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Lexicon of medicinal plants in traditional medicine in the Dayak Tamambaloh Tribe (West Kalimantan, Indonesia): An ethnolinguistic approach

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Abstract. *Susanti Y, Supiandi MI, Julung H, Zubaidah S, Mahanal S. 2023. Lexicon of medicinal plants in traditional medicine in the Dayak Tamambaloh Tribe (West Kalimantan, Indonesia): An ethnolinguistic approach. Biodiversitas 24: 391-398.* The Dayak Tamambaloh community in Temau Village, Embaloh Hulu Subdistrict, Kapuas Hulu District, West Kalimantan Province, Indonesia, still maintains local wisdom in utilizing plants as basic ingredients for traditional medicine. In the process of traditional medicine, the Tamambaloh Dayak people use the local lexicon. However, local knowledge related to traditional medicine in the Tamambaloh Dayak tribe is only conveyed orally from generation to generation and does not have written scientific documentation. This study aimed to record local traditional medicinal plants, lexicon, phonetics and the function of medicinal plants used by the Dayak Tamambaloh community. This study used the descriptive qualitative method. Research data were obtained through in-depth interviews and documentation. Informants in this study were traditional leaders, village midwives, shamans, and people who often use medicinal plants. Analysis of research data was to describe the spoken language of the medicinal plant lexicon into written language using elan, classifying, describing, analyzing, and interpreting the results of research on the lexicon and the function of medicinal plants in traditional medicine in the Dayak Tamambaloh community. The results obtained 33 medicinal plant lexicons, 33 medicinal plant functions, and 25 medicinal plant species in 24 families. The most widely used families were Arecaceae (2 species), Asteraceae (2 species), Blechnaceae (2 species), Bombacaceae (2 species), Liliaceae (2 species), Myrtaceae (2 species), Piperaceae (2 species), Rubiaceae (2 species), and Solanaceae (2 species). The results of this study become the basis for preserving traditional medicine in remote tribes that still maintain local wisdom.

Keywords: Dayak, lexicon, medicine, plants, Tamambaloh, traditional

INTRODUCTION

The Dayak Tamambaloh tribe uses many plants as traditional medicine. Traditional medicine using plants is the original culture of the Dayak Tamambaloh tribe, which was passed down by ancestors orally and from generation to generation. The reasons for the use of medicinal plants by the Dayak Tamambaloh tribe are (a) it has been proven to cure diseases and is often used by the Dayak Tamambaloh tribe, (b) these plants can be found around the house, (c) plants grow wild around the house, (d) the manufacturing process medicinal plants from plants are easy to do, and (e) the medicinal plants are easy to identify. The relationship between biodiversity and local systems that live in communities can be seen in the daily lives of indigenous peoples in meeting their needs for food, clothing, shelter, medicine, and spirituality (Khan et al. 2013). This knowledge of traditional and local ecology is a valuable source of information for international recognition (Junior and Santos 2017).

Medicinal plants in Indonesia have existed since ancient times and have even become a culture (Son et al. 2019). Traditional medicine, which generally comes from plants, has been known for a long time by the Dayak Tamambaloh tribe, who live in Temau Village, Embaloh Hulu Subdistrict, Kapuas Hulu District, West Kalimantan. Traditional medicinal plants are natural ingredients that are traditional and have been used for treatment based on the experience of the local community (Ragragio et al. 2013). Although broadly the same, each region or ethnic group has its own characteristics in terms of traditional medicine. This finding is triggered by natural conditions, especially the availability of medicinal plants in each region, as well as differences in culture and customs that underlie the use of these medicinal plants (Jaiswal et al. 2016). Knowledge of traditional medicine has been passed down from generation to generation by the ancestors of the Indonesian nation (Gruyal et al. 2014). The Dayak Tamambaloh tribe knows the understanding of traditional medicine from their ancestors. Traditional medicine is still delivered orally (Supiandi et al. 2021).

The Dayak Tamambaloh tribe has a lot of cultural wealth in the form of oral traditions, one of which is medicine. In medicine, the medium used is language. Language is a symbol system of speech sounds used to communicate by the user community. Through language,

humans can adapt to society's customs, behavior, and manners. The word, as an element of a spoken or written language, is a manifestation of the unity of feelings and thoughts that can be used in language and compiled in the form of vocabulary. Vocabulary or lexicon is a component of language that contains all information about the meaning and use of words in the language. Language is a communication tool used by everyone to convey information (Rabiah 2012). Language is used to convey cultural heritage, one of which is the use of the lexicon in traditional medicine of the Dayak Tamambaloh tribe. The use of a regional lexicon in the traditional medicine of the Dayak Tamambaloh tribe is characteristic and has not been owned by other tribes. The lexicon is the central knowledge base of linguistic meaning because it is based on words (Mondal 2012). The lexicon is an inventory of paired meaning forms in a language (Traugott 2017). In other words, the meaning of the lexicon is the meaning of linguistic symbols that are basic or their real meaning.

Ethnolinguistics is an approach that is more oriented toward beliefs, attitudes, values, and language in a community group (Noels et al. 2014). Ethnolinguistics is a subfield of linguistic anthropology that studies the relationship between language and culture and how they influence and inform one another (Havilan 2010). Ethnolinguistics influence one another in a community group (Hu and Wang 2014). This study is an effort to preserve the culture of the Dayak Tamambaloh tribe in traditional medicine using medicinal plants as a form of knowledge in alternative traditional medicine that is easy to do, enrich or document the language treasures of the Dayak Tamambaloh tribe in the lexicon of medicinal plants, and become a reference for further researchers.

MATERIALS AND METHODS

The general condition of the study sites

The study was conducted in Temau Village, Embaloh Hulu Subdistrict, Kapuas Hulu District, West Kalimantan, Indonesia (Figure 1). Temau village is located in the northern part of Putussibau city with a distance of about ± 89 Km. Travel time from Putussibau town to Temau Village is about 2 hours. Temau Village has an area of ± 80 km^2. Temau Village consists of two hamlets, namely Dusun Nanga Liyu and Dusun Kanyoling, with a total of ± 300 families.

Data collection

This study used a qualitative descriptive method that aims to make a systematic, factual, and accurate description of the studied phenomena' data, properties, and relationships, namely the lexicon of medicinal plants in the Dayak Tamambaloh community in Temau Village. According to Kielmann et al. (2012), qualitative research generally adheres to a constructivist view which means a reality that can be captured using naturalistic methods.

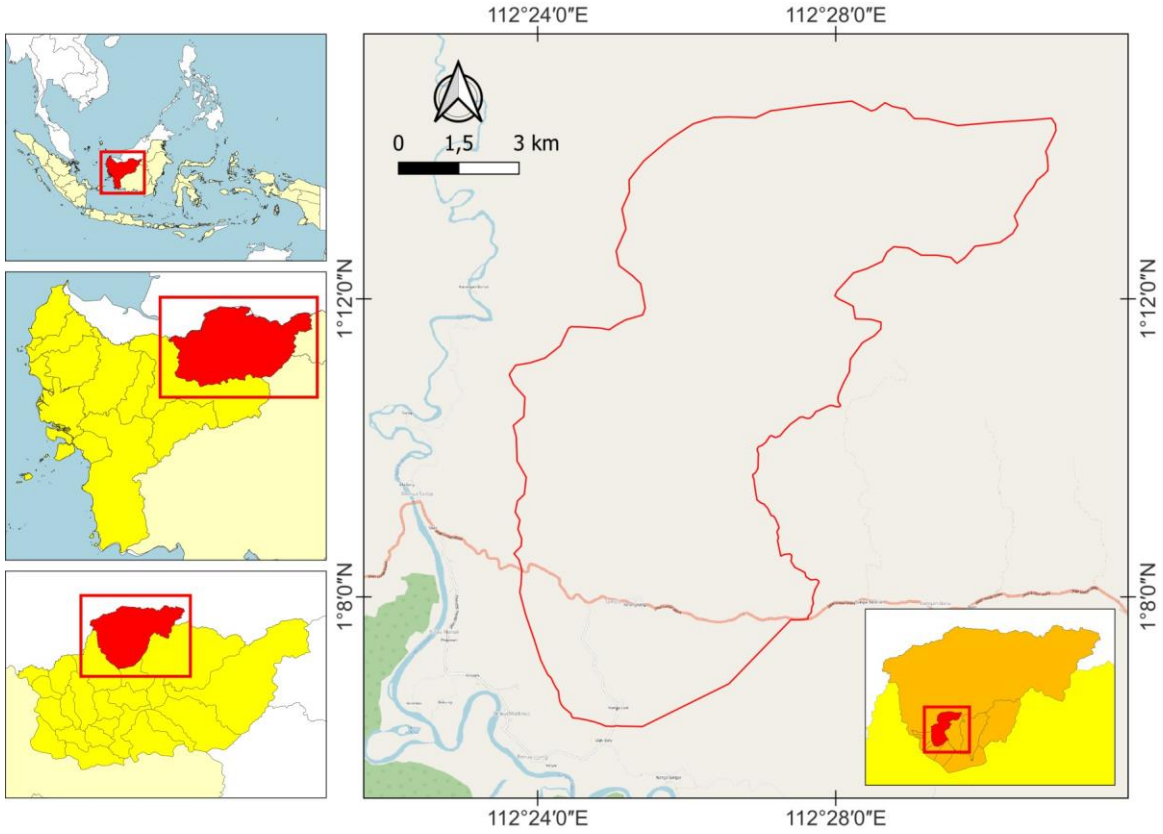

Figure 1. Study area in Temau Village, Embaloh Hulu Subdistrict, Kapuas Hulu District, West Kalimantan, Indonesia

The data of this study were in the form of a lexicon of medicinal plants in the traditional medicine of the Dayak Tamambaloh tribe and were obtained through in-depth interviews and documentation. The informants in this study were the Dayak Tamambaloh community consisting of traditional leaders, village midwives, shamans, and people who often use medicinal plants. The data collection technique was the listening method and the note method. Listening involves receiving, paying attention, and understanding (Hue 2019). After listening line by line, note-taking was the next technique. Mahsun (2013) states that the note-taking technique is advanced when applying the listening method. In this case, we listened to the Dayak Tamambaloh language in the medicinal plant lexicon and noted the meaning and function of the lexicon. Data collection tools were in-depth interview sheets, data cards, cameras, and documentation sheets. Interview sheets were used to find the meaning of the lexicon and its function in medicinal plants. Data cards were used to record the language and meaning of medicinal plants' lexicon, phonetics, and functions. Cameras were used to record every utterance conveyed by the informants, and documentation sheets were used to document the lexicon and functions of medicinal plants in the Dayak Tamambaloh tribe.

Data analysis

Analysis of research data was to describe the spoken language of the medicinal plant lexicon into written language using *elan*, classifying, describing, analyzing, and interpreting the results of research on the lexicon and the function of medicinal plants in traditional medicine in the Dayak Tamambaloh tribe.

RESULTS AND DISCUSSION

Results

The results of in-depth interviews obtained 25 plants, 33 lexicons, and 33 functions used in traditional medicine in the Dayak Tamambaloh tribe. In detail, the data are presented in Table 1.

Discussion

The results of in-depth interviews with respondents in the Dayak Tamambaloh community obtained 25 medicinal plant species in 24 families. The most widely used families were Arecaceae (2 species), Asteraceae (2 species), Blechnaceae (2 species), Bombacaceae (2 species), Liliaceae (2 species), Myrtaceae (2 species), Piperaceae (2 species), Rubiaceae (2 species), and Solanaceae (2 species). The first medicinal plant family was Arecaceae. The Arecaceae plant family is reported to have biological activities such as antioxidant, antimicrobial, anti-inflammatory (da Silva et al. 2021), and anticancer (breast cancer, colon cancer, liver cancer, and leukemia) (Almaaty et al. 2022). The species used are singgara (*Araca catechu*) for tooth strength and lalis (*Daemonorops angustifolia*) to neutralize stomach acid and treat ulcers. In addition, *A. catechu* has antioxidant, anthelmintic, antidiabetic, antibacterial, antifungal, antimalarial, and anti-inflammatory activities (Almaaty et al. 2022). *D. angustifolia* has properties to treat abdominal pain, coughing up blood, bloody bowel movements, postpartum bleeding, and wounds (Andriani et al. 2021).

The second family of medicinal plants is Asteraceae. Species used for medicine are rimput belean sao (*Gynura procumbens*) to reduce hypertension, treat diabetes and lower cholesterol, rimput mamata (*Ageratum conyzoides*) to heal wounds and stop bleeding in wounds. *G. procumbens* has antiherpetic compounds and flavonoids that provide anti-inflammatory effects to herpes patients (Jarikasem et al. 2013), and have antioxidant activity (Rosidah et al. 2008). *A. conyzoides* has antilytic properties, is used in the treatment of skin diseases, treats gastric disorders, and as a blood barrier (Rahman 2013).

The third family of medicinal plants is Blechnaceae. The Blechnaceae family has traditionally been used as an anemia medicine by the Dayak Limbai tribe (Supiandi et al. 2021). Species used for medicine are papaku baruang (*Blechnum orientale*) to treat boils, sucking pus on boils so that the pus from boils comes out, kakas dadara (*Stenochlaena palustri*) to add blood or help remove dirty blood and restore blood circulation, stamina in mothers who have given birth. *B. orientale* has biological activities such as antioxidant, anticancer, antidiabetic, antimicrobial, and wound healing activity (Kumar et al. 2015). The plant species is used ethnomedical to treat various skin diseases, abdominal pain, bladder disease, and female sterilization (Lai et al. 2010). *S. palustri* is a promising source of phenolic antioxidants (Chai et al. 2012). The plant species has bioactive substances in the form of terpenoids, alkaloids, flavonoids, and phenolics (Ho et al. 2010).

The fourth family of medicinal plants is Bombacaceae. Species used for medicine are durian (*Durio zibethinus*) for acute dysentery medicine mixed with mucus and blood, diarrhea; kakabu (*Ceiba pentandra*) to treat fever or fever due to colds. *D. zibethinus* has an antidiabetic effect because it has been scientifically proven to reduce blood glucose levels (Muhtadi et al. 2015). The plant species has antioxidant and anti-inflammatory activity (Chingsuwanrote et al. 2016), and bioactive compounds such as anthocyanins, flavonoids, carotenoids, and flavonols (Haruenkit et al. 2010; Gorinstein et al. 2011). *C. pentandra* showed antibacterial activity (Asare and Peter 2012), and has phytochemical compounds such as glycosides and phenols (Chisom et al. 2014) and has antidiabetic properties (Ladeji et al. 2003). The plant species has a therapeutic activity for the treatment of various diseases such as bronchitis, diabetes, diarrhea, dysentery, skin diseases, arthritis, eye diseases, fever, and insect bites (Elumalai et al. 2012).

Table 1. List of medicinal plants, lexicon, and functions used by the Dayak Tamambaloh tribe in traditional medicine

Family	∑ species	Scientific name	Local name	Lexicon	Phonetics	Function
Acanthaceae	1	*Clinacanthus nutans* Lindau	*Tapak Paku*	*Tapak Paku*	[tapaʔ paʔuʷ]	Kills cancer, to treat tetanus after being stabbed by a nail
Annonaceae	1	*Annona muricata* L.	*Durian Balanda*	*Durian Balanda*	[dʊʷriyan balanda]	To lower hypertension, treat gout, and lower cholesterol
Arecaceae	2	*Araca catechu* L	*Singgara*	*Singgara*	[siŋgara]	For tooth strength
		Daemonorops angustifolia (Griff.) Martelli.	*Lalis*	*Lalis*	[lalis]	Neutralize stomach acid, treat ulcers
Asteraceae	2	*Gynura procumbens* (Lour.) Merr.	*Rimput Belean Sao*	*Rimput Belean Sao*	[riymput belean saʷo]	Lowering hypertension, treating diabetes, and lowering cholesterol
		Ageratum conyzoides L.	*Rimput Mamata*	*Rimput mamata*	[riymput mamata']	Heals wounds and stops the blood in wounds
Apocynaceae	1	*Alstonia scholaris* (L.) R. Br.	*Lita*	*Lita*	[liyta']	Treating toothache
Bignoniaceae	1	*Pithecellobium lobatum* Benth.	*Jengkol*	*Jengkol*	[jeŋkol]	Treating cancer
Blechnaceae	2	*Blechnum orientale* L	*Papaku baruang*	*Papaku baruang*	[papaʔʊ barʊaŋ]	Treating boils, sucking the pus on the boil so that the pus on the boil comes out
		Stenochlaena palustri (Burm) Bedd.	*Kakas dadara*	*Kakas dadara*	[kaʔas dadara]	Increase blood or help remove dirty blood and restore stamina in mothers who have given birth
Bombacaceae	2	*Durio zibethinus* Murray.	*Durian*	*Duriyan*	[dʊʷriyan]	Acute dysentery medicine mixed with mucus and blood, diarrhea
		Ceiba pentandra (L.) Gaertn.	*Kakabu*	*Kakabu*	[kaʔabuʷ]	Treating fever or fever due to colds
Caricaceae	1	*Carica papaya* L.	*Unti kayu*	*Unti kayu*	[ʊʷnti kaiyu]	Treat fever (malaria) or reduce fever due to colds
Clausiaceae	1	*Garcinia xanthochmus* Hook f. ex T.	*Kandis*	*Kandis*	[kandiys]	Heals broken bones or sprains in limbs and heals eye pain
Dryopteridaceae	1	*Nephrolepis bisserata* (Sw.) Schott	*Papaku*	*Papaku*	[papaʔʊ]	Overcoming itching bit by ants
Dipterocarpaceae	1	*Shorea macrophylla* (de Vr.) Ashton	*Kakawang*	*Kakawang*	[kaʔawaŋ]	Treat stomach pain and fever, treat ulcers, or treat canker sores
Fabaceae	1	*Spatholobus littoralis* Hassk.	*Bararan sasait*	*Bararan sasait*	[bararan sasayit]	Treating back pain, cleansing the kidneys to launch urine, lowering hypertension, treating gout
Iridaceae	1	*Eleutherine Americana* Merr.	*Bawang lamba*	*Bawang lamba*	[bawaŋ lamba;]	Blood enhancer, treat diabetes
Liliaceae	2	*Crinum asiaticum* L.	*Batak*	*Batak*	[bataʔ]	Treating fever or fever due to colds
		Allium chinense G. Don.	*Kucai*	*Kucai*	[kʊcay]	Eliminate bad breath
Menispermaceae	1	*Arcangelisia flava* (L) Merr.	*Bararan kunus*	*Bararan kunus*	[bararan kʊʷnʊs]	Treating malaria, jaundice (liver)
Moraceae	1	*Ficus variegate* Blume,Bijdr.	*Ara*	*Ara*	[ara]	Streamlining mother's milk after giving birth
Moringaceae	1	*Moringa oleifera* Lam.	*Kelor*	*Kelor*	[kelor]	Treating myopic eyes, lowering uric acid, overcoming aches, rheumatism, and pain, lowering cholesterol and diabetes
Myrtaceae	2	*Syzygium polyanthum* (Wight.) Walp	*Bungkang*	*Bungkang*	[buŋkaŋ]	Treat stomach pain as a preservative and worm medicine
		Psidium guajava L.	*Jambu biji*	*Jambu biji*	[jambʊ biji]	Treating vomiting, stopping stomach pain
Oxilidaceae	1	*Averrhoa carambola* L.	*Umbing tunjuk*	*Umbing tunjuk*	[ʊʷmbiŋ tunjuʔ]	Overcoming migraine and hypertension
Piperaceae	2	*Piper betle* L.	*Baulu*	*Baulu*	[baʊʷlʊ]	Old leaves are boiled to treat cancer and vaginal discharge. In addition, old leaves are eaten directly for tooth strength
		Piper crocatum Ruiz & Pav.	*Baulu darara*	*Baulu dadara*	[baʊʷlʊ dadara]	Cure malaria that bleeds from the nose
Rubiaceae	2	*Morinda citrifolia* L.	*Mangkudu*	*Mangkudu*	[maŋkʊʷdʊ]	Treating hypertension
		Coffea canephora Pierre ex Froehner.	*Kopi*	*Kopi*	[kopiy]	Rheumatism, joint pain, overcome heart palpitations
Simaroubaceae	1	*Eurycoma longifolia* Jack.	*Sasapa'*	*Sasapa*	[sasapa']	Treating malaria, maintaining body stamina
Solanaceae	2	*Physalis angulata* L.	*Malatop*	*Malatop*	[malatoʷp]	Clean the kidneys and urinate smoothly
		Solanum torvum Sw.	*Tarung pipit*	*Tarung Pipit*	[taruŋ pipiyt]	Eye medicine

The fifth family of medicinal plants is Liliaceae. The Liliaceae family has strong antioxidant activity (Turan and Mammadov 2020). Species used for medicine are batak (*Crinum asiaticum*) to treat fever or fever due to colds, kucai (*Allium chinense*) to eliminate bad breath. *Crinum asiaticum* shows analgesic and anti-inflammatory potential that can be used as a source of analgesic drugs (Rahman et al. 2011). The plant species contains alkaloid compounds with strong antioxidant, toxicity, and antibacterial properties (Riris et al. 2018), and phytochemicals such as crinamine, lycoricidine, lycoriside, cirnasiatin, hippadine, crinine, crinasiatine, methyl linoleate, cridnidine, lucan (Patel 2017). *C. asiaticum* exhibits pharmaceutical activities such as antimicrobial, antioxidant, antitumor, antiviral, and analgesic activities (Patel 2017). *A. chinense* has steroidal saponin and, organosulfur compounds and has pharmacological activities such as antifungal, antibacterial, anti-inflammatory, and hypocholesterolemic, which can control various diseases such as heart problems, headaches, intestinal worms, and tumors (Bah et al. 2012).

The sixth family of medicinal plants is Myrtaceae. Species used for medicine are bungkang (*Syzygium polyanthum*) to treat stomach pain, as a preservative and anthelmintic, and jambu biji (*Psidium guajava*) to treat vomiting and stop stomach pain. *S. polyanthum* contains secondary metabolites such as flavonoids, alkaloids, tannins, essential oils, sesquiterpenes, triterpenes, phenols, steroids, and saponins (Haerussana et al. 2021). Secondary metabolites in *S. polyanthum* have a synergistic effect resulting in pharmacological activity in various diseases (Ramadhania et al. 2018). The plant species has antibacterial, antifungal, antidiabetic, and antioxidant properties (Hidayati et al. 2017) and therapeutic potentials such as anticancer, antitumor, antidiarrheal, an acetylcholinesterase inhibitor, and dental plaque inhibitory properties (Ismail and Ahmad 2019). *P. guajava* exhibits antioxidant, anti-inflammatory, antispasmodic, anticancer, antimicrobial, antihyperglycemic, analgesic, and antidiarrheal activities (Barbalho et al. 2012). It helps prevent cancer, regulate blood pressure, treat diarrhea, and treat intestinal problems (Kafle et al. 2018).

The seventh family of medicinal plants is Piperaceae. The Piperaceae family has been reported to be of ethnomedical importance in the treatment of skin diseases and infections (Dapar et al. 2020). Species used by the Dayak Tamambaloh tribe for medicine are baulu (*Piper betle*) to treat cancer and vaginal discharge, to strengthen teeth; baulu darara (*Piper crocatum*) to treat malaria that bleeds from the nose. *P. betle* has biological activities that play a role in oral hygiene, antidiabetic, anticancer, cardiovascular, anti-inflammatory, and anti-infective (Kumar et al. 2010). In addition, the plant species has antibacterial and antifungal properties (Nayaka et al. 2021) and is used in health care for women and children (Widowati et al. 2020). The efficacy of *P. betle* traditionally for the health care of women and children is to promote breast milk, prevent and treat vaginal problems, reduce vaginal itching, anti-inflammatory, mastitis, and treat wounds and bad body odor (Dwivedi and Triphati 2014). *P. crocatum* contains alkaloids, steroids, and tannins that can inhibit bacterial growth (Puspita et al. 2018). In addition, the plant species contains flavonoids and tannins which, are sources of antioxidants (Maslikah et al. 2016).

The eighth family of medicinal plants is Rubiaceae. The Rubiaceae family has been reported to have the potential as an antidiabetic (Sadino et al. 2018). Traditionally, the species used for medicine are mangkudu (*Morinda citrifolia*) to treat hypertension, kopi (*Coffea canephora*) for rheumatism, joint pain, and heart palpitations. *Morinda citrifolia* contains phytochemicals that have antibacterial, antiviral, antifungal, antitumor, anthelmintic, analgesic, hypotensive, anti-inflammatory, and immune-boosting effects (Assi et al. 2017). The bioactivity of *M. citrifolia* is antioxidant, anticancer, antihepatitic, antipsychotic, and hepatoprotective, and it increases the activity of the central nervous system (Silalahi 2021). In addition, the plant species has compounds to prevent and treat inflammatory diseases and disorders of hemostasis (Marques et al. 2021) and exhibits antinociceptive, and immunomodulatory activity (Kustiarini et al. 2019; Hong et al. 2019). *C. canephora* has the main bioactive component, namely antioxidant activity, in the form of polyphenols, especially chlorogenic acid (Lumaksono et al. 2021).

The ninth family of medicinal plants is Solanaceae. This family contains alkaloids, which can be used as medicine (Shah et al. 2013). The Dayak Tamambaloh tribe uses the malatop species (*Physalis angulata*) to cleanse the kidneys and smooth urination, the tarung pipit (*Solanum torvum*) for eye medicine. *P. angulata* is known as a medicinal plant because it contains secondary metabolites such as fisalin, saponins (Dewi et al. 2019), withanolide, and fisalin (Mastuti and Rosyidah 2021). The plant species is used as an anticancer, antihyperglycemic, antibacterial, antiviral, immunostimulant, immunomodulatory, anti-inflammatory, and antioxidant (Afriyeni and Surya 2019) and can be used to treat diabetes, hepatitis, anemia, malaria, and asthma (Ridwanuloh and Syarif 2019). *S. torvum* has medicinal properties such as cardio and nephro protection, antihypertensive, analgesic, anti-inflammatory, anti-ulcer, and antimicrobial (Darkwah et al. 2020) and is used to treat fever, wounds, tooth decay, reproductive problems, and arterial hypertension (Jaiswal 2012).

The results of in-depth interviews with the Dayak Tamambaloh people obtained 33 medicinal plant lexicons, and 33 medicinal plant functions. The lexicon and functions of medicinal plants are described as follows:

Tapak paku [tapaʔ paʔuʷ] are plants that grow in strands on twigs; they serve to kill cancer, to treat tetanus after being stabbed by a nail.

Durian balanda [dʊʷriyan balanda] is a plant in the form of a tree and has a fruit skin with short and soft thorns. The contents of the fruit are white with many black seeds, and the taste is sour and sweet; it serves to reduce hypertension, treat gout and lower cholesterol.

Singgara [siŋgara] is a plant in the form of a tree, such as a palm and its fruit serves to strengthen teeth.

Lalis [lalis] is a plant in the form of a young and soft rattan stem tip, which neutralizes stomach acid and treats.

Rimput belean sao [riymput belean saʷo] is a plant with small stems, broad stems, long leaves, and spike-shaped

flowers; it serves to reduce hypertension, treat diabetes and lower cholesterol.

Rimput mamata [riymput mamata'] is a plant with small trunks, broad stems, and long, narrow leaves; It works to heal wounds and stop bleeding from wounds.

Lita [liyta'] is a plant in the form of a tree with plain, soft, and light white wood; used to treat toothache.

Jengkol [jeŋkol] is a plant in the form of a tree with thick leaves, flattened fruit and a bad smell. Its function is to treat cancer and diabetes.

Papaku baruang [papaʔʊ barʊaŋ] is an earthen fern that has a height of 0.35-2.50 m, has erect and strong rhizome roots, dense leaves and scales. Nail mucus serves to treat boils, sucking pus on the boil so that the pus on the boil comes out.

Kakas dadara [kaʔas dadara] is a fern-type plant, and the young leaves can be cooked for vegetables and serve to increase blood or help remove dirty blood and restore stamina in mothers who have given birth.

Durian [dʊʷriyan] is a tree whose trunk is straight, has sparse branches, rough bark and gray color, flowers arranged in panicles, yellow; it serves as a medicine for acute dysentery mixed with mucus and blood as a medicine for diarrhea.

Kakabu [kaʔabuʷ] is a kapok plant or kapok tree; it serves to treat fever or fever due to colds.

Unti wood [ʊʷnti kaiyu] is a large herbaceous plant with large, elongated leaves that grow directly from the stem; it serves to treat fever (malaria) or fever due to colds.

Kandis [kandiys] are those with slightly hard yellowish wood, containing a large amount of yellow latex, which hardens into small lumps on the stem, yellow fruit, slightly sour taste; serves to heal broken bones or sprains in the body and heal eye pain.

Papaku [papaʔʊ] is a type of weed that reproduces by spores with elongated leaves; it serves to overcome the itching bitten by ants.

Kakawang [kaʔawaŋ] is a tree with a height of 25-30 m, dense leaves, strong wood and seeds containing vegetable fat; it serves to treat stomach pain and fever, treat ulcers, or treat canker sores.

Bararan sasait [bararan sasayit] is a plant that propagates on wood trees and is an endemic plant in Kalimantan; it serves to treat back pain, cleanse the kidneys so that it smoothes urine, lowers hypertension, and treat gout.

Onion lamba [bawaŋ lamba'] is a plant with layered tubers and elongated leaves; it is a blood enhancer to treat diabetes.

Batak [bataʔ] is an herbal plant with a round leaf base, a cylindrical top, a side branching base, and a swollen stem like a tuber; it serves to treat fever or fever due to colds.

Kucai [kʊcay] are plants with small layered tubers and long and small leaves, classified as vegetables, and function to eliminate bad breath.

Bararan kunus [bararan kʊʷnʊs] is a herbaceous plant that propagates on woody trees and the contents of the stem are yellow; it serves to treat malaria, and jaundice (liver).

Ara [fig] is a plant in the form of a tree with a fairly large stem size. Each branch and stem is covered with fruit, and the leaf shape is oval and tapered to the tip of the leaf; it works to increase breast milk after giving birth.

Kelor [kèlor] is a tree with a woody stem and is white in color, with round leaves and small in size, enlarged roots; it serves to treat myopic eyes, lowering.

Bungkang [buŋkaŋ] is a plant with oval or oval leaves with a distinctive aroma with oval-shaped leaves; it serves to treat stomach pain as a preservative and worm medicine.

Jambu biji [jambʊ biji] is a plant that has woody stems, hard, smooth bark, peeling, greenish-brown, single leaf, short stem, oval in shape, the fruit inside the flesh with small seeds; it serves to treat vomiting, stop stomach pain.

Umbing tunjuk [ʊʷmbiŋ tunjuʔ] is a plant in the form of a tree with a small and bumpy trunk, short-stemmed leaves, oval in shape with pointed leaf tips, oval-shaped fruit, yellowish green color, sour taste; It works to treat migraine and hypertension.

Baulu [baʊʷlʊ] is a vine on the trunk of another tree, and the leaves have a spicy taste. A single leaf is heart-shaped, has a pointed tip, grows alternately, and has stems; it serves to treat cancer and vaginal discharge, as well as for the strength of teeth.

Baulu dadara [baʊʷlʊ dadara] is a vine on the trunk of another tree. The size of the leaves is smaller than that of betel leaves in general. A single leaf is heart-shaped, has a pointed tip, grows alternately, and has red stems and backs; it serves to cure malaria, which bleeds from the nose.

Mangkudu [maŋkʊʷdʊ] is a plant in the form of a tree with a crooked trunk and stiff branches, and the tree crown is always green, the leaves are thick and shiny, and opposite, the leaf size is large and thick, the leaf shape is oblong-lanceolate and has a pointed tip; used to treat hypertension.

Kopi [kopiy] is a plant in the form of a tree with a strong stem and perpendicular to the top. The stem is segmented, and buds are on the branches. Leaves grow on the stems, branches and twigs, and the fruit is in the form of small seeds; it serves to treat rheumatism and joint pain and overcome heart palpitations.

Sasapa [sasapa'] is a plant that has tap roots, grows straight into the ground, has no branches and no twigs, and leaves are small and oval in shape; it serves to treat malaria and maintain body stamina.

Malatop [malatoʷp] is a shrub with erect stems with four sides, softwood, single leaves and oval in shape, small round fruit shape and has a sheath, young fruit is green, and the old fruit is yellow; it functions to clean the kidneys and urinate smoothly.

Tarung pipit [taruŋ pipiyt] is a type of eggplant with hairy and thorny stems and leaves, a small round fruit shape and green color; used to treat eye pain.

The study concludes that the Dayak Tamambaloh people still use forest resources to carry out traditional medicine. Traditional medicine is based on knowledge passed down from generation to generation. In the treatment process, the Dayak Tamambaloh tribe uses a lexicon that is in accordance with the culture of the local community's culture. This study contributes to the preservation of local knowledge of the community.

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