

Etnobotany in Customary Ceremony in Dayak Society, UUD Danum

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ABSTRACT

The Dayak Uud Danum people still maintain the traditional ceremonies of birth, marriage, death, and traditional medicine. This tradition is carried out as a tribute to the cultural heritage of the ancestors. This tradition cannot be separated from the use of plants as media which have an important role. However, the effects of globalization can threaten the sustainability of these plants, so an inventory of their existence is needed. This study aims to identify various types of plants used in various customary traditions in the Dayak Uud Danum tribe in Kemangai Village, Ambalau District. The research method used is a survey method with data collection tools in the form of semi-structured interviews. The results showed that there were 6 families of plants used for traditional birth rituals, 3 families for traditional marriage, 5 families for traditional death rituals, and 35 families for traditional medicine. Processing plants for custom births by boiling, drinking, and eating. In a wedding ceremony, the processing of plants is eaten, wrapped, and wrapped. In traditional death rituals, plants are used to make coffins, and statues are symbols of respect for the deceased. As for traditional medicine, most plants are processed by boiling and drinking. The parts of the plants that are most widely used in the four traditional rituals of the Dayak Uud Danum are the leaves, roots, and stems.

Keyword: Ethnobotany, Customary Ceremony, Uud Danum

ABSTRAK

Masyarakat Suku dayak Uud Danum masih mempertahankan tradisi upacara adat kelahiran, perkawinan, kematian, dan pengobatan tradisional. Tradisi tersebut dilakukan sebagai penghormatan terhadap warisan budaya dari para leluhur. Tradisi tersebut tidak lepas dari penggunaan tumbuhan sebagai media yang memiliki peranan penting. Namun pengaruh globalisasi dapat mengancam kelestarian tumbuhan tersebut, sehingga diperlukan inventarisasi terhadap keberadaannya. Penelitian ini bertujuan untuk mengidentifikasi berbagai jenis tumbuhan yang digunakan dalam berbagai tradisi adat pada masyarakat suku dayak Uud Danum di Desa kemangai, Kecamatan Ambalau. Metode penelitian yang digunakan adalah metode survei dengan alat pengumpulan data berupa wawancara semi terstruktur. Hasil penelitian menunjukkan bahwa terdapat 6 famili tumbuhan yang digunakan untuk ritual adat kelahiran, 3 famili untuk adat pernikahan, 5 famili untuk ritual adat kematian, dan 35 famili untuk pengobatan tradisional. Pengolahan tumbuhan untuk adat kelahiran dengan cara direbus, diminum dan dimakan. Dalam acara pernikahan pengolahan tumbuhan dengan cara dimakan, dikalungkan dan dililitkan. Ritual adat kematian, tumbuhan digunakan untuk membuat peti mati, dan patung sebagai simbol penghormatan bagi yang meninggal. Adapun dalam pengobatan tradisional, tumbuhan paling banyak diolah dengan cara direbus dan diminum. Bagian tumbuhan yang paling banyak digunakan dalam keempat ritual adat pada suku dayak Uud Danum adalah daun, akar, dan batang.

Kata Kunci: Etnobotani, Upacara Adat, Uud Danum

INTRODUCTION

West Kalimantan is one of the islands with the fourth largest area in Indonesia (26.98% of the total area of Indonesia) and forests reaching 9,125,486 hectares (Sardana *et al.*, 2011). The majority of the people who live in West Kalimantan are Dayaks. This is supported by the results of research by Takoy *et al.*, (2013) that the people living around the forest are dominated by the Dayak tribe. The Dayak tribe in West Kalimantan consists of 151 ethnic groups (Alloy *et al.*, 2008), one of which is the Dayak Uud Danum in the Ambalau District, Sintang District, West Kalimantan. The Dayak Uud Danum tribe has its own local wisdom to conserve forests and plants as a conservation effort. One form of local wisdom of the Dayak Uud Danum tribe is traditional knowledge about the use of plants in traditional ceremonies of birth, marriage, death, and traditional medicine. The use of plants in traditional ceremonies has become a culture, one of which is in traditional birth rituals (Rahyuni *et al.*, 2013). Likewise, the use of plants for medicine by the Dayak tribe has been used since ancient times (Aryadi *et al.*, 2014).

Based on previous research, several problems identified regarding the use of plants (1) every year in Indonesia have decreased the land area of primary forest annually to reach 47,600 ha per year. In 2012, the increase in degradation of Indonesia's annual primary forest loss was higher at 0.84 Mha, when compared to 0.46 Mha in Brazil (Margono *et.al.*, 2014). (2) Forest conditions in West Kalimantan are forest degradation in West Kalimantan continues to increase every year due to the increasing area of land clearing for the development of industrial plantations (HTI), oil palm plantations, illegal logging, and shifting cultivation threatens the sustainability of germplasm, rare and endemic species that exist, especially plants that have potential as medicinal plants (Takoy *et al.*, 2005; Setyawan, 2010). These various problems can threaten the preservation of the traditional knowledge of the Dayak *Uud Danum* tribe in utilizing plants and threaten the preservation of biodiversity in the surrounding environment.

Many efforts have been made to utilize and conserve biodiversity, starting from an inventory of its use, cultivation and preservation, interdisciplinary approaches, for example through ethnobotany studies, maintaining local wisdom, and conducting conservation. Ethnobotany has the potential to reveal the traditional knowledge system of a community or ethnic group regarding conservation and cultural biodiversity (Tapundu & Anam, 2015). Local wisdom is very important for the community in adapting to nature and becoming a cultural heritage in utilizing and processing natural resources with knowledge, customary norms, and cultural values contained in the concept of community thinking (Nurdin & Ng, 2013).

The general objective of this research is as a conservation effort based on local wisdom through ethnobotany studies of plants used in traditional ceremonies of birth, marriage, divorce, death, and traditional medicine for the Dayak *Uud Danum* tribe in Ambalau District, Sintang District, West Kalimantan Province. The specific objectives of this research are (1) Identifying various types of plants used in traditional ceremonies (2) Describing traditional knowledge (ethnobotany studies) of the use of plants in traditional ceremonies in the Dayak *Uud Danum* tribe (3) Describing how conservation efforts based on Local Wisdom in Dayak *Uud Danum* tribe (4) Describe the theoretical feasibility of an ethnobotany encyclopedia as a conservation training material for the Dayak *Uud Danum* tribe in Ambalau District, Sintang District, West Kalimantan Province.

MATERIALS AND METHOD

The approach used in this research is descriptive qualitative. A qualitative approach is used because the data collected is descriptive data in the form of written and spoken words from the Dayak *Uud Danum* community regarding the use of various types of plants for traditional ceremonies as conservation efforts based on local wisdom. The research method used the survey method. The survey method is used to collect data and obtain an overview of the phenomena that occur and develop naturally in the Dayak *Uud Danum* people, in the sense that the research variables are not manipulated by the researcher. The data source in this study comes from the Dayak *Uud Danum* people who have knowledge of the plants used in various traditional ceremonies in the Dayak *Uud Danum* tribe. The information selection technique used in this preliminary observation is the purposive sampling method, namely the technique of selecting informants with certain considerations, in this case the person who knows best about ritual plants. The figures chosen through this method to be interviewed are the traditional chiefs and shamans. Through this initial observation, it is known that the data of prospective informants for the next stage are suitable to be interviewed based on the recommendations of the customary chief and the shaman (Sugiyono, 2007). After initial observations, the study was calculated based on data about ritual plants to the population by means of interviews (Martin, 1995). The selection of informants at the interview stage was carried out using the snowball sampling method. Snowball Sampling means that the selection of key informants is based on the previous informants' recommendations (Sugiyono, 2007). Respondents selected as informants included Temenggung, traditional community leaders and village heads, who saw things that were closely related to the research being carried out. Collecting data through semi-structured interviews with a number of respondents who were determined to reveal the various activities of the Dayak *Uud Danum* ethnic community including various events, concepts, perceptions, community organizations in utilizing various plants in traditional ceremonies. After the data is carried out, the plant specimens are taken directly at the location where they are grown, assisted by a key informant. Specimens are photographed and identified. Data from the ethnobotany research of plants used in the ceremonies of birth, marriage, divorce, death and traditional medicine in the Dayak *Uud Danum* tribe were analyzed by: (1) determining the species of each plant, (2) calculating the proportion of the family, the part used, processing methods and habitat. Research data on conservation efforts based on local wisdom were analyzed by following Mieses and Huberman (2007) which consisted of data, data reduction, data presentation and conclusion.

RESULTS AND DISCUSSION

The results of the field survey through interviews with the Dayak *Uud Danum* people obtained 7 species used in birth ceremonies, as presented in Table 1.

Table 1. Types of Plants used in the Dayak Uud Danum Birth Ceremony

No	Indonesian Name (Local Name)	Scientific name	Family	The Utilized Part	Benefits	Use
1	Pinang (Kahat)	<i>Areca catechu</i> L	Arecaceae	Root	the root aids postpartum recovery	boiled and drunk
2	Alang-alang (Tingon)	<i>Imperata cylindrical</i>	Cyperaceae	Root	Accelerate postpartum recovery	Boiled, drunk
3	Sabang Hijau (Savang behijau)	<i>Cordyline fruticosa</i> L	Asparagaceae	Leaf	Accelerate postpartum	The leaves are

					recovery	squeezed and drunk
4	Nangka Belanda (Nakak Beradak)	<i>Annona muricata</i>	Annonaceae	Root	The roots are for postpartum recovery	boiled and drunk
5	Kunyit (Henak)	<i>Curcuma longa</i> Linn	Zingiberaceae	Rhizome	Accelerate postpartum wound healing	Grated, drunk
6	Kedadai/Ara (Harak)	<i>Ficus variegata</i>	Moraceae	Leaf	Smooth and reproduce breast milk	Boiled, Edible
7	Jahe Merah (liok mangan)	<i>Zingiber officinale</i> Rosc	Zingiberaceae	Rhizome	Increase stamina and postpartum wound recovery	boiled and drunk

Based on the data in Table 1, it is known that the plant families used for the birth ceremony include Zingiberaceae (2 species), Moraceae (1 species), Annonaceae (1 species), Asparagaceae (1 species), Cyperaceae (1 species) and Arecaceae (1 species). The parts of the plants used in traditional birth ceremonies are the roots, leaves, and rhizomes. The use of roots, leaves, and rhizomes is mostly used after giving birth with a traditional procession led by a traditional leader with the assistance of a shaman. Meanwhile, for plants used in wedding ceremonies, it can be seen in Table 2.

Table 2. Types of Plants used in the Dayak Uud Danum Wedding Ceremony

No	Indonesian Name (Local Name)	Scientific name	Family	The Utilized Part	Benefits	Use
1	Pinang (Kahat)	<i>Areca catechu</i> L.	Arecaceae	Fruit	So that the bride and groom complement each other in married life	Eaten by the bride and groom
2	Sirih (lout)	<i>Piper bettle</i> L.	Piperaceae	Leaf	Symbol of mutual loyalty in living together	Eaten by the bride and groom along with betel nuts
3	Sabang Hijau (sabang behijau)	<i>Cordyline fruticosa</i> (L.) A.Chev.	Asparagaceae	Leaf (pucuk)	Damn repellent	Planted as a symbol of the start of a life together
4	Cocor Bebek (Somo Morum)	<i>Bryophyllum pinnatum</i> (Lam)	Crassulaceae	Leaf	Has benefits as a symbol or sign of life that is always growing and alive	The leaves are taken and crushed and rubbed on the heads of the bride and groom.
5	Rotan Segak (Uwi Sohkok)	<i>Calamus caesius</i> Blume	Arecaceae	Stem	Has the benefit of being a marker of a long and strong life	Wrapped around the neck of the bride and groom

6	Akar Bajakah tengang (Talik Togang)	<i>Spatholobus Littoralis</i> Hassk	Leguminosae	Stem	Marriage cord enhancer / Spirit amplifier	Marriage cord enhancer / Spirit amplifier
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The data in Table 2 shows that there are 5 species with 3 families, where the *Arecaceae* family with 2 plant species, while the *Leguminosae* and *Asparagaceae* families each with 1 plant species used in marriage ceremonies in the Dayak *Uud Danum* community. The Dayak *Uud Danum* people still maintain the traditional wedding traditions very well. Plants used in traditional ceremonies have a meaning so that a married couple can maintain household life responsibly. The plants used are symbols and at the same time a reminder for the married couple. Furthermore, the plants used in death ceremonies in the Dayak *Uud Danum* tribe can be seen in Table 3.

Table 3. Types of Plants used in the Dayak Uud Danum Death Ceremony

No	Indonesian Name (Local Name)	Scientific name	Family	The Utilized Part	Benefits	Use
1	Tebelian/kayu ulin (Tobolion)	<i>Eusideroxylon zwageri</i> Teijs m. & Binn	<i>Lauraceae</i>	The meat of the stem	<ul style="list-style-type: none"> • As a material for building graves/tombs • To make a coffin • To make a statue (Sopunduk) as a symbol of respect for the deceased's family 	Used to make blocks, battens, rafters, boards, roofs
2	Alang-alang (Tingon)	<i>Imperata cylindrica</i> Rae usch.	<i>Cyperaceae</i>	Roots, stems, and leaves	To spare from bad things (bad luck)	Flicked to the body area (Mohpas)
3	Mengkirai (Kajuk Batuk)	<i>Trema orientalis</i> (L.) Blume	<i>Cannabaceae</i>	The meat of the stem	As a material for making coffins, statues of death	Used to make blocks, battens, rafters, boards
4	Meranti (Rotang)	<i>Shorea tumbuggaia</i> Roxb.	<i>Dipterocarpaceae</i>	The meat of the stem	As a material for making coffins, death statues, tomb houses	Used to make blocks, battens, rafters, boards
5	Keladan (Koladan)	<i>Dipterocarpus gracilis</i> Blume.	<i>Dipterocarpaceae</i>	The meat of the stem	As a material for making coffins, death statues, tomb houses	Used to make blocks, battens, rafters, boards
6	Kempas (Opas)	<i>Koompassia malaccensis</i> Benth.	<i>Fabaceae</i>	The meat of the stem	As a material for making coffins, death statues, tomb houses	As a material for making coffins, death statues, tomb houses

Based on Table 3, it is known that there are 6 species from 5 plant families that are used in death ceremonies in the Dayak Uud Danum tribe. There are 2 plant species in the

Dipterocarpaceae family, while the Fabaceae, Cannabaceae, Cyperaceae, and Lauraceae families each have one species. The Dipterocarpaceae family is mostly used to make coffins, statues as a symbol of respect for people who have died due to plants in the family such as keladan (*Dipterocarpus gracilis* Blume) and meranti (*Shorea tumbuggaia* Roxb) are still found in the forest near the settlement of the Dayak tribe community, Uud Danum. This is in line with the results of research by Kuni et al. (2015) which states that the family that is most widely used as a building material is the Dipterocarpaceae family which has high wood quality. As for the plants used in traditional medicine, it can be seen in Table 4.

Table 4. Types of Plants used in Traditional Medicine of the Dayak Uud Danum Tribe

No	Indonesian Name (Local Name)	Scientific name	Family	The Utilized Part	Benefits	Use
1	Alang-alang (Tingon)	<i>Imperata cylindrica</i> Raeusch.	<i>Cyperaceae</i>	Root (Uhat)	Launching defecation, treating pain when urinating	Boiled, drunk
2	Bawang Lembit (Bawang Lombok)	<i>Eleutherine americana</i> Merr	<i>Iridaceae</i>	Bulbs	Treating Tension, Rheumatis m, Tired, Blood Crack	Boiled, drunk
3	Bawang putih (Bawang Putik)	<i>Allium sativum</i> Linn.	<i>Alliaceae</i>	Bulbs	Treating Ulcer and Treating Hypertensi on	Burned, then chewed
4	Bambu kuning (Tolung Kuning)	<i>Bambusa vulgaris</i> Sch rad	<i>Poaceae</i>	Root	Treat hepatitis	Boiled, drunk
5	Paku Pedang/paku Harupat (Pakuk Bahkai)	<i>Polypodium verrucosum</i> (Hook) Wall.	<i>Polypodiaceae</i>	Shoots	Increase breast milk	Boiled, drunk
6	Belimbing Wuluh (Belimbing Tinjuk)	<i>Averrhoa bilimbi</i> Linn.	<i>Oxalidaceae</i>	Shoots	Treating Hypertensi on	Boiled, drunk
7	Daun Salam (ohang)	<i>Syzygium polyanthum</i> (Wight) Walp	<i>Myrtaceae</i>	Leaf	Treat smallpox	Pounded, smeared
8	Cangkok (cangkok)	<i>Sauropus androgynous</i> (L.) Merr	<i>Euphorbiaceae</i>	Leaf	Treating Pain in the ribs	Pounded, smeared
9	Cocor Bebek (Somo Morum)	<i>Bryophyllum pinnatum</i> (Lam.)	<i>Crassulaceae</i>	Leaf	Lowering Heat	When growing, affixed/com pressed on the forehead
10	Temulawak Putih (Lokuing)	<i>Curcuma domestica</i> (Val.)	<i>Zingiberaceae</i>	Rhizome	Treating blisters on the skin as cut	Pounded, smeared

11	Gelinggang (Linggang)	<i>Cassia alata</i> (L.)	<i>Caesalpiniaceae</i>	Leaf	Treat ringworm	Pounded, smeared
12	Jahe Merah (liok mangan)	<i>Zingiber officinale</i> (Rose)	<i>Zingiberaceae</i>	Rhizome	Increase stamina	Boiled, drunk
13	Jambu Biji (Jambu Bojah)	<i>Psidium guajava</i> (L.)	<i>Myrtaceae</i>	Leaf	Treat stomach pain	Boiled, drunk
14	Pisang Nipah (Putik ipah)	<i>Musa paradisiaca</i>	<i>Musaceae</i>	Banana flower/heart	Increase breast milk	Boiled, drunk
15	Jerangau (Samorongok)	<i>Acorus calamus</i> (L.)	<i>Acoraceae</i>	Rhizome, Stems	Treating coughs, abdominal pain, bowel movements accompanied by blood	Smoothed, smeared/boiled, and drunk
16	Benalu (kajuk tukun)	<i>Dendrophoe petandra</i> (L.) Miq	<i>Loranthaceae</i>	Twig	Defeating opponents in battle	tucked in the body
17	Kayu kempunan (kayu dua warna)	<i>Excoecaria cochinchinensis</i>	<i>Euphorbiaceae</i>	Leaf	magic element-Treating inflammation (pain due to forgetting to eat something, then illness occurs)	Boiled, drunk
18	Kemunting (Kolomunting)	<i>Rhodomyrtus tomentosa</i> (Aiton) Hassk	<i>Myrtaceae</i>	Leaf	Treat: Stomach pain, cover wounds, stop bleeding	The extract is boiled, drunk, crushed, and then dropped on the wound
19	Kunyit (hennak)	<i>Curcuma longa</i> (Linn.)	<i>Zingiberaceae</i>	Rhizome	Treat ulcer disease	Grated, drunk
20	Kedadai/Ara (Harak)	<i>Ficus variegata</i> (Blume)	<i>Moraceae</i>	Leaf	Smooth and reproduce breast milk	Boiled, Edible
21	Kelapa Kuning (Oyuh Kuning)	<i>Cocos nucifera</i> (L.)	<i>Arecaceae</i>	Root	Assist in postpartum recovery	Boiled, drunk
22	Langsat (Lihat)	<i>Lansium domesticum</i> Corr	<i>Meliaceae</i>	Skin stems	Treating malaria, headaches	Boiled, drunk
23	Lengkuas (Rokuah)	<i>Alpinia galanga</i> (L.)	<i>Zingiberaceae</i>	Rhizome	Treat ringworm and scabies	Pounded, smeared
24	Lengkeng	<i>Dimocarpus</i>	<i>Sapindaceae</i>		Defecation	Scrape, the

	(Tekohih)	<i>longan</i> Lour		Epidermis	accompanied by blood and mucus	water is drunk
25	Pare (Priak)	<i>Momordica charantia</i> (L.)	<i>Cucurbitaceae</i>	Leaf	Treat scabies	Pounded, smeared
26	Kasembung (Momung)	<i>Blumea balsamifera</i> (L.)	<i>Compositae</i>	Leaf	Treat fever	Heated, Sticked
27	Mengkudu (Robonau)	<i>Morinda citrifolia</i> (L.)	<i>Rubiaceae</i>	Root, Leaf	Treating Hypertension	Boiled, drunk
28	Ciplukan (korohtup)	<i>Physalis peruviana</i> (L.)	<i>Solanaceae</i>	Root	Light stroke, rheumatism	Boiled, drunk
29	Nangka Belanda (Nakak Boranak)	<i>Annona muricata</i> (L.)	<i>Annonaceae</i>	Leaf, Root	Treating tension and gout, Its roots are for postpartum recovery	Boiled, drunk
30	Ngkeleban (Kolopopak)	<i>Vitex pinnata</i> (L.)	<i>Verbenaceae</i>	Shoots	Treating dysentery and vomiting	Boiled, drunk
31	Padi /Beras (Paroi/Bajoh)	<i>Oryza sativa</i> (L.)	<i>Poaceae</i>	Seed	Smooth skin	Pounded, smeared
32	Pasak Bumi (sulungio)	<i>Eurycoma longifolia</i> Jack.	<i>Simaroubaceae</i>	Root, Leaf	Treating malaria pain, Treating Impotent	Boiled, drunk
33	Pelusur (Pelusur Penganon/Kajuk Randui)	<i>Alchornea latifolia</i> Sw.	<i>Euphorbiaceae</i>	Leaf	As a stimulant to facilitate labor	Boiled, drunk
34	Pepaya (Buah Tokajuk)	<i>Carica papaya</i> (L.)	<i>Caricaceae</i>	Leaf, Rind	Treating fever, worms, toothache and headaches, malaria	Boiled, drunk
35	Pinang (Kahat)	<i>Areca catechu</i> (L.)	<i>Arecaceae</i>	Fruit, Root	Treating ulcers, the roots help postpartum recovery	Pounded and smeared, boiled and drunk
36	Putri malu (kumpai nunduk)	<i>Mimosa pudica</i> (L.)	<i>Mimosaceae</i>	All parts of the plant	Used to subdue an opponent (battle)	Tuck on the body

37	Rumput Belanda (Uruk Borandak)	<i>Pennisetum purpureum</i> Schumach.	<i>Poaceae</i>	Leaf	Treat wounds and stop bleeding from external wounds	Pounded, Sticked
38	Sabang Hijau (Savang bohijau)	<i>Cordyline fruticosa</i> (L.)	<i>Asparagaceae</i>	Shoots	Treating wind sitting (hit by ghost chopsticks)	The water is drunk at the shoots .
39	Sahang (Sahang masih)	<i>Piper nigrum</i> (L.)	<i>Piperaceae</i>	Seed	Treating colds	Treating colds
40	Serai (Sodorai)	<i>Cymbopogo n citratus</i> (DC.) Stapf	<i>Poaceae</i>	Root, Stems, Leaf	Treating coughs, colds	Boiled and drunk when warm
41	Selasih (bungok talan)	<i>Ocimum basilicum</i> (L.)	<i>Lamiaceae</i>	Fruit	Treat heat in / fever	Made a drink
42	Sengkubak (Sokai)	<i>Pycnarrhena cauliflora</i> (Miers.) Diels	<i>Menispermaceae</i>	Leaf	Treat fever	Used for bathing
43	Simpur (Sipur)	<i>Dillenia philippinensi</i> s Rolfe.	<i>Dilleniaceae</i>	Leaf	Restoratio n of energy after childbirth	Boiled, drunk
44	Sirih (Lout)	<i>Piper bettle</i> (L.)	<i>Piperaceae</i>	Leaf	Treating blurred eyes, vaginal discharge	Boiled, drunk
45	Sungung/Kembang Sepatu (Bunga sopahtuk)	<i>Hibiscus rosa-sinensis</i> (L.)	<i>Malvaceae</i>	Leaf	Treat swelling	Pounded, smeared
46	Tebelian (Tobolion)	<i>Eusideroxylo n zwageri</i> Teijsm. & Binn.	<i>Lauraceae</i>	Stems	Treating Pain in the ribs	Burnt (take ashes), smeared
47	Tengkawang (Avang)	<i>Shorea stenoptera</i> Burck	<i>Dipterocarpaceae</i>	Fruit	Treat ulcers on the outer skin	Burned, pounded, and pasted

The data in Table 4 shows that there are 47 species from 35 plant families used in traditional medicine in the *Uud Danum* Dayak tribe community. Plant families that are widely used in traditional medicine include *Poaceae* (4 species), *Zingiberaceae* (4 species), *Myrtaceae* (3 species), *Euphorbiaceae* (3 species), *Arecaceae* (2 species), and *Piperaceae* (2 species). While 29 other families each with 1 species. *Poaceae* is a plant that is widely cultivated or grows wild on various types of soil, such as lemongrass (*Cymbopogon citratus*), rice (*Oryza sativa*), Dutch grass (*Pennisetum purpureum*), and yellow bamboo (*Bambusa vulgaris*). The high use of plants from the *Zingiberaceae* family is due to Many people have cultivated it and it is usually planted in house gardens with the use of it as a medicine as well as a cooking spice and its economic value. The results of interviews conducted with Dayak community leaders, *Uud Danum*, in general, people use plants as traditional processed medicines. This is done before the sick

patient is given further medical assistance at the health center. Traditional or natural treatment is more popular because it is cheaper and has minimal side effects compared to using modern medicines or chemical drugs (Kuni et al., 2015).

Furthermore, the part of the plant that is widely used in the traditional medicine of the Dayak *Uud Danum* tribe, namely leaves. The results of the interview indicated that leaves were used more in *medicine* because they were easier to obtain and did not damage plants and were easy to process. This is because it is easy to obtain and the leaves accumulate secondary metabolites that are useful as drugs (Cavoski et al., 2011) such as flavonoids (Van Wyk et al., 2002; Van Wyk & Wink, 2004; John, 2008; Dewick, 2009; Ahmat et al., 2015), saponins (Lajuck, 2012), tannins (Aiyelaagbe et al., 2008), alkaloids (Ting et al., 2010; Charyadie, 2014; Lee et al., 2014), morphine (Dewick, 2009), shikonin, vinblastine vincristine, ajmalicine (Mariska, 2013) and essential oils (Patimah, 2010; Kabera et al., 2014). This chemical compound has medicinal properties to treat various types of diseases (Septiatin, 2008). Leaves are used because they are easier to obtain whenever people need them, and can be used to treat internal and external diseases (Maryadi, 2012). This is also supported by the results of research by Efremila et al. (2015) whereof the 50 plants, the most widely used part was leaves by 30%.

Based on the processing method in utilizing medicinal plants, the Dayak *Uud Danum* people still do it traditionally. The processing of plants as medicine includes boiling, crushing, drinking, sticking, smearing, heating, burning, beating, pounding, and being used in bathing. Of all the processing methods, the method of boiling and drinking is the most widely used by the Dayak *Uud Danum* people. This is because the two methods are considered the easiest, most accurate, and quick to feel the medicinal properties. This is in line with the research of Supiandi, et al. (2019) which states that traditional medicine processing carried out by the Dayak village community is by boiling and drinking it.

CONCLUSION

The results of this study reported the number of plants used in traditional birth rituals as many as 7 species in 6 families. The number of plants for traditional marriage ceremonies is 5 species in 3 families. There are 6 species of plants used in the death ceremony in 5 families. There are 47 species of plants used in traditional medicinal rituals in 35 families. Parts of plant organs used were: 14 types of root leaves, 14 types of stems, 32 types of leaves, 5 types of fruit, 1 type of flower, 2 types of seeds, 7 types of rhizome, and 2 types of tubers. The use of ritual plants for the Dayak *Uud Danum* tribe is by pounding, grating, boiling, burning, crushing, heating, drinking, eating, tucking, sticking, wearing, flapping, smearing, planting and used as building materials. The Dayak *Uud Danum* people believe that human existence cannot be separated from nature. Nature has had a lot of influence in the customary traditions of the Dayak *Uud Danum* tribe. For the Dayak *Uud Danum* people, nature in particular the various types of plants that exist is a gift that must be preserved and preserved. Through these various customary traditions, the Dayak people pass their culture to their descendants to this day.

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