

ETHNOLINGUISTIC AND ETHNOBOTANICAL DOCUMENTATION OF MEDICINAL PLANTS AMONG MALAY COMMUNITIES IN ACEH TAMIANG REGENCY

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ABSTRACT. *This study aims to document ethnolinguistic lexicons and ethnobotanical knowledge of medicinal plants among Malay communities in Aceh Tamiang Regency, Indonesia, and to examine their significance for cultural sustainability and biodiversity conservation. Employing a qualitative ethnographic approach integrated with quantitative ethnobotanical analysis, data were collected through semi-structured interviews, participant observation, ethnolinguistic documentation, and botanical identification involving traditional healers, elders, and knowledgeable community members. Ethnolinguistic data were analyzed thematically to identify naming patterns and semantic categories, while ethnobotanical importance was assessed using Use Value (UV) and Informant Consensus Factor (ICF). The findings reveal that the findings indicate that Malay communities in Aceh Tamiang Regency utilize a wide range of plant species for traditional medicinal purposes. These plants are commonly sourced from home gardens, agricultural fields, forest edges, and riverine environments. From an ethnolinguistic and phonological perspective, the articulation of medicinal plant lexicons in the Malay language is largely dominated by consonantal phonemes, notably /l/, /k/, /p/, /b/, /s/, /c/, /n/, /t/, and /d/. From an ethnolinguistic perspective, medicinal plant nomenclature is dominated by polymorphemic lexical structures (27 taxa), followed by monomorphemic forms (13 taxa) and a single phrasal category. It was concluded that the study provides a comprehensive ethnolinguistic and ethnobotanical documentation of medicinal plants among Malay communities in Aceh Tamiang Regency. The integration of linguistic analysis and ethnobotanical indices reveals the richness of traditional medicinal knowledge and its significance for cultural sustainability and biodiversity conservation.*

Keywords: *ethnolinguistic; medicinal plant; malay community; documentation; aceh tamiang*

INTRODUCTION

Indonesia is recognized as one of the countries with exceptionally rich biodiversity, containing approximately 30,000 plant species about 75% of the world's total thereby establishing Indonesia as a global mega center of biodiversity (Suliasih & Mun'im, 2022). Biodiversity, particularly the wide variety of plant species, represents a natural resource that is extensively utilized to meet human needs, including serving as a source of medicinal materials for both traditional and modern healthcare practices (Rosidin & Hilaliyah, 2022). Research on medicinal plants and herbal medicine has identified more than 4,000 species that have been utilized by communities as medicinal plants (Wariani et al., 2023). On the other hand, traditional healing practices, particularly the lexicon of medicinal plants, are shaped by the perceptions and conceptual frameworks of local communities in understanding health within their traditional medical systems (Jupitasari et al., 2024). At present, local knowledge of traditional medicine that has been passed down through generations has been scientifically validated and contributes significantly to the advancement of science and technology (Navia et al., 2024). This phenomenon has encouraged the emergence of traditional healing practices, which encompass beliefs and procedures related to illness based on indigenous cultural development and not

derived from the conceptual framework of modern medicine. These practices rely on medicinal plants and involve unique forms of herbal preparation, reflecting the extensive ethnobotanical knowledge possessed by local communities (Appamaraka et al., 2023). Medicinal plants are believed to help maintain ecological balance, enhance understanding of cultural diversity and local knowledge, and support efforts to develop a sustainable green economy (Sun et al., 2020)

Aceh Province is home to approximately 2,000–2,500 species of medicinal plants, most of which grow wild in forests (Fadhilah et al., 2023). With a forest area of around 4,130,000 hectares, covering 74.56% of its land, Aceh is believed to harbor many medicinal plant species that have not yet been explored by local communities (Saudah et al., 2022). The people of Aceh have long interacted with nature, utilizing various plant species for healing based on their local knowledge (Adnan et al., 2022). However, the preservation of traditional knowledge regarding medicinal plant use has not been widely explored, limiting the identification of plants used by the Acehnese and constraining traditional healing practices and local knowledge of natural resources and their applications. Moreover, lifestyle changes that favor modern medicine have led to a shift in the use of medicinal plants (Navia et al., 2021). This situation is further exacerbated by the decline

in documentation and intergenerational knowledge transmission, so that the practice of using medicinal plants is no longer systematically taught to younger generations (Pepinsky et al., 2022)

Given the continued discovery of local knowledge on traditional healing through ethno-linguistic research on the medicinal plant lexicon among Malay communities in Aceh Tamiang regency. The documentation of this knowledge particularly within indigenous Malay groups is essential. Such documentation should highlight medicinal plant practices with a strong focus on their linguistic dimensions, as this contributes to sustaining Malay cultural heritage (Lestariningsih et al., 2023). This study is significant as it aims to systematically map the plant-name lexicon used in traditional medicine across indigenous communities in Aceh while also supporting the goals of the National Research and Innovation Roadmap (RIRN) in socio-cultural development by identifying both the potential and the challenges present within traditional societies.

Therefore, this study aims to (1) document vernacular plant names and medicinal uses among Malay communities in Aceh Tamiang Regency, (2) analyze the ethnobotanical importance of medicinal plants using quantitative indices, and (3) interpret the role of ethnolinguistic knowledge in biodiversity conservation and cultural sustainability. By integrating qualitative ethnolinguistic analysis with quantitative ethnobotanical measures, this research contributes to a more holistic understanding of traditional medicinal knowledge in Aceh.

METHOD

This study employed a qualitative ethnographic approach integrated with quantitative ethnobotanical analysis (Escala et al., 2024). The qualitative component focused on documenting ethnolinguistic data, including vernacular plant names, semantic meanings, and narratives related to medicinal use. The quantitative component assessed the relative cultural importance and consensus of medicinal plant use through ethnobotanical indices (Atkinson et al., 2022) we examine the structure of African populations using genetic and comprehensive multi-generational ethnolinguistic data from the Neuropsychiatric Genetics of African Populations-Psychosis study (NeuroGAP-Psychosis).

The research was conducted in selected villages within Aceh Tamiang Regency, Aceh Province, Indonesia. The area is characterized by lowland forests, agricultural landscapes, and riverine ecosystems, which support a rich diversity of medicinal plant species. The

local population is predominantly Malay, with strong cultural traditions related to herbal medicine and oral knowledge transmission.

Informants were selected using purposive sampling based on their knowledge and experience with medicinal plants (Memon et al., 2025). They included: Traditional healers and herbal practitioners, Community elders aged 50 years and above, Farmers and local residents recognized for their ethnobotanical knowledge. A total of informants 30 respondents participated in the study.

Data for this study were collected using a combination of ethnographic and ethnobotanical field methods to document both linguistic and botanical dimensions of medicinal plant knowledge among Malay communities in Aceh Tamiang Regency (Montanari & Teixidor-Toneu, 2022). Multiple techniques were employed to ensure data completeness and triangulation (Saynes-Vásquez et al., 2016)

Ethnolinguistic data were collected to capture the linguistic dimensions of medicinal plant knowledge. This involved: Audio recording of vernacular plant names and related expressions, Documentation of pronunciation, lexical variation, and semantic explanations, recording narratives and explanations regarding the origin or meaning of plant names (Tódor & Vančo, 2024)

RESULTS AND DISCUSSIO

Diversity of Medicinal Plants Used by Malay Communities

The findings indicate that Malay communities in Aceh Tamiang Regency utilize a wide range of plant species for traditional medicinal purposes. These plants are commonly sourced from home gardens, agricultural fields, forest edges, and riverine environments. Medicinal plants are primarily used to treat everyday ailments such as digestive disorders, skin diseases, fever, respiratory problems, and general fatigue.

Most documented species are used in fresh form, although some are dried for later use. Leaves constitute the most frequently used plant part, followed by roots, bark, fruits, and seeds. Preparation methods include boiling, pounding, squeezing, soaking, and direct topical application.

Vernacular Plant Names and Ethnolinguistic Variation

Each medicinal plant documented in this study is associated with at least one vernacular name in the local Malay language. Some plants are known by

multiple vernacular names across different villages, indicating intra-regional linguistic variation. These variations are generally minor but reflect localized naming practices influenced by ecological context and community experience. Vernacular names are actively used in daily communication, especially among older community members and traditional healers. Younger informants demonstrate more limited familiarity with vernacular terminology, often recognizing plants by use rather than by name

Transmission of Medicinal Knowledge

The results indicate that medicinal plant knowledge is primarily transmitted orally within families, particularly from elders to younger relatives. Traditional healers play a central role in maintaining and disseminating this knowledge. However, reduced interest among younger generations and increased reliance on modern medicine have led to partial knowledge gaps. Documentation activities during the study revealed that some vernacular plant names and preparation techniques are no longer consistently recalled by younger informants.

Type of Ethnolinguistics Lexicon

From an ethnolinguistic and phonological perspective, the articulation of medicinal plant lexicons in the Malay language is largely dominated by consonantal phonemes, notably /l/, /k/, /p/, /b/, /s/, /c/, /n/, /t/, and /d/. In contrast, vowel realization is primarily centered on the vowel /e/, which frequently exhibits phonetic stress during utterance. The distribution of these consonantal and vocalic features is presented in Table below

Table 1. Type of Ethnolinguistics Lexicon

No	Local Name	Lexicon	Phonetic	Categories of Ethnolinguistic Lexicon
1	<i>Lengkuweh</i>	<i>Lengkuweh</i>	[leŋkuweh]	Monomorfemis
2	<i>Daun Jarak</i>	<i>Daun Jarak</i>	[daʊn dʒarak]	Polimorfemis
3	<i>Kunyit</i> <i>Puteh</i>	<i>Kunyit</i> <i>Puteh</i>	[kunjit puteh]	Polimorfemis
4	<i>Pace</i>	<i>Pace</i>	[peis]	Monomorfemis
5	<i>Durian</i> <i>Belanda</i>	<i>Durian</i> <i>Belanda</i>	[du.ri.an bə'lan.da]	Polimorfemis
6	<i>Seribu</i> <i>Gune</i>	<i>Seribu</i> <i>Gune</i>	[sə'ribu 'gune]	Polimorfemis
7	<i>Temulawak</i>	<i>Temulawak</i>	[te.mu'la. wak]	Monomorfemis
8	<i>Metoe</i>	<i>Metoe</i>	[me'to.e]	Monomorfemis
9	<i>Pinang</i>	<i>Pinang</i>	[pi'nan]	Monomorfemis
10	<i>Mahkota</i> <i>Dewa</i>	<i>Mahkota</i> <i>Dewa</i>	[mah'kota 'dewa]	Polimorfemis

11	<i>Cempokak</i>	<i>Cempokak</i>	[tʃem'poka]	Polimorfemis
12	<i>Nanas Ijo</i>	<i>Nanas Ijo</i>	[nanas 'idʒo]	Polimorfemis
13	<i>Kemangi</i>	<i>Kemangi</i>	[kə'maŋi]	Monomorfemis
14	<i>Temurui</i>	<i>Temurui</i>	[tə'mu:ri:]	Monomorfemis
15	<i>Daun</i> <i>Salam</i>	<i>Daun</i> <i>Salam</i>	[daʊn sa'lam]	Polimorfemis
16	<i>Serai</i>	<i>Serai</i>	[sə'rai]	Monomorfemis
17	<i>Asam Sagi</i>	<i>Asam Sagi</i>	[asam sagi]	Polimorfemis
18	<i>Pandan</i> <i>Hutan</i>	<i>Pandan</i> <i>Hutan</i>	[pandan hutan]	Polimorfemis
18	<i>Daun Nasi</i>	<i>Daun Nasi</i>	[daʊn nasi]	Polimorfemis
20	<i>Lidah</i> <i>Mertua</i>	<i>Lidah</i> <i>Mertua</i>	[lidah mertua]	Polimorfemis
21	<i>Tebu Hitam</i>	<i>Tebu Hitam</i>	[təbu hitam]	Polimorfemis
22	<i>Jeruk</i> <i>Lemon</i>	<i>Jeruk</i> <i>Lemon</i>	[dʒəruk 'lemon]	Polimorfemis
23	<i>Bunge</i> <i>Jarum</i>	<i>Bunge</i> <i>Jarum</i>	[buŋe 'dʒa. rum]	Polimorfemis
24	<i>Bunge Raye</i>	<i>Bunge Raye</i>	[buŋe 'ra.je]	Polimorfemis
25	<i>Kemuneh</i>	<i>Kemuneh</i>	[kə'mune]	Monomorfemis
26	<i>Asam</i> <i>Gelugur</i>	<i>Asam</i> <i>Gelugur</i>	[asam gə'lugur]	Polimorfemis
27	<i>Putik Kaloe</i>	<i>Putik Kaloe</i>	[putik ka'lo]	Polimorfemis
28	<i>Pandan</i>	<i>Pandan</i>	[pandan]	Monomorfemis
29	<i>Cekor</i>	<i>Cekor</i>	[tʃekor]	Monomorfemis
30	<i>Jahe Merah</i>	<i>Jahe Merah</i>	[dʒa.he 'me. rah]	Polimorfemis
31	<i>Bebesi</i>	<i>Bebesi</i>	[bə'be.si]	Monomorfemis
32	<i>Asam</i> <i>Kapeh</i>	<i>Asam</i> <i>Kapeh</i>	[asam ka'peh]	Polimorfemis
33	<i>Celinoe</i>	<i>Celino</i>	[tʃe'li.no]	Monomorfemis
34	<i>Cabe Jeroe</i>	<i>Cabe Jeroe</i>	[tʃabe dʒe'roe]	Polimorfemis
35	<i>Daun</i> <i>Sungke</i>	<i>Daun</i> <i>Sungke</i>	['da.un 'suŋ.ke]	Polimorfemis
36	<i>Asam</i> <i>Belimbing</i>	<i>Asam</i> <i>Belimbing</i>	['asam bə'lim.biŋ]	Polimorfemis
37	<i>Lempuyang</i>	<i>Lempuyang</i>	[ləm'pu.jaŋ]	Monomorfemis
38	<i>Bunge Taik</i> <i>Ayam</i>	<i>Bunge Taik</i> <i>Ayam</i>	['bu.ŋe taik 'a.jam]	Frasa
39	<i>Daun Sejuk</i>	<i>Daun Sejuk</i>	[da.un 'sə. dʒuk]	Polimorfemis
40	<i>Tapak</i> <i>Leman</i>	<i>Tapak</i> <i>Leman</i>	['ta.pak 'le. man]	Polimorfemis
41	<i>Daun</i> <i>Binahong</i>	<i>Daun</i> <i>Binahong</i>	[da.un bi'na.hoŋ]	Polimorfemis

An ethnobotanical field investigation identified 41 medicinal plant taxa employed by the Malay ethnic community in Aceh Tamiang Regency. Most taxa are classified as wild or semi-wild shrub species that grow naturally in close proximity to local settlements. Ethnomedicinal practices primarily

target minor health disorders, such as common colds, fever, coughs, and superficial injuries. No standardized ritual framework was observed in the application of traditional medicine; nevertheless, therapeutic practices are commonly accompanied by verbal expressions invoking Basmallah and blessings upon the Prophet. From an ethnolinguistic perspective, medicinal plant nomenclature is dominated by polymorphemic lexical structures (27 taxa), followed by monomorphemic forms (13 taxa) and a single phrasal category.

Function Plants Used

From the perspective of ethnomedicinal utilization, medicinal plants are widely employed to treat a range of ailments experienced by the Malay community. Gastrointestinal disorders are treated using *lengkuweh*, febrile conditions with *seribu gune*, disorders with *makhota dewa*, dermatological complaints such as itching with *putik kaloe*, cancer-related conditions with *cekor* and malaria with *bebesi*. These ethnomedicinal utilization patterns are illustrated in Figure 1

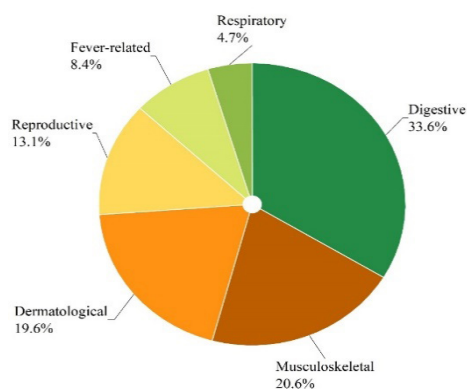


Figure 1. Function Plants Used

CONCLUSION

This study provides a comprehensive ethnolinguistic and ethnobotanical documentation of medicinal plants among Malay communities in Aceh Tamiang Regency. The integration of linguistic analysis and ethnobotanical indices reveals the richness of traditional medicinal knowledge and its significance for cultural sustainability and biodiversity conservation. Continued documentation and community-based conservation initiatives are recommended to ensure the transmission of this knowledge to future generations.

Factors Contributing to Polymorphemic Lexicon in Malay Traditional Medicine

The prevalence of polymorphemic lexicon in Malay traditional medicine can be attributed to the interrelation of linguistic structure, ecological

knowledge, and sociocultural practices. From an ecolinguistics standpoint, language functions as a medium through which environmental knowledge is systematically encoded (Steffensen, 2025). In the Malay ethnomedicinal context, lexical items related to medicinal plants, illnesses, and therapeutic processes frequently employ derivational morphology, compounding, and reduplication to represent complex semantic features, including plant attributes, modes of preparation, and perceived healing functions. Such morphological complexity enables the condensation of extensive ethnobotanical knowledge into single lexical units (Penz & Fill, 2022)

Cognitively, the traditional Malay medical system requires fine-grained categorization of health and illness that diverges from biomedical frameworks. Polymorphemic forms facilitate the expression of nuanced distinctions regarding symptoms, causality, and treatment, reflecting culturally embedded epistemologies. (Poole, 2025). Furthermore, traditional medical knowledge is primarily transmitted through oral intergenerational practices, in which morphologically transparent lexical structures enhance memorability and interpretability. Each morphemic component contributes to meaning construction, thereby supporting knowledge retention and pedagogical transmission (Feijoo & Anglada, 2024). Additionally, the holistic Malay worldview, which integrates physical, spiritual, and environmental dimensions of healing, promotes relational and process-oriented linguistic representations (Schechter et al., 2025). The continued authority of traditional healers further sustains the use of specialized polymorphemic lexicon within this domain. Consequently, morphological complexity in Malay traditional medicine serves as a linguistic mechanism for preserving culturally situated medical knowledge (Meng et al., 2026)

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