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Dr. Revis Asra, M.Si <revisasra@unj.ac.id>
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Thank you very much for your respond. We are waiting for further information.

Very best regards,
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REVIS ASRA, MARINA SILALAHI, IZU ANDRY FIJRIDIYANTO:

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DR. REVIS ASRA, M.Si <revisasra@unjaa.id>
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Dear Editor,

Thanks a lot.

Very best regards
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I will repair this manuscript.

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Revis Asra
Dear Editor,

Thank you for the review that has been done in our paper. We have fixed the paper according to the advice of the editor and reviewer.

Thank you for your cooperation.

Very best regards,

Dr. Revis Asra

Thank you

nliza
2020-06-29
01:17 AM
Revised paper

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Nor Liza (nliza)
Revis Asra (revis_2301)

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Dear Author(s),

Kindly send to us your revised paper.

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Dear Editor,

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2020-09-09 07:36 AM

REVIS ASRA, MARINA SILALAHI, IZU ANDRY FIJRIDIYANTO:

The editing of your submission, "The practice and plants used in Besale ritual healing by the Anak Dalam Tribe in Nyogan Village, Jambi, Indonesia," is complete. We are now sending it to production.

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REVIS ASRA, MARINA SILALAHY, IZU ANDRY FURIDYANTO:

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Smuo Editors <smuo.id@gmail.com> to me, MARINA

REVIS ASRA, MARINA SILALAHY, IZU ANDRY FURIDYANTO:

The editing of your submission, "The practice and plants used in Be...

Submission URL: https://smuo.id/biodiv/authorDashboard/submissions
Diversity of plants in the Besale rituals healing of the Anak Dalam Tribe in the Nyogan Village, Jambi Province, Indonesia

INTRODUCTION

Indonesia has ethnic groups which inhabited at regions that vary ecosystem and cultures. The cultural diversity is reflected in traditional ceremonies, which is maintained for generations. In varies of communities, the traditional ceremonies carried out must be in accordance with those passed down by the ancestors and they assume that if it is not appropriate they cannot get the best in general, new traditional ceremonies will be held if it is really needed. The utilization of plants in traditional ceremonies continues to this day. For example in India there is a Hindu religious and supernatural belief ceremony in Mfsun, they used 30 species of plants from 23 families (Sharma and Pangi, 2011). In Indonesian especially in Sumatra there is a traditional ceremony by the people of Kabanjahe Septant Cuhudak Padang, Deliagur Subdistrict, Pasaman District, West Sumatra with 30 species of plants from 19 families and Kemiri sko traditional ceremony in several districts in Kecamatan Jambi, found 37 species of plants in 22 families (Desi et al. 2019; Sowia 2013). Wakhidah et al. (2017) said that the utilization of plants in traditional ceremonies can produce a culture of sustainable plant resource management.

One of the traditional ceremonies that is still maintained until today is the Besale ritual healing by the Anak Dalam Tribe (Ongg Rimbi). The Anak Dalam Tribe (ADT) in the tribes who still uphold the beliefs of their ancestors. Administratively, these tribes included in the Seela Sumatra and Jambi Province, whereas their lineage in Jambi Province (Ibrahim 2013). Takidin (2014) that the customs and habits of the Anak Dalam Tribe are different from the Malays, so the primitive assumption is still inherent today.

The Besale ritual healing is a ritual of treatment and marriage by summoning the gods from their previous ancestors (Ibrahim 2013), which to heal who is sick and disastrous by evil spirits. The Besale ritual healing used plants especially the flowers, which taken from the forest. The types of flowers used for wedding ceremonies are different from the flowers used for those ritual (Takidin 2014). Sharma and Pangi (2011) says that the use of herbs is very wide, including to worship gods and goddesses in order to protect and improve human life. The utilization of plants for traditional ritual indirectly has to biodiversity conservation (Liu et al. 2002; Qum & Nat 2012). Over exploitation can of some species plants can make them extinction (Ozaki and Taeki 2016).

The documentation of using the plants and local knowledge by the indigenous ethnic is ethnobotany study. The ethnobotany is a bridges of traditional to modern and being growing topic by scientist (Atiana 2013), it describes and explains the link of the culture and using of plants. The ethnobotany study have carried out, which stated that the local knowledge or wisdom of the utilization of plants could be maintained and utilized by all kommuniation for further interest (Nustari et al. 2014; Ethimila et al. 2015). Ethnobotany study is important in terms of biodiversity conservation, especially medicinal and aromatic plants. This can preserve the indigenous customs, culture and knowledge from each population through the documentation from their ancestors (Cakikholgas & Turkoglu 2010, Heywood 2011). This study aims to analyze the diversity of plants have been by Anak Dalam Tribe to the Besale ritual healing in Nyogan Village, Jambi Province, Indonesia.
MATERIAL AND METHODS

The study conducted at the Anak Dalam Tribe (ADT) in the Nyogan Village, Jambi Province, Indonesia, on November 2019. The interview and data collection were performed by the researchers in collaboration with local community members.

Interview and data collection

The survey used semi-structured interviews and observation participatory (Martin 1995; Cotton 1996). The informants were determined by purpose sampling, namely traditional healers who had performed besale healing. The interview covered the stages of besale ritual, types of plants, ways of utilization and acquisition sources. Determination of informants also refers to Silalahi (2016) which states that the criteria for informants who need to note several things namely informants who have long and intensively integrated with activities of the researcher’s attention, who is still involved intensively integrated with activities or activities that are the target of the researcher’s attention; have enough time or opportunity to information requested. Data collected included: local names, parts used and benefits of the plants which used in Besale ritual healing. The plant collected is made voucher specimen and stored in the Botany Department of Jambi University. The plant identification was carried out at Andalas Herbarium, Andalas University, Padang.

Data analysis

Data were analyzed qualitatively using descriptive statistics. Descriptive statistics was conducted to obtain the most widely used plants species and families, also conservation behavior of Besale ritual healing at Nyogan Village, Jambi Province.

RESULT AND DISCUSSION

The Anak Dalam tribe is the one of the unique tribes in Indonesia. This tribe is included in the category of minority tribes included in the remote indigenous communities in Indonesia (Effendi and Eko 2020). The Anak Dalam Tribe in the Nyogan Village a people who comes from South Sumatra (personal communication 2018). Initially the community lived on a hill and always located along the river depending on available resources. A corporate social responsibility of the oil palm plantation companies in the area makes a home for them, so they start living on land.

Besale ritual healing

The Anak Dalam Tribe (ADT) has the local wisdom in healing a serious illness that cannot be cured medically is called Besale. Besale as this research is called the Besale ritual healing. The Besale ritual healing is the latest alternative healing for ADT and it is carried out when medical treatment cannot be cured. A disease caused by a type of magic the most disease treated by using Besale ritual healings. That community believe that the disease is a disaster given by the Gods. This Besale ritual healings is a form of community's plan for God to be kept away from the disaster. Mariana et al. (2015) said that it is not a natural disease is a disease caused by supernatural spirit, karma and bad attitude from someone, for example hungry cows. Hungry cows is believed by the Simalungun Dakat sub-clinic tribe of North Sumatra as a result of stealing. Not all diseases can be cured by a shaman (ahau). There are also several tribes in Indonesia who treat disease by magic using one species of plant directly without do a traditional ritual, such as Phalophak Dakat tribe, for example using seeds from the Eurycoma longifolia plant. The community believes that better parts of the plant can heal serious diseases. (Silalahi et al. 2018; Silalahi and Nuryawati 2015).

The shaman will first examine the patient's disease before carry out the Besale ritual healings. If the disease need serious medical treatment such as surgery, the patient will be given advice from a shaman to go to the hospital. Besale the healing ritual is performed at the bali. There are bali pengosah, betunggo malai, and angkat sambahm have different names but in the implementation of ceremonies, have a single function as a place of offerings. The Besale ceremony involves various components, namely dahau / sak (1 person), bujang pembayar (2 people), bidun (2 people), and lingang (1 person).

Used plant in Besale ritual healing

This research showed as many as 21 plant species from... families used by Anak Dalam Tribe in Besale ritual healing (Tabel 1).

[Table 1]
<table>
<thead>
<tr>
<th>Plant Family and Species</th>
<th>Vernacular name</th>
<th>Annual / perennial</th>
<th>Part of used</th>
<th>Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annonacea</td>
<td>Areca catechu</td>
<td>Annual</td>
<td>Flowers</td>
<td>Ornament of balai</td>
</tr>
<tr>
<td></td>
<td>Cocos nucifera</td>
<td>Perennial</td>
<td>Leaves</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Elaeis guineensis</td>
<td>Perennial</td>
<td>Fruits</td>
<td>Ornament and Balai leaves</td>
</tr>
<tr>
<td></td>
<td>Elaeocarpaceae</td>
<td>Annual</td>
<td>Leaves</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Moraceae</td>
<td>Annual</td>
<td>Leaves</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Moraceae</td>
<td>Perennial</td>
<td>Stem and leaves</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Musa paradisiaca</td>
<td>Annual</td>
<td>Flowers</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Planchonellaceae</td>
<td>Annual</td>
<td>Leaves</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Piperaceae</td>
<td>Annual</td>
<td>Leaves</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Piperaceae</td>
<td>Perennial</td>
<td>Stem</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Orchidaceae</td>
<td>Annual</td>
<td>Flowers</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Orchidaceae</td>
<td>Perennial</td>
<td>Fruits</td>
<td>Ornament of Balai</td>
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<tr>
<td></td>
<td>Orchidaceae</td>
<td>Annual</td>
<td>Fruits</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Orchidaceae</td>
<td>Perennial</td>
<td>All parts</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Orchidaceae</td>
<td>Annual</td>
<td>Flowers</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Orchidaceae</td>
<td>Perennial</td>
<td>Sap</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Orchidaceae</td>
<td>Annual</td>
<td>Sap</td>
<td>Ornament of Balai</td>
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<tr>
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<td>Orchidaceae</td>
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</tr>
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<td></td>
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<td>Perennial</td>
<td>Sap</td>
<td>Ornament of Balai</td>
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<td>Orchidaceae</td>
<td>Perennial</td>
<td>Sap</td>
<td>Ornament of Balai</td>
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<tr>
<td></td>
<td>Orchidaceae</td>
<td>Annual</td>
<td>Flowers</td>
<td>Ornament of Balai</td>
</tr>
<tr>
<td></td>
<td>Orchidaceae</td>
<td>Perennial</td>
<td>Sap</td>
<td>Ornament of Balai</td>
</tr>
</tbody>
</table>

**Discussion:**

The cost of the Beseb ritual healing is relatively expensive ($2-$3 million IDR) for them and its more expensive compared to medical treatment in hospitals. The notion that traditional medicine is cheaper than modern medicine such as the Beseb Kacanan tribe in Amanding Village. (Pardede et al. 2013) is not the case with these. Those resulted the forgotten Beseb which resulted in the loss of local knowledge. The ADT utilizing plants obtained from the surrounding environment for the Beseb ritual healing. Plant parts are used in the ritual such as flowers, leaves, stems, and fruit.

Some of the local communities (not ADT) in the neighborhood, did the beseb especially for the people who are already desperate with medical treatment, but the ritual leader is conducted by the ADT. The Beseb ritual healing involves various components of the ADT community whose task is to prepare all the needs in the ritual. Healing in Beseb is strongly influenced by the availability of overall requirements. Healing prayers can be done and succeed if all requirements are completed.

The following are the stages of preparation carried out before the Beseb ritual healing: "balai" (hagi building). The balai is a place for offerings needed in the Beseb ceremony which forms the Beseb ceremony similar to the miniature of the Jambi traditional house. Novitaan (2018) said that the 4 pillars of the baloi symbolize the 4 figures involved in the ceremony, namely: 1. Madu 2. Pemboho 3. Manjari 4. Kukup. The four figures work together to maintain the baloi to remain strong. The hail symbolizes the place of the sick so that the four figures involved must protect the patients in the baloi.
The main bala is a balaud as a candle holder (made of bokan) which is lit during the ceremony. The center uses the main pillars of the Payo Asam (Eliocodexa conferta) stem and bamboo culms. To decorate the hall used Payo Asam (Eliocodexa conferta)’s leaf buds, berti (padded rice). Fibers from banana fronds are used to tie garnishes to the main stem of the bala. After the ceremony is finished the bala is hung for 3 days.

Researchers have shown that various local communities in Indonesia have been long used plants in rituals such as: the Sammarapu community in the Jambi (Haryadi & Tikick 2012), Tjoa Fihmi (Rodjani et al. 2013), Mahesa (Hanemb et al. 2014), Besaung Dayak Tribe (Falah et al. 2013), Sebemang Dayak Tribe (Tokoy et al. 2013), Kayanatu Dayak Tribe (Fadliah et al. 2015) and Kendur Sogo Tribe (Andesoma et al. 2017). When viewed from the part used in Beside it is dominated by interest (34.61%). The use of flowers in rituals is thought to be related to the prosperity of the ADT shop, namely ado rimbo ado bangko, ado bangko ado dewa (there is a forest, there are flowers, there are flowers, there are gods).

Empirically various ethnic groups in Indonesia such as Bali and Java utilize various organs of interest in traditional and religious ceremonies. Purwanti (2017) found something different in the Suhana Tribe in Central Sulawesi, which used more stems and leaves for traditional rituals (Purwanti 2017). Menendez et al. (2015) states that in utilization medicinal herbs on various treatments traditionally partly relate to the contents of bioactive compounds in plants medicine, but some only act as symbol at the ritual event on the process treatment. In this healing ritual beside most plant species are used as ritual offerings and symbols.

In addition to the main bala in the Beside ceremony, another bala is also needed, which is called the balaud panggadap (depot hall), the balaud pengang (Carakta hall), the balaud Betanggo Malua (Betanggo Malua Hall), the balaud amkat sembali (Lih Lih Sembali hall), the balaud gelangko sambali (Yellow Hall) (Figure 1). The balaud is made from a variety of different types of plants between balaud. Balaud Pengadap Contains a collection of area nuts & some birds and toys made from coconut leaves, bamboo sticks, berti, red tangkufl flowers, jackfruit leaves, rumbe & pandan leaves and telewhang grass. These offerings are useful for feeding sprits that come into the balaud. Behind this, a candle is placed from the honeycomb whose flame must be maintained until the ritual is complete. People who are sick are usually under this hall.

The balaud pengang, betanggo malua, and amkat sembali have different names but in the implementation of ceremonies, have a single function as a place of offerings. Those balaud contains the types of offerings contained in the hall jowuwa (glutinous rice with coconut milk), wajuk (processed glutinous rice with palm sugar), once (glutinous rice), lemang (glutinous rice cooked in bamboo) and boiled eggs. In the presentation all offerings are placed on a banana leaf called a temengkuk (like a rectangular bowl made of banana leaves). Balai gelangko sambali is a yellow colored hall (the dye is derived from turmeric extract). This hall contains offerings in the form of rice, grilled chicken, various flowers that produce a fragrant aroma (jasmine, ashoka, mato caterpillar, tangkufl, Selasih).

The Beside ceremony involves various components, namely dukun / sidi (1 person), Senggembahan (2 people), bidad (2 people), and umang (1 person). The dukun is tasked with leading the ceremony that begins with the burning of the kemayang sap in front of the dukun’s house before night (the patient is in the dukun’s house) and leaves. One of the building blocks of the shaman’s house wall was opened so that the public world witnesses the ritual and carry out the ceremony together. In the ADT tribe the shaman is hereditary. Sidi uses a white cloth on her head. The white color symbolizes the angel’s representative. Novriwati (2018) said that using white cloth on Beside ritual healings because humans have four protective angels so sidi has been protected by the four angels.
During the Besale ceremony, the sidi and bajang pembayaran performed the dance together and recited spells to summon the spirits of their ancestors. The presence of these spirits is believed to cure the sufferer's illness and ward off disaster.

Dance activities carried out by the shaman by walking forward, backward, and circular (around the patient). The patient's position is under the hall by sitting or lying down. Circular and repetitive movements are sacred, unified, and symbolize an unbroken wholeness, continuity. The circle is also a depiction of the sidi, the host, the choir, and the patient's servant connected to each other and unbroken because they are connected to each other.

The duration of the Besale ceremony is generally carried out for a night or until dawn. The ADT community performs rituals at night because they believe that at night the devil's spend. Scientifically, people choose to do the ceremony at night because in the morning until noon the community conducts activities. After a few days after Besale, most sufferers will heal. At the time of this study, we saw patients recovering after a few days of the Besale ritual healing. Although it is scientifically difficult to explain, empirical evidence shows that the healing of disease with Besale has been clearly seen. Besale is a local wisdom from ADT to cure a serious illness facilitated by a shaman to summon the spirits of his ancestors to cure illnesses and keep them from calamity. Through this Besale ritual healing the community indirectly gets a message related to maintaining the values between them as a socio-cultural value system. One of them is the value of collaboration, starting from the preparation of the materials used in the ritual Besale to the process of carrying out the ceremony. Collaboration occurs between ADT communities and dalum. Besale ritual healing can also strengthen the relationship between the ADT communities. ADT communities will come together to attend the Besale ritual healing at the patient's house.

Even though the community knows religion (like Islam) and education, Besale ritual is not abandoned. The community believes that everything they grow, both in the form of good, bad, success or disaster and fortune comes from the gods. As a form of appreciation and offerings to the gods and spirits, they carry out rituals according to their needs and expectations.

Acknowledgement

We gratefully acknowledge the Anak Dalam Tribe who helped and provided information in this research.
The ritualistic practice and plants used of healing in Besale rituals in Province, Indonesia through the use of plants

Abstract. The Anak Dalam Tribe (ADT) is an indigenous ethnic which is habitated at center of Sumatra Island, especially in Jambi and South Sumatra Provinces, Indonesia. ADT utilizes forest products and burning as a livelihood and believes in mythical things that are considered sacred as ancestral heritage which are considered as their identities. The ADT still maintains the rituals in the traditional healing such as besale ritual healing. This study aims to analyze the diversity of plants have been used by Anak Dalam Tribe to the Besale ritual healing in Nyongan Village, Jambi Province, Indonesia. The study was conducted with an ethnobotanical approach through surveys by interview and participatory observation. A total informant are 6 people namely the leaders and performers of the Besale ritual. The data analysis is qualitative with the descriptive statistic. The besale means eliminating that exists of people who get sick due to otori sprit appearing in a person and is a non-medical treatment process by presenting the spirits of ADT ancestors. The besale healing ritual is carried out by a dukun tekih (shaman), bayang pembahay (dancers), bidas (singers), and many (assistant). Those ritual is combined ritual and treatment simultaneously for the people which is carried out on severe diseases. A total 21 species belonging genera 12 families of plant have been used in the Besale ritual healing. The plant is used to be a half for the Besale ceremony, "bidi" ornament, and offerings. The most widely used plant parts are flowers (34.81%). The plants in the Besale ritual healing being burned, smoked, hung and eaten of material fresh.

Keyword: Besale, Anak Dalam Tribe, bayang pembahay

INTRODUCTION

Indonesia has ethnic groups which inhabited at regions that vary ecosystem and cultures. The cultural diversity is reflected in traditional ceremonies, which is maintained for generations. In various communities, the traditional ceremonies carried out must be in accordance with those passed down by the ancestors and they assume that if not appropriate they can get the fat. In general, new traditional ceremonies will be held if it is really needed. The utilization of plants in traditional ceremonies continues to this day. For example in India there is a Hindu religious and supernatural belief ceremony in Minam, they used 30 species of plants from 23 families (Sharma and Pagni, 2011). In Indonesian especially in Sumatra there is a traditional ceremony by the people of Kanagarian Sintang Cubus Payung, Geluger Subdistrict, Pasaman District, West Sumatra with 30 species of plants from 19 families (Dew et al., 2019) and Kendurir Soto traditional ceremony in several districts in Kerinci District, Jambi, found 37 species of plants in 22 families (Dew et al., 2019, Susita, 2013). The local communities in Kasupahan Cipugard, West Java carry out rituals nyaiintor as a Healing Media and its relationship to healing / rejecting the method of bad luck has existed since hundreds of years ago (Awaliah 2019). Wahidul et al. (2017) said that the utilization of plants in traditional ceremonies can produce a culture of sustainable plant resource management.

One of the traditional ceremonies that is still maintained until today is the Besale ritual healing by the Anak Dalam Tribe (Ongang Rimba). The Anak Dalam Tribe (ADT) is a the tribe who still upholds the belief of their ancestors. Administratively, these tribe inhabit in the South Sumatra and Jambi Provinces, whereas their majority in Jambi Province (Ibrahim 2013). Takikidin (2014) that the customs and habits of the Anak Dalam Tribe are different from the Malays, so the primitive assumption is still inherent today.

The Anak Dalam Tribe (ADT) has the local wisdom in healing a serious illness that cannot be cured medically is called Besale in this research is called the Besale ritual healing. The Besale ritual healing is the last alternative healing for ADT and it is carried out when medical treatment cannot be cured. A disease caused by a type of magic the most disease treated by using Besale ritual healing. That community believe that the disease is a disaster given by the Gods. This Besale ritual healing is a form of community's plus for God to be kept away from the disaster.

The Besale ritual healing is a ritual of treatment and marriage by summoning the gods from their previous ancestors (Ibrahim 2013), which to heal who is sick and dangerous by evil spirits. The Besale ritual healing used plants especially the flowers, which taken from the forest. The types of flowers used for wedding ceremonies are different from the flowers used for those ritual (Tokidkin 2014). Sharma and Pagni (2011) says that the use of herbs is very wide, including to worship gods and goddesses in order to protect and improve human life. The utilization of plants for traditional ritual indirectly has to biodiversity conservation (Liu et al., 2002; Gam et al., Nat 2012). Over exploitation can of some species plants can make them be extinction (Duruki and Taisi 2016).
The documentation of using the plant and local knowledge by the indigenous ethnic is ethnotaxonomy study. The ethnotaxonomy study is a bridge between traditional and modern and being growing topic by scientist (Atulans 2015), its describes and explains the link of the culture and using of plants. The ethnotaxonomy study have carried out, which stated that the local knowledge or wisdom of the utilization of plants could be maintained and utilized by all communities for further interest (Syafii et al. 2014; Etnimala et al. 2015). Ethnotaxonomy study is important in terms of biodiversity conservation, especially medicinal and aromatic plants. The ADT is one of the indigenous ethnic groups that live in the island of Sumatra and is considered the first tribe to inhabit Jambi Province (Effendi and Pumomo 2020). ADT is rich in local knowledge, especially the use, cultivation and introduction of jernang (Desmananthus spp.) And (Sulaima et al 2012) and nistain (Marinda et al 2016), and pohon (Synergia spp.) (Atimaa et al 2016) and turn it into income main. ADT utilizes forest products and hunting as a livelihood and believes in mystical things that are considered sacred as ancestral heritage (Effendi and Pumomo 2020) which are considered as their identities (Harnov et al, 2017). This can preserve the indigenous customs, culture and knowledge from each population through the documentation from their ancestors (Calvino Nome & Turkgul 2010, Heywood 2011). This study aims to analyze the diversity of plants have been by Anak Dalam Tribe to the Besare ritual healing in Nyogen Village, Jambi Province, Indonesia.

**MATERIAL AND METHODS**

**Study area**

The study conducted at the Anak Dalam Tribe (ADT) in the Nyogen Village, Jambi Province, Indonesia on November – December 2019.

![Image](source)  
Figure 1. Study site at Nyogen village in Jambi Province, Indonesia

**Interview and data collection**

The survey used semi-structured interviews and observation participatory (Martin 1995; Cotton 1996). Ritual besale is believed to be a place to worship, yatu penderita, dukus, penari, penabuh gendang, dan parusip (penonon). Dalam pengambilan data peneliti sebagai particippan (penonon) bersama masyarakat lumayan bermulai mendokumentasikan semua kegiatan dari awal hingga upacara ritual selalu. The informants determined by purposive sampling, namely traditional healers who had performed besale healing. The interview covers the stages of Besare ritual, types of plants, ways of utilization and acquisition sources. Determination of informants also refers to Sifalchi (2016) which states that in determining the criteria for informants who need to note several things namely informants who have long and intensively integrated with activities of the researcher’s attention, who is still involved extensively integrated with activities or activities that are the target of the researcher’s attention, have enough time or opportunity to information requested. The number of informants interviewed...
wars 6 people. The minimum number of informants is due to the fact that the people involved in Besade rituals are decreasing and have begun to be left behind and the number of shamans is very limited. Data collected includes: local names, parts used and benefits of the plants while used to Besade ritual healing. The plant collected is made voucher specimen and stored-deposited in the Biology Department of Jambi University. The plant identification was carried out at Andalas Herbarium, Andalas University, Padang.

Data analysis

Data were analyzed qualitatively using descriptive statistics (Silalahi dan Niyawati 2019). Descriptive statistics were conducted to obtain the most widely used plants species and families, also conservation behavior of Besade ritual healing at Nyongan Village, Jambi Province. The qualitative analysis is carried out by exploring and describing the Besade ritual process carried out in Nyongan Village, Jambi.

RESULT AND DISCUSSION

The Anak Dalam Tribe (ADT) is one of the unique tribes in Indonesia. The ADT is one of the indigenous ethnic groups living on the island of Sumatra and is considered the first tribe to inhabit the Provinces of Jambi (Effendi and Purnomo 2020). The Anak Dalam tribe is often referred to as the Orang Kebi, Orang Rimba and Orang Elok (Abad and Aulfihadi 2018). The Orang Kebi in Malayo has two meanings of hiding places and are stupid so this title began to be abandoned because it was considered rude, while Orang Rimba has the meaning of humans who live in the forest according to ADT customs (Abad and Aulfihadi 2018), but ADT is considered to be more popular in the community. The ADT is rich in local knowledge, especially the use, cultivation and introduction of jengka (Durio zibethinus Mill.), rambutan (Nephelium lappaceum L.), and betel nut (Piper betle L.) (Aulfihadi et al. 2016) and it is the main income of the ADT. The ADT utilizes forest products and hunting as a livelihood (Effendi and Purnomo 2020). They believe in mystical things that are considered sacred as ancestral heritage (Effendi and Purnomo 2020) which are considered as their identities (Harrows et al. 2017). Most of ADT live semi-nomadic or nomadic. The melampung (moving to a new location or leaving an old location) is done when a relative or citizen dies, avoids the enemy, and opens a new field. The ADT house or residence is called senarungghen (small stage hut) and Ramah Godong (a large-sized hut) made of wood (floors, poles, walls) while the roof has leaves (Khamdevi 2019). Its language, customs, matrimonial familial inheritance system is similar to Minangkabau ethnicity in West Sumatra (Khamdevi 2019), so ADT is thought to originate or be related to Minangkabau ethnicity (Puntma & Aulfihadi 2019).

Besade ritual healing

The Anak Dalam Tribe (ADT) has the local wisdom in healing a serious illness that cannot be cured medically is called Besade in this research is called the Besade ritual healing. The Besade ritual healing is the last alternative healing for ADT and it is carried out when medical treatment cannot be cured. A disease caused by a type of magic the most disease treated by using Besade ritual healings. That community believe that the disease is a disaster given by the Gods. This Besade ritual healings is a form of community's plan for God to be kept away from the dissembler. Silalahi et al. (2015) said that supra natural disease is a disease caused by supra spiritual, karma and bad attitude from someone, for example hungry era. Hanging era is believed by the Simulungan Batak sub-ethnic tribe of North Sumatra as a result of stealing. Not all diseases can be cured by a shaman (uhde). There are also several tribes in Indonesia who treat disease by magic using one species of plant directly without a traditional ritual, such as Batak. Toba tribe, for example using seeds from the Eurycoma longifolia (Silalahi and Niyawati 2015).

This research showed as many as 21 plant species belonging 13 families have been used by Anak Dalam Tribe in Besade ritual healing (Table 1).

<table>
<thead>
<tr>
<th>Plant family and species</th>
<th>Vernacular name</th>
<th>Annual / perennial</th>
<th>Part of use</th>
<th>Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amaranthaceae</td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1: List of plants used in the of Besade ritual healing by ADT in the Nyongan Village, Jambi Province, Indonesia

Comment [F16]: Who are 6 people? Please mention reference: the minimum number of informants.

Comment [F15]: Referendum?

Comment [F28]: Please mention, what kind of data?

Comment [F21]:?

Comment [F23]: Please explain

Comment [F23]: Please note, please see Guidance for Authors.

You could choose one of 2 alternatives here:
1. Besade and Discussion are written as a series of connecting sentences. Results and Discussion consists of 2 subtitles, i.e.
Besade ritual healing (Results and Discussion),
Results and Discussion: Besade ritual healing (Discussion),
2. Results and Discussion are written as a separated part.

Results and Discussion: Besade ritual healing

Used plant Besade ritual healing

Discussion (without subtitles)

According to your research topic and data obtained, I recommend you to use alternative 1

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Comment [F26]: Please check previous part, do not make repetitive statement

Comment [F25]: What is the correlation this statement with research topics?

Comment [F26]: Please present data to support this statement

Comment [F27]: Please explain history of Besade ritual healing

Who made and who uses Besade ritual healing in the first time? How is development of this ritual?

Comment [F28]: No reference? Some notes are similar to

Comment [F28]: Please add, not only Batak Toba tribe


Similar or any difference?

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Comment [F31]: Comments from other reviewers

Comment [F32]: Only 26 species, please research.

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Comment [F33]: Please add author's name of each species and some species are written incorrect.
| Cocculus orbiculatus | Tunggal musuh | Annual | Flowers | Ornament of balai
|---------------------|--------------|--------|---------|-------------------|
| Areca catechu       | Pinang       | Perennial | Midrih, flowers and fruits | Vagina of leaves as ornament and fruit as whistle
| Elaeocarpus rubicundus | Kelapa     | Perennial | Leaves | Toys as “bird”     |
| Elaeocarpus rubicundus | Sawit       | Perennial | Fruits | Oil                |
| Areca catechu       | Anam payo   | Perennial | Stem and young leaves | Ornament and Balai  |
| Cyperaceae          | Rumbe       | Annual | Leaves | Ornament of Balai
| Lamiaceae           | Selasih     | Annual | Flowers | Offering          |
| Moraceae            | Nangka      | Perennial | Leaves | Ornament of Balai |
| Moraceae            | Fisang      | Perennial | Stems and leaves | Blinding rod and base of offerings |
| Oenocarpus javanica | Melati      | Annual | Flowers | Offerings        |
| Pandanaceae         | Pandan      | Annual | Leaves | Ornament of Balai |
| Piperaceae          | Sirih       | Perennial | Leaves | Food              |
| Pimenta barbata     | Bambu       | Perennial | Leaves | Stick             |
| Oryza sativa       | Palu jawa de | Annual | Fruits | Ornament of Balai |
| Oryza sativa var.   | Wajak, cace and lembang | Annual | Fruits | Offerings        |
| Chrysanthemum       | Rumpit teluk | Perennial | Fruits | Ornament of Balai |
| Rubiaceae           | Asoka       | Annual | Flowers | Offerings        |
| Uncaria gambir      | Gambir      | Perennial | Sap | Food              |
| Strychnos           | Kemeryan    | Perennial | Sap | Scent             |
| Zingiberaceae       | Carissa longa | Annual | Rhiizome | Resources of colour |
| Globba pendula      | Koniyit     | Annual | Flowers | Offerings        |

Discussion

The besade has the meaning of cleansing the souls of people who are sick due to evil spirits that reside in a person (Kurniawan dan Syafii, 2018) and the cultural heritage of ADT in non-medical treatment (Kurniawan dan Syafii, 2018). Sinaga dan Rustian, 2018). The besade ritual healing is closely related to the beliefs of animism and the use of soul (Kurniawan dan Syafii, 2018). In implementing the besade ritual healing requires a lot of material so that the costs are relatively expensive especially when viewed from the income and profession of ADT as a gatherer. The cost of the Besade ritual healing is relatively expensive (2-3 million IDR) for them and its more expensive compared to medical treatment in hospitals. The notion that traditional medicine in Indonesia compared to modern medicine does not fully apply, especially treatment that uses ritual. The ADT considers that if a family member or someone is sick is a sign that the deity has brought disaster down, so the ceremony is a sacred ceremony (Kurniawan dan Syafii, 2018). Hariyanto and Tiekun (2012) stated that to maintain their health, local communities in Jambi have a harmonious relationship between humans, nature and the invisible beings.

Those resulted the forgotten Besade which resulted in the loss of local knowledge. The ADT utilizing plants obtained from the ravines and small valleys for the Besade ritual healing. Plant parts are used in the ritual such as flowers, leaves, stems, and fruit. Some of the local communities (not ADT) in the neighborhood, did the Besade especially for the people who are already desperate with modern treatment, but the ritual leader is conducted by the ADT. The Besade ritual healing involves various components of the ADT community whose task is to prepare all the needs in the ritual. Healing in Besade is strongly influenced by the availability of overall requirements. Healing prayers can be done and succeed if all requirements are completed.

The following are the stages of preparation carried out before the Besade ritual healing, i.e. *Balai* (hall building). The balai is a place for offerings needed in the Besade ceremony which forms in the Besade ceremony similar to the miniature of the Jambi traditional house. According to Noviariati (2018) said, the 4 pillars of the balai symbolize the 4 figures.
involved in the ceremony, namely sikid, inang, bujang pengasih, and siddi. The four figures work together to maintain the balai to remain strong. The hall symbolizes the place of the sick so that the four figures involved must protect the patients in the balai.

The main balai is a balai as a candle holder (made of beeswax) which is lit during the ceremony. The center uses the main pillars of the Pago Asam (Eleocharis conferta) stem and bamboo culm. To decorate the hall used Pago Asam (Eleocharis conferta) leaf bud, beri (paddock rice). Fibers from banana fronds are used to tie garlands to the main stem of the hall. After the ceremony is finished the hall is hung for 3 days.

Researchers have shown that various local communities in Indonesia have long used plants in rituals such as the Sarampas community in the Jambi (Haruny et al. 2012), Tajoe Ethnic (Raharjo et al. 2013), Mulyo (Hasril et al. 2014); Bemain Dayak Tribe (Fadah et al. 2013), Seraung Dayak Tribe (Takoly et al. 2013), Kayan Maro Dayak Tribe (Fadalah et al. 2015) and Kenhuri Sko Tribe (Ademor at al. 2017). When viewed from the plant used in Besuda it is dominated by interest (34.61%). The use of flowers in rituals is thought to be related to the provebr or the ADT shop, namely ado rimbo ado bangau, ado bangau ado dews (there is a forest, there are flowers, there are flowers, there are gods).

Specifically various ethnic groups in Indonesia such as Budi and Jesus utilize various organs of interest in traditional and religious ceremonies. Purwanti (2017) found something different in the Saluan Tribe in Central Sulawesi, which used more stems and leaves for traditional rituals. Memadzi et al. (2015) states that in utilization medicinal herbs on various treatments traditionally partly related to the content of bioactive compounds in plants medicine, but some only set as symbol at the ritual event on the process treatment. In this healing ritual besuda most plant species are used as ritual offerings and symbols.

In addition to the main balai in the Besuda ceremony, another balai is also needed, which is called the balai pangguk (depot hall), the balai pangguk (Caretaker Hall), the balai batanggo medio (batanggo medio Hall), the balai angkat sembah (Lift Sembah Hall), the balai gelanggang kuning (Yellow Hall) (Figure 2). The balai is made from a variety of different types of plants between balai. Balai Pangguk contains a collection of area nuts & some birds and toys made from coconut leaves, bamboo sticks, beri, red tungkul flowers, jackfruit leaves, rumah / pandan leaves and telengkuh grass.

These offerings are useful for feeding spirits that come into the balai. Behind this, a candle is placed from the honeycomb whose flame must be maintained until the ritual is complete. People who are sick are usually under this hall. The use of birds in a festival healing is suspected as a medium to bring disaster in this case a flying disease (out of the patient). To release the disease from the patient is preceded by singing and dancing. Amandas (2019) states that the Saluan tribe in the Besuda ritual healing using a small house (hall) with planted birds and coconut leaves on its head as a property, the hall was provided and functioned as a place for the evil spirits to leave after leaving the sufferer.

The balai pangguk, batanggo medio, and angkat sembah have different names but in the implementation of ceremonies, have a single function as a place of offerings. Those balai contains the types of offerings contained in the hall jumaido (glutinous rice with coconut milk), wajik (processed glutinous rice with palm sugar), sonic (glutinous rice), kemening (glutinous rice cooked in bamboo) and boiled eggs. In the presentation all offerings are placed on a banana leaf called a temengkuk (like a rectangular bowl made of banana leaves). Balai gelanggang kuning is a yellow colored hall (the dye is derived from turmeric extract). This hall contains offerings in the form of rice, grilled chicken, various flowers that produce a fragrant aroma (jamnine, ashoka, maeto computer, tungkul, Selassih).

The Besuda ceremony involves various components, namely dukun / sidi (1 person), bujang pengasih (2 people), bidahun (2 people), and inang (1 person). The dukun is tasked with leading the ceremony that begins with the burning of the kempa, the dukun’s house before night (the patient is in the dukun’s house) and leaves. One of the building blocks of the shaman’s house wall was opened so that the public could witness the ritual and carry out the ceremony together. In the ADT tribe the shaman is hereditary. Sidi uses a white cloth on her head. The white color symbolizes the angel’s representative. Novirvani (2018) said that using white cloth on Besuda ritual healings because humans have four protective angels so Sidi has been protected by the four angels.
During the Besale ceremony the sidi and bajang pembayaran performed the dance together and recited spells to summon the spirits of their ancestors. The presence of these spirits is believed to cure the sufferer's illness and ward off disaster. Dance activities carried out by the shaman by walking forward, backward and circular (around the patient). The patient's position is under the half by sitting or lying down. Circular and repetitive movements are sacred, unified, and symbolize an unbroken wholeness, continuous. The circle is also a depiction of the sidi, the host, the choir and the wagon's servant connected to each other and unbroken because they are connected to each other.

The duration of the Besale ceremony is generally carried out for a night or until dawn, the ADT community performs rituals at night because they believe that at night the devils spend scientifically, people choose to do the ceremony at night because in the morning until noon the community conducts activities. After a few days after Besale, most sufferers will heal. At the time of this study, some patients recovering after a few days of the Besale ritual healings. Although it is scientifically difficult to explain, empirical evidence shows that the healing of disease with Besale has been clearly seen. Besale is a local wisdom from ADT to cure patient suffering with the spirits of his ancestors to cure illnesses and keep them from calamity. Through this Besale ritual healing the community indirectly gets a message related to maintaining the values between them as a socio-cultural value system. One of them is the value of collaboration, starting from the preparations of the materials used in the rite Besale to the process of carrying out the ceremony. Collaboration occur between ADT communities and abuhem Besale ritual healing can also strengthen the relationship between the ADT communities. ADT communities will come together to attend the Besale ritual healing at the patient's house.

Even though the community knows religion (like Islam) and education, Besale ritual is not abandoned. The community believes that everything they get, both in the form of good, bad, success or disaster and failure comes from the gods. As a form of appreciation and offerings to the gods and spirits, they carry out rituals according to their needs and expectations. One form of ritual that is often performed is this Besale ceremony. Based on the results of the study it can be concluded: The plants that are used for the Besale ceremony by the Anak Delam Tribe in Nyagan consist of 24 species belonging to 12 families (i). The most widely used plant parts are flower organs with a percentage of 51.01% (ii). The use of plants for the Besale ritual is by burning, stirring, hanging and being eaten directly (iii).

ACKNOWLEDGEMENT

We gratefully acknowledge the Anak Delam Tribe who helped and provided information in this research.
Postgraduate Program of FMIPA. University of Andalas Padang.
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| Wahibohsi A, Marwino S, Demu FP. 2017. Inventory and conservation plant of eka use traditional cosmetics; A weling tradition of maturity girl on
Please add author's name of each species and some species are written uncorrect.
Please see: [http://www.plantsoftheworldonline.org/](http://www.plantsoftheworldonline.org/)

Please also classify the plants used as their function in Resale ritual healing.
The practice and plants used in Besale ritual healing by The Anak Dalam Tribe in Nyogan Village, Jambi, Indonesia

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Abstract. Asra R, Silalahi M, Fjiridiyanto IA. 2020. The practice and plants used in Besale ritual healing by The Anak Dalam Tribe in Nyogan Village, Jambi, Indonesia. Biodiversitas 21: xxx: xxx. The Anak Dalam Tribe (ADT) is an indigenous ethnic which inhabits the center of Sumatra, especially in Jambi and South Sumatra Provinces, Indonesia. The ADT communities still maintain their traditional rituals; one of them is the Besale ritual healing (BRH). This study aims to analyze the diversity of plants used in BRH by the ADT in Nyogan Village, Jambi Province, Indonesia. The study was conducted with an ethnobotany approach through surveys using interviews and participatory observations. The total number of informants was six persons, namely the leaders and performers of the BRH. The data were analyzed qualitatively using descriptive statistics. The BRH is carried out by a dukunorsidi (shaman), bujang pembayung (dancers), bidadan (singers), and inang (assistant). They combine ritual and treatment simultaneously to cure people who have severe illnesses. There are 21 species belong to 20 genera and 12 families of plants used in the BRH. The plants are used to build a hall (place for the BRH), ‘bird’ ornament, and offerings. The most widely used part of the plant is the flowers (34.61%). The plants used in the BRH are fresh materials, which are burned, smoked, hung, and eaten during the ritual.

Keyword: Anak Dalam Tribe, Besale, bujang pembayung

INTRODUCTION

There are more than 80 ethnic groups live in Sumatra (Bangun 2010). Various ethnic groups Sumatra have traditional ceremonies, including the Uras (Hariyadi and Tictin 2012), Kendurisko (Suswita 2013), Togak Belian (Ardina 2016), and Nyimir (Awalah 2019). One of the ethnic groups in Jambi is the Anak Dalam Tribe. These tribes inhabit the South Sumatra and Jambi Provinces, whereas their majority in Jambi Province (Ibrahim 2013). The customs and habits of the Anak Dalam Tribe are different from the Malays, so the primitive assumption is still inherent today (Takiddin 2014).

In Indonesian, especially in Sumatra, there is a traditional ceremony by Kendurisko traditional ceremony in several districts in Kerinci District, Jambi, found 37 species of plants in 22 families (Suswita 2013) and the people of Kanagarang Sontang Cubadak Padang, Gelugur Subdistrict, Pasaman District, West Sumatra with 30 species of plants from 19 families (Des et al. 2019). The local communities in KasempuanCiptagelar, West Java, carry out rituals nyimir as a healing media, and its relationship to healing/rejecting the method of bad luck has existed since hundreds of years ago (Awalah 2019). Wakhidah et al. (2017) said that the utilization of plants in traditional ceremonies could produce a culture of sustainable plant resource management.

One of the traditional ceremonies that is still maintained until today is the BESALE ritual healing (BRH) by the AnakDalamTribe/ADT (Orang Rimba). The ADT is atribe that still upholds the beliefs of their ancestors. Administratively, this tribe inhabits the South Sumatra and Jambi Provinces, whereas their majority in Jambi Province (Ibrahim 2013). Takiddin (2014) said that the customs and habits of the ADT are different from the Malays, so the primitive assumption is still inherent today. The BRH used plants, especially the flowers, which were taken from the forest. The flowers used for wedding ceremonies are different from the flowers used for this ritual (Takiddin 2014). The utilization of plants for traditional ritual indirectly has affected to biodiversity conservation (Liu et al. 2002; Garm and Nat 2012).

The ADT is one of the indigenous ethnic groups that live on the island of Sumatra and is considered the first tribe to inhabit Jambi Province (Effendi and Purnomo 2020). ADT is rich in local knowledge, especially the use, cultivation, and introduction of jengam (Doxaenomorops spp) (Suswita et al. 2012), rattan (Mairida et al. 2016), and jelutung (Dyera spp) (Aminah et al. 2016) and cut it into the primary income. ADT utilizes forest products and hunting as a livelihood and believes in magical things that are considered sacred as ancestral heritage (Effendi and Purnomo 2020), which are considered as their identities (Harnov et al. 2017). This can preserve the indigenous customs, culture, and knowledge from each population.
through the documentation from their ancestors (Cakilcoglu & Turkoglu 2010, Heywood 2011). This study aims to analyze the diversity of plants that have been by Anak Dalam Tribe to the Besale ritual healing in Nyogan Village, Jambi Province, Indonesia.

MATERIAL AND METHODS

Study area

The study was carried out at the ADT in the Nyogan Village, Jambi Province, Indonesia. The study was conducted during November – December 2019 at the Nyogan Village, Muaro Jambi Districts, Jambi Province, Indonesia (Fig. 1). The Nyogan Village is located at 103°30’0”-103°35’0” E, and 2°00’0” S at an altitude of 5-10 m above sea level and 55 km away from Jambi. The area of Nyogan Village is 7,872 km² and consists of 4 hamlets, namely Nyogan Hamlet, JeraiHarimau Hamlet, Nebang Para Hamlet, and Selapak Hamlet. The population living in this area is 3,400 people, consisting of 1,637 women and 1,763 men who come from 970 families. The local communities in the Nyogan Village consist of 50% ADT and 50% Melayu Jambi and Java Tribe. The ADT in Nyogan, initially lived on rafts along the river, so their main livelihood was fishing and selling it to other residents, as well as looking for non-timber forest products. But now they don’t live on the raft anymore, because they have been given a place to live by the oil palm company there.

Interview and data collection

The survey used semi-structured interviews and observation participatory (Martin 1995; Cotton 1996). In its implementation, the BRH involves sufferers, shamans, dancers, drummers, and participants. In data collection, the researcher acts as a participant along with other communities and documents all processes from the start to the completion of the ritual ceremony. The informants were determined by purposive sampling, namely traditional healers who had performed besale healing. The interview method was done to obtain information about the stages of BRH, types of plants, ways of utilization, and acquisition sources. Determination of informants also refers to Silalahi (2016), which states that in determining the criteria for informants who need note several things namely informants who have long and intensively integrated with activities of the researcher’s attention; who is still involved intensively integrated with activities or activities that are the target of the researcher’s attention; have enough time or opportunity to the information requested. A total of informants interviewed wassix persons who were involved in the BRH. The minimum number of informants is due to the fact that the people involved in BRH are decreasing and have begun to be left behind, and the number of shamans is very limited. Data collected includes local names, parts used, and benefits of the plants which used to Basale ritual healing. The plant collected is made voucher specimen and deposited in the biology department of Jambi University. The plant identification was carried out at Andalas Herbarium, Andalas University, Padang.

Figure 1. Study site at Nyogan village in Jambi, Indonesia (source: personal document)
Data analysis

The data obtained were in the form of quantitative data, namely the BRH process, the name of the plant used, the part of the plant used, and its function. The data were analyzed qualitatively using descriptive statistics (Silalahi and Nisyawati 2019). Descriptive statistics were conducted to obtain the most widely used plant species and families, also conservation behavior of BRH at Nyogan Village, Jambi Province. The qualitative analysis is carried out by explaining and describing the BRH process carried out in Nyogan Village, Jambi.

RESULT AND DISCUSSION

Besale Ritual Healing (BRH)

The BRH has been practicing for a long time ago or since the ADT inhabited in the Nyogan Village. This ritual is still carried out until the time of the research, but it tends to experience degradation. The most ADT in the Nyogan Village believes that the disease is caused by the spirit of the ancestor who is "angry" with the sufferer so that the evil spirit enters the patient's body. This occurs because of violations committed by members of the community towards nature and against ancestral spirits. Therefore, to heal is done by expelling evil spirits from the sufferer's body. The ADT believes that to get rid of evil spirits, a ritual, led by a shaman, is carried out in a series of processes called BRH. In implementing BRH, the dukun is assisted by a shadow man (pemboyung), a drummer, a dancer, and a host with different duties. The shaman is tasked with helping the shaman recite incantations (special reading to ward off evil spirits). The chanting of the incantation is accompanied by music (by the drummer) and dance (by the dancer). The dance movements are heavily influenced by the incantation speaker and the rhythm of the drums. The informant stated that sometimes dancers do not realize the movements they are doing, and the movements cannot be stopped alone but must be assisted by a shaman. The BRH process is divided into three stages. They are a request by the patient to shaman, Bertakas (preparations), and the BRH night procession. The following is an explanation of the three stages of the BRH (Table 1).

Ornaments and Balai (halls) in Besale ritual healing

During the besale process, there are several important ornaments used in the event. These ornaments are called as "balai" (Table 2). The balai (hall) is a house believed by SAD to be the place where ancestral spirits reside. Balai (hall) is a miniature house measuring 1 meter. Seven balai (halls) are needed in carrying out the Besale ceremony. They are namely: Balai Pengadapan, Balai Pengasuh, Balai Kurung Reso, Balai Bertajuk Kembang, Balai Gelanggang Kuning, Balai Bebangun, and Balai Betanggo Malai. Naming balai (hall) is closely related to the function of each balai (hall), such as a Balai Penghadapan (a front hall), which is useful as a place for patients to be faced. Pengadapan here means that the patients will face the evil spirits that cause disease in themselves.

Table 1. The stages of the besale ritual healing

<table>
<thead>
<tr>
<th>Activities</th>
<th>Executors</th>
<th>Place</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Request by the patient to shaman</td>
<td>citizen who want to seek treatment</td>
<td>Shamu’s house</td>
<td>To diagnose the disease suffered by the person. After being diagnosed, then it is checked whether the besale ritual can be carried out or not.</td>
</tr>
<tr>
<td>Bertakas (Preparation steps)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Collecting material</td>
<td>all of citizens and patient’s families</td>
<td>forest</td>
<td>to find natural materials that are used in making ornaments and offerings.</td>
</tr>
<tr>
<td>Making of offerings</td>
<td>all of citizens and patient’s families</td>
<td>Patient’s house</td>
<td>to prepare the offerings given to the spirits of the ancestors.</td>
</tr>
<tr>
<td>Making of Ornament</td>
<td>all of citizens and patient’s families</td>
<td>Patient’s house</td>
<td>to make ornaments needed in ceremonies such as balai (hall building).</td>
</tr>
<tr>
<td>Giving sirih petanyo</td>
<td>family members of the patient</td>
<td>Patient’s house</td>
<td>to ask the shaman for help or the traditional leader symbolically and ensure that all the required materials are completely available.</td>
</tr>
<tr>
<td>hanging of balai (hall building)</td>
<td>all of citizens and patient’s families</td>
<td>Patient’s house</td>
<td>to hang a balai on the wall of the house (as a place for patients to be treated) and six balai under the roof of the house.</td>
</tr>
<tr>
<td>BRH night procession</td>
<td>shaman</td>
<td>Patient’s house</td>
<td>to govern the patient to sit under the balai pengadapan (tapping hall).</td>
</tr>
<tr>
<td>Opening ceremony</td>
<td>shaman</td>
<td>Patient’s house</td>
<td>to ward off evil spirits that cause disease in the patient.</td>
</tr>
<tr>
<td>Expelling / releasing evil spirits</td>
<td>shaman</td>
<td>Patient’s house</td>
<td>to beg ritual that has been done successfully and give a break to the patient.</td>
</tr>
</tbody>
</table>
The seven halls used are made of tamarind wood, which is nailed with bamboo as an adhesive to each other. The hall that was ready was then tied with bark and then hung. The hall is decorated with yarilpan (centepede finger) decorations. Yarilpan is made of light green coconut leaves. Each balai is also furnished with decorations. There are Ocimum basilicum L. leaves stuck on the roof of the balai, Celosia argentea L. to decorate the roof of the hall, Berth (Oryza sativa L. were two years old), candle made from forest honey for lighting, arangguyan (charcoal swing) made of copper and sumping tamping, which made from coconut leaves. The decorations that each hall are different, for example, Balai Panggudap with five arangguyan decoration and Balai Kurung Resto wrapped with white fabric.

The following are the stages of preparation carried out before the Besale ritual healing, i.e. "balai" (hall building). The balai is a place for offerings needed in the Besale ceremony, which forms in the Besale ceremony similar to the miniature of the Jambi traditional house. According to Noviriwa (2018), the four pillars of the balai symbolize the four figures involved in the ceremony, namely sidi, inang, bajang pembayu and bidauw. Sidi is the shaman who leads the way BRH, inang is an assistant who helps Sidi in BRH, bajang pembayu is a person who is in charge of following the sidi when berating and bidauw is the person who accompanies the BRH process overnight by beating the redup (a kind of drum which is made from tree bark). The four figures work together to maintain the balai to remain strong. The hall symbolizes the place of the sick so that the four figures involved must protect the patients in the balai.

The main balai is a balai as a candle holder (made of beehives), which is lit during the ceremony. The center uses the main pillars of the Payo Asam (Eleidoxa conferta) stem and Bambusa vulgaris Schard culms. To decorate the hall used Payo Asam (Eleidoxa conferta) leaf buds, berti (padded rice). Fibers from banana fronds are used to tie garnishes to the main stem of the balai.

In addition to the main balai in the BRH, another balai is also needed, which is called the Balai Panggudap (depot hall), the Balai Panggudap (Caretaker Hall), the Balai Betunggo Malai (Betunggo Malai Hall), the Balai Angkat Sembah (Angkat Sembah hall), the Balai Gelanggang Kuning (Yellow Hall) (Figure 2). The balai is made from a variety of different types of plants between balai. Balai Panggudap contains a collection of Areca catechu & some birds and toys made from Cocos nucifera leaves, Bambusa vulgaris sticks, berti, Celosia argentea flowers, Artocarpus integraves leaves, and Pandanus amaryllifolius leaves. These offerings are useful for feeding spirits that come into the balai. Behind this, a candle is placed from the honeycomb whose flame must be maintained until the ritual is complete. People who are sick are usually under this hall. The use of birds in besale ritual healing is suspected as a medium to bring disaster, in this case, a flying disease (out of the patient). To release the disease from the patient is preceded by singing and dancing. Syair or mantra in the song is uttered by Sidi accompanied by redup. The dancing movements performed in BRH are known as berentak. Berentak is the movement of walking straight forward, backward, going around, and jumping. The scrambled movements in BRH are short, heavy movements and contain four basic footsteps. Ananda (2019) states that the Sakai tribe in Sumatra uses bird swing ornaments made of coconut leaves at a healing ceremony. Almost the same thing was found at the besale ritual healing using a small house (hall) with plaited birds and coconut leaves on its head as a property. The hall was provided and functioned as a place for the evil spirits to leave after leaving the sufferer.

The Balai Panggudap, Betunggo Malai, and Angkat Sembah have different names but in the implementation of ceremonies, have a single function as a place of offerings. Those balai contain the types of offerings, such as juwada (glutinous rice with coconut milk), wajik (processed glutinous rice with palm sugar), cace (glutinous rice), lemarang (glutinous rice cooked in bamboo), and boiled eggs. In the presentation, all offerings are placed on a banana leaf called a temengkur (like a rectangular bowl made of banana leaves). Balai Gelanggang Kuning is a yellow colored hall (the dye is made from turmeric extract). This hall contains offerings in the form of rice, grilled chicken, various flowers that produce a fragrant aroma (jasmine, ashoka, mato caterpillar, tangkul, Selasih).
The Besale ceremony involves various components, namely dukun / sidi (1 person), bujang pembayaran (2 persons), biduan (2 persons), and irang (1 person). The dukun is tasked with leading the ceremony that begins with the burning of the kemeyan sap in front of the dukun’s house before night (the patient is in the dukun’s house) and Areca catechu leaf midribs. One of the building blocks of the shaman’s house wall was opened so that the public could witness the ritual and carry out the ceremony together. In the ADT tribe the shaman is hereditary. Sidi uses a white cloth on her head. A sidi is usually a man. Novriawati (2018) said that the white color symbolizes the angel’s representative. Using white cloth on Besale ritual healings because humans have four protective angels so Sidi has been protected by the four angels.

During the Besale ceremony the sidi and bujang pembayaran performed the dance together and recited spells to summon the spirits of their ancestors. The presence of these spirits is believed to cure the sufferer’s illness and ward off disaster. Dance activities are carried out by the shaman by walking forward, backward and circular (around the patient). The patient’s position is under the hall by sitting or lying down. Circular and repetitive movements are sacred, united, and symbolize an unbroken wholeness, continuous. The circle is also a depiction of the sidi, the host, the choir, and the wagem’s servant connected to each other and unbroken because they are connected to each other.

The duration of the Besale ceremony is generally carried out for a night until dawn. The ADT community performs rituals at night because they believe that at night the devils spend. Scientifically, people choose to do the ceremony at night because in the morning until noon, the community conducts activities. After a few days after Besale, most sufferers will heal. At the time of this study, patients recovering after a few days of the Besale ritual healings. Although it is scientifically difficult to explain, empirical evidence shows that the healing of disease with Besale has been clearly seen. Besale is local wisdom from ADT to cure a serious illness facilitated by a shaman to summon the spirits of his ancestors to cure illnesses and keep them from calamity. Through this Besale ritual healing, the community indirectly gets a message related to maintaining the values between them as a socio-cultural value system. One of them is the value of collaboration, starting from the preparation of the materials used in the ritual Besale to the process of carrying out the ceremony. Collaboration occurs between ADT communities and dukun Besale ritual healing can also strengthen the relationship between the ADT communities.

The ADT communities will come together to attend the Besale ritual healing at the patient’s house. Even though the community knows religion (like Islam) and education, Besale ritual is not abandoned. The community believes that everything they get, both in the form of good, bad, success or disaster, and failure comes from the gods. As a
form of appreciation and offerings to the gods and spirits, they carry out rituals according to their needs and expectations. One form of ritual that is often performed is this Besale ceremony.

<table>
<thead>
<tr>
<th>Plant family and species</th>
<th>Vernacular name</th>
<th>Annual / perennial</th>
<th>Part of used</th>
<th>Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amaranthaceae</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Celosia argentea L.</td>
<td></td>
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<tr>
<td>Arecaaceae</td>
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<tr>
<td>Areca catechu L.</td>
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<tr>
<td>Cocos nucifera L.</td>
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<tr>
<td>Euclea guineensis Jacq.</td>
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<tr>
<td>Eletrodoxa conferta (Griff.) Burret</td>
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<tr>
<td>Cyperaceae</td>
<td></td>
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<tr>
<td>Actinopus grossus (L.f.) Goeth. &amp; D.A. Simpson</td>
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<tr>
<td>Lamiaceae</td>
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<tr>
<td>Ocimum basilicum L.</td>
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<tr>
<td>Moraceae</td>
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<tr>
<td>Artocarpus integer (Thurb.) Merr.</td>
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<tr>
<td>Musaceae</td>
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<tr>
<td>Musa paradisiaca L.</td>
<td></td>
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<tr>
<td>Oleanaceae</td>
<td></td>
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</tr>
<tr>
<td>Jasminum sambac (L.) Aiton</td>
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<tr>
<td>Pandanaceae</td>
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<tr>
<td>Pandanus amaryllifolius Roxb.</td>
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<tr>
<td>Piperaceae</td>
<td></td>
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<tr>
<td>Piper betle L.</td>
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<tr>
<td>Poaceae</td>
<td></td>
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</tr>
<tr>
<td>Bambusa vulgaris Schard</td>
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<tr>
<td>Oryza sativa L.</td>
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<tr>
<td>Oryza sativa L. var.</td>
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<tr>
<td>Glutinosa</td>
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<tr>
<td>Punicum virgatum L.</td>
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<tr>
<td>Rubiaceae</td>
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<tr>
<td>Ixora sp.</td>
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<tr>
<td>Uncaria gambir (W. Hunter) Roxb.</td>
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<tr>
<td>Syzyracaceae</td>
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<td></td>
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<tr>
<td>Syzyx benzoin Dryander</td>
<td></td>
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<tr>
<td>Zebrinae</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Curcuma longa L.</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Globba pendula Roxb.</td>
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</tbody>
</table>

**Plant used in Besale ritual healing**

The ADT was utilizing plants obtained from the surrounding environment for the Besale ritual healing. Plant parts were used in the ritual, such as flowers, leaves, stems, and fruit. Some of the local communities (not ADT) in the neighborhood such as the Malay ethnic in Palembang did the Besale, especially for the people who are already desperate with medical treatment, but the ritual leader is conducted by the ADT. The Besale ritual healing involves various components of the ADT community whose task is to prepare all the needs in the ritual. Healing in Basale is strongly influenced by the availability of overall requirements.

This research showed as many as 21 plant species belonging 20 genera, and 13 families have been used by Anak Dalam Tribe in Besale ritual healing (Table 3). This research is the first to report the use of plant species in BRH. This result is different from Kumian & Syafri (2018), which only explained the process of besale without mentioned the use of plants in this ritual.

**Parts of plant used in Besale ritual healing**

The parts of the plant used in BRH are leaves, fruits, sap, stem, rhizome, midrib, stem, leave, and all parts (Figure 3). The most widely used is flowers (six species), followed by leaves (five species) and fruits (four species).
The plants used in the BRH are fresh materials, which are burned, smoked, hung, and eaten during the ritual.

Figure 3. The relationship between the number of species and the parts of the plant used for Besale ritual healing

Discussion
The ADT is one of the indigenous ethnic groups living on the island of Sumatra and is considered the first tribe to inhabit the Province of Jambi (Effendi and Purnomo 2020). The AnakDalam tribe is often referred to as the Orang Kebu, Orang Rimbo and Orang Kelam (Ahat and Auliahadi 2018). The Orang Kebu in Malay has two meanings of hiding places and stupid, so this title began to be abandoned because it was considered rude, while Orang Rimbo has the meaning of humans who live in the forest according to ADT customs (Ahat and Auliahadi 2018), but ADT is considered to be more popular in the community. The ADT is rich in local knowledge, especially the use, cultivation, and introduction of jernang (Daemomerops spp.) (Sulasmih et al. 2012), rattan (Mairida et al. 2016), and jctutung (Dyera spp.) (Aminah et al. 2016). These plants become their primary income.

The ADT utilizes forest products and hunting as a livelihood. They believe in mystical things that are considered sacred as ancestral heritage (Effendi and Purnomo 2020), which are considered as their identities (Harmo et al. 2017). Most of ADT live semi-nomadic or nomadic (Ahat and Auliahadi 2018). The melangun (moving to a new location or leaving an old location) is done when a relative or citizen dies, avoids the enemy, and opens a new field. The ADT house or residence is called sesuahungan (small stage huts) and rumahgodong (a large-sized hut) made of wood (floors, poles, walls) while the roof is made from leaves (Khamdevi 2019). Its language, customs, matrilineal familial inheritance system is similar to Minangkabau ethnicity in West Sumatra (Khamdevi 2019), so ADT is thought to be originated or related to Minangkabau ethnicity (Pratama & Auliahadi 2019).

The BRH has the meaning of cleansing the souls of people who are sick due to evil spirits that reside in a person and the cultural heritage of ADT in non-medical treatment (Kurniawan dan Syafri 2018; Sinaga dan Rustaman 2015). The besale ritual healing is closely related to the beliefs of animism and the unseen soul (Kurniawan and Syafri 2018). The implementing BRH requires a lot of material so that the costs are relatively expensive, especially when viewed from the income and profession of ADT as a gatherer (gathering and hunting to make ends meet). The ADT considers that if a family member or a sick relative is a sign that the deity has brought disaster down, so the ceremony is a sacred ceremony (Kurniawan and Syafri 2018). Hariyadi and Ticktin (2012) stated that to maintain their health, local communities in Jambi have a harmonious relationship between humans, nature, and invisible beings. Silalahi et al. (2015) said that supernatural disease is a disease caused by a supra-natural spirit, karma, and bad attitude from someone, for example, hungry edema. Hungry edema is believed by the Simalungun Batak sub-ethnic tribe of North Sumatra as a result of stealing. There are also several tribes in Indonesia who treat disease by magic using one species of the plant directly without doing a traditional ritual, such as Batak Toba tribe, for example, using seeds from the Eurycoma longifolia (Silalahi and Nisyawati 2015).

Various local communities in Indonesia have been using plants in rituals such as the Sarampas community in the Jambi, Tajo, Malays, Benuaq Dayak, Seberuang Dayak, Kayamatan Dayak, and Kendurri Sikor (Andesmoro et al. 2017; Fadilah et al. 2015; Falah et al. 2013; Hariyadi and Ticktin 2012; Hasanah et al. 2014; Rahayuni et al. 2013; Takoy et al. 2013). When viewed from the part used in Besale it is dominated by flowers (34.61%). The use of flowers in rituals is thought to be related to the proverb or the ADT saying, namely ado rimbo ado bungo, ado bungo ado dewa (there is a forest, there are flowers, there are flowers, there are gods). Empirically various ethnic groups in Indonesia such as Bali and Java utilize various flowers in traditional and religious ceremonies such as Plumeria sp. and Clitoria ternatea flowers. Purwanti (2017) found something different in the Saluan Tribe in Central Sulawesi, which used more stems and leaves for traditional rituals. In this healing ritual besale most plant species are used as ritual offerings and symbols such as the Besale ritual healing is local wisdom by Anak Dalam Tribe to treat severe illnesses through a ceremony to release evil spirits that disturb sufferers by utilizing plantas offerings and built of ritual ornaments. A total 21 species belonging 12 families, have been used in the besale ritual healing by Anak Dalam Tribe in Nyongan, Jambi Province. The most widely used plant parts are flower organs, with a percentage of 34.61%. The use of plants for the Besale ritual is by burning, stirring, hanging, and eating directly.

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We gratefully acknowledge the Anak Dalam Tribe who helped and provided information in this research.