

Maintaining Environmental Language through Medicinal Plant Terms: An Eco-linguistics Perspective

Desak Ayu Gede Parthama Arini
Magister Ilmu Linguistik, Postgraduates
Universitas Warmadewa

ABSTRACT

This study aims to analyze the terminology of ethnomedicinal plants, as well as the morphological affixation process that occurs in the term of traditional medicinal plants. The method of collecting data used in this research was explorative sampling techniques that collecting through note taking. The collecting data process was carried out by interviewing the community of Petang Village, Badung in each *banjar* to find out the terms or names of medicinal plants that have been processed by the community and how to process and use them. The result shows that 48 types of medicinal plants were found and used as traditional medicines by the community which was classified into 7 groups based on color, shape, taste, sex, character, place, and organ. Furthermore, there are several designations for the processing of these medicinal plants that are adapted to their usefulness, such as *loloh*, *boreh*, *simbuh*, *tutuh*, *tampel*, and *ses* and also *mantram* which are spoken by *balian* before healing the patient.

Keywords: Ethnomedicinal plants, Petang Village, *Mantram*

I. INTRODUCTION

Health is a very important thing in human life, healthy is also a condition of good physical condition, good mentality, and also social welfare, not only is the absence of disease or weakness caused by decreased endurance. Meanwhile, according to Constitution No. 23 Year 1992, a person is said to be sick if they suffer from chronic disease or other health problems that cause work activities or activities interrupted. Although someone was sick, the term colds, flu, and cough but if they are not bothered to carry out their activities then it means they were in a health condition.

Currently there are many medical facilities that support health services by using modern tools to optimize the work in the healing process of patients by professional staff. In this case, there are two types of treatment that are usually used by the community, namely modern medicine and traditional medicine. Modern medicine is a treatment that is currently developing by utilizing more sophisticated tools with the help of competent medical personnel who have been tested through scientific research processes and the results can be justified, whereas traditional medicine is the total amount of knowledge, skills and practices based on theories, beliefs, and experiences of people who have different customs and cultures, both explained that traditional medicine is an alternative treatment used by the community if conventional medicine does not provide satisfactory results. This is also usually related to the concept of ethnomedicine, which is a branch of health anthropology that discusses the origin of the disease, its causes, and how to treat it according to certain community groups. Ethnomedicine aspect is an aspect that appears along with the development of human culture. In the field of health anthropology, ethnomedicine gave rise to various terminologies. This branch is often called traditional medicine, primitive medicine, but ethnomedicine feels more neutral (Foster and Anderson, 1986: 62).

Indonesian people, especially Bali, currently still maintain the phenomenon of "Back to Nature" by continuing to use natural ingredients derived from plants to be used as a means of medical treatment. This phenomenon itself has existed for a long time because the Balinese people believe that humans will avoid bad things that can be in the form of disease if there is a balance and harmony between humans, nature, and God (Tri Hita Karana). In Balinese society, traditional medicine is referred as

usada treatment and the healer known as *balian*. Etymologically the word *usada* comes from the word *ausadhi* which means plants that contain medicinal properties (Nala, 1993).

Related with focus of this research of traditional medicinal plants through ethnomedicinal concept in Bali, some latest related research has been conducted, such as in Almos and Pramono (2015) in their article entitled "Ethnomedicin Lexicon in Traditional Minangkabau Medicine". In their articles, there was an herb in Minangkabau called *panawa*. This herb can be grouped into plants, animals and other objects. Plants that are often used in traditional Minangkabau medicine include *lime*, *injuang*, *bananas*. Examples of the lexicon used in traditional Minangkabau medicine are called *manyilau* and *paureh*. *Manyilau* is a process of seeing a disease carried out by the healer. Meanwhile, *paureh* is a way to give a medicine by the healer. The word *paureh* is used for humans, houses and stalls. *Paureh* always uses water and other ingredients. The result shows that Minangkabau traditional treatment lexicon can be grouped into three groups namely types of diseases, types of herbs and other lexicons. The examples of types of diseases are *biriang*, *tinggam*, and *sijundai*. Lexicon in types of herbs that are used include *lime*, *injuang*, *chicken*, *water* and *stones*. In the last group, the treatment process was found *manyilau* and *paureh*. Sambara, Yuliani, and Emerensiana (2016) also conducted the similar research on "Utilization of Traditional Medicinal Plants by Merdeka Village Community of East Kupang District". The aims of this research was to determine the use of medicinal plants by Merdeka Village community. Through the research results, 39 species of medicinal plants were found. Types of plants such as *pohon*, *perdu*, *semak*, and *terna*. Parts of those plants used by utilizing bark, leaves, fruit, rhizomes, seeds, sap, and roots. The processing method is boiled, burned, evaporated, crushed, soaked and fried, and served in fresh form. The medicinal herbs that are used by binding, pasting, drinking, gargling, smearing, old washed, and used bathing. The results showed that the criteria behind the selection of plants depend on the knowledge, availability of plants and the trust of each traditional health person (*Hattra*). From the results of this study it was concluded that there are various types of medicinal plants and parts used in different processing and use, and there are several criteria behind the selection of medicinal plants. Sutomo and Iryadi (2019) in their article entitled "Conservation of Traditional Medicinal Plants" Usada Bali ". In his research, the research was conducted by exploration and inventory of medicinal plants based on the Bali Lontar library and key correspondent (*Balian*) to be collected at KRB (Bedugul Botanical Garden). The results showed that 67 collection numbers were collected, which is 16 were new types to be collected at KRB. Several types of plants that are threatened in nature are: *Averrhoa carambola* Linn., *A. blimbi* Linn, *Citrus aurantifolia* Sw., *Alstonia scholaris* (L.) R.Br., and *Areca cathecu* L. wealth of local wisdom in medicine that can be seen from the diversity of information about the uses and procedures for use of each plant.

Grounded by the background and the latest related research above, this present research is different from the previous research since this research analyzed the terminology of the ethnomedicinal plant, the *mantram* used by *balian* before healing the patient, and the morphological affixation process that occurs in the term traditional medicinal plant.

II. RESEARCH METHOD

This research was conducted in Bali, Badung Regency, especially in Petang Subdistrict. The data was collected by using an explorative sampling technique. The data collection was carried out by interviewing to the Petang resident in each *banjar* to find out plants lexicon that potentially as the material of medicine and also to find out the term or the name of the medicine that had been proceeding by society and how to process and what is the benefit of it. This research also uses the note-taking technique by collecting all information obtained through the result of an interview about the local name of medicinal plants, part of the plant used as a medicine, plant identification, and looking for writing the scientific name of the plants. Then the medicines will be analyzed how to process and its use as well as find the morphological affixation process that occurs in the term medicines. Besides collecting the medicinal plant lexicon, interviews were also conducted with two *balian* to find out the mantra or ritual

language along with the meaning of the *mantra* which function is for treatment. The next analysis is to determine the ability of the community to remember the lexicon of medicinal plants which is displayed in the form of a table with a percentage of each *banjar* and the last is concluded.

III. RESULTS AND DISCUSSION

Petang is a sub-district located in Badung Regency. This sub-district is about 25 kilometres from the centre of Badung district and has an area of 115,00 km². The Banjar (small area) under the auspices of the Petang sub-district are Banjar Kerta, Banjar Lipah, Banjar Munduk Damping, Banjar Petang Kaja, Banjar Petang Tengah, Banjar Petang Suci. Most residents in the Petang sub-district work as farmers and workers in the tourism sector. Every village in the Petang sub-district has a very strict customary regulation, that is, every community that owns land that has been passed down from generation to generation is obliged to carry out the duty of being a 'pengayah". Pengayah is a person who has an obligation to contribute to various religious activities in the village concerned. In addition, the community also has an obligation to help each other in various yadnya activities. The land owned by these communities is mostly functioned as rice fields and fields and plantations. Therefore the people still have a close interaction with the natural environment.

1. Categories, Names, Elements of Modification, Uses, Components and Methods of Plant Processing

Based on the results of the research obtained through the interview process with several residents and two *Balian* in the village of Petang, information was obtained that there were 48 types of medicinal plants most often used by the community in Petang sub-district. The names of plants, components, and functions will be explained in table 1. In numbers 1 to number 28, the names of plants are grouped according to their names which contain special categories such as colour, shape, sex, character, place and organ. Furthermore, from number 29 to number 48 there is no specific name, the lexicon is only a plant lexicon in Balinese.

Tabel 1.1. Categories, Names, Elements of Modification, Uses, Components and Methods of Plant Processing

No	Categories	Names	Elements of Modification	Uses	Components and Methods of Plant Processing
1.	Colour	Bungkak Nyuh Gading <i>(Cocos nucifera)</i>	Bungkak nyuh 'young coconut, gading 'yellow'	Reducing blood sugar levels Treat mild diarrhoea, cold medicines	Water (drink directly) Water (drops on the nose)
2.	Colour	Bungkak Nyuh Gadang <i>(Coco rubecens)</i>	Bungkak nyuh 'young coconut, gadang 'green'	Prevent hypertension Increase endurance	Water (drink directly)
3.	Colour	Kunyit Putih <i>(Cocos nucifera)</i>	Kunyit 'turmeric', putih 'white'	As a skin allergy medicine As an asthma medicine	Bulbs (shredded mixed with water) Bulbs (boiled then drink the water)
4.	Colour	Jae Barak	Jae 'ginger', barak 'red'	Prevents digestive problems Reducing gout	Bulbs (boiled then drink the water)

		<i>(Zingiber officinale)</i>			
5.	Colour	Base Barak <i>(Piper ornatum)</i>	Base 'betel leaf', barak 'red'	Reduces bad breath and body odour Treat cough	Leaves (boiled, boiled water used for gargling) Leaves (boiled, drink the water)
6.	Shape	Tapak Dara <i>(Catharanthus roseus)</i>	Tapak 'trace / shape', dara 'bird'	Cure diabetes and high blood pressure	Leaves (boiled, drink the water)
7.	Shape	Kumis Kucing <i>(Orthosiphon Aristatus)</i>	Kumis 'mustache', kucing 'cat'	Treat urinary tract infections Treat rheumatism	Leaves (boiled, drink the water)
8.	Shape	Tapak Liman <i>(Elephantopus Scaber L.)</i>	Tapak 'trace / shape', Liman 'hand'	Treating diarrhoea, coughing Treat diabetes	Leaves (boiled, drink the water)
9.	Shape	Ikuh Lutung <i>(Acalypha hispida burm)</i>	Ikuh 'tail', lutung 'monkey'	Treating bloody vomiting Treating dysentery	Flowers (chew with ginger and East-Indian galangal)
10.	Shape	Lidah Buaya <i>(Aloe vera)</i>	Lidah 'tongue', buaya 'buaya'	Treat burns and skin irritations	Stem (apply aloe vera gel to the skin)
11.	Shape	Kuping Gajah <i>(Anthurium crystallinum)</i>	Kuping 'ear', gajah 'elephant'	Treating swelling in the throat or mouth	Leaves (boiled, drink the water)
12.	Shape	Jengger Bebek <i>(Kalanchoe pinnata)</i>	Jengger 'crest', bebek 'duck'	Relieves headaches Remove pimples and acne scars	Leaves (chewed or boiled and drink the water) Leaves (grind leaves until smooth, mix water and apply to face)
13.	Shape	Bungan Ambengan <i>(Imperata cylindrica raeusch)</i>	Bungan 'flower', ambengan 'long grass, Imperata cylindrica (Graminae)'	Treating urinary stones Treating asthma	Roots (boiled, drink the water)

14.	Shape	Manas Kerang <i>(Rhoeo discolor)</i>	Manas 'pinapple', kerang 'shell'	Treating bronchitis, coughing, dysentery	Leaves (boiled, drink the water)
15.	Shape	Temu kunci <i>(Boesenbergia pandurata (Roxb.) Schlechter.)</i>	Temu 'pungent, bitter rhizome', kunci 'key'	Medication for tonsillitis Increase breast milk production	Bulbs (grated and drink the water)
16.	Shape	Mahkota dewa <i>(Phaleria macrocarpa [Scheff.] Boerl.)</i>	Mahkota 'crown' dewa 'God'	Treating tumors	Dried fruit meat (boiled, drink the water).
17.	Shape	Jangar ulam <i>(Syzygium polyanthum (Wight.) Walp.)</i>	Jangar 'crest' ulam 'meat'	Relieve itching due to allergies	Leaves (boiled, drink the water)
18.	Shape	Kembang Bintang <i>(laurentina longiflora)</i>	Kembang 'flower' Bintang 'star'	Eye cleanser, medicine for minus, plus, cylindrical eyes	Flowers (soaked, drops on eyes)
19.	Taste	Pandan Arum <i>(Pandanus amaryllifolius)</i>	Pandan 'Pandan leaves', arum 'fragrant'	Treat rheumatism Reduces high blood pressure	Leaves (boiled, drink the water)
20.	Taste	Don Kayu Manis <i>(Sauropus androgynous)</i>	Don 'leaf', kayu 'wood', manis 'sweet'	As a medicine for diarrhoea, colds, hypertension, sore throat	Leaves (boiled, drink the water)
21.	Taste	Jebug arum <i>(Myristica fragrans Houtt.)</i>	Jebug 'areca nut' arum 'fragrant'	Relieve colds	Mixed with other ingredients (applied to the skin)
22.	Sex	Inan Kunyit <i>(Curcuma longa Linn.)</i>	Inan 'mother', kunyit 'turmeric'	Treating menstrual problems Treating swelling due to insect bites	Bulbs (boiled, drink the water) Bulbs (shredded, added with water applied to the swollen skin)

23.	Sex	Pala raja	Pala 'nutmeg', raja 'king'	Treating thrush, sore throat	Leaves (mixed with water and then knead until crushed, drink the water)
24.	Character	Kayu Sugih (<i>Dracaena angustifolia</i>)	Kayu 'wood', sugih 'rich'	Treating breathing problems, coughing or asthma	Leaves (boiled, drink the water)
25.	Character	Don Kayu Urip (<i>euphorbia tirucal</i>)	Don 'leaf', kayu 'wood', urip 'life'	Cure toothache	Latex (drops on diseased teeth)
26.	Place	Jeruk Bali (<i>Citrus grandis, C. maxima</i>)	Jeruk 'citrus', bali 'bali'	Maintaining heart health Reducing the risk of kidney stones	Fruit (eat the meat)
27.	Place	Jarak Bali (<i>Jatropha podagrica Hook.</i>)	Jarak 'Fruit (eaten meat)' Bali 'bali'	Treating Fever Remove swelling	Leaves (boiled and drink the water) Leaves (pounded, smeared on the skin)
28.	Organ	Atin Bawang	Atin 'heart', bawang 'shallot'	Remove scars	Cut (smeared)

		(<i>Allium cepa</i>)			
29.		Bluntas (<i>Pluchea indica (L.) Less</i>)		Eliminates body odor	Fresh / dry leaves (boil and drink the water)
30.		Base (Piper betle, Linn.)	Piper betle	Relieve inflammation, maintain oral health and gums	Leaves (eat directly / boiled and drink the water)
31.		Binahong (<i>Anredera cordifolia</i>)		Overcoming anemia	Leave (made juice or eat directly)
32.		Cekuh (<i>Kaempferia galangal, Linn.</i>)		Overcoming gastric inflammation, influenza, colds, coughing	Tuber (shredded and drinking its water) Mixed with other ingredients and smeared on the skin.

33.		Dapdap <i>(Erythrina subumbrans (Hask.) Merr)</i>		Reduces fever, eliminates heartburn, leaf hemorrhoids medicine	Leave(crushed or kneaded spread it on the skin) Cambium (pounded and burned pasted on rectum)
34.		Don intaran <i>(Azadirachta indica)</i>		Relieve symptoms of allergies, hives, malaria and dysentery	Leaves (boiled and used for bathing) Cambium (boiled, drinks the water)
35.		Sembung <i>(Blumea balsamifera (L.) DC.)</i>		The medicine for stomach upset and diarrhea	Leaves (mixed with water then crushed, drink water)
36.		Lemo <i>(Citrus amblycarpa)</i>		Urinary tract infections, kidney stones	Fruit (find the water and mix with silk reeds, then drink)
37.		Jagung <i>(Zea mays L.)</i>		Breast milk facilitator	Seeds (mashed and taped to breast skin)
38.		Baas <i>(Oryza sativa)</i>		Cold medicine	Seeds (mixed with other ingredients and applied to the skin)
39.		Kesuna <i>(Allium sativum, Linn.)</i>		Inflammatory medicine, ulcers, immune system enhancers	Tuber (eaten directly, boiled)
40.		Kecibeling <i>(Strobilanthes crispata)</i>		Help cure UTI	Leaves (boil and drink the water)
41.		Isen <i>(Alpinia galangal, Linn., Willd.)</i>		Medicines for tinea versicolor	Tuber (peel, rub on tinea versicolor)
42.		Tibah <i>(Morinda citrifolia, Linn.)</i>		Increase endurance, anticancer	Fruit (can be eaten directly)

43.		Kladi <i>(Colocasia esculenta (L.))</i>		Bruises	Tuber (grated and attached to the bruise)
44.		Sotong <i>(Psidium guajava L.)</i>		Diarrhea Medicine	Leaves (mix with water, puree, then drink the water)
45.		Sabo <i>(Manilkara zapota)</i>		Diarrhea Medicine	Fruit (grated, just find water, drink)
46.		Semanggi <i>(Marsilea drummondii L.)</i>		Cough medicine and shortness of breath	Leaves (drink the juice).
47.		Kepiduh <i>(Centella asiatica)</i>		Reducing blood sugar levels	Leaves (drink the juice).
48.		Cengkeh <i>(Syzygium aromaticum, (Linn.) Merr.)</i>		Cold medicine	Fruit (mixed with other ingredients then puree, apply to the skin)

In the Balinese community life, the medicinal plants that have been processed have several designations according to the way they are processed and used, namely as below.

- a. **Loloh** in the form of starch juice obtained by squeezing or grinding and adding the determined liquid then the herb is drunk. The types of plants commonly used as *loloh* are leafy plants or plants that are often used for leaves such as betel, dadap, binahong, etc. then plants that have bulbs such as turmeric, Intersection and Ginger.

The *loloh* lexicon is included in the noun category, prefixes can be given to be *maloloh*, which means drinking *loloh* with the verb category. Can also be supplemented with the suffix -in becomes *lolohin* (drink *loloh*) which is categorized as verbs and used for command sentences. Then you can also experience the process of affixation by the addition of the ka-and-in confix into *kalolohin* (I already drink *loloh*) in the verb category.

- b. **Boreh** that is the ingredients obtained by smoothing the mixture of ingredients and in their use mixed with liquids such as water, vinegar, or wine, then distributed to the body. Plants that are often used for boreh are spices such as East-Indian galangal, clove, nutmeg and rice. The spices were chosen to be boreh because of their heat-producing properties, so they often function as cures for colds, coughs, and colds. Based on the results of the interview it was also found that there was a ban on using *boreh* on Monday. Based on information downwardly said that if you use boreh on Monday the body will experience prolonged unpleasant conditions.

The 'boreh' lexicon belongs to the noun category. This word can undergo a morphological process that is affixation. If the ma + *boreh* prefix is inserted, it becomes *maboreh* then the category will change to the verb which means to use *boreh*. If the prefix m- and suffix-in are inserted, it becomes *morehin* (using *boreh*) which is categorized as a verb and has two valences. Or add the ka-in confix

so that it becomes a *kaborehin* (I have already used *boreh*) categorized as verbs. You can also just add suffix -in to borehin (use *boreh*) which is categorized as a verb. The word *borehin* can also be affixed again by adding suffix -na to be *borehina* which means to be applied *boreh*.

- c. ***Simbuh*** namely in the form of ingredients obtained by chewing the ingredients until mashed and then sprayed directly on the treated part. *Simbuh* is generally made from the same ingredients as *boreh* but no more liquid is added. The method of treatment in this way is considered to be more effective than *boreh* because the application of sprayed makes the herb more deeply absorbed into the skin.

The lexicon can be categorized as a noun or verb which means 'spray'. The word *simbuh* can undergo affixation processes such as the addition of the ma + *simbuh* prefix to become *masimbuh* (using *simbuh* treatment) which is categorized as verbs. You can also add the ny + *simbuh* prefix to *nyimbuh* (spurting) which is categorized as a transitive verb. But if the word *nyimbuh* is added by suffix -in, the category will change to intransitive verb *nyimbuhin* with the same meaning, which is to spray. If you add suffix -in, it becomes meaningful *simbuhin*, it will be sprayed and included in the verb category. Furthermore, the word *simbuhin* can undergo a process of re-affixation with the addition of suffix -na becomes *simbuhina* which means to be sprinkled into the verb category. Or it could be that the word *simbuh* is directly affixed with suffix -a becomes *simbuha* (sprayed) which is categorized as a passive verb as well. Then the word *simbuh* can also be added to the ka-and confix so that it becomes *kasimbuhin* (already (I) blurred) categorized as verbs.

- d. ***Tutuh*** that is, ingredients are taken from the essence of starch by squeezing, soaking or grinding the ingredients then filtered to get the juice of the starch, then the ingredients are dripped on the part that wants to be treated (generally the nose and eyes). As for the plants that are often used are Kembang Bintang and Bungkak Nyuh Gading.

Lexicon *Tutuh* can be categorized as a verb which means dripping. This word can be added to the prefix ma-*matutuh* (using drops) which belongs to the category of verbs. It can also be added prefix n- to be a *nutuh* (using drops) which is also categorized as verbs. Then the verb *nutuh* can be given the suffix -in to be a *nutuhin* (applying drops) with the category of two-dimensional verbs. Besides that, the word *tutuh* itself can also be given suffix -in to become *tutuhin* (drop) which is classified as a verb. Then the word *tutuhin* can be given a suffix -na becomes *tutuhina* (put on *tutuh*) which is categorized as passive verbs. Or it could also be the word *tutuh* directly affixed with suffix -a to become *tutuha* (put on *tutuh*) which is categorized as passive verbs too. The word *tutuh* can also be added to the ka-and confix so that it becomes a *katutuhin* (I have used drops) categorized as verbs.

- e. ***Tampel*** that is the ingredients obtained by smoothing the mixture of ingredients and in their use affixed to the part to be treated. Plants that are generally used as *tampel* are leafy plants, tubers, or mixtures such as *boreh* but are made more dense.

Lexikon *tampel* is categorized as a verb that means to stick. This word can be added to the prefix ma- into *matampel* (pasted) which belongs to the verb category. You can also add the n-prefix to *nampel* (paste) which is also categorized as verbs. Then the *nampel* verb can be given suffix-in to be *nampelin* (using a *tampel*) with the category of two-dimensional verbs. Besides that, the word *tampel* itself can also be given a suffix -in to be *tampelin* (paste) which is classified as a verb. Then the word *tampelin* can be given a suffix - a becomes *tampelina* (put on a *tampel*) which is categorized as a passive verb. Or it could be that the word *tampel* is directly affixed with a suffix - a becomes *tampela* (using a *tampel*) which is categorized as a passive verb as well. You can also add the ka-and-in confix so that it becomes a *katampelin* (already (I have been using *tampel*)) categorized as verb.

- f. *Ses*cleaning the wound or compressing it using liquid obtained by boiling the ingredients in water until it boils and then using it in a state of still hot/warm liquid. Plants used in this treatment method are usually plants that contain antiseptics such as betel and turmeric.

The lexicon is categorized as a noun if it has an affixation process with the addition of the *ng-* and *-in* become *ngesesin* (it will become compressed), which is categorized as verbs. Or the *ka-* and *-in* confix is added so that it becomes a *kasesin* (already (I) compressed) that is categorized as verbs. You can also add the suffix *-in* to become *sesin* (compressed) that is categorized as a verb. Then if the word *sesin* is added suffix *-na* becomes *sesinna* (compressed) has the verb category or it can also be the word *ses* directly suffix *-a* becomes *sesa* (compressed) which is categorized as a passive verb.

From the explanation above, it can be seen that there is a very close relationship between the environment and the life of the people in Bali in general. Human attachment to nature is not only to fulfil basic needs as food but also as medicine, customary interests and culture. So the possibility of these plants to be sustainable and survive will be even higher.

2. Ritual Language Related to Medication Using Traditional Medicinal Plants First

Mantram:

"Om Awohnamastu nama siddham."

(Ya Tuhan, semoga lancar tiada halangan aral melintang)

(Oh, God, hope all is well without struggle) Followed

by mantram :

"Ong ta kita Bhutta Pisaca Sang Pulung Dengen, sanak sahana wus momo danta kulit daging, dalem atine I (nama pasien), apan aku wruh ing kakatuanmu, kayogan Bhuta lawan Bhattari doh tang ko mulih maring Khayangan. Waras!!!"

(Oh, pada penguasa Bhutta Pisaca yang bernama Sang Pulung Dengen, yang berada dalam gigi, kulit, daging dalam hatinya si (nama pasien) supaya aku meresap dalam kekuatanmu. Kekuatan Bhutta melawan Bhattari kalah, datangnya dari khayangan.Sembuh!)

(Oh, to the ruler of Bhutta Pisaca named Sang Pulung Dengen, who was in the teeth, skin, flesh of his heart (patient's name) so that I could absorb in your strength. Bhutta's power against Bhattari is defeated, it is coming from heaven. Heal!)

Mantram as a for antidote ::

"Duh Sira Sang Hyang Triwikrama, Sang Hyang Brahma nyapuh lara apanes, Sang Hyang Wisnu nyapuh lara aserep, Sang Hyang Iswara mitip patuh, sing teka pada patuh, Poma, kedep siddhi mantraku."

(Oh, Wahai Sang Hyang Triwikrama (Siwa), Sang Hyang Brahma menghilangkan sakit panas, Sang Hyang Wisnu menghilangkan sakit karena dingin, Sang Hyang Iswara mempunyai kesamaan, yang datang akan sama, POMA, manjur saktilah mantraku)

(Oh, Sang Hyang Triwikrama (Shiva), Sang Hyang Brahma relieves heat pain, Sang Hyang Vishnu removes pain due to cold, Sang Hyang Iswara has something in common, what comes will be the same, POMA, works effectively my spells)

In this case, the pronunciation of ritual language or commonly referred to as mantram in the treatment is spoken by *balian* before healing the patient when he is first treated or treated and usually this *mantra* is confidential. After that, the medicine given by *balian* can be taken directly without having to use a mantram and the medicine given by *balian* cannot be formulated by the community unless the court gives the name of the medicinal plant, then the patient can mix it himself at home without using the mantram.

3. Public Knowledge About Medical Plants

Based on interviews, from a total of 48 plants most commonly used by the community in Petang sub-district, several unknown plants were found in some *banjar*.

Table 2. Plants name and public knowledge about medicinal plants

N u m	Term/ Scientific Name	Sample					
		Banjar Kerta	Banjar Lipah	Banjar Munduk Damping	Banjar Petang Kaja	Banjar Petang Tengah	Banjar Petang Suci
1.	Bungkak Nyuh Gading (<i>Cocos nucifera</i>)	√	√	√	√	√	√
2.	Bungkak Nyuh Gadang (<i>Coco rubecens</i>)	√	√	√	√	√	√
3.	Kunyit Putih (<i>Cocos nucifera</i>)	√	-	√	-	-	-
4.	Jae Barak (<i>Zingiber officinale</i>)	√	√	√	√	√	√
5.	Base Barak (<i>Piper ornatum</i>)	√	√	√	√	√	√
6.	Tapak Dara (<i>Catharanthus roseus</i>)	√	√	√	-	√	√
7.	Kumis Kucing (<i>Orthosiphon Aristatus</i>)	√	√	√	√	√	√
8.	Tapak Liman (<i>Elephantopus Scaber L.</i>)	√	√	√	√	√	-
9.	Ikuh Lutung	√	√	√	√	√	-
	(<i>Acalypha hispida burm</i>)						
10.	Lidah Buaya (<i>Aloe vera</i>)	√	√	√	√	√	√
11.	Kuping Gajah (<i>Anthurium crystallinum</i>)	√	√	√	√	√	-

12.	Jengger Bebek (<i>Kalanchoe pinnata</i>)	√	√	√	√	√	√
13.	Bungan Ambengan (<i>Imperata cylindrica raeusch</i>)	√	√	√	√	√	√
14.	Manas Kerang (<i>Rhoeo discolor</i>)	√	√	√	-	√	-
15.	Temu kunci (<i>Boesenbergia pandurata</i> (Roxb.) Schlechter.)	√	√	√	√	√	√
16.	Mahkota dewa (<i>Phaleria macrocarpa</i> [Scheff.] Boerl.)	√	√	√	√	√	√
17.	Jangar ulam (<i>Syzygium polyanthum</i> (Wight.) Walp.)	√	√	√	√	√	√
18.	Kembang Bintang (<i>laurentina longiflora</i>)	√	√	√	√	√	√
19.	Pandan Arum (<i>Pandanus amaryllifolius</i>)	√	√	√	√	√	√
20.	Don Kayu Manis (<i>Sauropus androgynous</i>)	√	√	√	√	√	√
21.	Jebug arum (<i>Myristica fragrans</i> Houtt.)	√	√	√	√	√	√

22.	Inan Kuyit (<i>Curcuma longa</i> Linn.)	√	√	√	√	√	√
23.	Pala raja	√	√	√	√	√	-
24.	Kayu Sugih (<i>Dracaena angustifolia</i>)	√	√	√	√	√	√
25.	Don Kayu Urip (<i>euphorbia tirucal</i>)	√	√	√	√	√	√
26.	Jeruk Bali (<i>Citrus grandis</i> , <i>C. maxima</i>)	√	√	√	√	√	√
27.	Jarak Bali (<i>Jatropha podagrica</i> Hook.)	√	√	√	√	√	√
28.	Atin Bawang (<i>Allium cepa</i>)	√	√	√	√	√	√
29.	Bluntas (<i>Pluchea indica</i> (L.) Less	√	√	√	√	√	√
30.	Base (Piper betle, Linn.)	√	√	√	√	√	√
31.	Binahong (<i>Anredera cordifolia</i>)	√	√	√	√	√	√
32.	Cekuh <i>Kaempferia galangal</i> , Linn.)	√	√	√	√	√	√
33.	Dapdap (<i>Erythirna subumbrans</i> (Hask.) Merr)	√	√	√	√	√	√
34.	Don intaran (<i>Azadirachta indica</i>)	√	√	√	√	√	√

35.	Sambung (<i>Blumea balsamifera (L.) DC.</i>)	√	√	√	√	√	√
36.	Lemo (<i>Citrus amblycarpa</i>)	√	√	√	√	√	√
37.	Jagung (<i>Zea mays L.</i>)	√	√	√	√	√	√
38.	Baas (<i>Oryza sativa</i>)	√	√	√	√	√	√
39.	Kesuna (<i>Allium sativum, Linn.</i>)	√	√	√	√	√	√
40.	Kecibeling (<i>Strobilanthes crispa</i>)	√	√	√	√	√	√
41.	Isen (<i>Alpinia galangal, Linn., Willd.</i>)	√	√	√	√	√	√
42.	Tibah (<i>Morinda citrifolia, Linn.</i>)	√	√	√	√	√	√
43.	Kladi (<i>Colocasia esculenta (L.)</i>)	√	√	√	√	√	√
44.	Sotong (<i>Psidium guajava L.</i>)	√	√	√	√	√	√
45.	Sabo (<i>Manilkara zapota</i>)	√	√	√	√	√	√
46.	Semanggi (<i>Marsilea drummondii L.</i>)	√	√	√	√	√	√
47.	Kepiduh (<i>Centella asiatica</i>)	√	√	√	√	√	√

48.	Cengkeh (<i>Syzygium aromaticum</i> , (Linn.) Merr.)	√	√	√	√	√	√
	Total Percentage	100%	98%	100%	94%	98%	88%

Public knowledge about medicinal plants above is influenced by two things, namely, get information or not from the community outside Petang district, or don't use these plants for religious ceremonies. The Balinese generally grow plants that are often used for religious ceremonies in their yards because it will be used almost every day. In addition, on this day there are many health facilities, public knowledge and the understanding of health sciences have also increased, but some people prefer to take herbal medicine. For various reasons, people also prefer to use herbal medicine because they are easier to obtain.

IV. CONCLUSION

Based on the results of the analysis of the research explained above, it can be concluded that there are 48 types of medicinal plants that are used as traditional medicines by the community. From the results of the discussion, there are several designations for the processing of these medicinal plants which are adapted to their use such as *loloh*, *boreh*, *simbuh*, *tutuh*, *tampel*, and *sesand alsomantram* which are spoken by *balian* before healing the patient. In addition, it was found in the interview results that the community's knowledge of medicinal plants above was influenced by two things, that is getting information from the community outside Petang sub-district that the plants were not used for religious ceremonies and with more adequate medical facilities so that allows the community to take more dominant chemical drugs compared to traditional medicines because they are easier to obtain.

REFERENCES

- Almos, R. & Pramono. 2015. *Leksikon Etnomedisin dalam Pengobatan Tradisional Minangkabau*. Universitas Andalas, Sumatera Barat, 2 (1).
- Foster, G. M., & Anderson, B. G. 2011. *Antropologi kesehatan*. Universitas Indonesia, Jakarta.
- Nala, N. 1993. *Usada Bali*. PT. Upada Sastra, Denpasar.
- Sambara, J., Yuliani, N.N., & Emerensiana, M.Y. 2016. *Pemanfaatan Tanaman Obat Tradisional oleh Masyarakat Kelurahan Merdeka Kecamatan Kupang Timur 2016*. Poltekkes Kemenkes Kupang, 14 (1), 1112-1125.
- Sutomo & Iryadi, R. 2019. *Konservasi Tumbuhan Obat Tradisional "Usada Bali"*. ResearchGate Publication, 18 (4).