

# Indexicality of *Minyak Karo* in North Sumatra: An Anthropolinguistic Perspective

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**Abstract.** This study aimed to describe the indexicality *Minyak Karo* in North Sumatera. It focused on describing the ingredients used for making the *minyak Karo*, the ritual process of making *Minyak Karo*, the purpose of the ritual carried out in making *Minyak Karo*, and performance in the ritual of making *Minyak Karo* in Padang bulan and Pancur batu reGENCY, North Sumatera. Qualitative method and Anthropolistic perspective were applied in this study. The data collection techniques used was observation, in-depth interviews and documentation. The result of the study showed that there were 107 genera and 57 families in making *Minyak Karo* to treat different diseases, such as kaffir lime/kaffir lime leaves, ship-board leaves, jambar api, bulung patchouli, gagaten tiger, basil, panglai, shallots, garlic, pepper, nutmeg, turmeric, areca nut, tawan gegeh, root areca nut, bamboo root, riman root, pengkih root, and alang-alang. The purpose of the ritual of making *Minyak Karo* based on anthropolinguistic study was to be able to cure diseases that were believed to come from supernatural spirits or diseases sent by people through supernatural means and asked for protection from the spirits of the ancestors.

**Keyword:** Indexicality, *Minyak Karo*, Anthropolinguistics, Local wisdom

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## 1 Introduction

In recent years, studies of ethnic group showed that traditional medicinal plant selection is driven by both cultural and historical factors. Ember & Ember (2003) explains that the Indonesian government considers traditional medicine as an essential resource in the cause of development. As a consequence, traditional medicine becomes a progressive tradition. From the perspectives of Indonesian, traditional medicine includes a wide variety of shaman who practices as curers, sorcerers, and ceremonial specialist in the form of medical anthropology

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study. Gamlin et al (2020) states that medical anthropology attempts the evidence of cultural and technical rationality of so-called traditional medicine in order to reveal the knowledge of traditional medicine and the culture of indigenous people themselves.

For the last few decades, anthropologists believe that the classification of language diversity adds the maintenance to culture through local wisdom. Djalante et al (2020) criticize that local wisdom is also known as local knowledge (indigenous or local knowledge), or local intelligence (local genius), which forms the basis of cultural identity. Local wisdom is one of the heritages of the ancestors; the inheritance can be in the form of values of life that are united in the form of religion, culture, or customs. According to (Malihah et al, 2019; Retnowati et al, 2018; Radzi et al, 2016), “Local wisdom is a basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on from generation to generation. This wisdom can be both abstract and concrete, but the important characteristics come from experiences or evidences gained from life. The wisdom from real experiences integrates the body, the spirit and the environment.

The Karo ethnic believe that traditional Karo medicine is very useful for maintaining body resistance or improving their health conditions. Tuxil et al (2001) state that any native plant can be considered a resource for human kind, it contributes to health and stability of the community in which it occurs. In any flora, plants which are used directly by local communities for food, forage, fiber, timber, medicine, ceremony, symbol, or income will be called ethnobotanical resources. Nasution et al (2020) proved that one of the well-known traditional treatments in North Sumatera is treatment using *Minyak Karo*. Treatment using *Minyak Karo* has been done for generations. Karo people are spread in many regions of North Sumatera Province, Indonesia, but their origin are from the Karo Regency. Karo community strongly believes that humans from birth to death cannot be separated from their social functions. Using and utilizing plants as health support materials is one form of application of the understanding of the Karo community in the management of natural resources.

The reasons to conduct the study of anthropolinguistic in *Minyak Karo* was when the society continued to maintain traditional medicine and cultural needs, they performed the conservation as a global agroecosystem. If a plant variety becomes extinct, then the entire body knowledge about its properties becomes irrelevant and the usefulness to humankind is severely reduced. Other reason comes from (Maffi, 2005; McMillen et al, 2012), “The loss of linguistic and cultural knowledge, like the loss of biological diversity, can lead to an overall loss of resilience in terms of community sustainability, public health, and economic vitality, especially in light of

global climate change.” According to the two theories, the empirical study of anthrop linguistic must be encouraged to understand how the local people perceive, understand, and classify plants as based on their own unique local cultural context and worldviews. Since species extinction leads to the loss of cultural knowledge, the writer conducts a study to determine the need for an outside force to effect meaningful conservation of both threatened flora species and cultural knowledge in *Minyak Karo*. The core question to the research, what are the anthropolinguistic meanings of Minyak Karo based on its medicinal plants, local wisdom, and cultural heritage?

The objective of study was to describe the indexicality of minyak karo through anthropolinguistic perspective. It revealed the meanings of Minyak Karo based on its medicinal plants, local wisdom, and cultural heritage. It highlights the medicinal plants, ideological, and sociological dimensions of Karo culture. This study focused on the understanding of how human socio-cultural systems and natural plant resources co-adaptively change and influence each other to preserve traditional conceptions of natural environment and human behavior in tradition or ritual. The significance of the study lies in the following areas which appear to be under-represented in the current literature: (a) Theoretically, the findings of this study will enrich the model analysis of anthropolinguistic, local wisdom, and Karo culture embodied in traditional medicine. This study also enhances biocultural diversity conservation debate because of the importance of traditional communities in conservation. (b) Practically, the findings of this study will add the linguistic conservation through local perceptions (Karonese) by revealing the value of *Minyak Karo*. This study also gives an indicator to cultural diversity at a local scale to be recognized in global community life. *Minyak Karo* can be used to support local communities in North Sumatra, Indonesia because it is deeply engrained in people's ethnoecological and ethnobotanical knowledge system.

## **2. Literature Review**

### **Anthropolinguistic**

Anthropolinguistic as the study of language within the framework of anthropology, the study of culture within the framework of linguistics, and the study of other aspects of humankind within the interrelated framework of both anthropology and linguistic (Moeliono, 2013). Anthropolinguistic is an interdisciplinary field studying the interaction between language and culture. It investigates how culture affects language or how cultural practices are reflected in language patterns (Hamawand, 2020).

Khotimah et al (2021) define dimensions in anthropolinguistic. Ideological dimension as the relationship of the individual with his mental, cognitive and psychological systems reflected in his pattern of language use, linguistic repertoire with their meanings, and behavior content. The sociological dimension is the dimension or measure of how a person organizes relationships between others to build, establish and maintain harmonious individual relationships collectively, such as a sense of mutual affection for each other, including mutual love within family members, and mutual respect in a community. The biological dimension relates to life with nature and its contents, including species of flora, fauna, rocks, micro, and macro-organisms.

Medical anthropology studies health and illness from a cross-cultural perspective. The beliefs, practices, and knowledge with which social groups thwart threats to health and diagnose and treat ailments make up their medical system (Sanabria, 2019). At present, medical anthropology is developing in three main directions: (1) ethnomedicine, focusing on people's perception and examining those health beliefs and practices which are the products of native cultural development and are not explicitly derived from the conceptual framework of biomedicine; (2) medical ecology, examining disease patterns in human populations that are considered to be biological as well as cultural entities; and (3) applied medical anthropology (McElroy, 1996).

Cultural anthropology concentrates on humans in groups and as members of groups, not of course denying humans their individuality. Therefore, cultural anthropologists want to know humanity in its full behavioral and cultural diversity. According to the American Anthropological Association ([www.aaanet.org/about/whatisanthropology.cfm](http://www.aaanet.org/about/whatisanthropology.cfm)), the premier professional organization in the United States, the four fields of anthropology are:

1. Cultural (or social) anthropology, which studies “social patterns and practices across cultures, with a special interest in how people live in particular places and how they organize, govern, and create meaning”
2. Physical (or biological) anthropology, studying “how humans adapt to diverse environments, how biological and cultural processes work together to shape growth, development and behavior, and what causes disease and early death. In addition, they are interested in human biological origins, evolution, and variation”

3. Archaeology, the study of “past peoples and cultures, from the deepest prehistory to the recent past, through the analysis of material remains, ranging from artifacts and evidence of past environments to architecture and landscapes”
4. Linguistic anthropology, or “the comparative study of ways in which language reflects and influences social life (Eller, 2015).

### **Indexicality**

The concept of indexicality comes from the thought of the American philosopher Charles Sanders Peirce distinguishing signs of three types, namely index (index), symbol (symbol), and icon. Index is a sign indicating that there is the natural and existential relationship between the marked and the unmarked. The concept of indexicality is applied to the linguistic expressions such as demonstrative pronouns, personal pronouns, temporal expressions, and spatial expressions. In studying language and culture, the center of attention in linguistic anthropology (Duranti, 1977:14) focused on three important topics, namely: performance, indexicality, and participation. It is important to study about the indexicality of ‘something’ in each community. The knowledge and memory of something or doing something are indexed to the community who hold the tradition or activity (Lubis, 2017)

### **Local Wisdom**

Hindriana et al (2021) define that local wisdom consists of two words, namely wisdom and local. The definition of local wisdom means local wisdom which can be understood as local ideas that are wise, full of wisdom, of valuable values that are embedded and followed by the members of the community. All forms of local wisdom are lived, practiced, taught, and passed on from generation to generation as well as forming patterns of human behavior towards fellow humans, nature, and the occult. Mirsa et al (2018) explain that local wisdom is related into environmental wisdom. Environmental wisdom is a cultural value that reflects the success of human adaptation in interacting with the natural environment which is carried out consciously and wisely in an effort to maintain and improve the quality of survival while maintaining stable environmental conditions and functions.

Djalante et al (2020) classify the function of local wisdom as follows: (1) Serves for conservation of natural resources, (2) Serves for the development of human resources, (3)

Serves for the development of culture and science, (4) Serves as advice, trust, literature, and taboos, (5) Social meaning such as communal integration ceremonies/relatives, (6) Social meaning, (7) Meaningful ethics and morals, and (8) Meaningful politics, local wisdom related to culture, has an important meaning to maintain sustainability of culture.

In this study, the writer tries to reveal the values and beliefs of spiritual and ancestral tradition in *Minyak Karo* to enrich linguistic diversity for human physical and cultural maintenance. These ideas influence language rights advocacy (Crystal, 2000).

### **Cultural Heritage**

According to Fill & Muhlhausler (2001:57), “There is a relation between language and society. It concerns in language used by people to express identity, from one to another to find the protection and increase various kind of power. It is observed to find the correlation of social structure and linguistic structure. A language may be varied due to the class, gender, social status, and social background.” Cultural heritage is the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generation, maintained in the present, and bestowed for the benefits of future generations (Sarmiento & Frolich, 2020). Culture or civilization taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society (Jokilehto, 2017).

Cultural heritage, in its broad sense (in other words, not only addressing the aspect of documentary cultural heritage as defined by UNESCO), carries with it the implicit, and problematic, notion of memory. It is people’s memories, both individual and shared, that shape the formation of cultural heritage. It could be argued that scientific scholarship should be excluded from this discussion on memory. However, in terms of indigenous knowledge systems, scientific knowledge is passed down through the generations orally, and thus is also affected by the element of memory (Baker, 2013).

Regarding to the maintenance of local community, Porter & O’Donnell (2014) note that language is a perfect symbolic system, in a perfectly homogeneous medium, for the handling of all references and meanings that a given culture is capable of. The value of linguistic relativity is found in its attempt to relate language to the construction of societal and cultural norms. In

this study, the writer tries to reveal the role of *Minyak Karo* to support livelihood and socio-cultural systems of Karonese people in making *Minyak Karo* as a purpose to promote cultural identity and historic preservation.

### **Ethnobotany of Medicinal Plants**

Languages and cultures have coevolved with the biotic and abiotic environments in which they developed (Berlin, 1992). As Cotton (1996) summarizes, within ethnobotany itself, utilitarian, cognitive and ecological perspectives have been used to understand the place of plants in human society. The utilitarian approach looks at how people use plants. Cognitive ethnobotany was influenced by cognitive anthropology. It focuses on peoples' beliefs, symbolizations and perceptions of plants, and how these perceptions and beliefs affect their use and management of plants. Folk taxonomy and the place of plants in myths, art and rituals is one of its central interests.

Indigenous plant knowledge and use provides the foundations of the meaning of life, death and the supernatural. Plants occupy key positions in religious rituals and other socio-cultural beliefs in traditional societies, serving as gateways to the sacred world (Minnis, 2000). The world of the spirits is approached with various uses of plants, whether it is to approach benevolent or malevolent spirits or to worship the Supreme Being (Anderson, 2002). The centrality of plants in human culture is most evident in medicinal and spiritual quests. The knowledge of plants' healing power for both physical and psychological illnesses by herbalists is a key force that commands the attention and respect of community members (Schultes & Raffauf, 1992).

Cunningham (2001) summarizes existing schemes of local peoples' conceptions of place, territorial access and resource use from a cognitive anthropological perspective. This explains how local people express their territorial attachments and symbolisms of access to, and control of, resources in a given territory. One way of affirming territorial attachment and resource ownership is, for example, through conducting rituals at designated spaces in the landscape (Nyamweru et al, 2008). Symbolic territorial and ethnogenetic myths often link a local group to a territory and the group invokes that symbol to affirm its rights to resources and its geopolitical identity (Schlee, 1992). These provide important context and authority for use and management of natural resources (Cunningham, 2001).

### ***Minyak Karo***

Indonesia is one of the essential oil producing countries. These parts include roots, seeds, fruit, flowers, leaves, bark, twigs, and rhizomes (Lutony & Rahmayati, 2002). Karo people are spread in many regions of North Sumatra Province, Indonesia, but their origin are from the Karo Regency. They migrated to various places such as Medan City, Binjai, Deli Serdang, Langkat, and Simalungun Regency. The size of Karo regency is 2.97 % of the North Sumatra Province. Karonese population in North Sumatra in 2011 was about 913.000 people or 6.90 % of the total population of North Sumatra (North Sumatra Statistical Bureau, 2012; Karo Regency Statistical Bureau, 2012). The research results of Pandapotan et al, (2018) stated that the making of *Minyak Karo* is one form of local wisdom that is very well known in Karo culture. *Minyak Karo* consists of processed spices in the form of oil that is useful for cure various diseases, such as aches and pains, sprains, whiplash, colds, shifts in joints, stomach acid, headaches, allergies and so on. The composition contained in *Minyak Karo* is different. As in the Village of Lingga, one of the residents added to it the contents of monkey oil and snake oil for ndikar (grappling) activities. The spices consist of coconut oil, monkey oil, python oil, tiger / cat oil, sesame oil, green coconut oil, rattan root (ketang), sugar palm (*enau*), areca root, iron-tree root, yellow bamboo root (hurgen) tuba root, coconut root, parched nek miting. Karo people use various plant species for their daily life including for medicines. Situmorang et al (2015) argue that in terms of illness treatment, they have a philosophy "*lit bisa lit tawar*" which means that all diseases can be treated or cured. They strongly believe that the nature provides medicines to cure diseases. The use of natural resources as medicines for curing diseases including diabetes practiced by Karo as part of their culture since long time ago.

In this study, the writer wants to reveal the use of *Minyak Karo* in medical purposes based on Cotton (1996) who assumes that the use of plants in traditional medicine has received considerable attention in ethnobotany and the closely related field of ethnopharmacology. Traditional medicinal botanical knowledge of *Minyak Karo* can support Indonesian policy to widen the herbal knowledge of local communities which in turn adversely affects the health and welfare needs of the local community who to a large degree depend on folk medicine as a key alternative health service centres rather than on professional healthcare (Toledo, 2013). Below was the picture of *Minyak Karo*:





**Figure 1.** *Minyak Karo*

### 3. Method

To answer the research problem, the researcher used qualitative research methods with a qualitative descriptive approach. Kholifah et al (2020) stated that qualitative research was research that intended to understand phenomena about what was experienced by research subjects such as behavior, perception, motivation, action, and by means of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods. This paradigm viewed social sciences as a systematic analysis of the social actors concerned creating and maintaining or managing their social world.

In accordance with that suggested by Kholifah et al (2020), the purpose of this research was to describe any phenomenon of ritual in *Minyak Karo* in Padang bulan and Pancur batu, North Sumatra. Furthermore, to enhance the results of the research, then the researchers added some literature related to the medicinal plants of *Minyak Karo* in the form of articles, scientific papers, books, journal on rituals, ceremonies and other literature that related to the case in carefully.

### Data and Source Data

The data in this research were taken from sources of area that were selected in Padang Bulan and Pancur batu areas in North Sumatra, Indonesia. The data also were taken from documents that related to *Minyak Karo* materials.

### **Technique Data Collecting**

The data were collected using three techniques that include (i) observation, (ii) interview, and (iii) document. The observation technique used in this research was nonparticipant observation because the researcher only recorded what he observed without interacting directly with the informants. The interview conducted in this research was an unstructured, open-ended interview; the interviews were audio-taped and transcribed. The document technique was conducted in this research to collect the documents supporting the data obtained through observation and interview.

### **Technique Data Analyzing**

At the stage of analyzing data, the data used qualitative methods by using three steps, they were data condensation, data display, and conclusion drawing or verification.

## **4. Results and Discussions**

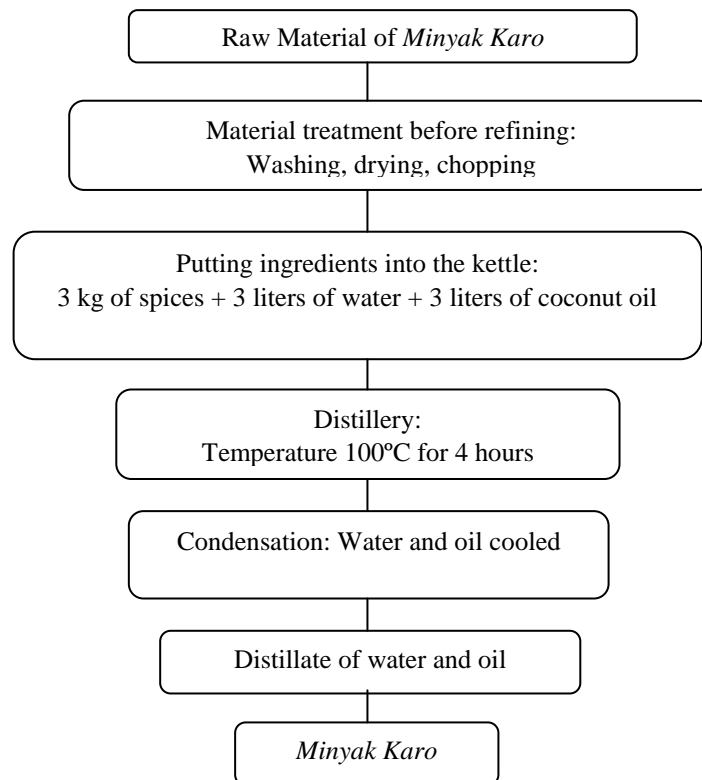
### **Results**

*Minyak Karo* was a traditional medicinal herb in liquid form, green in color with extracts of more than 80 species of plants and the addition of coconut oil (*Cocos nucifera*). *Minyak Karo* or commonly called *Minyak Pemalun* was usually made from generation to generation by traditional. *Minyak Karo* had long been used by the community as massage oil. The general materials used to produce *Minyak Karo* were the same, namely: spices, roots and coconut oil because *Minyak Karo* was used by rubbing / massage. This oil was 100% natural and had a long shelf life even without chemicals.

### **The Medicinals Plants and its Functions that Used in Making *Minyak Karo* in Padang Bulan and Pancur Batu, North Sumatra**

Karo people gathered medical plants from nearby forests, fields, home gardens or purchasing it from local vendors. The forests were spread over Mount Sinabung, Simpang Empat, Namanteran, Tiganderket, Payung, Laubaleng and Mardinding Districts, Bukit Barisan Mountain, Merek, and Forest Conservation Park in the Districts of Berastagi and Dolatrayat. The knowledge of traditional medicine among Karo people had been passed from generations to

generations. These traditional medicines were widely known as “Karo medicines” which were easily found at traditional markets in Karo Regency and neighboring areas. The raw materials for the medicines such as leaves, stems, roots and dried fruits were also available at the traditional markets in Kabanjahe and other markets in Berastagi and Tigapanah, North Sumatra, Indonesia. Below was the process of making *Minyak Karo*:



Nature raw materials used consisted of more than 57 types of *Minyak Karo* spices. Before being refined, the 57 spices were first washed from the sticky dirt, dried, and chopped into small pieces. *Minyak Karo* distillation was done using steaming technique (indirect distillation). The kettle used was made of stainless steel. Spices that had been chopped as much as 3 kg were put into a kettle filled with 3 liters of water and 3 liters of coconut oil. Then the boiler was tightly closed, the combustion process was carried out for 4 hours at a temperature of 100°C which produces hot water vapor and *Minyak Karo*. At that time, the water vapor would flow between the particles carrying the oil. This steam would collect in the boiler cover which was shaped like a goose-neck and flows into the cooling boiler (condenser) through a pipe, where it turned into a liquid. Under the cooling boiler was connected a small pipe that would drain the distilled oil which was accommodated into a holding container.

### **Ritual Process of Making *Minyak Karo* in Padang Bulan and Pancur Batu, North Sumatra**

The Karo ethnic was one of the ethnic groups that still adhered to the traditional Karo belief (Pemena) before the entry of religion into the land of Karo. The manifestation of this belief was that the Karo ethnic still performed rituals that were carried out with various objectives to be achieved, one of which was the ritual of making *Minyak Karo*. The ritual of making *Minyak Karo* was the same as other rituals which also have a procession and implementation and ritual supporting objects. The ritual process of making *Minyak Karo* in Padang Bulan and Pancur batu regions was that after all the equipment and materials had been prepared, each family member took their share. Ingredients such as *kaffir lime/kaffir lime leaves*, *ship-board leaves*, *jambar api*, *bulung patchouli*, *gagaten tiger* and *basil* were sliced using a *pepper knife*. Ingredients such as hundred spices, *panglai*, *shallots*, *garlic*, *pepper*, *nutmeg*, *turmeric* and *areca nut* were ground until smooth. Materials such as *tawan gegeh*, *root areca nut*, *bamboo root*, *riman root*, *pengkih root* and *alang-alang* were pounded until they broke. After all, the ingredients were put together in one container, *Minyak Karo* was ready to be cooked. *Belau cawir* and *Perak* were prepared and when *Minyak Karo* started to cook, incantations would be said to invite the spirits of the ancestors. The content of the chant were:

*“Okam nini sierkuasa  
Berekenndulah gegeh ras kesehaten  
Ibas kami makeken minak enda  
Ras pedauh kam kerina  
Kuasa-kuasa jahat ras kerina pinakit  
Silit ibas daging kula kami  
Endam pemindon kami nini  
Gelah sura-sura kami tersehi.  
Bujur...”*

The meaning of the chant was:

Oh powerful Nini  
Give us strength and health  
In using this massage oil  
And keep us all away  
From evil spirits and all diseases  
What's in our bodies  
This is our request  
May our intentions come true  
Amen...

In addition, the ideological of *Minyak Karo* reflected in Karonese mothers who had babies. Karonese mothers were more accustomed to oiling their babies and children with *Minyak Karo* than telon oil/baby oil because it was considered superior in properties. This oil could strengthen the baby's bones and muscles so that they would grow healthy, agile, strong and would walk quickly.

### **The Function of Ritual Preparation in *Minyak Karo* in Padang Bulan and Pancur Batu, North Sumatra**

People throughout the Karo believed in the presence of supreme powers, Gods and their cognates, who controlled all aspects of human life. Other occult powers exist; these were the powers of supernatural beings, those of the spirits. They also influenced human beings and affected their health, causing disease, infirmity, and death. They possessed individuals or influenced them from afar. When they were provoked, they did harm through the machination of a *faqir*, a holy man, or a magic-monger, using these spirits as *jinn*s subject to their command.

Karo tribe believed that the nature and the environment functioning was not only for human being to live but also for other God's creators including souls which were not eye-catched but believed only or mind-catched. The ritual of making *Minyak Karo* could only be carried out by people who had been selected to have the tools needed to perform the ritual, such as *silver knife* and *pepper blades*. They were assisted by their respective family members in preparing the materials needed to make *Minyak Karo*. The procession of the ritual was managed and scheduled by *si Baso*. Whilst the procession, first, *si Baso* moved Nini Karo to the former place, having dancing together with the followers, then shampooing their hair (*erpangir*), it was always done in the river or made pool.

The Karo ethnicity was one of the ethnic groups who still often perform rituals aimed at communicating with supernatural spirits and in carrying out these rituals there were conditions that must be met, for example in the ritual of making *Minyak Karo*. The Karo people believed that a disease could not only be caused by factors that could be accepted by the human mind, such as diseases in general, in addition to diseases that we could know the cause, it turned out that there were also diseases that did not know their origins and what causes them. It was a disease caused by supernatural beings or caused by people who deliberately sent disease

through supernatural means. Thus, the sociological to make ritual of Minyak Karo by Karo ethnicity was to cure diseases that were believed to come from supernatural spirits or diseases sent by people through supernatural means and asked for protection from the spirits of the ancestors.

## Discussions

Most of the Karonese respondents were familiar with the plants species which used to treat the common diseases such as fever, weakness, cold, cough and stomach ache. They considered that traditional medicines were important for the health care because it had no side effect to human body.

Indigenous people believed two types of diseases: naturalistic (diseases caused by nature) and personalistic (disease caused by supernatural) (Foster 1976; Florey & Wolff, 1998). Karonese people were no exception to this case. For karonese people, naturalistic diseases were called *bangger* and personalistic was *kelangen*. *Bangger* were those caused by the malfunctioning of human body such as cold, fever and stomach ache and *kelangen* were caused by supernatural powers such as evil spirit (*begu, kena si mentas-mentas*), bad people (*tama-tama*) and curse. *Kengalen* was treated with special ritual which conducted by traditional healers. Meanwhile *bangger* using some various plants species. Most of the remedies were prepared using fresh plant material. They had some concoction to treat common disease or maintain healthcare of human body: *minak, kuning, tawarand oukup*. *Minak* was traditional oil which can be used to treat weakness problems, dislocate, bone fractures, dislocate, wounds, burns and cuts. *Kuning* was used to warm body especially for children and after sickness. *Tawar* was used to treat common colds, warm bodies and as an appetite enhancer. *Oukup* was steam baths which usually for health care and treat women after childbirth. Though Karonese people often used mixtures of a variety of plants for many treatments, they used single plant species for some treatments. For example, *Crassocephalum crepidioides* - leaf paste was used to treat small cuts and wounds; *Hedychium coronarium* – the trapped water from its crown was dropped to treat irritated eyes; *Psidium guajava* – boiled leaves was used to treat diarrhea; *Gaultheria leucocarpa* – leaves were chewed to treat common cold.

## 5. Conclusion and Suggestion

### Conclusion

Based on the result of data analysis and findings, the writer drew some conclusions:

1. Based on the medicinal plants of *Minyak Karo*, there were 107 genera and 57 families to treat different diseases. There were 10 general species of medical plants in making *Minyak Karo* such as *zingiberaceae* (15 species of plants), *astreaceae* (11 species of plants), *poaceae* (6 species of plants), *arecaeae* (5 species of plants), *lamiaceae* (5 species of plants), *solanaceae* (4 species of plants), *acanthaceae* (4 species of plants), *alliaceae* (3 species of plants), *balsaminaceae* (3 species of plants), and *cucurbitaceae* (3 species of plants). The fifth plant parts used in *Minyak Karo* were leaf (51%), root (10%), rhizome (8%), flower (7%), and stem (7%). All of these plants had already proved to treat illness, such as fever, weakness, cold, abscesses, cough, stomachache, and many more.
2. Based on the research of the ritual of making *Minyak Karo* in Padang Bulan and Pancur Batu, North Sumatra, *Minyak Karo* had the content of chant to invite the spirits of the ancestors. Furthermore, the ideological of *Minyak Karo* reflected in Karonese mothers who had babies. Karonese mothers were more accustomed to oiling their babies and children with *Minyak Karo* than telon oil/baby oil because it could strengthen the baby's bones and muscles.
3. Based on research on the ritual of making *Minyak Karo*, people who could perform the ritual of making *Minyak Karo* were one of the descendants chosen by their ancestors and the chosen person had already given instructions, such as by dreaming when someone was slept. People who was chosen could not refuse because if they refused, their families would get a disaster and not be protected again by the spirits grandmother ancestored them.
4. The purpose of the ritual of making *Minyak Karo* in Padang Bulan and Pancur Batu, North Sumatra was to be able to cure diseases that were believed to come from supernatural spirits or diseases sent by people through supernatural means and asked for protection from the spirits of the ancestors.

## Suggestion

The writer suggested the knowledge of traditional medicine and cultural meaning in anthropolinguistic was a wealth of its own for a tribe. Therefore, it was necessary to explore or research more deeply about the knowledge of Karo traditional medicine and document it in the form of print media so that this knowledge was not slowly eroded and lost from the community, this could be done by individuals or in collaboration with the government. This was the task of the relevant government agencies such as the local Health Office to provide easier training and licensing. They could serve communities by providing vital information on scientific plant identification and broad-scale anthropolinguistic knowledge, and by forging creative linkages to other communities with similar needs and goals of preserving and perpetuating cultural knowledge of plants and environments. They could participate in developing school and college curricula, audiovisual productions, science and cultural camp activities, museum exhibits, and locally relevant plant guides.

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