



**KEMENTERIAN PEDIDIKAN DAN KEBUDAYAAN
UNIVERSITAS LAMBUNG MANGKURAT**

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Paper Number: 007 PO Dharmono

Dear Participant,

RE: LETTER OF ACCEPTANCE

We are pleased to inform you that your paper entitled The Profile of Indigenous Knowledge Dayaks Bakumpai Barito Kuala District in the Management of the Diversity of Plants in the area of the flow of Streams and Swamps has been accepted for **ORAL PRESENTATION** at the **INTERNATIONAL SEMINAR AND WORKSHOP ON UNIVERSITY-BASED RESEARCH FOR WETLAND DEVELOPMENT 2012**.

Selected papers will be invited to be published in Wetland Journals. There will be 20 minutes for the presentation and the PPT of the presentation should be given to the committee upon on registration time.

Please fill in the Registration & Certificate form, upon the receipt of this announcement. We encourage all the participants to attend all the sessions in the seminar.

Thanking you for your interest and we look forward to seeing you at the conference.

Best regards,
The Organising Committee,
ISWU-BRFWD 2012

Indigenous Knowledge of Dayaks Bakumpai in Barito Kuala District on the Management of Plant Diversity Growing at Streams and Swamps

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ABSTRACT

Research aimed at describing profile of indigenous knowledge owned by the Dayaks Bakumpai in Batola district on managing the diversity of herbs growing at the river flow and swamp. Data on herb used by the tribe were grouped based on the ethnobotanic study, covering study botany, etnofarmacology, etnoantrophology, etnolinguiistik and etnoekologi. We also observed how the Dayaks Bakumpai in Batola district preserve the diversity of plant in around them, and how their efforts in bequeathing or teaching the traditional knowledge of an old breed generation to his young daam in managing diversity of herbs around them. The study was carried out at three vellages, namely Simpang Arja, Pengulu and Ulu Benteng. The results showed that 52 plant species living along the river and 67 species that live in the marsh. Based on the interview we found that (1) the profile of indigenous knowledge dayaks bakumpai district batola in making use of the diversity of plant in surrounding shown through etno-linguistic, etno-economy, etno-anthropology, etno-farmacology and etno-ecology against 44 tufted herbs of 67 of herbs found, (2) Dayaks Bakumpai in Batola district, to preserve the diversity of plant surrounding them, have done without planting, but by making use of herbs without a certain rule, making use of herbs by a certain rule, making use of herbs let plant grown in nature, and destroy plants that exist or cultivated, and (3) efforts for the inheriting the indigenous knowledge to its young generation have been done by women and quite alarming that many young ages of Dayaks Bakumpai do not know the name of herbs around them.

Keywords: Profile, Indigenous Dayak Bakumpai, Knowledge, Plant Management

INTRODUCTION

The management of biodiversity in Indonesia has increased during the past 35 years, not just as the fulfillment of basic needs that are not confined to food, apparel and housing, but also on other needs as the science of medication, recreation and so on. A lot of efforts have also done to harness and preserve biodiversity, ranging from an inventory of the utilization, cultivation, and its preservation, though the effort involve an interdisciplinary approaches (Anonymous, 1993).

Indonesia is a nation that possesses the diversity in many ways. One of them is the culture of considering indigenous people as national wealth. Indigenous people traditionally continue to hold on to the values of local believed to be the truth and magic life and into the handle of his members which are passed on

from generation to generation. Those values are interconnected in a system.

With regard to the environment, the value of sublime can be made by a study on indigenous people local wisdom (indigenous knowledge) in doing the management of the environment. A value important owned by indigenous people is an activities related to exploration and exploitation of nature. Local wisdom in managing nature is believed as one of the potent way the in managing nature. For example, the intelligence of indigenous people in believing the forest as a magic place has kept our environment everlastingly. The environment for indigenous peoples is a symbol of the sustainability of the trimmings (Aliadi, 1996).

Protection against environmental done by people around them reside generally carried out through a set of cultural values, knowledge, the rules, trust, taboo, sanctions, ceremony and a number of behavior cultural

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arif in the management of forests. In a protective manner as it is known with the term traditional wisdom or discernment local (indigenous knowledge). Knowledge of a community which is like it originates among others via mythically (Rifai, 1998).

Etnobotany is one indigenous knowledge in the concept of understanding the local people for the management of natural resources in the form of a plant which is done in "beradat pusaka" that is inherited by ancestors (Cotton, 1997). According to Martin (1998) etnobotani referring to the study of the interaction between human beings with plants. This study is a form of descriptive documentary plants as traditional knowledge possessed the local community, which includes assessments of etno-linguistic, etno-economy, etno-anthropology, etno-farmacology and etno-ecology.

Bakumpai is a nickname for the dayaks of inhabiting the area of the river Barito. Bakumpai derived from the word barle (in language banjar which means having) and kumpai which means grass. Society Dayaks Bakumpai in its edges Barito has been mostly big-eyed livelihood as a farmer and searcher freshwater fish (Maulani, 2000 and Syadzali, 2006). The use of herbs by the Dayaks Bakumpai is the parts of plants such as leaves, interest, fruit, stems / twigs, root, and rhizomes used in daily life, either as of foodstuffs, a potion of medicine, industrial materials and since long used in a variety of ritual of customary of culture. Researches by Dharmono (2007) and Amir et al (2009) against the utilization of plants by a tribal society dayaks of a hill of Loksado sub-district showed that the knowledges about the utilization of plants currently begin to experience degradation where nearly most of its young generations no longer know

important benefits of herbs in the vicinity; moreover, efforts to preserve it.

Therefore, a research on how can the indigenous knowldge owned by the generation of Dayaks Bakumpai society in Batola district in the management of the diversity of plants in the area of the river flow and swamp. The objective of this research was to describe the profile of the Dayaks Bakumpai in Batola district in making use of the diversity of herbs in the surrounding areas as grouped based on the study etnobotani study botany, which includes; etnofarmakologi, etnoantropologi, etnolinguistik and etnoekologi of any plants that use.

MATERIALS AND METHODS

The approach used in this research is qualitative approach. The research covering the three phases: (1) orientation stage, orientation to gain information about what is important to find, (2) exploration that is by finding something in exploration, and (3) the stage member check, with check findings according to proper procedures and obtain the final report.

Identification of plants was constructed by recording name of the ground, taking photograph or video and identifying the plants by their indicators.

RESULTS

Based on exloration, 52 plant species were found to live along streams and 68 species to live in the swamp. Among these, only 45 plant spesies are known to be beneficial by the Dayaks Bakumpai in Batola District. The 45 tufted herbs based on taxonomy consist of 31 family (Table 1).

Table 1. Tufted herbs that is occupied by Dayak bakumpai

No	Family	Species	Name
1	Amaranthaceae	?	Daun Itik
2	Amaranthaceae	<i>Alternanthera philoxeroides</i> Mart. Griseb	Kasisap
3	Anacardiaceae	<i>Mangifera indica</i>	Mangga
4	Annonaceae	<i>Annona muricata</i> L.	Sirsak
5	Apocynaceae	<i>Allamanda cathartica</i> L	Alamanda
6	Arecaceae	<i>Cocos nucifera</i>	Kelapa

No	Family	Species	Name
7		<i>Metroxylon sagu</i> Rottb.	Rumbia
8	Asteraceae	<i>Pluchea indica</i> L	Beluntas
9	Caesalpinaceae	<i>Cassia alata</i>	Gulinggang
10		<i>Cassia alata</i>	Gulinggang
11	Campanulaceae	<i>Isotoma longiflora</i> Presi.	Dadangkak
12	Caricaceae	<i>Carica papaya</i> L.	Pepaya
13	Convolvulaceae	<i>Ipomoea alba</i>	Balaran
14		<i>Ipomoea aquatica</i>	Kangkung
15	Cyperaceae	<i>Fimbristylis</i> sp	Purun
16	Euphorbiaceae	<i>Phyllanthus niruri</i> L	Hambin Buah
17		<i>Manihot utilissima</i>	Ubi
18		<i>Sauropus androgynus</i> L Merr.	Katuk
19		<i>Kalanchoe pinnata</i> Lam. Pers.	Rebah rimbangun
20	Fabaceae	<i>Derris trifoliata</i> Lour.	Tutuba
21	Hydrophyllaceae	<i>Hydrolea Spinosa</i>	Jaruju
22	Lamiaceae	<i>Orthosiphon spicatus</i>	Kumis Kucing
23	Leguminoceae	<i>Manikara cauci</i>	Sawo
24	Limnocharitaceae	<i>Limnocharis flava</i> Buch	Genjer
25	Linderniaceae	<i>Lindernia tripolia</i>	Lalambai
26	Loganiaceae	<i>Fagraea crenulata</i>	Kayu Bulan
27	Malvaceae	<i>Urena lobata</i> L.	Sapapulut/Dendelion
28	Melastomataceae	<i>Melastoma candidum</i>	Karamunting
29		<i>Melastoma</i> sp	Karamunting Putih
30	Meliaceae	<i>Sandoricum koetjape</i> Burm.f. merr	Ketapi
31	Musaceae	<i>Musa paradisiacal</i>	Pisang
32	Oxalidaceae	<i>Averrhoa carambola</i> L	Belimbing Manis
33		<i>Averrhoa bilimbi</i>	Belimbing wuluh
34	Piperaceae	<i>Piper betle.</i> L	Sirih
35	Poaceae	<i>Imperata cylindrica</i> Beauv	Halalang
36		<i>Cymbopogon nardus</i>	Serei
37	Valerianaceae	<i>Valeriana officinalis</i> L	Rumput belawa
38	Rubiaceae	<i>Richardia brasiliensis</i> Gomez	Kasisap
39	Solanaceae	<i>Solanum torvum</i> Swartz.	Terong pipit
40	Thymelaeaceae	<i>Aquilaria malaccensis</i>	Kayu Gaharu
41		<i>Phaleria macrocarpa</i>	Mahkota dewa
42	Zingiberaceae	<i>Kaempferia galanga</i>	Kencur
43		<i>Curcuma domestica</i> Vall	Janar
44		<i>Alpinia galanga</i>	Laos
45		<i>Melaleuca cajuputi</i>	Gelam

Another 23 tufted herbs that does not use by the Dayaks Bakumpai society in Batola district consists of 12 family as ahowen in table 2 below.

Table 2. Tufted herbs which has not utilized Dayaks Bakumpai

No	Family	Species	Name
1	Aceraceae	<i>Nelumbium</i> sp	Kumpai
2	Alismataceae	<i>Limnocharis flava</i> Buch	Kumpai
3	Amaranthaceae	<i>Amaranthus</i> sp	Kumpai
4	Araceae	<i>Pistia stratiotes</i>	Kumpai
5	Convolvulaceae	<i>Hewittia sublobata</i> O.K	Kumpai
6	Cyperaceae	<i>Cyperus iria</i>	Kumpai
7		<i>Cyperus pilosus</i> Vahl	Kumpai
8	Fabaceae	<i>Desmodium capitatum</i> D.C	Papakuan

No	Family	Species	Name
9		<i>Alysicarpus vaginalis</i>	Kumpai
10	Flagellariaceae	<i>Flagellaria indica</i>	Kumpai
11	Myrtaceae	<i>Baekkea frutescens. L</i>	Kumpai
12	Nymphaeaceae	<i>Nymphaea tetragona Georgi</i>	Kumpai
13	Poaceae	<i>Leersia hexandra</i>	Kumpai
14		<i>Eleusin indica</i> Gaertn	Kumpai
15		<i>Sacciolepis interupta</i>	Kumpai
16		<i>Panicum sp</i>	Kumpai
17		<i>Hyimenachnea acutigluma</i>	Kumpai
18		<i>Hymennache acutigluma</i>	Kumpai
19		<i>Alternantera amoera</i> Vass	Kumpai
20	Polygonaceae	<i>Polygonum barbatum</i> L	Kumpai
21		<i>Pityrogramma calomelanos</i> (L.) Link	Papakuan
22	Rubiaceae	<i>Hedyotis diffusa</i> Willd	Kumpai
23	Tiliaceae	<i>Triumfetta indica</i>	Kumpai

The fact proves that studies etnofarmakologi is study on the use of herbs in the event of a religious ritual, a belief in and mythically believed by local people (Martin, 1998). Study etnolinguistik is the assessment studies about the origin of the incident the giving of names a plant in respected are's language (Martin, 1998).

Table 3 shows the way Dayaks Bakumpai gave names against herbs. Most of the 44 tufted herbs are given name base on the form of function, color and of the nature of the plant. It is indicated that means the giving of names not delivered from earlier generations both in written or spoken.

Table 3. Means penamaan plants by society dayaks of a hill

No	Name	The way of administering a name
1	<i>Aquilaria malaccensis</i> (Kayu Gaharu)	Akar karas; its roots in which a harsh
2	<i>Allamanda cathartica</i> L (Alamanda)	Akar Kambang Kuning; A yellow flower
3	<i>Ipomoea alba</i> (Balaran)	Balaran ;This plant in length as lalaran / rope drying clothes
4	<i>Averrhoa carambola</i> L (Belimbing Manis)	Belimbing Manis ; A fruity taste sweet
5	<i>Averrhoa bilimbi</i> (Belimbing wuluh)	Balimbing tunjuk; Size and forefinger shaped like the hand
6	<i>Pluchea indica</i> (L) (Beluntas)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
7	Daun Itik	Daun itik ; The shape of its leaves resembles a mouth ducks and like wings ducks
8	<i>Limnocharis flava</i> Buch (Genjer)	This plant is called by "genjer" because it already has a name given in previous generations from its parents
9	<i>Cassia alata</i> (Gulinggang)	Gulinggang ; Interest rate with the shape itself as rolled back so as to clot
10	<i>Phyllanthus niruri</i> L (Hambin Buah)	Hahambin Buah; The fruit of them located along the leaf stalks of as if as carry, (<i>dihambin</i>).
11	<i>Imperata cylindrica</i> Beauv (Halalang)	Halalang ; Even though sight or vision people because of this plant high and bushy once
12	<i>Manihot utilissima</i> (Ubi)	Jawaw atau gumbili kayu ; Roots in the form of a corm as of wood
13	<i>Ipomoea aquatica</i> (Kangkung)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner

No	Name	The way of administering a name
14	<i>Melastoma candidum</i> (Karamunting)	Karamunting; Its fruit dipilih-pilih or diunting-unting to get fruit best to be consumed
15	<i>Richardia brasiliensis</i> Gomez (Kasisap)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
16	<i>Sauropus androgynus</i> (L) Merr. (Katuk)	Katuk atau pucuk manis; The leaves of plants having a sweet taste
17	<i>Cocos nucifera</i> (Kelapa)	Kelapa; The shape of its fruit round like the head
18	<i>Kaempferia galanga</i> (Kencur)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
19	<i>Sandoricum koetjape</i> (Burm.f.) merr (Ketapi)	Ketapi suntul ; pada bagian permukaan daun adanya benjolan
20	<i>Orthosiphon spicatus</i> (Kumis Kucing)	Kumis kucing ; bunga tumbuhan tersebut memiliki kumis mirip kumis pada kucing
21	<i>Curcuma domestica</i> Vall (Kunyit)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
22	<i>Alpinia galanga</i> (Laos)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
23	<i>Phaleria macrocarpa</i> (Mahkota dewa)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
24	<i>Mangifera indica</i> (Mangga)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
25	<i>Fimbrystilis</i> sp (Purun)	Purun atau bonding; This plant, clustered / berbondong- rush of his life
26	<i>Carica papaya</i> L. (Pepaya)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
27	<i>Musa paradisiacal</i> (Pisang)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
28	<i>Urena lobata</i> L. (Sapapulut/Dendelion)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
29	<i>Metroxylon sagu</i> Rottb. (Rumbia)	Rumbia ; The leaves of plants this berumbai-rumbai (many leaves growing terjuntai)
30	<i>Manikara cauci</i> (Sawo)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
31	<i>Cymbopogon nardus</i> (Serei)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
32	<i>Piper betle</i> . L (Sirih)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner
33	<i>Annona muricata</i> L. (Sirsak)	Sirsak : Comes from the netherlands, namely zuurzak. Said zuur mean acid, zak mean the bag. So, literally defined as pouch that tastes acid
34	<i>Solanum torvum</i> Swartz. (Terong pipit)	Terong pipit ; The fruit of them small and diperumpamakan as little sparrows
35	<i>Derris trifoliata</i> Lour. (Tutuba)	Tutuba; Derived from the word a <i>tuba</i> that means poison. It means to meracun tutuba
36	<i>Cassia alata</i> (Gulinggang)	Gulinggang ; Shaped like the flowers shaped like the deposed so as to clot
37	<i>Hydrolea Spinosa</i> (Jaruju)	Jaruju; This plant having spines that taper
38	<i>Alternanthera philoxeroides</i> (Mart.) Griseb (Kasisap)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner

No	Name	The way of administering a name
39	<i>Kalanchoe pinnata</i> (Lam.) Pers. (Rebah rimbangun)	Rebah Rimbangun : If a sick person given the leaves bias wake up again (up from fall / ill)
40	<i>Lindernia tripolia</i> (Lalambai)	Lalambai : The stem and its leaves are like hands waved
41	Dadangkak (<i>Isotoma longiflora</i> Presi.)	Dadangkak : When exposed to eryngo feet will dadangkak (tiptoe)
42	Rumput belawa <i>Valeriana officinalis</i> L	Belawa : Bersendawa, Burped, because it can treating diseases of niter
43	<i>Melastoma sp</i> (Karamunting Putih)	Karamunting Putih; White or diunting-unting dipilih-pilih its fruit
44	<i>Melaleuca cajuputi</i> (Gelam)	Naming, has been done from generation to generation and unknown reason naming the in a clear manner

DISCUSSION

The dayaks of bakumpai is the dayaks of the most of his life are located along its edges that is a means of transportation in the region. It is causing the dayaks of bakumpai always come into contact with was technology modern attention to environmental impact is that disektarnya in terms of the use of herbs for everyday life. The condition is indicated by at least a plant which is known by people bakumpai Dayak of being utilized (45 varieties of of 68 type of herbs found inthe).

The etno-ecology identification showed that the environmental condition between swamp with its edges is not much different, having light intensity in the range of 4200 - 4500 lux, air temperature in range of 28-31°C, soil moisture 70-72 %, and soil pH in range of 5-6.4. In ecology society dayaks bakumpai harness herbs good in swamp and its edges is to fight pests (*aquilaria malaccensis*, *orthosiphon spicatu*), a shade (*mangifera indica*, *manikara cauci*, *fagraea crenulata*) and retaining erosion (*sandoricum koetjape*, *metroxylon sagu rottb*, *cocos nucifera*). Meanwhile another herbs were kept to grow wild around their villages.

The plants by the community Dayaks of Bakumpai are used as herbs drugs covering a wide range of diseases. As the manner, the herbs with consume directly, or boiled, crushed and eaten or spreaded on body. *Aquilaria malaccensis* used as a cure of the itch. *Allamanda cathartica* l poisoning, as the antidote roots, as a medicine in jaundice

ipomœa alba as a remedy diarrhea, prevent pox diseases. *Averrhoa carambola* L is as a remedy, lower the high blood diuretic, launched lose weight, reduce fever and overcome inflammation of the fauces. *Averrhoa bilimbi* is as a medicinal compress upon the sick, a drug cough. *Pluchea indica* is as a fever, overcome the odor of limbs and fetor, whitish, drug overcome pain, the waist and hips cope with rheumatism a drug of intense stomach pain, overcome painful menstruation, overcome indigestion. *Limnocharis flava* buch efficacious as adder appetite. *Cassia alata* used as a remedy panu, ringworm, constipating, thrush, a drug cacing keremi in children, *Phyllanthus niruri* l as a remedy lumbago, *Imperata cylindrica* beauv in use as a remedy lumbago deciduous water art, and a decongestant *Manihot utilissima* to cure diseases rheumatism fever, headache, diarrhea, intestinal worms, eyes blurred, a wound fester and burns. *Ipomœa aquatic* ambient, used as a medicine a sore tooth, launched the art of, water and in medicine to trouble sleeping.

Melastoma candidum to overcome bleeding wounds, poisoning cassava, the treatment of ulcers and diarrhea as well as treatment bieeding the uterus. *Richardia brasiliensis* gome intense stomach pain, be used as a medicine a drug allergy, itching / can stop the bleeding, a drug berak blood and drug dizziness the head. *Sauropus androgynous* (B) merr leaves efficacious multiply milk to fever, a boil, ulcers and impure blood. *Cocos*

nucifera is as a remedy a high blood disease, heat in, cholera, hair fall, fever caused by insect bites, painful menstruation, allergic because of the weather, sleep problem, the pinworm, prevent hoar and to whiten the teeth. *Kaempferia galangal* is used as a medicine for relieving tired, pain in a tooth, bruise, chest pain, headache, constipating. , treating tetanus, inflammation of the stomach, to vomit, heat in, and poisoning. *Sandoricum koetjape* (Burm.F.) merr sandoricum koetjape (Burm.F.) merr. *Orthosiphon spicatus* can cure hard piddle, sweet, diseases of the urinary a kidney stone, lumbago, rheumatism and constipation. *Curcuma domestica* vall efficacious to colic during menstruation, as *jamu* to beauty, inflammation of in and busting smell on organ in womanhood (whitish). *Alpinia galangal* used as an abdominal disease, catch cold, scurvy, phaleria macrocarpa for skin diseases, dysentery and piddle sweet.

Mangifera indica a leaf bud is used as a laxative. *Fimbrystilis* bryops tubers used as repellent bias of a serpent. *Carica papaya* L. Used by people to launch digestion, launch production breast-fed in nursing mother and treat anæmia. *Musa paradisiacal* to treat bleeding the womb, wrapped the vagina, thrush the intestines, ambeien; the water pox, swollen, ears and throat dicentry, the tonsils; stomach cancer, jaundice (lever), bieeding the large intestine, diarrhea. *Urena lobata* l as an antidote of a serpent. *Metroxylon sagu rottb* used as a remedy berak blood. Manikara cauci used as a remedy the heart. *Cymbopogon nardus* be used as a rheumatism menstruation irregular, cough medicine pain, sick to, and diarrhea. *Piper betle*. L efficacious deprive of odor body, restraining hemorrhage, heals the wound in the skin and disorders of the alimentary canal, eject phlegm; meluruhkan spittle, hemostatic, and stop bleeding. *Annona muricata* I used as a remedy for ambeien, sick the urine, baby mencret, anyang-anyangen (often kecing but little and ached), lumbago and boils. *Solanum torvum* Swartz used as a less appetite, swollen, blain, scabies and nausea.

Derris trifoliata Lour used of society as a fish poison and as an insecticide insects *cassia*

alata as a panu. *Hydrolea spinosa* used as a high fever/malaria, boil, a wound skins, mosquito repellent and coughing up blood. *Alternanthera philoxeroides* (Mart.) Griseb beneficial to treat colic and a cough. *Kalanchoe pinnata* (Lam.) Used to press febrifuge. *Lindernia tripolia* beneficial to treat headache and itch. *Isotoma longiflora* presi. Beneficial to treat, cool hot high blood toothache, asthma, bronkhitis, pharyngitis, a wound, the eyedrops, cancer drugs. *Valeriana officinalis* L beneficial to treat belawa. *Melaleuca cajuti* used for mengibati febrile diseases, sick kapala, sick coolie.

The herbs are mostly used for purposes of daily living and not merchantable. It was allegedly because the existence of of herbs is not abundant again. In addition to limited communication with the outside world against marketing of plants has caused all plants is only used for daily usages. Only some herbs contribute to economic value which were used for purposes of merchantable as adder income although not too significant with increased their welfare. Plants which have economical values were *allamanda cathartica* L, *averrhoa carambola* L, *averhoa bilimbi*, *cassia alata*, *manihot utilissima*, *ipomœa aquatic*, *sauropus androgynus* (B) Merr, *cocos nucifera*, *kaempferia galangal*, *sandoricum koetjape* (Burm.F. Merr), *curcuma domestica* Vall, of *alpinia galangal*, *mangifera indica*, *fimbrystilis* sp, *carica papaya* L. , *musa paradisiacal* L, *metroxylon sagu* Rottb, *manikara cauci*, *annona muricata* L.

The review ethnoantropology against plants in society of Dayaks Bakumpai showed us that plants are used as a means in a repellent disaster, repellent pest, repellent disease, occult things and ritual of customary. Several species of plants which is used for purposes related to this is *aquilaria malaccensis* as midges on plants and incense in religious rites. *Allamanda cathartica* L is hairdos a bride, a repellent. *Averrhoa carambola* L occasions traditional as repellent. *Pluchea indica* (B) unbelievable counteracting disease for women. *Imperata cylindrica* is trusted as beaty medication and lightning. Dried *Manihot utilissima* fruit are used as an amulet men to

mighty. *Melastoma candidum* is trusted as a refined spirit. *Cocos nucifera* is used in ritual bathing by a pregnant mother who has reached 7 months of pregnancy. *Phaleria macrocarpa* is trusted as aliens gift. *Musa paradisiacal* used as a means rites wedding to material city as presentation of requirements his marriage good. *Cymbopogon nardus* is used to “tapung-tawar” event to a newborn to bless his birth and sheltered from distress.

CONCLUSION

It can be concluded that the Dayaks Bakumpai in Batola district has used the diverse plants surrounding them through etnofarmakologi, etnoekologi, etno antropologi, etnoekonomi and etno-linguistik especially against 44 tufted herbs found. The Dayaks Bakumpai in Batola district has preserved the diversity of plants surrounding them by several models, namely (1) without planting, (2) making use of herbs without a certain rule, (3) making use of herbs by a certain rule, (4) making use of herbs let plant grown in nature, or (5) destroy plants that exist or cultivated.

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