



## Indigenous knowledge source: Plants and animals as traditional medicine dayak tamambaloh's of labian ira'ang village



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### ABSTRACT

Indigenous knowledge regarding plant and animal knowledge as traditional medicine in the Tamambaloh Dayak community in Labian Ira'ang Village has been passed down from generation to generation. The aim of the researchers is to explore the ethnography of the sources of animal and plant knowledge as traditional medicine in the Tamambaloh Dayak community, Labian Ira'ang Village. Data processing was carried out qualitatively using data mapping and data reduction techniques. The results of data processing are presented in the form of data presentations by displaying comprehensive data and the results of the research are presented in a qualitative descriptive manner. The study involved two traditional healers or medicinal shaman as subject I and eight people with disease who were purposively selected to be subject II divided into two categories, namely external disease and internal disease. The results of the research show that the source of knowledge about plants and animals as traditional medicine is obtained through ancestral revelations given in dreams as evidenced by the presence of supernatural shamanic insights from elders and obtained from the family tree.

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### INTRODUCTION

The Dayak community is a society whose life is very close to nature (Riadi, Oramahi & Yusro, 2019). This can be seen from the lifestyle of the Dayak people who mostly take advantage of everything that nature provides (Mariska, Satriadi & Thamrin, 2021). The Dayak community



utilizes the flora and fauna provided by nature to meet their daily needs (Uluk, Sudana & Wollenbreg, 2001). Nature provides a source of food, this can be seen in the way the Dayak people fulfill their need for fiber by looking for vegetables in the forest, while the fulfillment of protein is done by hunting in the forest or setting traps in rivers or shallow waters (Rahmawati, 2015). In other words, for the Dayak people, nature can be said as a source of food. Nature not only provides a source of food, but some plants can be used as building materials such as poles, walls, floors and roofs of houses, even as sleeping or sitting mats known as mats and some use the bark of certain plants as clothing. So more broadly, for the Dayak community, nature can be said to be a source of clothing, food and shelter.

It cannot be denied that nature provides a rich diversity of flora and fauna. Nature provides various kinds of flora and fauna, each of which has its own functions and benefits for human life (Sakma & Natalina, 2020). This is realized by the Dayak community, so that the flora and fauna provided by nature are not only used as the fulfillment of clothing, food and shelter, but the flora and fauna are used as medicine, namely traditional medicine to cure diseases (Rezekiah, Fithria & Rahmadi, 2021). Not only the Dayak community, people who are still thick with nature throughout the Indonesian archipelago are believed to have their own peculiarities related to traditional medicine that can become a wealth of local wisdom (Sukiada, 2015). For the Dayak community, traditional medicine that utilizes flora and fauna contains philosophical values that serve as a guide, namely the value of equal reciprocity between nature and humans. The use of flora and fauna as traditional medicine (Dewi, Wahyuni., Pratiwi & Muharni, 2019) makes the Dayak community believe in cultural customs that require treating nature well so that nature will give good things and vice versa, bad treatment of nature will cause bad things too (Jepriani & Maulana, 2022). This belief is still held by the Dayak people to this day. One of the Dayak communities who still adhere to this cultural custom is the Tamambaloh Dayak community, Labian Ira'ang Village. This is the reason why the Dayak people use traditional medicines compared to medical medicines produced by pharmaceutical factories.

The Labian Ira'ang community has its own peculiarity in utilizing nature for healing diseases. Certain plants and animals that nature provides can be used by certain people as traditional medicine, this person has knowledge of plants and animals that can be used as traditional medicine (Fitriani & Eriyanti, 2020). The person is said to be a Medicinal Shaman or called “*Balian*” in mother tongue of is the Tamambaloh Dayak. Traditional healers are people who have qualified abilities in the field of medicine and even this medical ability is believed by the community to be in the form of special abilities that cannot be understood by humans which are closely related to supernatural abilities. The success rate of healing diseases by traditional healers also varies and one of the factors that affect the success of treatment is the mandatory conditions and prohibitions that are binding or abstinence. The disease will disappear or be cured if the mandatory conditions are met and binding prohibitions are carried out (Husni, 2020).

There are a several examples for the plant and animals used for traditional medicine. The examples, the types of plants are *Clinacanthus nutans* Lindau for cancer and tumor drugs, *Annona muricata* L as anti-cancer, *Impatiens balsamina* L for digestivecancer drugs, *Spatholobus littoralis* Hassk for tumor drugs, and *Selaginella doederleinii* Hieron for lung cancer drugs (Syafuruddin, Supiandi, Gandasari, Mahanal & Zubaidah, 2022). The future research by Susanti, Supiandi, Julung, Zubaidah and Mahanal (2023) found there are 33 medicinal plant lexicons, 33 medicinal plant functions, and 25 medicinal plant species in 24 families. Reaserch by Supiandi, Syafruddin, Gandasari, Mahanal, and Zubaidah (2022) was conduct before, found the types of animals used in traditional medicine were *wanyi* (*Apis cerana*), *asu* (*Canis lupus familiaris*), *kandalak* (*Channa striata*), *panang* (*Clarias* sp.), *bunsok* (*Gekko gecko*), *dingkawat* (*Hipposideros larvatus*), *lati loman* (*Lumbricus terrestris*), *tangkiling* (*Manis javanica*), *takiung* (*Sulcospira*

*testudinaria*), *manuk* (*Gallus gallus domesticus*), *ular sawa* (*Malayopython reticulatus*), *lundung* (*Monopterus albus*), and *beruang* (*Ursus thibetanus*). Parts of plant can used for traditional medicine are leaf, fruit, seeds, flowers, root, and all parts of plant; and for animals, use meat, bile, scales, shells, egg whites, wax, and all parts of animals.

Dayak community has knowledge about traditional medicine (Julung, Supiandi, Ege, Mahanal & Zubaidah, 2018; Supiandi, Mahanal, Zubaidah, Julung & Ege, 2019; Supiandi, Zubaidah, Mahanal, Julung & Ege, 2019; Supiandi & Leliavia, 2020; Ege, Supiandi, Julung, Zubaidah & Mahanal, 2021; Supiandi, Bustami, Billy, Syafruddin & Tarigan, 2021; Ege, Julung, Supiandi, Mahanal & Zubaidah, 2021; Supiandi, Bustami, Ege, Julung, Wahyuni & Afrianus, 2021; Gandasari, Supiandi, Syafruddin, Nita & Mawardi, 2022; Ege, Julung, Supiandi, Mahanal & Zubaidah, 2022; Julung, Supiandi, Ege, Zubaidah & Mahanal, 2023). Knowledge the usefulness of plants (Efremila, Wardenaar & Sisillia, 2015) and animals as traditional medicine (Gunadi, Oramahi, & Tavita, 2017) owned by a traditional healer of course does not come by itself but is obtained in certain and special ways. Knowledge of medicinal (Lesmana, Alfianur., Utami, Retnowati & Darni, 2018) plants and animals can be passed down from generation to generation in the family tree (Muis & Hastuti, 2020). In other words, the family of the traditional healer can teach the science of medicine that uses medicinal plants and animals to relatives who still have family relations. However, special unthinkable events can also occur and in this case, knowledge about medicinal plants and animals that can be used for healing is obtained from the human subconscious or through dreams. In addition, there are also traditional healers who choose for themselves whom their medical knowledge is passed on or taught. In this case, traditional healers can know for sure the right person to study medicine.

There are many places in West Kalimantan has knowledge about traditional medicine likewise in the the Dayak Tamambaloh community. Knowledge of traditional medicine that utilizes flora and fauna is part of the indigenous knowledge of the Dayak Tamambaloh community in Labian Ira'ang Village and this should be preserved. In addition, traditional healers who are experts in traditional medicine are the only sources of knowledge where this knowledge can be useful for many people. Therefore, through this study, researchers want to explore the ethnography of sources of indigenous knowledge of plants and animals as traditional medicine in the Dayak Tamambaloh community, Labian Ira'ang Village.

## RESEARCH METHODS

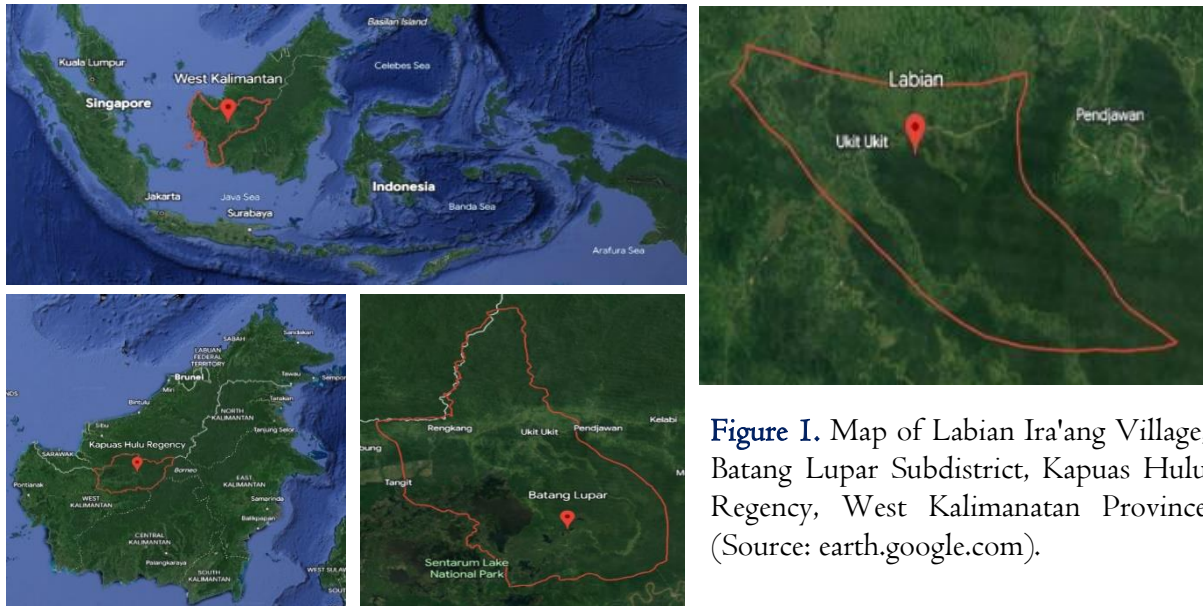
### Research Design

This ethnographic research on the Dayak Tamambaloh community, Labian Ira'ang Village, wants to reveal about how a traditional healer can gain knowledge about plants and animals as traditional medicine, traditions that are carried out to confirm the recognition of a person who becomes a traditional healer, how to pass on medical knowledge to the next generation, tools used in the healing process, and conditions for successful recovery from illness. Sources of data were obtained from the research subject, namely the traditional healer as subject I whose data is used as the primary data source and patients with diseases who had visited the traditional healer as subject II whose data is used as a secondary data source whom represented external and internal diseases.

### Population and Samples

The research conducted in the communities in Bakul Village Labian Ira'ang Village, Batang Lupar Subdistrict, Kapuas Hulu Regency, West Kalimantan Province. Labian Ira'ang Village has an area of 2,370 Ha, with population of Labian Ira'ang Village is 455 people or 126 KK and consist of 242 men and 213 women. The Bakul Village Labian Ira'ang Village, Batang Lupar Subdistrict, Kapuas Hulu Regency, West Kalimantan Province is shown in Figure 1.





**Figure I.** Map of Labian Ira'ang Village, Batang Lupar Subdistrict, Kapuas Hulu Regency, West Kalimantan Province (Source: earth.google.com).

Sources of data were obtained from the research subject, namely the traditional healer in the village of Labian Ira'ang as subject I and patients with diseases who had visited the traditional healer as subject II and represented external and internal diseases. The subject I are Mrs. Sanean and Mr. Kalabet and the subject II are 8 patients. The information to be extracted from the traditional healer are the truth as a shaman, the treatment that has been done, the disease that has been cured, the acquisition of medical knowledge, recognition as a shaman by the community, preserving become shaman, tools and media for healing, and also, terms and conditions for healing, and from the patients are the truth of the disease suffered, the treatment that has been carried out, the disease that has been cured, knowing the shaman, the healing process, tools and media for healing, and also, terms and conditions for healing.

### Instruments

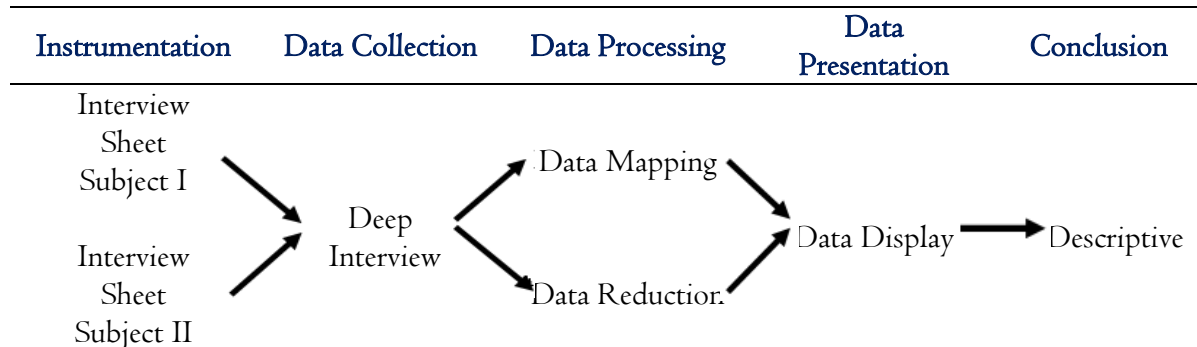
The research process was carried out by means of instrumentation, data collection, data processing, data presentation and conclusion description. Instrumentation produces interview guidelines that contain interview indicators. The interview indicators are translated into an interview question sheet consisting of several questions. There are 6 indicators for basic questions that are addressed to the treatment practitioner are about 1) disease information, 2) source of knowledge of traditional medicine, 3) community recognition and affirmation, 4) preserving medical science, 5) healing tools or media, and 6) success conditions; and 3 indicators for basic questions that are addressed to the patient with the disease are about: 1) disease information, 2) healing tools or media, and 3) success conditions (terms and conditions).

### Procedures

There are four stages of research, namely instrumentation, data collection, data processing, data presentation and conclusion. This research process is carried out directly starting from the preparation of the instrument to the conclusion. The research instrument used an interview sheet which was addressed to the perpetrators of treatment or traditional healers and sufferers of the disease. Data collection was conducted by in-depth interviews with healers and patients who had been cured. Data processing was carried out qualitatively by using data mapping and data reduction techniques. The results of data processing are presented in the form of data presentations by

displaying comprehensive data and the research results are presented in a qualitative descriptive manner. The procedure of research uses the research process as showing at Table I.

**Table I.** Reseach Process



### Data Analysis

Data analysis using the data obtained through interviews were mapped based on the main research needs, those directly related to the research objectives. The reduced data is data that is not directly related to the research objectives but can be used as complementary data only. In the interview question sheet are addressed to the treatment practitioner and the patient with the disease. Interview questions were developed during the study into several questions as needed. Interviews were conducted in-depth or in-depth interviews with research subjects, both subject I and subject II by raising new questions for each answer put forward by the research subject until a final answer was obtained. Data processing uses data mapping, namely mapping data from in-depth interviews to obtain final data that can be drawn into conclusions. In addition, data processing also involves data reduction to sort the data into primary data and secondary data. The results of data processing are conveyed in the form of data presentations which involve the final data display process. This final data display is summarized into a conclusion of research results..

### RESULTS

The study was conducted in the Bakul Village Labian Ira'ang Village, Batang Lupar Subdistrict, Kapuas Hulu Regency, West Kalimantan Province. There are two medical experts or healer called traditional healer or shaman healer or “*Dukun*” based on the results of tracing the narratives of residents, these two healers became subject I and eight people with disease who were selected purposively became subject II in this study. The information gained from the in-depth interviews conducted on subject I and subject II is related to the truth as a shaman and the truth as a patient, the disease of a patient who is not medically cured but cured through traditional medicine, a source of knowledge of medicine, public recognition related to the ability of treatment so that a patient who suffers from a disease, becomes a shaman, the process of treatment related to the tools, media and materials used, the terms and conditions to be performed by the shaman and the patient.

There are just two shaman or traditional medicine shaman are Mrs. Sanean and Mr. Kalabet. Both of them are very well known by the villagers because of the success of healing diseases carried out. These two shamans are senior shamans and have cured many patients. The patients treated by these two traditional medicine shaman are patients suffering from external diseases and internal diseases. There are two types of patients who seek treatment, namely patients who have been treated medically but have not recovered and patients who have never had medical treatment at all due to limited costs. It is not easy to be a shaman. A shaman is usually from the

descendants of a shaman family, but it can also be beyond that which can only be known by supernatural vision or obtained from the revelation of a dream and a traditional ceremony is required as an inauguration. Knowledge of traditional medicine is also not gained by itself, but is obtained through learning from other, more senior shamans, passed down from earlier shamans in the family and can also be obtained through the revelation of dreams in human or ancestral form. Traditional medicine requires tools, materials and media that can be in the form of plant parts or animal parts, both certain parts and all parts, using media in the form of stones or wood, as well as healing spells. Traditional medicine requires a condition and condition that makes the treatment successful which in the local language is said to be "abstinence" and this must be done by shaman and the patient. The findings obtained are poured into Table 2.

**Table 2.** Result Reseach

<b>Interview Indicators</b>	<b>Findings Descriptive</b>	
Identity Subject	<b>Subject I</b> Initials of the Medical Shaman 1. Mrs. Snn 2. Mr. Klbt	<b>Subject II</b> The subject classified into 2 types, namely: 1. External diseases (diseases that appear from the outside) 2. Internal disease (disease that is not visible from the outside)
Information Source Subject	<b>Subject I:</b> Diseases that have been treated 1. External diseases (diseases that appear from the outside) - Sore eyes - Chronic wounds - Chronic itchy skin - Skin diseases - Bumps on the body 2. Internal disease (disease that is not visible from the outside) - Chest pain - Pain in the spine - Pain in the waist - Painful headache - Fever that takes a long time to heal, in babies	<b>Subject II:</b> What patients do: 1. go to the hospital/similar but not cured. 2. Never been go to the hospital.
Source of knowledge of traditional medicine	<ul style="list-style-type: none"> <li>- Acquisition of knowledge sources:               <ol style="list-style-type: none"> <li>1. Passed down from the previous generation in the lineage of the medicinal shaman family</li> <li>2. Through the subconscious (supranatural vision) or revealed in a dream</li> <li>3. Exchange knowledge between one medical shaman with another.</li> </ol> </li> <li>- Sources of traditional medicine:               <ol style="list-style-type: none"> <li>1. Flora or plants, use leaf, fruit, seeds, flowers, root, stems and all parts of plant</li> </ol> </li> </ul>	

		2. Fauna or animals, use meat, bile, scales, shells, egg whites, wax, and all parts of animals
Community Recognition and Affirmation	<b>Subject I:</b>	<b>Subject II:</b>
	- Candidates or prospective traditional healers:	Knowing that there are shamans who can treat diseases is obtained from the narratives of people who have been treated.
	1. Chosen by a senior shaman from the family lineage of a medical shaman.	
	2. Chosen by revelation given in a dream	
	3. Chosen by a senior medical shaman based on his/her supernatural vision	
	- Inauguration of a shaman candidate to become a traditional medical through traditional ceremonies or traditional rituals for two days.	
Preserving medical science	1.	Choosing a shaman candidate who is seen as supernatural has the potential for treatment.
	2.	Passing it down to the next descendant in the lineage of the medicinal shaman family.
	3.	Doing frequent data with fellow shamans, whether shamans at the same level or shamans at different levels.
Healing tools, ingredients and media	1.	Herbal ingredients from roots, stems, leaves and flowers.
	2.	Certain organs of the animal or the whole body of the animal.
	3.	Objects, usually in the form of stone or wood that have supernatural powers.
	4.	Spell
Success conditions	1.	Abstinence/ban on food
	2.	Abstinence/prohibition to perform certain actions and/or behaviors
	3.	Conditions relating to things that must/must be done

## DISCUSSION

Research conducted in West Kalimantan, Kapuas Hulu Regency, Batang Lupar sub-district, Labian Ira'ang Village obtained primary data from subject I and skunder data from subject II. The table 2 shown that there are seven points that were explored through in-depth interviews with subject I and subject II, namely identity subject, information source subject, source of knowledge of traditional medicine, community recognition and affirmation, preserving medical science, healing tools, materials and media, and success conditions. The seven points used as indicators in the interview were broken down in the form of primary data and secondary data. Primary data is data sourced from subject I and secondary data is data sourced from subject II.

The identity of the subject is explored through in-depth interviews with the aim of ascertaining the correctness of the identity of the research subject, both subject I and subject II. The information extracted from subject I is experience in traditional medicine that has been

recognized by the local community and has the trust of patients to continue to carry out treatment until they are cured. The information extracted from subject II is both internal and external reasons for traditional medicine to choose certain shaman to help treat diseases. Information source subject focuses on diseases that have been cured by subject I and diseases suffered by subject II. The diseases suffered by patients and treated by shaman are divided into two, namely external disease and internal disease. External diseases are diseases that can be directly sensed by the eyes because the symptoms are felt by the patient and can be seen by the shaman. External diseases suffered by patients are sore eyes, chronic wounds, chronic itchy skin, skin diseases and bumps on the body. Internal medicine is a disease whose symptoms are perceived by the patient but cannot be seen by the sense of vision from the outside. This internal disease is in the form of chest pain, pain in the spine, pain in the waist, painful headache and fever that takes a long time to heal, it's happened in babies. Both external and internal diseases are treated using parts of plants and animals with different methods depending on the disease suffered by patient. There are various reasons for choosing traditional medicine and from the results of in-depth interviews it is known that there are two fundamental reasons, namely medical treatment costs a lot of money, but there are also patients who prefer traditional treatment over medical treatment because it is more affordable and considered safer because it uses natural treatment elements. However, there are also those who end up choosing traditional medicine because it does not go away when treating medically

Data sources of knowledge about traditional medicine focus more on subject I, because in this case, subject I who knows in detail how the shaman gained knowledge about the science of traditional medicine. A person cannot necessarily be a shaman. Based on the results of in-depth interviews, there are three things to be able to become a shaman. First, passed down from the previous generation in the lineage of the medicinal shaman family. In this case, the knowledge of the science of medicine is passed on to the next generation. However, not all generations get the same opportunity to acquire this knowledge because only the selected generation gets this privilege. Second, this privilege is seen through the supernatural vision of shamans who want to pass down their medical knowledge to the next generation. In addition to supernatural vision, one is selected based on revelation obtained from dreams. The revelation of this dream can be in human form and in a form that cannot be described in form. These two things, cannot be reasoned because they are related to something metaphysical, which occurs but cannot be reached scientifically by human reasoning. Third, knowledge is passed down by senior shamans to junior shamans involving a learning process. In this case, a shaman carries out self-development related to the science of medicine by studying the properties of flora and fauna that have the potential to be traditional medicine. Community recognition and affirmation as a shaman is obtained from the recognition of the local community which is clarified by patients who have been cured. If the public already believes in the efficacy of the science of medicine of a shaman, then the shaman is already considered qualified as a shaman. Preserving medical science with shamans refers to three things that have been put forward before.

Healing tools, ingredients, and media are important in traditional medicine. In in-depth interviews it was obtained that the tools used by herbalists in medicine use stones more, the rest use wood. The stone used by shaman is a stone that is believed to have magical powers that have a certain effect on the success of the healing process. The ingredients used as traditional medicine are part of plants or animals and only certain ones. The ingredients used as traditional medicine are part of plants or animals and only certain ones. Shaman will recommend any type of plant or animal that has healing properties to the patient, so that the patient will try to get it. The processing of parts of plants or animals also varies, some are dried, mashed, boiled and brewed and the way of use also varies, namely bandaged and drunk. Spells are also one of the mediums used for healing. This mantra is basically a prayer devoted to the cure of the disease. This mantra as the

main symbol of the treatment process. The success of treatment that has an impact on the patient's recovery depends on abstinence performed both by shaman and by the patient. Abstinence that is carried out can be in the form of abstinence from certain foods or drinks, abstinence in carrying out certain behaviors, even conditions relating to mandatory things to do.

The plant families used are: *Acanthaceae*, *Annonaceae*, *Balsaminaceae*, *Fabaceae*, *Selaginellaceae* and the types of plants are *Clinacanthus nutans* Lindau for cancer and tumor drugs, *Annona muricata* L as anti-cancer, *Impatiens balsamina* L for digestive cancer drugs, *Spatholobus littoralis* Hassk for tumor drugs, and *Selaginella doederleinii* Hieron for lung cancer drugs (Syafuruddin et al, 2022). The future research by Susanti et al (2023) found there are 33 medicinal plant lexicons, 33 medicinal plant functions, and 25 medicinal plant species in 24 families, and the most widely used families were *Arecaceae* (2 species), *Asteraceae* (2 species), *Blechnaceae* (2 species), *Bombacaceae* (2 species), *Liliaceae* (2 species), *Myrtaceae* (2 species), *Piperaceae* (2 species), *Rubiaceae* (2 species), and *Solanaceae* (2 species). Research by Supiandi et al (2022) found the types of animals used in traditional medicine were wanyi (*Apis cerana*), asu (*Canis lupus familiaris*), kandalak (*Channa striata*), panang (*Clarias* sp.), bunsok (*Gekko gecko*), dingkawat (*Hipposideros larvatus*), lati loman (*Lumbricus terrestris*), tangkiling (*Manis javanica*), takiung (*Sulcospira testudinaria*), manuk (*Gallus gallus domesticus*), ular sawa (*Malayopython reticulatus*), lundung (*Monopterus albus*), and beruang (*Ursus thibetanus*). Animal families used as traditional medicine were *Apidae* (1 species), *Canidae* (1 species), *Channidae* (1 species), *Clariidae* (1 species), *Gekkonidae* (1 species), *Hipposideridae* (1 species), *Lumbricidae* (1 species), *Manidae* (1 species), *Pachychilidae* (1 species), *Phasianidae* (1 species), *Pythonidae* (1 species), *Synbranchidae* (1 species), and *Ursidae* (1 species).

Indonesian society is a pluralistic society (Firmansyah, Sutirman & Baihaqie, 2017) and this plurality is one of them in the form of plurality in terms of local wisdom or indigenous knowledge about traditional medicine (Purnama, 2016). In some areas in Indonesia, culture related to traditional medicine has become a local intellectual property which is a unique cultural heritage of Indonesia. There are many of local cultural heritage about traditional medicine in Indonesia islands, for example of the traditional medicine of the people of the island of Sumatera (Stark, 2019; Siregar, Hadiguna, Kamil, Nazir & Nofaldi, 2020; Lavenia & Dewi, 2020), Java (Triratnawati, 2016; Sumarni, Sudarmin & Sumarti, 2018; Maharani & Erwina, 2022), Sulawesi (Tahir, Rahman, Hunaeni, Amir & Anwar, 2018, Muis & Hastuti, 2020; Nurbaya, Chandra & Hapsari, 2020), Papua (Lense, 2012; Budiarti, Maruzy, Mujahid, Sari, Jokopriyambodo, Widayat & Wahyono, 2020; Ibo & Arifa, 2021), and Kalimantan (Falah & Hadiwibowo, 2017; Qamariah, Mulia & Fakhrizal, 2020; Supiandi, Julung, Ege, Mahanal & Zubaidah, 2020; Jaya, Ludang & Mangkoedihardjo, 2022). Similar but not the same, matters relating to traditional medicine are also found in parts of Indonesia, precisely in West Kalimantan, Kapuas Hulu Regency, Batang Lupar sub-district, Labian Ira'ang Village.

The village of Labian Ira'ang is part of the Tamambaloh Dayak community. In terms of language, Dayak Tamambaloh have different dialects from one another, but have a unified understanding so that even though they communicate in different dialects, each other can understand the meaning that is communicated. Usually, different villages have different dialects of the Dayak language used even though they are still in the Tamambaloh Dayak language family. Because each one has a unified understanding in communicating, then in coexistence between one village and another, the villagers can still help each other. One example of helping each other is in terms of treatment. The Tamambaloh community of Labian Ira'ang Village has known the science of medicine from generation to generation. The science of traditional medicine must be preserved and this research is one way to preserve traditional medicine and introduce one of the local wisdoms of the Dayak Tamambaloh community, Labian Ira'ang Village.

Dayak Tamambaloh in general are people who are very close to nature, and Labian Ira'ang Village is no exception. In their lives, the Dayak Tamambaloh community in Labian Ira'ang Village has a philosophy about the relationship between humans and nature, where human treatment of nature affects the treatment of nature towards humans. One example where nature plays a role in human life is medicine. The medical knowledge that is known by the traditional healers in the Dayak Tamambaloh community, Labian Ira'ang Village, is not something that is obtained instantly, but is obtained by studying either by trying or learning it from senior shamans and even nature itself who reveals through the intercession of dreams to use or utilize the flora and fauna that have been provided by nature.

The traditional healers in the Dayak Tamambaloh community, Labian Ira'ang Village, were selected to have supernatural abilities obtained from nature because it is believed that nature gives the power to heal patients. Therefore, nature demands abstinence/prohibitions and certain obligations that must be carried out by the patient which will have an impact on the patient's health and vice versa if it is not done it will have an impact on the disease will not heal and can even get worse (Fitriani et al, 2020).

## CONCLUSION

The Dayak Tamambaloh community in Labian Ira'ang Village is a society that is thick with the philosophy of human relations with nature. Therefore, nature is believed to be able to help humans if humans treat nature well. In terms of medicine, nature provides flora and fauna to be used by humans as traditional medicine. Sources of knowledge about the existence of flora and fauna that can be used as traditional medicine are obtained from studying it directly from nature, taught by senior shamans and revealed by nature through dreams. Not just anyone can be said to be a shaman who has medical knowledge, a shaman must have medicinal abilities that can be obtained from the previous generation, selected based on the supernatural vision of a more senior shaman, and fellow shamans exchange knowledge about treatment. The inauguration of a healer is carried out through a special ritual that lasts for 2 days. The media used for treatment are herbal ingredients and organs/whole bodies of animals, as well as using objects such as stone/wood and incantations. Patient recovery depends on abstinence/prohibition and obligations that must be done.

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