





Javanese Flowers Concoction Lexicon and Their Functions for Healing in Javanese Language: An Ethnolinguistic Study

Sri Nardiati^{a*}, Menuk Hardaniwati^b, Drajat Agus Murdowo^c, Sumadi^d,
Sri Winarti^e

^aResearch center for Language and Literature Preservation, BRIN, Indonesia.

Email: srin008@brin.go.id

^bResearch center for Language and Literature Preservation, BRIN, Indonesia.

Email: menu001@brin.go.id

^cResearch center for Language, Literature, and Community, BRIN, Indonesia.

Email: draj001@brin.go.id

^dResearch center for Language and Literature Preservation, BRIN, Indonesia.

Email: suma023@brin.go.id

^eResearch center for Language and Literature Preservation, BRIN, Indonesia.

Email: sriw015@brin.go.id

Received: 17 August 2023 | Received: in revised form 09 September 2023 | Accepted 03 November 2023

APA Citation:

Nardiati, S., Hardaniwati, M., Agus Murdowo, D. A., & Sumadi, Winarti, S. (2023). Javanese Flowers Concoction Lexicon and Their Functions for Healing in Javanese Language: An Ethnolinguistic Study. *Eurasian Journal of Applied Linguistics*, 9(3), 185-195.

Doi: <http://dx.doi.org/10.32601/ejal.903016>

Abstract

The use of flower concoction is mythological and is related to the Javanese life, expressed through their language. This study aims to reveal the lexicon that expresses flowers concoction and their function for healing among Javanese people. The study used a descriptive qualitative research method, supported by ethnolinguistics theory. The data was collected through observation, interviews, and desk study from DIY and Central Java Province area. The Huberman's interactive model of data reduction, data analysis, and conclusion with verification to achieve perfect findings was used. The findings revealed ten types of lexicons flower concoction in Javanese culture, each representing the cultural function of flower concoction to be used as alternative healing method for the Javanese people. These ten-lexicon were used as a means of requesting salvation from the God. In this request, there are human components as the experiencer, the target to be achieved as the target, God as the actor, the flower concoction as the instrument, and the spirit of the supernatural world as the disturbance. These findings would be used as material for the development of entry (*lema*) and the improvement of entry (*lema*) explanations in the dictionary; or material for the preparation of an encyclopedia of Javanese culture, and a useful reference material for determining health development policies for the community.

© 2023 EJAL & the Authors. Published by Eurasian Journal of Applied Linguistics (EJAL). This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (CC BY-NC-ND)

<http://creativecommons.org/licenses/by-nc-nd/4.0/>.

Keywords: Flower Concoction, Lexicon, Javanese Language, Ethnolinguistics, Healing.

* Corresponding Author

Email: srin008@brin.go.id

DOI: <http://dx.doi.org/10.32601/ejal.903016>

Introduction

Language is always seen as a revealer of cultural values as a heritage from the ancestors for the next generation who speak it. This heritage can be in the form of using natural ingredients of flower concoction lexicon for healing. The fact shows that 80% of the world's medicinal natural ingredients are found in Indonesia, people can easily obtain materials for healing. The healing factor of a language is corroborated by the reality that *dlingo bengle* concoction is believed to be able to cure personal diseases caused by witchcraft. In addition, there are community members who still believe in *suwuk* (pray that is spelt on the crown of head), which is healing with *jampi* or incantations that are sometimes carried out by rubbing, blowing, spraying, drinking water that is spellbound, and so on. In fact, when the Covid-19 pandemic hit the world in 2020—2022, a group of people rejected it by using *lodheh* brew made of 7-kind of mixed vegetables. It originated from the Yogyakarta palace, which was circulated through social media, WhatsApp groups, and smartphones. Thus, rationality is no longer able to control the reality that occurs in social life (Indra Jaya, 2012). This is also based on a frame of mind associated with balance in life that is easy, cheap, and lucky (Triratnawati, 2010).

The use of flower concoction is believed to be mythological and is related to the life of spirit in Javanese society. This event is recognized to be subject to the laws of the cosmos that believe in the existence of good-bad calculations associated with symbols, the value of days, months, and the like (Huda, 2015). The event is believed to have occurred and continues until now. This is evident in the form of new knowledge about serving medicines for people health, such as the use of fruits in nutritional composition, phytochemical composition, pharmacological activities, and clinical trial in ethnomedicinal uses (Ugbogu et al., 2023).

Besides, there is the ethnomedicinal point of view that recognizes that there are diseases that occur due to the intervention of figures (spirits), whose healing has been cultured, carried out for generations (Suganda et al., 2019). This healing is done magically because the disease comes from the supernatural realm (Setiawan & Kurniawan, 2017). This type of disease is included in the personality system, which is a disease caused by supernatural disturbances, such as subtle spirits so that the treatment does not use medical personnel. The treatment is carried out alternatively through spiritual power using supernatural knowledge. The subject is categorized as sick person for the imbalance of body condition. It causes the sick person unable to do daily activities (Huda, 2015). This situation contradicts the concept of health which describes fitness in terms of body, mind, soul, and spiritual (Sunarno, 2012).

Based on this background, this study examines the social phenomenon of using the lexicon of flower concoction by some Javanese people. The lexicon of flower concoction in Javanese language is studied and its existence is used for its goodness and healing power. The practice of healing using flower concoctions is often facilitated by a smart person, who does not have a medical theory of treatment. However, the phenomenon of healing in this way is still carried out by some Javanese people based on trust and determination. This is because some people still believe in the existence of magical powers beyond their power and respect religious things (Sari & Brata, 2018). However, along with the advancement of science and technological development, these cures have been pushed out by modern medicine carried out by medical personnel, though events like this need to be documented so that future generations can know that if it is considered incorrect and harmful, it needs to be abandoned. Moreover, there is a dearth of studies on the lexicon and philosophical meaning of the healing power in flower concoction in Java, particularly in DIY and Central Java region. This study explicates this subject and attempts to fill this gap.

Literature Review

Supanti (2018) stated that *leson* flower, used in aroma therapy, is a variety of flower mixtures, which include roses, jasmine, ylang, pandanus leaves, lemongrass, betel leaves, and fennel. Aroma therapy is a healing process that uses plant essence. The goal is to prosper the mind, body, and soul and improve health. The aroma of *leson* flowers can be used for alternative therapy or complementary therapy in overcoming insomnia in the elderly. In another research, Hestiyana et al. (2023) discusses the medicinal plants as part of traditional culture used to cure illness and improve health. The knowledge, perception and tradition of medicinal plants are unique to certain ethnic groups and therefore imbedded in the local language and passed down for generations (Hestiyana et al., 2023). Similar research was also conducted in revealing the meaning of plant lexicon in Sundanese proverbs (Setiyanto et al., 2023). It took the data of Javanese proverb that explained plant lexicons, and classified them into categories, namely lexicons of trees, leaves, wood, flowers, fruit, seeds, fruit-shells, wild-plants, and rhizome which can be found easily in Java.

Rinaldi (2020) conducted a study on traditional medicine as alternative healing method in the Indonesian context. The study reiterated that traditional medicine which is increasingly developing must coexist with conventional medicine to complement each other. Furthermore, it described the process of traditional medicine in Indonesia. People still preserve traditional medicine for healing. Likewise, Ruhman & Ismahmudi (2017) analyzed the use of deep breath relaxation interventions and rose flower aromatherapy relaxation techniques in nursing clinical practice in dyspepsia patients. This study describes the effect of providing deep breath relaxation and rose flower aromatherapy relaxation on changes in the patient's pain scale, both from vital signs and the patient's general condition. It is expected that a nurse should be more innovative, not

fixated merely on pharmacological therapy. The study recommends deep breath relaxation therapy and rose flower aromatherapy relaxation, which is easy to do and not expensive. The study also recommends the use of flowers to conduct aroma therapy for insomnia and dyspepsia patients.

Problem Statement

Though previous studies have dealt with the use of flowers in some aspects of healing; there has been no research on the utilization of flowers for other purposes in social life, particularly on the subject of flower concoction. There is a dire need to conduct research on the subject to widen the scope of flower utilization in human life. the underlying problem formulated for this study questions like (1) What are different forms of lexical units of flower concoction in Javanese? (2) What are the cultural function in healing and philosophical meanings. These questions reveal the objectives of this research of examining different forms of lexical units of flower concoction names in Javanese language and describing the cultural function in healing and philosophical meanings of the flower concoctions in Javanese.

The results of this study can be used as material for the development of dictionary lemmas, improvement of their explanations, material for the preparation of Javanese-language encyclopedia, and input for determining policies related to health development for the community.

Theoretical Framework

The Study of “Javanese Flowers Concoction Lexicon and its Benefit in Javanese Language: an ethnolinguistic study” uses theory of ethnolinguistics, hermeneutics, and symbolic interactions as theoretical underpinnings of this study.

- *Ethnolinguistics*

Ethnolinguistics is often referred to as anthropological linguistics (Moeliono, 1973). It refers to a study of the language of society and its culture (Baehaqie, 2013). This science focuses on the interaction of language with the cultural behaviour of its speakers. In anthropological linguistics, the attention is on language in relation to the sociocultural context (Foley, 2020). Furthermore, anthropological linguistic studies tend to be part of linguistics rather than anthropology (Duranti, 2009). Language is used to express the situation in the environment. It is even more essential that language records the knowledge of the people who speak it. Language is a manifestation of culture that can be recognized through lingual units and/or registers as symbols. In line with that, in this research, an inventory of events or properties resulting from an entity is carried out (Crystal & Alan, 2023). Language is naturally believed to be able to suggest the way people perceive their environment.

Based on this theory, the lingual units that become the data of this study are categorized as nominal phrases, the core element is dominated by the lingual unit flower. Most of the lingual units outside the core element are modificative. Thus, some of the research data have a core-modifier structure. The element that becomes the modifier is filled with various entities because of the speakers' thinking. The results of the speakers' thinking are recorded and expressed through different symbols. This principle was implemented in the current study to examine whether that there diseases really occur due to the intervention of spirits and that their healing have cultural contexts.

- *Hermeneutics*

Human behaviour is the result of their interaction with the environment. According to philosophers, apart from language as an instrument, there is something more fundamental, namely as a realm capable of seeing the world completely. Nature reveals itself to humans through a continuous process of understanding and interpretation. Thus, language is the existential manifestation of the universe (Walls & McGarvey, 2023). To reveal and interpret the reality expressed in the lexicon of flower concoctions in this study, the hermeneutic theory is used. Hermeneutics is a theory that explains the meaningful expression of human behaviour. This meaning can be seen in social phenomena that occur in human life. Of course, meaning is obtained through understanding and interpretation (Banton & Vogel, 2024). Thus, there is a complete understanding and communication between the participants involved in it explains that the hermeneutic work process has the following stages, (1) Understanding the deep structure of lingual units that become data, (2) Focusing on symbols, language, texts that become objects as cultural works, (3) Making an open interpretation in accordance with the context, (4) Looking carefully at a symbol for the possibility of double meaning.

- *Symbolic Interaction*

Language is a study of signs and symbols through the life and development of human culture. All events, conditions, and manifestations that occur are expressed in the form of symbols. The symbols used can give birth to

various social phenomena in a given context. The interaction of symbols with the context of social phenomena can be interpreted philosophically (Wardoyo & Sulaeman, 2017). Language can also relate speaker's thoughts to certain objects. In language, various knowledge of the speaking community is stored. In connection with that, language becomes a means of seeing and expressing various aspects of the environment. This is reinforced by the opinion that every being never has its own understanding, except for the understanding given to it.

In Javanese society, there is a lexicon that expresses the flower concoction as a symbol to understand the meaning of the flower concoction (Nardiati et al., 2023). From the use of the lexicon, various social phenomena are born, which are often associated with personalized disease events. The handling is natural as a hereditary legacy from the ancestors. This healing event contains local wisdom values as part of Javanese culture (Sawardi & Sholehah, 2021).

Methodology

- *Research Design*

The study adopted a descriptive qualitative research design with an ethno-linguistic approach. The research also followed a symbolic pattern to examine the different forms of flower concoction as reflected in lexicons.

- *Data Collection Instruments*

The data in this study was in the form of lexicon that expresses flower ingredients in Javanese language, which are used for various healing, especially healing for Javanese people. This data was collected through observation, interview, and document review techniques to present the qualitative result (Kawaguchi-Suzuki et al., 2023). Observation was made at some cultural events organized for healing activities by the community in some places of Yogyakarta Special Region. The interviews were conducted with informants who were considered having information about flower concoction. The documentation review was carried out to compare and enrich data of the flower concoction.

The data comprised names of flowers, the use of flowers in particular ceremonies and healing different parts of the body. It was collected from the sites of a few referenced events that occurred in Yogyakarta Special Region, Yogya city, Sleman, Bantul, Kulon Progo, and Gunungkidul regencies. The data from Central Java province was found in Magelang and Surakarta.

- *Data Analysis*

For the purpose of data analysis, the collected data from the observation notes and interview were transcribed and integrated for a thematic content analysis. For the purpose of data analysis, the Huberman's interactive model was used (Miles & Huberman, 1994). There are three main components of this model: data collection, data reduction or condensation, and data display. Finally, conclusions are arrived at through verification. Figure 1 presents this interactive model.

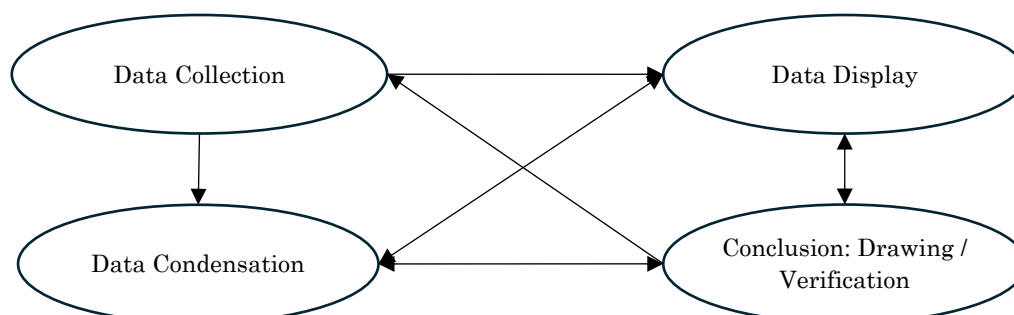


Figure 1: Interactive Model Analysis (Miles & Huberman, 1994).

The data thus obtained and verified through the interactive model was categorized in accordance with the themes and constructs, supported by the documentation review. Several academic sources, in books and journals, were used to strengthen empirical conclusions of the data analysis.

Results and Discussion

This study dealt with two research questions related to: (1) forms of lexical units of flower concoction names in Javanese, and (2) describing the cultural function in healing and philosophical meanings of the flower concoctions in Javanese. The result of the study finds ten types of lexical units of flower concoctions that express cultural and philosophical meaning.

They lexical units of flower concoction names are

- (1) *kembang lesan* [kəmbaŋ ləson] (refreshing bath flower).
- (2) *kembang boreh* [kəmbaŋ boreh] (body scrub flower).
- (3) *kembang sawanan* [kəmbaŋ sawanan] (illness healing flower).
- (4) *kembang setaman* [kəmbaŋ sətaman] (various kinds of flower).
- (5) *kembang gebyur* [kəmbaŋ gəbyUr] (bath flushing flower).
- (6) *kembang rasul* [kəmbaŋ rasUl] (apostle flower).
- (7) *kembang telon* [kəmbaŋ təlɔn] (three set flower).
- (8) *kembang wangi* [kəmbaŋ waŋi] (fragrant flower).
- (9) *kembang sawur* [kəmbaŋ sawUr] (throwing flower); and
- (10) *kembang menyan* [kəmbaŋ məŋan] (benzoin flower).

Each of these flower concoctions was successfully determined for their cultural and philosophical meaning, which are shown in Table 1.

Table 1: Cultural and Philosophical Meaning in Flower Concoction.

No	Concoction name	Cultural meaning	Philosophical meaning
1	<i>kembang lesan</i> [kəmbaŋ ləson] (refreshing bath flower)	Restoration of strength, generation of spirit and confidence	'Restoration of passion for building perfection of life'.
2	<i>kembang boreh</i> [kəmbaŋ boreh] (body scrub flower)	Self-purification and plea for salvation	'An expression of gratitude to Sang Creator'.
3	<i>kembang sawanan</i> [kəmbaŋ sawanan] (illness healing flower)	building resilience and strength	Efforts to Build Self-Resilience
4	<i>kembang setaman</i> [kəmbaŋ sətaman] (various kinds of flower)	rallying forces to achieve success	the search for power to attain perfection'.
5	<i>kembang gebyur</i> [kəmbaŋ gəbyUr] (bath flushing flower)	self-protection and self-purification	recovery of strength.
6	<i>kembang rasul</i> [kəmbaŋ rasUl] (apostle flower)	Thanksgiving and pleas for salvation	restoration of strength to create perfection in life'
7	<i>kembang telon</i> [kəmbaŋ təlɔn] (three set flower)	self-awareness as a people	dynamism in life
8	<i>kembang wangi</i> [kəmbaŋ waŋi] (fragrant flower)	The form of wealth and strength	recognition of occult existence
9	<i>kembang sawur</i> [kəmbaŋ sawUr] (throwing flower)	Expressions of loyalty and love	reverence and glorification of the spirits that will face the God (<i>Khalik</i>).
10	<i>kembang menyan</i> [kəmbaŋ məŋan] (benzoin flower)	recognition of the existence of the supernatural realm	worship of ancestral spirits or occult spirits

The data in the table shows ten types of lingual units that express the names of flower concoction in Javanese. The word *kembang* (flower) is a noun, classified as Javanese *ngoko* (lower rank of Javanese speaking), in Javanese *krama* (upper rank of Javanese speaking) it turns into *sekar*, which can be reduced to the active verb *nyekar* (give flower to) or passive verb *dipunsekar* (given flower by). Some of these phrases also mean *direngga ing kembang* (decorated with flowers); patterned with a flower (*dipunsekari ing kemben*. In its *ngoko* usage, the word *kembang* (flower) cannot be derivatized into *dikembang* (being flowered) or *ngembang* (flowering). The derivation of the lexical unit *kembang* is transformed at the *krama* level into *nyekar* (give flower to), *disekar* or *dipunsekar* (given flower by), and *Sekaran* (flowers) (Teologi, n.d.). Here there appears to be a semantic constraint that the spirits of the deceased need to be honored or glorified in accordance with the variety, namely *krama* which is used for respect. In Javanese, there are ten types of lexica that express flower concoction. The names of the ten types of flower concoctions are described in the following section.

Kembang Lesan [kəmbaŋ ləson] (refreshing bath flower)

The lingual unit of *kembang lesan* is a nominal phrase with an attributive endocentric construction consisting of two elements, the noun *kembang* as the core (nuclear) and the verb *lesan* as the modifier. The word *lesan* is

derived from the base *lesu* (fatigue) and the affix *-an* which states 'in a state of fatigue'. The dictionary Basa Jawa (*Bausastra Jawa*) (Tim Penyusun Balai Bahasa Yogyakarta, 2001: 364) states that *kembang leson* contains *tlasih* flowers mixed with *empon-empon* (herbs) used to bathe sick children. However, in its development, the *kembang leson* concoction consisted of *telasih* flowers, roses, jasmine, kenanga, pandanus leaves, lemongrass, betel leaves, fennel, and *empon-empon*. *Kembang leson* is 'a concoction of various flowers and *empon-empon*, used for bathing to relieve lethargy or fatigue'. This feeling of lethargy or fatigue is due to the disturbance of supernatural beings. By bathing in this flower, it is hoped that it can foster positive feelings, such as being calm, happy, and relaxed. The interaction of the *leson flower* as a symbol with the social phenomena that occur can be interpreted as 'restoring the spirit to build the perfection of life' (Nuha & Nisak, 2020; Teologi, n.d.).

Gradually, *kembang leson* started being used as an aroma therapy for insomnia among the elderly to relax the nerves so as not to be stressed, calm the mind, and create physical endurance. Jasmine can overcome anxiety, stress, palpitations, nervousness, and calmness. Ylang (*kenanga*) flowers can be used as an aroma therapy ingredient. Similarly, *kenanga* flowers contain benzoic acid, farnesol, geraniol, and essential oils which are useful for overcoming asthma, malaria, bronchitis, and postpartum herbs. *Pandan* leaves contain alkaloids, saponins, and flavonoids. Lemongrass is a grass-type plant that is often used as a kitchen spice that has the power to scent food. Lemongrass is also efficacious to help calming the muscles of the nerves so that sleep soundly. Lemongrass also contains essential oils, citronellal, geraniol, citronellol, geranyl acetate, citronellic acetate, citral, chavicol, eugenol, and elemol. Overall plant-based medication is well known and used as public health practice. Besides safe, it is also cost effective (Satheesh et al., 2022).

Kembang Boreh [kəmbaŋ boreh] (body scrub flower)

The lingual unit of *kembang boreh* is an attributive endocentric nominal phrase consisting of two elements, namely the noun *kembang* as the core and the verb *boreh* as the modifier. This concoction consists of roses, jasmine, cantilever, ylang, night fragrant, and pandanus leaves and *boreh*. For the Javanese people, this *boreh flower* concoction is used to ward off bad luck, *pelaris* (asking fortune), awaken people in trance, and bathe animals (in *Syawal* month). Animals that are bathed with *boreh flowers* are large animals in the category of *raja kaya* (large livestock like horse, cow, buffalo). This bathing is carried out early in the morning before *Eid al-Fitr* or the 7th day of the month of *Shawwal*, usually right on the day of *kupat/lontong* (compressed rice cake shaped in rectangular wrapped by coconut leaves/compressed rice cake shaped in cylinder wrapped by banana leaves) by the Javanese community. Animals categorized as rich kings are a symbol of wealth for their owners. In fact, it can help the owner, for example plowing the rice fields and its meat and/or leather greatly support the household economy. The interaction of *kembang boreh* as a symbol and the social phenomena that occur can be interpreted with the philosophical meaning of 'an expression of gratitude to the Creator'.

Over the time, this spice-based concoction is mashed and utilized as a beauty care ingredient in the form of a mask. The goal is to make the skin smooth and smooth. In addition, in traditional medicine, *boreh* can be used to warm the body, improve blood circulation, reduce muscle pain, and treat body skin. Thus, the *boreh* herb can be utilized in the health of the body, namely body warming, blood circulation, and care (beauty), particularly in skin against environmental damage (Hwang & Shim, 2018). The interaction between *boreh* as a symbol and existing social phenomena can be interpreted as 'a form of gratitude to God'.

As time goes by in this millennial era, the lingual unit *raja kaya* not only refers to large livestock, e.g. horses, cows, buffaloes, but also refers to vehicles, e.g. motorcycles and cars. In connection with this, motorcycles and cars when they have just been bought are often bathed in a concoction of *boreh* or fragrant flowers. The purpose is not only to express gratitude, but also to provide safety, avoid danger, and remove bad luck for the owner. This vehicle bathing is carried out on the feast day of *kupat lontong* in the month of *Shawwal*, on Tuesday *Kliwon*, Saturday *Kliwon*, and Friday *Kliwon* days (days in Javanese calendar), and when it has just been purchased. The phenomenon of bathing the vehicle is a symbol of getting rid of bad luck. The bathing of the vehicle aims to anticipate in case the purchased vehicle has had an accident, and the like. Do not let a similar event be experienced by the owner later.

Kembang Sawanan [kəmbaŋ sawanan] (illness healing flower)

The lingual unit of *kembang sawanan* is a nominal phrase with an attributive endocentric construction consisting of two elements, the noun *kembang* as its core and the adverbial category *sawanan* as its modifier. The word *sawanan* is derived from the root *sawan* and takes the suffix *-an*, which means 'in the state of the base'. The flower concoction *sawanan* is very popular among Javanese people. The word *sawan* is a noun which means 'the name of an illness usually suffered by children due to being disturbed by supernatural beings'. In its development, *sawan* affects not only children but also the elderly, especially women who are pregnant or breastfeeding. In relation to this phenomenon, it is recommended that pregnant or breastfeeding women and children do not visit places where bad events are happening, such as death. If they do visit, they are advised to apply the herb *dlingo bengle* (Jeringau-Bangle) to parts of the body, such as the armpits, toes, and the like. It is believed that the *dlingo bengle* concoction has the power to repel supernatural beings in the place.

In connection with this, in places of service, *dlingo bengle* is often provided for the mourners in the hope that they will not be affected by *sawan*. In line with this, children who are invited to travel are often given hats embedded with *dlingo bengle* to ward off *sawan*. Similarly, mothers who are sick and suspected of being affected by *sawan* are advised to drink *jamu sawanan* (illness healing herb) to ward off bad luck. It is believed that by drinking *jamu sawanan*, in traditional way, sick mothers and babies will soon recover their health (Ani, 2010).

Sawan disease is felt when a person suddenly changes his behavior and physical health, without an obvious cause. Usually, this event is associated with the myth of *sawan*, for example a baby cries for no reason, a pregnant woman suddenly gets hot, and like. As a result of these events, Friday *Kliwon*, Saturday *Kliwon*, or Tuesday *Kliwon* are believed to be sacred days, and people are advised not to travel far or have any business. In line with this, there is *demarinen* occurrent, which is the name for a pregnant woman's illness. To avoid the disease, pregnant women are advised not to travel to distant places or haunted places that are thought to be prone to *sawan*. *Sawan* sufferers are treated with a *sawanan* flower concoction consisting of bangle, jeringau, rose, ylang, magnolia, pandanus, *parem* (ointment), and *kencur* (aromatic ginger). However, the herb can be replaced with *empon-empon* consisting of jeringau, bangle, *adas pulawaras* (fennel), turmeric, shallots, coriander, *laos* (*Alpinia Galanga*), cumin, *secang* (*biancaea sappan*) bark, cinnamon, vetiver, sandalwood, *kemukus* (piper cubeba) leaves, and jasmine. Piper cubeba itself is a special plant is traditional and medicinal food plant (Gupta, Guha, & Srivastav, 2023).

There is also a phenomenon of being affected by *sawan* corpse for people who visit mourn. To avoid this event, after returning from the mourning site, it is advisable not to stop by a certain place. Once at home immediately take shower and wash clothes immediately. If affected by the disease, the cure is to take a little of the equipment used for *rukhi* (taking care of) corpse. In neutral situations, the *sawanan* flower concoction can be used for bathing at noon around 12:00 or when the sun is hot, when the demons are roaming. Before use, the concoction is taken to a clever person to be given prayers. The *mantra* read is "*niate adus kembang sawanan muga-muga diparingi bagas kuwarasan, pada lungaa satan-setan sing gentayangan*".

In Indonesian the sentence becomes 'Intend to bathe with the concoction of *sawanan* flowers, hopefully given health, go away the demons that roam'. Other than during the day, taking a bath can be done before *mahrib*, which the Javanese call *sandhing kala* or *candhik ala*, when the demons are roaming (according to the Javanese). The advice that appears is in the form of the sentence *Arep mahrib wayahe sandhing kala aja padha lunga-lunga*. 'Towards maghrib it's time for dusk, don't travel'. If you violate this advice, unwanted events may occur.' *Sawan-style* disease treatment still exists today. It appears that in 2019 there is still a phenomenon of selling *sawan* bracelets that are selling well both in online markets and in traditional markets. Many pregnant women and toddlers wear the *sawan* bracelets as a prevention of *sawan* disease. Another phenomenon is that it appears that some of the residences of traditional healers or smart people are often visited by patients asking for healing. This reinforces that Javanese supernatural traditional medicine still exists. It is thus clear that the Javanese community still respects the values of local wisdom. However, acknowledging the change in mindset, the baby shamans often advise patients to seek medical treatment. In this millennial era, there has certainly been a change in mindset. Most people prioritize logical reasoning. Every time a family member is sick, they will take them to public health service.

Kembang Setaman [kəmbaŋ sətaman] (various kind flower)

The lingual unit of *kembang setaman* is a nominal phrase with an attributive endocentric construction consisting of two elements, *kembang* as the core and the numeral element *setaman* as the modifier. The word *setaman* is formed from the base garden and the prefix *se-* which means 'one'. The term *kembang setaman* means 'one garden flower'. *Kembang setaman* is often called *kembang liman*, which is a concoction containing five kinds of flowers: *kenanga*, *kanthil*, *mlathi*, red rose, and white rose. This concoction is commonly used for wedding ceremonies, for baby celebrations, and for equipment when someone meditates. Usually, the flowers are placed in a vessel filled with water.

By rural communities, this flower is considered mystical because it is often used by psychics to divide supernatural powers for their requests to be achieved, for example taking invisible magical object, finding a mate, taking easy fortune, and so on. *Kembang setaman* is a concoction of five types of flowers as a symbol of flowers in the garden used for equipment at the Javanese bridal *panggih* (meeting) ceremony, salvation, and prayer requests, and the like. Philosophically, the interaction of flowers as symbols and the social phenomena that occur can be interpreted as 'the search for power to achieve perfection'.

Kembang Gebyur [kəmbaŋ gəbyUr] (bath flushing flower)

The lingual unit of *kembang gebyur* is a nominal phrase with an attributive endocentric construction, consisting of the noun *kembang* as the core and the adverb *gebyur* as the modifier. *Kembang gebyur* is usually used to bathe babies when they are born, or the umbilical cord is removed. The purpose is to ward off *sawan* or to ward off bad luck so that the baby grows and develops according to expectations and there are no disturbances. The word *gebyur* is a state category that is often paired with the verb category *adus* (take a bath) to form the

verbal phrase *adus gebyur*, which means bathing by pouring water repeatedly. In certain cases, the water used for bathing is sprinkled with setaman flowers. If there is any water left, it is used to bathe the mother. In addition to being sprinkled with flowers, the water used for bathing is also given green coconut water to be free from poison. Before being used, the *gebyur* flower concoction is given prayers by a baby shaman or a smart person who helps the birth. The interaction of *kembang gebyur* as a symbol and the social phenomenon that occurs can be interpreted philosophically as 'restoring strength to create perfection in life'.

Kembang Rasul [kəmbaŋ rasUl] (apostle flower)

The lingual unit of *kembang rasul* is an attributive endocentric nominal phrase consisting of two elements, namely the noun *kembang* as the core and the noun *rasul* as the modifier. In Javanese society, this apostle's flower concoction is used as equipment in ceremonies to ask for salvation, for example banquet tradition (*kenduri*), vows (*kaulan*). When *kenduri* this concoction is paired with *udhuk* rice and chicken. In addition, *kembang rasul* is also used as a tool for preparing *kenduri* ingredients, for example slaughtering chickens that will be used for *kenduri* or cooking rice used for *kenduri*, and so on.

In the countryside around July-August, *rasulan* ceremonies are often held, which is a feast as an expression of gratitude for the gift of safety, sustenance, and success. The concoction *kembang rasul* is also used as a requirement in the *kaulan* (*nazaran*) event. For certain communities it is also called in Arabic *manakiban*. This *manakiban* is packaged in the form of recitation. In this event the subject is at a certain locus accompanied by a kyai who gives *tausiah* (speech) to the audience. This *tausiah* contains expressions of gratitude for the favors that have been received, requests for prayers so that the subject is always safe, healthy, and successful. With this *manakiban* event, it is hoped that it can clear all obstacles.

When the *tausiah* is finished, some students are asked to get close together, read the holy book, praying that the subject is always safe. *Kaulan/nazaran* must be carried out. If forgotten, it is believed that a snake sighting will occur. Therefore, for Javanese people, the *kaul/nazar/manakiban* must be realized. Culturally, the apostle's flower means a request for safety and an expression of gratitude for the blessings given. The interaction of the apostle's flower as a symbol and the social phenomena that occur can be interpreted as a philosophical meaning of uniting the divine nature so as to create perfection in life.

Kembang Telon [kəmbaŋ təlɔn] (three set flower)

The lingual unit of *kembang telon* is an attributive endocentric nominal phrase consisting of the noun category *kembang* as the core and the number category *telon* as the modifier. The word *telon* is derived from the base *telu* 'three' and the suffix *-an*. The *telon* flower concoction consists of three united kinds: rose, *kanthil*, and *kenanga*. The word rose can mean blooming, which can be used in the sentence *Kekarepaning manungsa kudu mekar* (human wishes must develop); rose can mean colors 'various', which can be used in the sentence *Kekarepaning wong urip iku wara-warna*, 'The wishes of people living are various'. That the will and what is faced in life is growing and various problems. The word *kenanga* in *kembang kenanga* can mean *kena tumenga*, 'may look up'. This means that in addition to *tumungkul* 'bowing down', a person can also *tumenga* 'look up'. This means that in addition to having a sense of self-control, a human being should also look up as a motivator for life to progress and develop.

The word *kanthil* in *kembang kanthil* means 'closely connected', which is often used in the sentence *Wong urip kuwi kudu tansah kumanthil-kanthil*. 'The person must always remember (the Creator)'. *Kembang Telon* is often used to complete offerings, to celebrate the birth of a baby, and to heal people affected by *sawan*. The interaction of the word *kembang telon* as a symbol and the social phenomena that occur can be interpreted with the philosophical meaning of 'dynamism in life'.

Kembang Wangi [kəmbaŋ wangi] (fragrant flower)

The lingual unit of *kembang wangi* is a nominal phrase with an attributive endocentric construction consisting of the noun *kembang* as the core and the adjective *wangi* as the modifier. The fragrant flower concoction consists of rose, jasmine, cantilever, jasmine, ylang, fine cut f pandanus leaves, Erythrina subumbrans, and perfume. This flower concoction is used to restore the consciousness of *reog*, *angguk/dolalak*, and *rewo-rewo* players from trance due to supernatural spirit interference. The trick is to put the fragrant flower concoction in water in a pot to drink or use as a face wash to recover consciousness (Wadikar & Patki, 2016). Sometimes, some of them ask for a decoction of *menyan* flowers. The method is to burn *menyan* 'incense', while the flowers are put in water in a glass. Usually, the water is drunk or used to wash the trance player's face. The smoke from the burning incense can create an aroma that can restore the memory of the trance players. The interaction of fragrant flowers as a symbol and the social phenomena that occur can be interpreted as a philosophical meaning of 'recognition of the existence of supernatural spirits'.

Kembang Sawur [kəmbaŋ sawUr] (throwing flower)

The lingual unit of *kembang sawur* is categorized as a nominal phrase with attributive endocentric construct, consisting of the *kembang* noun as the core and the category of *sawur* verbs as the modifier. This flower concoction consists of roses, jasmine, and *kenanga*, while the word *sawur* is a yellow rice concoction mixed with *dlingo*, *bengle*, and *coins*. This *kembang* and *sawur* concoction was sown together on the road through which the body passed to its grave. The use of *dlingo* and *bengle*, according to the Javanese, is believed to be able to dispel the evil spirit around it that is expected to be disturbing. Yellow rice along with coins as a symbol of prosperity during his lifetime and a symbol of the deceased's provision on his way to *rahmatulloh* (blessed by God). The interaction of *sawur* flower as a symbol with the phenomenon that occurs can be interpreted as 'a reverence and glorification of the spirit that will face the *Khalik*' (God).

Kembang Menyan [kəmbaŋ məñan] (benzoin flower)

The lingual unit of *kembang menyan* is a nominal phrase with a coordinative endocentric construction, consisting of two elements, namely the noun category *kembang* 'flower' and *menyan* 'incense' as its core, which expresses the meaning of addition. This *menyan* flower concoction is often used by the community to communicate with ancestral spirits or supernatural spirits. It is believed that the aroma of burnt candlenut or the aroma of flowers can bring the subject's communication with the spirits closer. This concoction is often requested by *Reog* players who are in trance. Usually, flowers are eaten, incense is burned, and the aroma is taken. If this request has been fulfilled, the trance player immediately remembers and regains consciousness. The interaction of *kembang menyan* as a symbol and the phenomenon that occurs can be interpreted philosophically as 'worship of ancestral spirits or supernatural spirits'.

Flower concoction functions to perform health benefit for people, either physically or psychologically (Munekata et al., 2021). Thus, the ten concoction offers knowledge of functional local plants that is easy to be found and used as stated in the study. There is a long history of flower functions in any aspect of life, from past, current, and future (Panagiotou & Gkatzionis, 2022).

Conclusion

This study examined the lexicon of flower concoction and their function of healing in Javanese language in an ethnolinguistic manner. The data shows that most of the lexicon of flower concoction are nominal phrases with attributive endocentric construction. However, there is one data in the form of nominal phrases with coordinative endocentric construction. For those with attributive endocentric construction, the core element is always filled with noun categories with modifiers in the categories of nouns, adjectives, verbs, and numeralia. Especially for the coordinative endocentric construction, all the elements are noun categories and have the status as the core. Furthermore, in this study, ten types of the lexicon were found to express flower concoction of healing in Javanese language. Its benefits for the life of the Javanese people are a means of making requests to the Creator in terms of goodness both for oneself and for others. In connection with that, the cultural meaning is related to the recognition of human limitations, the recognition that God the Creator exists, and the recognition of the existence of supernatural spirits that sometimes disturb the balance of human life. The flower concoction consists of *leson* flower, *boreh* flower, *sawanan* flower, *gebyur* flower, *rasul* flower, *telon* flower, *fragrant* flower, *sawur* flower, and *menyan* flower. All these lexicons are symbols that interact with various social phenomena so that their cultural and philosophical meaning.

The findings of this study can be utilized as material for the development of entry (*lema*) and the improvement of entry (*lema*) explanations in the dictionary; material for the preparation of an encyclopaedia of Javanese culture, material for determining health development policies for the community, and as a basis for conducting further research. As natural materials flowers concoctions are able to be used as alternative healing method for people, particularly for Javanese.

References

- Ani, R. (2010). Traditional Medicine System in the Giri Jaya Community. *Patanjala*, 2(1), 111-129. doi: <https://dx.doi.org/10.30959/patanjala.v2i1.210>
- Baehaqie, I. (2013). *Theoretical And Practical Studies*.
- Banton, A., & Vogel, S. (2024). Relational clinical practice: A hermeneutic, enactive, intersubjective model of osteopathy. *International Journal of Osteopathic Medicine*, 51, 100707. doi: <https://doi.org/10.1016/j.ijosm.2023.100707>
- Crystal, D., & Alan, C. L. (2023). *A Dictionary of Linguistics and Phonetics*. John Wiley & Sons.
- Duranti, A. (2009). *Linguistic Anthropology: A Reader*. Wiley-Blackwell.
- Foley, W. A. (2020). Anthropological Linguistics. In C. A. Chapelle (Ed.), *The Encyclopedia of Applied Linguistics* (pp. 1-6). John Wiley & Sons. doi: <https://doi.org/10.1002/9781405198431.wbeal0031.pub2>

- Gupta, R. K., Guha, P., & Srivastav, P. P. (2023). Phytochemical and biological studies of betel leaf (*Piper betle* L.): Review on paradigm and its potential benefits in human health. *Acta Ecologica Sinica*, 43(5), 721-732. doi: <https://doi.org/10.1016/j.chnaes.2022.09.006>
- Hestiyana, H., Taek, M. M., Riani, R., Jahdiah, J., & Yayuk, R. (2023). The diversity, lexicon and cultural practices of family medicinal plants by Tetun Tribe in Malaka, East Nusa Tenggara, Indonesia. *Biodiversitas Journal of Biological Diversity*, 24(10), 5359-5367. doi: <https://doi.org/10.13057/biodiv/d241018>
- Huda, M. D. (2015). The Role of Shamans in the Development of Javanese Cultural Civilization. *Ikadbudi Journal*, 4(10). doi: <http://dx.doi.org/10.21831/ikadbudi.v4i10.12029>
- Hwang, H. S., & Shim, J. H. (2018). Brazilin and Caesalpinia sappan L. extract protect epidermal keratinocytes from oxidative stress by inducing the expression of GPX7. *Chinese Journal of Natural Medicines*, 16(3), 203-209. doi: [https://doi.org/10.1016/S1875-5364\(18\)30048-7](https://doi.org/10.1016/S1875-5364(18)30048-7)
- Indra Jaya, P. H. (2012). Dynamics of the Javanese mindset in the midst of modernization. *Humanities*, 24(2), 133-140. doi: <https://doi.org/10.22146/jh.v24i2.1056>
- Kawaguchi-Suzuki, M., Blakely, M. L., Childs-Kean, L. M., Devraj, R., Frenzel, J. E., Medina, M. S., et al. (2023). Guidance for Qualitative Research Manuscripts in Pharmacy Education. *American Journal of Pharmaceutical Education*, 100089. doi: <https://doi.org/10.1016/j.ajpe.2023.100089>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. SAGE Publications.
- Moeliono, A. M. (1973). *Ethnolinguistic Aspects in Translation*. Indonesian Literary Science Magazine.
- Munekata, P. E., Pateiro, M., Zhang, W., Dominguez, R., Xing, L., Fierro, E. M., & Lorenzo, J. M. (2021). Health benefits, extraction and development of functional foods with curcuminoids. *Journal of Functional Foods*, 79, 104392. doi: <https://doi.org/10.1016/j.jff.2021.104392>
- Nardiati, S., Isnaeni, M., Widodo, S. T., Hardaniwati, M., Susilawati, D., Winarti, S., et al. (2023). Cultural and philosophical meaning of Javanese traditional houses: A case study in Yogyakarta and Surakarta, Indonesia. *Eurasian Journal of Applied Linguistics*, 9(2), 1-10. Retrieved from <https://ejal.info/menuscrypt/index.php/ejal/article/view/516>
- Nuha, A. U., & Nisak, F. F. (2020). Local Wisdom: The Value of Bathing Kembang Leson in Gemblengan Village, Wonosobo Regency. *ASNA: Journal of Islamic and Religious Education*, 2(1), 1-10. Retrieved from <https://ejournal.maarifnajateng.or.id/index.php/asna/article/view/26>
- Panagiotou, M., & Gkatzionis, K. (2022). Lexicon development to measure emotions evoked by foods: A review. *Measurement: Food*, 7, 100054. doi: <https://doi.org/10.1016/j.meafoo.2022.100054>
- Rinaldi, M. B. (2020). Medicine Sociology: Traditional Medicine As Alternative Helathcare In Indonesia. *Faculty of Social and Political Sciences, University of Indonesia*. doi: <https://doi.org/10.13140/RG.2.2.26494.82245>
- Ruhman, M., & Ismahmudi, R. (2017). Analysis of Nursing Clinical Practices for Dyspepsia Patients with Deep Breathing Relaxation Intervention and Rose Aromatherapy Relaxation on Changes in Pain Scale in the Emergency Room of Aji Muhammad Parikesit Tenggara Regional Hospital in 2017. *Noers' Final Work*. Retrieved from <https://dspace.umkt.ac.id/handle/463.2017/358>
- Sari, M. P., & Brata, N. T. (2018). The Relationship Between the Pagebug Myth and the Apitan Tradition in Javanese Society in Semarang. *Patrawidya Journal*, 19(2), 97-106. doi: <https://doi.org/10.52829/pw.117>
- Satheesh, V., Kaur, J., Jarial, S., Ghosh, P., Sharma, K., Patni, M., et al. (2022). Indian borage: A comprehensive review on the nutritional profile and diverse pharmacological significance. *Pharma Innovation*, 11(6), 42-51. Retrieved from <https://www.thepharmajournal.com/archives/2022/voll1issue6/PartA/11-6-128-505.pdf>
- Sawardi, F. X., & Sholehah, N. (2021). Motifs for Naming Flower Herbs in the Kertek Community of Wonosobo Regency. *International Congress of the Indonesian Linguistic Society*, 73-77. doi: <https://doi.org/10.51817/kimli.vi.26>
- Setiawan, H., & Kurniawan, F. (2017). Traditional medicine, a study of symbolic interactionism. *Paradigm: Journal of Philosophy, Science, Technology and Socio-Culture*, 23(2), 57-66. doi: <https://doi.org/10.33503/paradigma.v23i2.348>
- Setiyanto, E., Nurlina, W. E. S., Atmawati, D., Widiastuti, R., Purnama, W. H., Winahyu, S. K., & Rosita, E. (2023). Revealing The Meaning of Plant Lexicons in Sundanese Proverbs. *Eurasian Journal of Applied Linguistics*, 9(1), 262-273. Retrieved from <https://ejal.info/menuscrypt/index.php/ejal/article/view/506>
- Suganda, D., Wagiaty, N., Riyanto, S., & Darmayanti, N. (2019). Ethnomedicine Lexicon In Traditional Sundanese Healthcare: An Anthropological Linguistic Study. *Metalingua: Journal of Linguistics Study*.
- Sunarno, I. (2012). *The concept of health from a Javanese cultural perspective (Study of Javanese people's behavior in maintaining and improving health in Blitar, East Java)* (Doctoral dissertation, Airlangga University). Retrieved from <http://repository.unair.ac.id/id/eprint/32854>.
- Supanti, I. D. A. (2018). *Effectiveness of Kembang Leson Aromatherapy Against Insomnia in the Elderly in Wanurejo Village, Borobudur District, Magelang Regency, 2018* (Doctoral dissertation, Thesis, Muhammadiyah University of Magelang). Retrieved from <http://eprintslib.ummg.ac.id/id/eprint/2823>.

Teologi, D. (n.d.). Philosophies.

Triratnawati, A. (2010). Traditional medicine, an effort to minimize health costs for village communities in Java. *Journal of Health Services Management*, 13(2), 69-73. Retrieved from <https://journal.ugm.ac.id/jmpk/article/download/2598/2329>

Ugbogu, E. A., Dike, E. D., Uche, M. E., Etumnu, L. R., Okoro, B. C., Ugbogu, O. C., et al. (2023). Ethnomedicinal uses, nutritional composition, phytochemistry and potential health benefits of Carica papaya. *Pharmacological Research-Modern Chinese Medicine*, 7, 100266. doi: <https://doi.org/10.1016/j.prmcm.2023.100266>

Wadikar, D. D., & Patki, P. E. (2016). Coleus Aromaticus: A Therapeutic Herb With Multiple Potentials. *Journal of Food Science and Technology*, 53, 2895-2901. doi: <https://doi.org/10.1007/s13197-016-2292-y>

Walls, F. N., & McGarvey, D. J. (2023). A systems-level model of direct and indirect links between environmental health, socioeconomic factors, and human mortality. *Science of the Total Environment*, 874, 162486. doi: <https://doi.org/10.1016/j.scitotenv.2023.162486>

Wardoyo, C., & Sulaeman, A. (2017). Ethnolinguistics in The Naming of Buildings in The Yogyakarta Palace. *Al-Tsaqafa: Journal of Islamic Civilization*, 14(1), 55-76. doi: <https://doi.org/10.15575/al-tsaqafa.v14i1.1791>