

A STRATEGY TO PRESERVE TRADITIONAL MEDICINE PLANT (TMP) LEXICAL ICONS IN *USADHA* IMPLEMENTATION AS BALINESE LOCAL GENIUS BY *DUKUNS* (TRADITIONAL HEALERS)

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ABSTRACT

This study was aimed at finding out : 1) causes of traditional medicine plant (TMP) linguistic degradation in Bali in usadha (study of Balinese traditional medicines implementation); 2) the strategy to preserve TMP linguistic degradation in usadha implementation; 3) the TMP that undergo linguistic degradation. The sample for this study consisted of adolescents (100), adults (100), public figures and decision makers from the provincial level to village level (8) and dukuns (100) in Bali province. The data were collected using the methods of observation, in-depth interview, for the first aim; observation, in-depth interview and questionnaire for the second and third aims. The results showed that 1) the causes of TMP linguistic degradation are a) minimal attention to TMP that has caused an increasingly critical ecosystem and ecolinguistic condition, b) socioecological change has an effect on the use of language by the speakers and sociocultural values of the community such as the extinction of TMP that causes word loss; c) change in culture in relation to finding medication from dukuns to medical doctors that will cause increasingly unfamiliarity with TMP linguistic elements in the community; d) socioeconomical factor, meaning that people think economically (more quickly and more practically) going to see a doctor than a dukun, because it is difficult to find TMP; 2) the strategy of preservation uses Hindu teachings collaborated among dinases (language center, Religious Department, Indonesia Science Institute , Forestry Department (the first and second level Offices) , Bapedal ,Culture and Tourism Office and adat leaders (Parisadas (I and II) , Majelis Madia Desa Pakramans (I and II), priests, bendesa adat, dukuns, klian pura , and tukang banten ; 3) there are about 175 lexemes of the TMP that have undergone degradation such as bunpron,, iwit sempol, iwit seleguri, kayuangi; 4) the suggestions made in relation to these findings are the strategy to preserve medicine plant linguistically needs a collaboration among religious leaders, adat leaders, the government, and the community by using Hindu religious teachings as the major foundation.

Keywords : Preservation, Lexical Icons, and TMP

1. Introduction

SIL report (Summer Institute of Linguistics) in 1996 states that in this world there are 6,703 languages. The following is the distribution of the languages geographically. In Asia there are 2,165 languages (33%), in Africa 2,011 (30%), in Pacific region 1,302 (19%), in America 1,000 (15%), and in Europe 225 (3%). Austronesian language family, in which there are the languages of the archipelago, are classified as languages of Pacific region (Aron, 2003:2). Linguistics' researches can influence the number of languages, increasing or decreasing in number. The reasons are : 1) the addition is due to the fact that in the past the newly added languages were not studied as the targets of the researches because the places where they are spoken are far or are in small and isolated islands, such as in the case of small languages in Papua or in the other mainlands in the archipelago such as in Nusatenggara Timur. In such cases maybe not all languages are documented; 2) the decreasing number of languages is due to dead languages .

Small languages in Papua or maybe in other mainlands in the archipelago , that are only supported by a small number of old people, are actually dying (Aron, 2003:3). UNESCO report (Kaswanti Purwo, 200, Lauder, 1999) states that 10 languages die every year. This shows that the endurance of the languages is weak. The weakness of the endurance is due to 1) a small number of their native speakers, 2) a decrease in loyalty of the native speakers, 3) force of the other languages which are more democratic, 4) demands of science and technology that force the use of science and technology in communication, 5) the weakening of sense of belonging and responsibility among the people who inherit the languages.

One needs to be aware of the community right to live with its local language and culture as the basis and pillar of the national life. To strengthen the basis and pillar of the national life the interaction among people who use the language needs to be maintained. Language as one the general phenomena, is of course not immune to changes (Rasna, 2015:2). Even it is actually one the natural phenomena that is very susceptible to changes. Shifts and changes can occur in every level and language features can change because of linguistic and non linguistic factors (Jufrisal, 2014:113). In this context, the problem to be studied are : 1) the causes of the occurrence of linguistic degradation in Bali traditional medicine plants (TOT) in *Usadha* implementation, and 3) the Bali traditional medicine plants that undergo linguistic degradation.

2. Discussion

2.1 Local wisdom based - ecolinguistic approach

Changes in sound and lexicon are much easier to occur in a not too long a time compared to changes in grammar. Grammatical changes can be said to be changes in language that occur in a long period of time. That is why people are often not aware of

them, except through a thorough observation by comparing data of languages in two rather long periods (Diachronic) (McMahon, 1999; Croft, 2000; Schendel 2001; Campbell, 2004, Jufrisal 2013 and Jufrisal, 2014:15). Language changes or language shifts occur because of a certain motivation (Artawa, 2014: 37). The motivations that encourage language shifts come from communication, economy, social identity, prestige and religion (Karan, 2011).

Religious motivation is one (religious songs / verses that are not written on *lontar* leaves. Those who read sing it on a special/prestigious place according to the Hindus' judgment. This shows the use of *lontar* leaf as a device to record information of noble values is very important. Thus, *lontar* leaf plants have to be maintained and preserved (Putra, 2014: 290 - 300). This is done since the concepts of literature and religion are written in *lontar* leaves (Sudana, 2008:53). In addition, *lontar* leaves have to be preserved since they are the places to store information. Also, medicine plants have to be preserved since they are useful for health (Rasna, 2010:321 - 332; Rasna, 2012 : 174-185; Rasna, 2013: 192-201; 51- 60; and Rasna, 2014: 85-93).

In addition to their use as medicine such as *tulasi* which can be used to neutralize toxins, as a cure for TB and lepra, it can also be used as a medium for a ritual of *Dewa Yadnya* (an offering to gods in which fresh *tulasi* leaves are used as *Prasad* (food for offerings) by soaking them in *sudamala* (holy)water to be offered to God. *Tulasi* leaves can also be used as a medium for *Pitra Yadnya* (an offering to the ancestors' spirits) in which fresh *tulasi* leaves are soaked in water and then is splashed to the mouth of the dead person, believed to take the spirit to Nirvana (Neteg, 2007: 15- 21). In line with this Mustaid Siregar states that some of the plants in the Botanical Garden are associated with Bali Hindu community culture (Siregar, 2002:V). The collection of plants grow in a complex of plants of customary rituals in Balinese community. It is estimated that more than 300 species of plants for *upakara*.

However, only some of them are collected by the botanical garden. And only 46 (15.13%) of the species are documented. The rest or 85% have not been documented (Siregar, 2002:3). Based on this fact, the ecolinguistic approach based on the *Tri Hita Karana* local wisdom, that is the relation between human beings and God.

The traditional healing with the traditional medicine plants has a linguistic relation of ecolinguistic significance. Since talking about traditional healing in its relation with environment is actually talking about ecolinguistics. Ecolinguistics discusses interrelations between language and thought, human and communication with ecolinguistic parameter, that is, interaction and interrelation with environment and variability (Fill and Muhlhausler, 2011: 1). Variability occurs because of adaptation to environment (Muhlhausler, 2011: 6). Language variability (lexicon variability) occurs because of evolution process (Glausisz in Muhlhausler, 2011:6)

2.2 Traditional Plants Conservation as a Lexical icons Prevention Step

Medicine plants conservation done / tried by a person indeed physically enables that person to recognize its manifestation, however, it is not yet sure whether it is known by others. Because the recognition of medicine plants makes it necessary for the person to visit a conservation place. While many people visit it based on their ways of thinking (traditional, belief, modern and pragmatism) Thus, the socialization in the form of social education to campaign the benefits of traditional medicine plants is important. Moreover if the growing of traditional medicine plants at home can be done. This does not just function as medicine, for the family, neighbors or others, but it can also function to make it closer, known, familiar to all people in the house, not just knowing the physical form ethnobotanically but also knowing the names linguistically and loving them since we know the benefits ethnomedically.

To grow the traditional medicines at home is not only just to know the physical form of the plants, but also to know and understand the terms. This has an important role from the linguistic perspective so that the lexical competence of the family members increases. Thus, there will be an increase in concern for the traditional medicine plants to prevent traditional medicine plant linguistic degradation which has been undergone by *padang gulung, daun pipis, pepe, temu rose, kasegseg, pancasona, semanggi, selegui, wong papah, wading jaum-jaum, lungit, miana cemeng, piduh, jarak kosta, urang aring* (Rasna, 2011: 50 - 53). The minimal concern for medicine plants is only one of the reasons of the critical ecosystem (Rasna, 2012: 176). Moreover, the ecosystem becomes more critical as the consequence of human greed in development. The consequence the biodiversity is worsened, many damages occurred, physically, biologically and sociologically to the sustainability of the human life and the sustainability of the environment (Algayon, 2010; Marimbi, 2009; Rasna, 2009; Salain, 2007). This is a socioecological change. The change influences the use of the language. Cultural change, from the culture to go to a *dukun* using the traditional medicine to the culture to go to a doctor using modern medicine. This has an impact on the change in behavior and attitude of the people toward traditional medicine plants, at the same time on the strengthening of modern medical vocabulary. This has an implication for the socioeconomic factor, meaning that people start to think practically, economically and fast. Taking this into consideration, the strategy for preservation needs to be done collaboratively, that is, 1) using religious teachings, through the local *TriHita Karana* local wisdom that is collaborated with related institutions such as Language Center, Religious Department, National Institute of Sciences, Office of Forestry and Plantation, Environment Impact, Management Agency, Custom and Office of Culture and Tourism.

2.3 *Loloh* as Bali Traditional Herbal Drink in *Usadha* Medicine by *Dukuns* in Bali

People generally use traditional medicine plants recorded in *lontar Usadha* by following traditional methods which can be processed into 1) *loloh* (herbal drink), 2) *utuuh* (medicine in the form of drops applied to the nostril), 3) *boreh* (powder), 4) *sembar* (the medicine which is processed by chewing and then spitting it to the patient), 5) *pupuk* (treatment done by gluing to the patient) (Sudira, 1985)

From the five ways of using the traditional medicine, there is one which is called *loloh* (herbal drink). The ingredients depend very much on the medicine plants used. Ecologically, the existence of medicine plants is influenced by various factors,

One of which is the conservation of land from agricultural land into land for office, hotel buildings, roads, shops, department stores. This has an effect on the ecological condition, that is, the death of various species of plants, the death of various living organisms, with the consequence of their loss. Without being aware of this does not only have an effect on the loss of medicine plants and animals but also on human beings and on lexical loss. It is here where ecology and linguistics are linked, producing ecolinguistics. From the perspective of ecolinguistics, lexical icons that have undergone linguistic degradation, because of the difficulty to find the plants due both to human greed in development and to less concern due to change from the traditional way of thinking (going to a *dukun*) into the modern way of thinking based on the pragmatic philosophy (going to a doctor). The effect is the loss of cognitive concepts of the lexical icons in adults, not to mention on the adolescent on such words as *teman* (Grap to *phyllum pictuns* (L) Grift (Shrub) (WS 23), *cuncem* (*Spondias pinnata* (L-f) Kurz (Tree) (WS) although often heard and drunk, the physical forms are unknown, *pule* (*alstoma scholars* (L) R.B (Tree) (WS01); *semanggi* (*Hydrocotile sibthrioides* Lam (Herb) (WS26), *sembung* (*Blumea basomifera* (L) DC (Shrub) (WS08); *kesimbukan* (*daun kentut*) (*Paederea foetida* L. (Clumber) (WS 33) *Pacarsona*, *slegui* (*Sida rombifoei*), *akah delundung*, *embung kutuh*, *cemara geseng* (*Casuarina junghuh mana* Mig (Tree) WS09, *paya puuh* (*Momordica Charantia* L. (Clumber) (WS 30), *buni* (*Antidesma bunius* (L) spreng; *piduh* (*Centella asiatica* (L) urb (Herb) WS 10; *Kantwali* (*Anamerta cocculus* (L); *lateng kidang* (*Deudrocnode stimulans* (L.f) Chew (Tree) (WS 18); *ubi kayu tawa* (*Cheilo costus speciosus* (J. Koenig) C.D Secht (Herb) (WS. 13 (Sarjawa *et al.*, 2015). Apart from these, the other ingredients for *loloh*, although are still found and consumed by the people in the community, most of the adolescents no longer know their physical forms, although they have ever heard of them. This is the indication of the weakening of the competency of lexical icons in the field of medicine as *kencur* (*Kaemp feria Galanga* L);, *tamutis* (*Curcuma pur pura* cens); *gamongan* (*Zingerger Cassumianar* Rox ; *belimbing buluh* (*Averzhwa belimbi* L), *sembung* (*Blume balsamifera* DC.F); *temu kunci* (*Bolsenlergia pandurata* Schbzingiberrgi); *Guiten Cemeng* (*Cuminum Cyminum* L. Umbelli feraceae); *beluntas* (*Plucea indica*); and *silik* (*Srikaya = Annona Squamoza* L). While the ecolexicons in the field of *sembar* that have undergone lexical degradation are *kakap*, *lempuyang*, *padang lepas*. In the field of *boreh* (powder) are *pacarsona*, *ikuh lutung*, *usep nanah* and *isep getih*.

2.4 A Strategy to Preserve Lexical Icons of Bali Traditional Medicine Plants

The most effective strategy to preserve lexical icons of medicine plants is if the medicine plants give benefits to the community, particularly economically. The problem is that not all of the medicine plants give economic benefit, even only some small part can give multiple benefits such as *kencur*. Other medicine plants beside *kencur* that give such benefits are *kunir*, *temu kunci*, *jahe*, *lempuyang* as medical ingredients for curing lungs disease, they also have an economic value as they are used as food ingredients. The same is true for *tibah* (*mengkudu*) (*Morinda Citrifolia* L rubiaceae, *kayu manis*) (*Cinnamomun zeylanicum* Ness) in addition to being used as medicines, they can also be used as *loloh* (Bali traditional herbal drink) that can be sold to earn money. However, what about the medicine plants that do not have an economic value, but have an ethnomedical value, while the mindset of the people has changed from traditional (going to a *dukun*) to modern one (going to a doctor). The change in the mindset occurred because it is difficult to find them and even they are nonexistent and if there are the places are limited on the mountain slopes (hilly and even steep so that it is considered ineffective and impractical). Let alone, the effect is long to be felt. It is different from going to a doctor in which one can get the medicine immediately, if one cannot get it from the doctor, one just needs to go to a pharmacy and everything is settled. Today society wants something practical, fast, easy and instant. This condition makes the habit of going to a *dukun* uncommon, so that medicine plants are also increasingly ruled out. Thus, the preservation of medicine plants has to be done collaboratively by involving related parties, such as using local wisdom which is based on beliefs by involving *Parisada* both in the province and regent or municipality level in order the people are convinced about the benefit of medicine plants for themselves, since these institutions are in charge of guarding the preservation of the local wisdoms, priests, because they are the components in the society who are respected most by the people and their words are expected to be able to move the people to act, National Institute of Sciences and Office of Forestry and Plantation are expected to give their contributions in the form of medicine plants to the people so that they just have to prepare plots of land in their yards, and if the medicine plants are grown in the village they need village owned land. *Bendesa adat* needs also to be involved because the people will always have contact with him as head of the village when they hold customary ceremonies. *Dukuns* also have to be involved since they know more about the benefits of medicine plants. The collaboration of the related parties is expected to make the people in the community familiar with the medicine plants, not only from the point of view of benefits and their physical forms but also they have to know the terms so that the preservation of lexical icons of the medicine plants can occur. Finally, the role of Language Center is also very important in this case.

3. Conclusion and Suggestion

3.1 Conclusion

The causes of the occurrence of traditional medicine plant linguistic degradation are

- minimal concern for traditional medicine plants that causes the increasingly more critical ecosystem and ecolinguistics
- socioecological change that influences the use of the language of the speakers
- change in culture, from going to a *dukun* to going to a doctor.
- socioeconomical factor, meaning that people think economically, fast, practically, easiness to go to doctor compared to going to *dukun*, since to find traditional medicine plants is difficult, in addition to being ignorance.
- The strategy to preserve lexical icons of traditional medicine plants is a collaboration among *Parisada*, The Department of Religious Affairs, National Institute of Sciences, Office of Forestry and Plantation, *bendesas*, *dukuns* and Language Center.

3.2 Suggestion

The strategy to preserve traditional medicine plants needs collaboration of related institutions such as religious figures, *adat* figures, government and the community.

The ecolixicons that have undergone degradation in the field of traditional medicine plants for the field of *loloh* (herbal drink) include *temen, pule, semanggi, sembung, kesumbukan, pacarsona, seleguri, akah delundung, embung kutuh; cemara geseng, paya puuh, buni; piduh; kantawali; lateng kidang ; ubi kayu tawa; temutis;; gamongan, piduh; temu kunci; lateng kdeang; ubi kayu tawa; kencur, temutis, tibah, kayu manis, sembung gantung; beluntas and silik.*

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