *têsembeq* or *têsêletek*. Thus, the view of the local community about the source of the disease tends to come from the psychological domain.

Second, the view of supernatural beings. The indigenous people of Sade view that the illness that occurs to the residents of Sade hamlet is mostly caused by disturbance of supernatural beings, such as the genie guarding the mountain, the guardian of the village, the guardian of the ancient mosque of Rembitan, the guardian of the tomb of *Deside Wali Nyatoq*, the guardian of the tomb of Kiyangan, the guardian of the tomb of Tapah and other places that are considered sacred by the local community. The implication is that the medicinal plants used as the foundation are determined by the origin of the genie who disturbs the sick person. For example, if a person is sick with heat, cold, or chills, then when he or she gives *sembeq* to that person, it will detect the origin of the genie *epen bêkas* 'which has a mark' on that sick person. If the *sembeq lolat* is 'slippery', then it has something to do with the genie guarding the grave of Kiyangan (south of Sade village). If the *sembeq* feels *lolat-makêt* 'slippery-gummy', that is a sign that it has something to do with the genie who watches over Tapah's grave (west of Sade village). Furthermore, if the *sembeq* feels ordinary, it shows that there is a connection with the genie who guarded the tomb of *Deside Wali Nyatoq* (located in the north of Sade village). With the detection of the relationship between *epen bêkas* and the illness experienced by that person, the *belian* or *mangku* will instruct the person concerned to go *bêsêraup* 'wash his face' to these places on a certain day. In addition, the detection of the origin of the disturbing genie that has a mark on the sick person is traced through the position where it feels cold, hot, or hot-cold in the person who is sick.

Third, a view of being healthy and clean. The indigenous people of Sade have their own views about being healthy. This is represented through the expressions *periri-persih paer panoq, hut gempang*, and *bale langgaq* 'to organize and clean up the territory, hometown and household'. In view of the local culture, health and hygiene include the hygiene of *paer panoq*, *hut gempang*, and *bale langgaq* — these three concepts are included in formulaic language. The concept of *paer panoq* is a concept of cultural boundaries, namely *gumi paer* 'homeland/land area/island' Sasak-Lombok. The concept of hut *gempang*, (which literally means 'hamlet' and 'border fence') is the concept of the boundaries of the local community's hometown or hamlet. Meanwhile, the concept of *bale langgak* is a place for residents to live in the form of a household. In other words, Health and hygiene coverage should include macro room, meso room, and micro room [17] - [18]. If the three living spaces for humans are healthy and clean, then humans will be healthy physically and spiritually. To achieve this, some are pursued through a cultural approach or ritual traditions (for example, through the rituals of *sêlamêt gubuq* 'village/hamlet salvation' and *têmoeq gubuq* 'serving the village / hamlet at certain times') and structural approaches (government health standards). When *periri-persih* 'arranges and cleans' (*periri-persiq* in another Sasak dialect) the residential area is used by certain medicinal plants as a preventive-medicinal tool called *sereat*.

IV. Conclusion

This study shows that medicinal plants in the Sasak language (especially the Sade indigenous people) are linguistically characterized by three lexicon forms. One-element lexicon, namely a lexicon consisting of one word / element. This type of lexicon is used to mark plants commonly used for medicinal purposes. A two-element lexicon and a three-element lexicon, namely a lexicon consisting of two or three words / elements, which are used to label medicinal plants which are rarely used for treatment or only certain parts are used for treatment. These medicinal plants are abstracted in the local language using nominalization. The lexicons used to mark medicinal plants, in functional classification, are included in at least four functional categorizations, namely *inên têtumpu* 'parent drug', *owat beleq* 'large drug', the foundation for 'ordinary medicine', and for 'leavening medicinal yeast'. Meanwhile, the cultural view (relating to traditional medicinal plants) is about *inen têtumpu*/'the parent of medicine'; a view of the special pedestal of 'special types of medicinal plants' relating to the location of the disturbing supernatural being; and a view of being healthy and clean *(periri-persih paer panoq, gubuq gempang*, and *bale langgaq* 'organizing and cleaning up areas, hometowns and households') which involve certain types of plants as ritual tools and preventive medicine. Thus, research on traditional medicinal plants in the Sade indigenous community can help us interpret the health beliefs of the supporting communities.

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