

Lexicon *Sembur* Ethnic Batak Karo: Echolinguistic Theory

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ABSTRACT

This thesis is entitled The Explosive Lexicon *sembur* ethnic Batak Karo: Ecolinguistic theory. This research aims to describe the types of *sembur*, the lexicon forms of *sembur* flora, how to make, how to use and the benefits of the Karo Batak ethnic *sembur*. *Sembur* is one of the traditional Karo medicines that is still used in Dokan village. The ingredients are made from plants which are believed to contain good health benefits. The theory used to analyze is the ecolinguistic theory put forward by Einer Haugen in Nuzwaty's book. The method used in the research is a descriptive qualitative method. The results obtained from this research are: 1) there are 3 types of *sembur* that exist in the Karo community in Dokan village, namely *sembur gara*, *sembur sauk*, and *sembur urat/tawar*, 2) there are 29 flora lexicons as ingredients in making *sembur*, namely 9 flora lexicons for making *sembur gara*, 12 flora lexicons for making *sembur sauk*, and 8 flora lexicons for making *sembur urat/tawar*

Keywords: Floral lexicon, *Sembur*, Ecolinguistic theory.

INTRODUCTION

The Indonesian nation is a nation rich in cultural diversity. There are more than 300 ethnic groups with a variety of different cultures - different between one ethnicity and another. One of them is the Batak ethnic group. This ethnic group consists of 5 sub-ethnic groups, namely: Toba ethnic group, Simalungun ethnic group, Karo ethnic group, Pakpak/Dairi ethnic group, and Angkola/Mandailing ethnic group. Each

ethnic group has a culture. Several forms of culture that can be found in the Batak ethnic group are traditional clothing, traditional food, traditional games, traditional ceremonies, traditional medicine and other traditional activities.

Karo Batak ethnicity as part of darThe Batak ethnic group has a variety of cultures that differentiate it from other Batak ethnic groups. One of the cultures that is still often found is traditional medicine (tambar). Tambar is a traditional medicine from the Karo people that has existed since pre-historic times. Tambar is usually made from various types of herbal and nutritious plants. Tambar which is still used by the Karo people consists of various types, one of which is *sembur*.

Burstis a traditional medicine used by the Karo people which is made from various ingredients such as rice, forest leaves, pepper, ginger, roots, nutmeg, and other ingredients from medicinal plants. This *sembur* is believed to contain many benefits in curing diseases such as for a mother after giving birth to avoid colds and headaches. Bangun (2013 :3) divides three types of *sembur* that are still frequently used in Karo society, namely, *sembur sauk* (*sembur gongseng*), *sembur gara* (*sembur red*), and *sembur uray/tawar* (*sembur roots*). Each *sembur* has a different function from one another, and the materials used also vary. The process of making each *sembur* varies greatly depending on the person making it. As time passes and knowledge developsAccording to the field of modern

medicine, the use of traditional medicine, including sembur, has begun to decrease among the majority of Karo people. The *current* generation's interest and curiosity about traditional medicine has begun to wane. Traditional medicine as an important part of cultural heritage reflects local knowledge and wisdom that must be passed down from generation to generation. As modern medicine replaces traditional medicine, this cultural heritage could be threatened with extinction. This is a source of concern for the author who feels that the traditional medicine Sembur actually has very high beneficial and useful value so it is appropriate to continue to preserve it and at the same time led the author to conduct research and study more deeply about the "Karo Batak Ethnic Sembur lexicon: Ecolinguistic study".

LITERATURE REVIEW

1. Ecolinguistics

Ecolinguistics is a branch of linguistics that studies the relationship between language and ecology. This concept was first introduced by Einer Haugen in his book "ecology of language" published in 1972. In his book, Haugen argued that language ecology is the study of how a particular language interacts with its environment, where the environment means the society that uses that language. Thus, language is closely related to its own environment. Language will disappear or become extinct if the ecological "environment" that supports it does not exist.

Oak theory parameters Linguistics includes three main aspects, namely: 1) the existence of connectivity, interaction and dependence between various elements; 2) specific environmental diversity; 3) the existence of interaction, interrelation and interdependence (interconnectedness) in the living language environment, both in terms of humans and other living creatures which are part of the language ecology and are used as a basis for analyzing language and the environment Haugen (in Fill and Muhhausler 2001:1).

METHODOLOGY

This research uses descriptive qualitative methods. This method aims to study research objects in their natural context to analyze or interpret phenomena in order to produce accurate and high-quality data by describing them in the form of narrative words and sentences.

RESEARCH RESULT

There are three types of *sembur* that are still used by the Karo people in Dokan village, namely *sembur gara*, *sembur sauk* and *sembur urat-urat/tawar*. Each *sembur* has different ways of making, how to use and benefits. There are 29 flora lexicons as material for making each *sembur*. Most of these lexicons grew around the Karo community in Dokan village and some grew far from the Karo community in Dokan village. This proves that there is a close relationship between language and the environment in which it lives and is used.

DISCUSSION

1. Sembur Gara

In the Karo language dictionary (2022:198), *gara* means "red". So it can be concluded that *sembur gara* is a traditional red medicine *sembur*. There are 9 floral lexicons as ingredients for making this *sembur*, namely, *pia*, *lasuna*, *kaciwe*, *kembiri*, *pepper*, *bahing*, *belo*, *mayang*, and *gamber*. The method for making it for use on babies is:

Gather the ingredients needed to make *sembur* in this case, namely:

- *Lasuna* 1 siung
- *Pia* 1 siung
- *Kembiri*
- *Lada* (the amount of *lada* used each day is different, every day the amount of pepper needed is increased by 1 piece)
- *Kaciwer* 1 clove
- *Belo* 1 lbr
- *Mayang* 1 btr
- *Gamber*
- *Kapur sirih*
- The next step is to place the *mayang*, *gamber* and *whiting* on top of the *belo*

- Then put it in your mouth and chew it like chewing betel in general
- Then alternately the pia, lasuna, pepper, kaciwer and kembiri are chewed together with the betel.
- Once it feels smooth enough and has released a lot of water and is red, it means the *sembur* is ready and can be used straight away.

The way to use it is very simple, namely by removing all the baby's clothes and then starting to *sembur* it from the stomach to the toes, to then the hands and back and can also be *semburkan* on the baby's head.

The benefits contained by *blurted out* These are: to treat colds or chills felt by the mother after giving birth, to treat headaches, chest tightness and also stomach aches. Apart from that, this *sembur* is also useful for preventing sweat from forming on a baby's body. There is no stipulation for the dosage for use by adults, but it can be adjusted according to the chewer's ability to chew. This *sembur* can be used several times until the sick body recovers.

2. *Sembur Sauk*

In the Karo language dictionary (2022:550), it means "gongseng". As the name suggests, this *sembur* is made by roasting it. *Sembur sauk* is made from seeds and several other medicinal plants. There are 12 flora lexicons used to make *sembur sauk*, namely pia, lasuna, kaciwe, kembiri, pepper, cimen, lenga, tabu ratah, jerangau, jambe, lulang and salagundi. This method of making *sembur* is different from the method of making *sembur gara*. *Sembur sauk*, as the name suggests, is made by roasting it. The stages are:

- Gather the ingredients needed to make *sembur* in this case, namely:
 - *Pia* 1 ons
 - *Lasuna* 1 ons
 - *Kaciwer* 1 ons
 - *Kembiri* 1 ons
 - *Lada* 1 ons
 - *Biji Cimen* 1 ons
 - *Biji Salagundi* 1 ons
 - *Biji tabu ratah* 1 ons

- *Biji lenga* ½ ons
- *Biji jambe* 1 ons
- *Jerangau* 2 jengkal

- If the ingredients above are still wet, then before roasting the ingredients, first clean them.
- After that, to make it easier to dry, large ingredients such as lasuna, pia, kaciwer, jerangau are sliced thinly. This aims to speed up the drying process.
- Then, these ingredients are dried until completely dry.
- The dry ingredients are then roasted until all the ingredients are mixed evenly.
- The next step is mashing
- The ingredients that have been roasted are then crushed until smooth. This is done repeatedly until all the ingredients are used up.
- Material that has been refined is what can be used.

How to use *blurted out* This is by eating it. *Sembur sauk* that has been sifted until fine can be given directly to the sick person to eat. This *sembur* can be eaten directly or used as an accompaniment to food.

Based on the results of observations that have been made, *Sauk blurted out* has quite important benefits in curing disease. Some of the diseases that have been successfully treated by this *sembur* are female diseases (difficulty menstruating or often having late periods), epilepsy or early onset diseases and can be used for husbands and wives who have not been blessed with a child. The benefits of this *sembur* have been felt by the Karo people in Dokan village. The usage dosage can be adjusted to the age and needs of the user. To a child, *sembur sauk* can be given as much as 1 teaspoon and mixed into his food.

3. *Sembur Urat/Tawar*

Tendonin in the Karo language dictionary (2022:697) it is defined as "root". The ingredients for making this *sembur* mostly come from tree roots which are believed to have high medicinal benefits. There are 8 floral lexicons for making *sembur*

urat/tawar namely the pia lexicon, lasuna, kaciwe, kembiri, pepper, pattern vein, sibagori vein and mungkur lime. The stages of making it are:

- Gather the ingredients needed to make burst veins/bargain in this case, namely:
 - *Pia* 1 ons
 - *Lasuna* 1 ons
 - *Kaciwer* 1 ons
 - *Kembiri* 1 ons
 - *Lada* 1 ons
 - *Urat pola*
 - *Urat sibagori*
 - *Limau mungkur*
- The next step is to wash the ingredients, especially the veins, until they are clean.
- After cleaning it, cut it into pieces or you can also slice it (except *limau mungkur*). This aims to speed up the drying process.
- Then, these ingredients are dried until they are completely dry under the hot sun (except for *limau mungkur*).
- After all the ingredients are dry, the next step is to mash them.
- These ingredients are pounded in a mortar and added with *limau mungkur* juice. (this *sembur* is not ground until smooth)
- Once it is sufficient, the *sembur urat/tawar* can be used

How to use *sembur urat* This is the same as how to use *sembur sauk*, namely by eating it directly. The benefits are the same. What differentiates the veins/bargain *sembur* from the *sembur sauk* lies in its durability. *Sembur sauk* is more durable than tendon *sembur*. Apart from that, uric *sembur* is not recommended to be given to babies because of its acid content which is feared to be dangerous for the child's health, while *sembur sauk* can be given to anyone, even babies.

Each *sembur* The above can be made by anyone and anywhere as long as the materials needed are sufficient and complete. There are no special restrictions/prohibitions in making it.

CONCLUSION

blurred out those that still exist in Dokan village consist of three types, namely: 1) *sembur gara*, 2) *sembur sauk*, and 3) *sembur urat/tawar*. Each *sembur* has differences from the way it is made to how it is used. As for the benefits of each *sembur*, namely, *sembur gara*, contains benefits for treating colds or coldness felt by the mother after giving birth, for treating headaches, chest tightness and also stomach ache, *sembur gara* and *sembur urat* contain the same benefits, namely for treating feminine diseases (difficulty menstruating or often menstruating late), epilepsy or early onset diseases and can be used for husbands and wives who have not been blessed with a child. There are 9 flora lexicons. The ingredients for making *sembur gara* are the lexicons *pia*, *lasuna*, *kaciwe*, *kembiri*, *pepper*, *bahing*, *belo*, *mayang*, and *gamber*. The 12 flora lexicons used to make *sembur sauk* are the lexicons *pia*, *lasuna*, *kaciwe*, *kembiri*, *pepper*, *cimen*, *lenga*, *tabu ratah*, *jerangau*, *jambe*, *lulang* and *salagundi*. and 8 floral lexicons for making *sembur urat/tawar* namely the pia lexicon, *lasuna*, *kaciwe*, *kembiri*, *pepper*, *pattern vein*, *sibagori vein* and *mungkur lime*. The existence of these lexicons is clear evidence of the close relationship between language ecology and the environment, diversity and interconnectedness of language ecology and the Karo community in Dokan village as users of the plant lexicon itself. These plant lexicons are close to and grow in the Karo community in Dokan village, except for the *gamber* lexicon.

Advanced Research

This research is still far from perfect to be used as a basis for descriptions of the types of *sembur*, the flora lexicon as the ingredients for making them, as well as how to make, how to use and the benefits contained in each *sembur*. Therefore, traditional medicine in an ecolinguistic context is one of the legacies culture that must be preserved requires further research to perfect this research. The impact of this

further research is to introduce regional culture in terms of traditional medicine to the next younger generation.

Declaration by Authors

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