Research article

Use of Plants in the Religious Traditions of the Wangi-Wangi Community

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Abstract.
This research aimed to examine the types and sustainable use of plants in religious traditions in Wangi-Wangi District, Wakatobi Regency, and to determine the feasibility of using related learning media for biology class X at Madrasah Aliyah 1 Wakatobi. Qualitative descriptive methods were used and data were collected through interviews and observations. The results found that there are 13 plant families of 14 species that are most widely used in these religious traditions. The most widely used plants are two species in the *Graminaceae* family, while one species from the following families are also used: *Arecaceae, Palmae, Musaceae, Crassulaceae, Poaceae, Zingiberaceae, Lytheraceae, Euphorbiaceae, Rubiaceae, Solonaceae, Piperaceae* and *Malvaceae*. The habitat of the area consists of trees, shrubs and herbs. Of the plants that are most widely used in religious traditions, 43% are trees, 36% are herbaceous, and only 21% are shrubs. The parts of plants that are used include flowers, leaves, stems and tubers. 29% of use is of the fruit, 29% is of the leaf and 14% is of the tuber. Only 7% of use is of the stems. Of the sustainable plants, 11 species are cultivated plants (85%) and three species are non-cultivated plants (15%).

Keywords: religious traditions, habitus, plants

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Published 08 April 2022

Publishing services provided by Knowledge E

Selection and Peer-review under the responsibility of the ICONIK Conference Committee.

1. Introduction

Biodiversity is one level of variation in life forms in the context of the species' biome ecosystem. Biodiversity includes the interaction of various life forms with their environment. The diversity of plants is a source of extraordinary and priceless natural wealth. This potential can provide enormous benefits and benefits for the community if the benefits and potentials of the diversity of plants can be known and their exploitation can be optimized [1].

Plants are one of the living things in the universe. In addition, plants are living things that have leaves, stems and roots so that they are able to produce their own food by using chlorophyll to undergo the photosynthesis process. The food that is produced is not only used for itself, but also for humans and animals. Not only food is produced but

plants can also produce oxygen (O2) and converting carbon dioxide (CO2) produced by humans and animals to become oxygen (O2) which can be used by other living things [2]

The existence of plants on earth is also a blessing in itself for humans. Where with the ability to think of humans, plants can be something of greater value to humans. Besides providing benefits to humans, plants also require human action as an effort to preserve them[3].

Ethnobotany is a branch of science that explores people's perceptions and conceptions of vegetable resources in their environment. In this case, it is an effort to study society in regulating the knowledge system of its members about the plants in its environment. Thus the community does not only use plants for economic or spiritual needs but also as a source of medicine, food sources and others. Other disciplines related to ethnobotany research include linguistics, anthropology, history, agriculture, medicine, pharmacy and the environment.[4].

Ethnobotany follows developments that are taking place on ethnic issues as well as in the field of botany, which are currently influenced by developments that are global in nature. The role and application of ethnobotany data has two benefits in the development of conservation[5].

Religious tradition is the most fundamental human need and its fulfillment cannot be replaced by other forms of fulfillment. Such as economics, politics, culture, science, and others. Religion is seen as a symbolic universe that gives meaning to human life and provides the most comprehensive explanation of reality. Husna Amin [6].The tradition of knowledge of local people in rural areas about the use of plants to meet their daily needs has been going on for a long time. This knowledge stems from being tried by various types of plants to make ends meet. The tradition of using this plant has been partly proven naturally, especially for medicinal plants[7].

In carrying out religious traditions, people use various types of plants that have their own meaning, value and function, for example areca, betel, coconut, banana, corn and others, and many more that have not been identified. The use of plants in religious traditions is mostly done in Wangi-Wangi District, Wakatobi Regency

Plants are a significant source of medicines used in the treatment of various categories of human diseases. Historically all medicinal preparations were derived from plants, either in the simple form of plant parts or in the more complex forms of raw extracts, mixtures, etc. Today a large number of drugs are developed from plants that are active against a number of diseases. This great potential, if not utilized properly,

certainly will not have great benefits, so it must be considered that the use of medicinal plants is accompanied by conservation efforts to support sustainable use[8].

Based on the results of preliminary observations, the people of Wangi-Wangi District have used plants in religious traditions, one of which is using henna leaves as the use of plants in religious traditions. One tradition that uses henna leaves is the hepatirangga tradition. The Hepatirangga tradition is carried out on the 27th night of Ramadan, usually for three consecutive nights. The goal is to get the best result (color). How to use henna leaves, namely crushed or chewed until smooth, then the smooth henna leaves are stored on the nails according to the portion, then wrapped in waru leaves. Usually, the quality of nail color given by henna leaves is largely determined by the degree of fineness of the henna leaves when chewed or crushed.

Research on the use of plants is research that is intended for the development of science and to develop existing theories or to find new theories, especially in the field of plant science which is used in religious traditions as was done by Ramlah regarding the identification of plant species that produce natural dyes in the District Lea-Lea Bau-Bau City, obtained results that several plants that can be used in natural dyes, namely turmeric and teak leaves [9].

In addition, this research is also very important to do in biology learning media on biology material about biodiversity in class X learning on material about plantae. Especially in flora sub-material (plants), namely all kinds of plants or plants. The types of plants in this study include henna (Lawsonia inermis L), coconut (Cocos nucifera L), rice (Oryza sativa L), banana (Musa paradisisaca L), tobacco (Nicotiona tabacum L), turmeric (Curcuma domesti Val.), areca nut (Areca catechu L.), betel leaf (Piper betle L.), taro (Colocasia esculenta L), bamboo (Bambusa vulganis Sharb), gambier (Uncaria gambir Roxb), corn (Zea Mays L), waru (Habicus tiliacelus L) and candlenut (Aleuritas moluccana L).

2. Research Methods

2.1. Type / Research Method

This type of research is qualitative research. This study aims to provide an overview based on the findings and facts in the field which is a qualitative problem.According to Lexy J. Moleong, qualitative research is research that is intended to understand the phenomenon of what the object of research is experiencing in a descriptive way in the form of words and language, in a special natural context by utilizing various scientific

methods of the problem.The method used is descriptive through the method of roaming and taking species.

2.2. Research sites

The research was conducted by making observations on the island of Wangi-Wangi District, Wakatobi Regency. The location or place of this research is located on the island of Wangi-Wangi District, Wakatobi Regency. The identification of plant species was carried out at the Biology Laboratory of the Kendari State Islamic Institute.

2.3. Tools and Materials

The tools used in this research can be seen in Table 3.1. as follows:

TABLE 1: Tools used in research and their functions

No.	Tool's name	Vol	Unit	Function
1.	Camera	1	Fruit	For documentation
2.	Stationary	1	Fruit	To write research data
3.	Identification Key Book	2	Fruit	For plant identification
4.	GPS	1	Fruit	Determine the sampling location
5.	Interview guide	1	Fruit	know the plants used

The materials used in this research can be seen in Table 3.2. As follows:

TABLE 2: Materials used in research and their functions.

No.	Name of Material	Vol	Unit	Function
1.	Plants used in religious traditions	-	-	Observation sample
2.	Label	1	Pack	Marking samples
3.	Newsprint	20	Sheet	For the manufacture of herbarium
4.	Newsprint	1	Liter	For making herbarium
5.	Alcohol	20	Fruit	For storage

2.4. Data Collection Methods of Plant Utilization in Religious Traditions

The data collection method is the most strategic step in research, because the main objective of the study is to obtain data (Sugiyono, 2015). This stage is completed by the following steps:

1. Observation method is direct observation of objects, to find out their truth, situation, conditions, context, and their meaning in data collection efforts [10].
2. Interviews are used to obtain information from the public during the research.
3. A questionnaire is a list of questions that are given to other people with the intention that the person who is asked the question is willing to provide an answer or response according to the user's request.
4. Documentation is used to obtain data directly from the research site.
5. Field sample collection

2.5. Data Analysis Techniques

1. Qualitative Data Processing and Analysis

Data processing and analysis were carried out qualitatively and descriptively to obtain information about the identity of plants in the form of morphological features, parts used and how to use them.

1. Quantitative Data Processing and Analysis

Quantitative data analysis techniques were used to determine the percentage of habitus, the percentage of the part used and the percentage of cultivation status

1. Percentage of Habitus

Percentage of habitus is an analysis of the large percentage of a habitus used for all existing habitus. The percentage determination is as follows:

Percentage of certain habitus = $\frac{\sum habitus\ tertentu}{\sum seluruh\ habitus}\ x\ 100\%$

1. Percentage of Share Used

The percentage of part of the plant used includes the part of the plant that is used starting from the top (leaves) to the bottom (roots). The percentage determination is as follows:

Specific share percentage = $\frac{\sum bagian\ tertentu\ yang\ dimanfaatkan}{\sum seluruh\ bagian\ yang\ dimanfaatkan} x\ 100\%$

1. Percentage of Cultivation Status

Percentage of cultivation status is a form of analysis of plants when found. This means that these species are the result of culture, wild or semi-cultivated plants (some have started to be cultivated but some are still wild) (Anggana, 2011). The percentage determination is as follows

Percentage of cultivation status = $\frac{\sum spesies\ buddidaya}{\sum total\ spesies}\ x\ 100\%$

1. Use Value of Plants

The calculation of the use value of plants is used to find out how important a species is in people's lives. The formula for the use value is as follows:

Uvis =$\sum\ \frac{\sum Uis}{Nis}\ x\ 100\%$

Information:

1. Uvis: The value of the use of a particular species conveyed by an informant
2. $\sum Uis$: sum of all uses of the species described each time asked

Nis: The number of times asked where the informant provided information about suatu species

2.6. Qualitative Data Validity Check

In qualitative research it is necessary to establish the validity of the data to avoid invalid data. This is intended to prevent dishonest answers and information. The validity of the data in this study used triangulation techniques.

Testing the validity of the data used in this study, there are three, namely:

1. Triangulation of sources, is done by comparing and rechecking the degree of empowerment of information obtained from the research field through existing sources(Nasution, 2010).
2. Technique triangulation is done by comparing the observed data with the interview data, so that it can be concluded again to obtain authentic final data in accordance with what is still in this study.
3. Time triangulation, carried out by checking interviews and observations in the time and situation that exist to produce valid data according to the problems in the study. (Sugiyono, 2010).

3. Result and Discussion

3.1. Result

3.1.1. Types of Plants Used in Religious Traditions in Wangi-Wangi District, Wakatobi Regency

Based on the results of interviews obtained from religious leaders, traditional leaders and community leaders during the research, there are 14 (fourteen) types of plants used in religious traditions in Wangi-Wangi District, Wakatobi Regency.

TABLE 3: Types of Plants Used

No.	Indonesian name	Latin name
1.	Henna plant	*Lawsonia inermis* L
2.	Coconut	*Cocos nucifera* L
3.	Rice	*Oryza sativa* L
4.	Banana	*Musa paradisiaca* L
5.	Tobacco	*Nicotiona tabacum* L
6.	Turmeric	*Curcuma longa.*
7.	betel nut	*Areca catechu* L.
8.	Betel leaf	*Piper betle* L.
9.	Taro	*Colocasia esculenta* L
10.	Bamboo	*Bambusa* sp
11.	Gambir	*Uncaria gambier* Roxb
12.	Corn	*Zea Mays* L
13.	Waru	*Hibiscus tiliaceus L.*
14.	Candlenut	*Aleuritas moluccana* L

Plants that are used in religious traditions are divided into 3 (three) habitus, namely trees, shrubs and herbs. The diversity of plants based on their habitus can be seen in Figure 1 below.

The picture above shows that the tree and herb habitus are widely used in religious traditions, namely 43% trees, 36% herbaceous and 21% shrubs as presented in the data analysis as follows:

Tree = $\frac{6}{14}$ x 100 = 43%

Herbs = $\frac{5}{14}$ x 100 = 36%

Shrub = $\frac{3}{14}$ X 100 = 21%

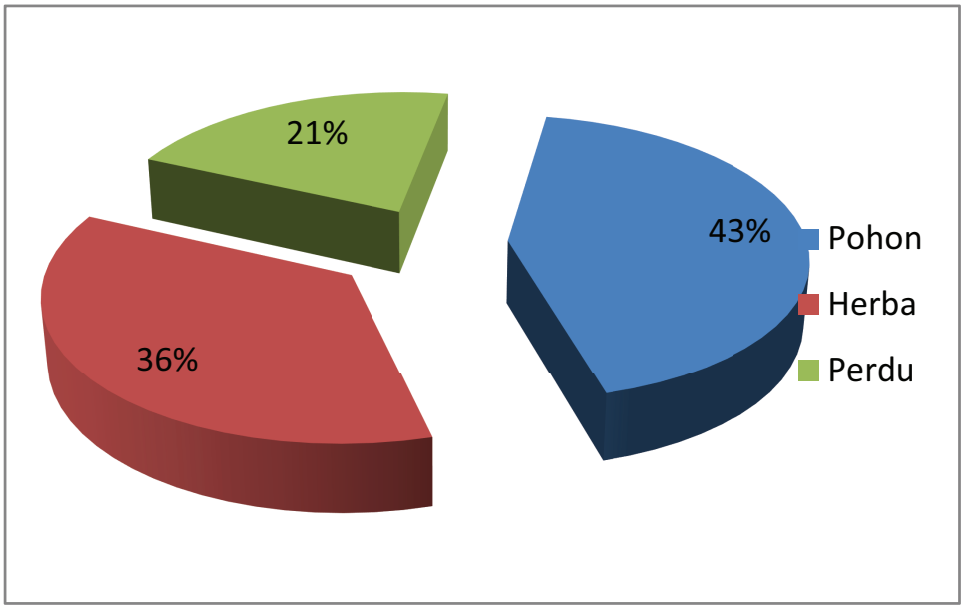

Figure 1: The diversity of plants based on their habitus.

3.1.2. Use Value and Diversity of Plant Species in Religious Traditions

The people of the village of Wangi-Wangi sub-district make use of plants in their religious traditions. Based on the results of the interview, it can be seen in the following table.

Based on the parts of plants that are used or used in religious traditions, they are grouped into 6 (six) groups of plant parts, namely stems, leaves, flowers, fruit, tubers and the two parts used, can be seen in the following table.

Based on the table above, it shows that the parts of the plant that are used are flowers, leaves, stems, tubers, and the two parts that are used respectively.

which are utilized in the religious tradition can be seen in Figure 4.3. following.

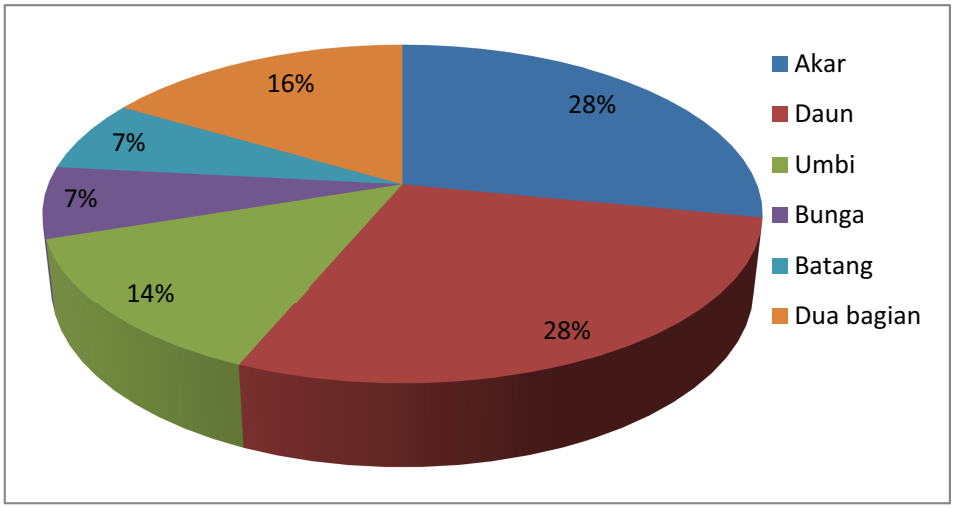

Figure 2: Percentage of Plants Based on Utilized Parts of Plants.

Table 4: Plant Use Value in Religious Tradition

Types of Traditions	Types of Plants	Utilized Organs	Meaning of Use
Hedole-dole	Banana / Musa paradisiaca L. Coconut / Cocos nucifera L. Turmeric / Curcuma longa	Leaf Fruit Bulbs	Protect the baby As a benchmark for seeing the path in life in children Baby cleaner
Gunti hotu	Banana / Musa paradisiaca L. Coconut / Cocos nucifera L. Turmeric / Curcuma longa Rice / Oryza sativa L.	Leaf Fruit Bulbs Fruit	Fulfillment of tradition, namely to eat Hair storage One of the conditions Fulfillment of tradition, namely to eat
Karia	Turmeric / Curcuma longa Coconut / Cocos nucifera L. Banana / Musa paradisiaca L. Taro / Colacasia esculenta L. Areca catechu L. Betel / Piper betle L. Tobacco / Nicotiana tabacum L. Corn / Zea mays L. Bambu / Bambusa sp Gambir / Uncaria gambir Roxb Rice / Oryza sativa L.	Bulbs Fruit Leaf Fruit Leaf Bulbs Flower Duan Leaf Trunk Leaf Trunk Leaf Fruit	As good as powder / for cleaning As a standard for parents so that later their children can be like a coconut, where all its organs are used as a symbol of hope to the child so that before death they must leave a good name. Fulfillment of tradition is respect for people The fulfillment of requirements in the tradition is for cleaning karia participants and awards Appreciation on guests requirements in tradition Wrong requirements in tradition One of the conditions in the tradition is respect for people Fulfillment of tradition, namely to eat
Raha kuni / bulusi	Turmeric / Curcuma longa Banana / Musa paradisiaca L. Rice / Oryza sativa L.	Bulbs Duan Fruit	Dirt cleaning for girls (As a symbol of Islam and Salvation) Fulfillment of tradition, namely to eat Fulfillment of tradition, namely to eat
Kafia	Coconut / Cocos nucifera L. Areca catechu L. Betel / Piper betle L. Tobacco / Nicotiana tabacum L. . Bambu / Bambusa sp Gambir / Uncaria gambir Roxb Rice / Oryza sativa L. Banana / Musa paradisiaca L.	Leaf Flower Leaf Leaf Trunk Leaf Fruit Leaf Fruit	As a symbol of hope to become a useful family and like to help others As a symbol to ward off evil spirits that will interfere with household life and so that the household will last until the end of life. As a symbol of hope that women who are edited can have children As a symbol of appreciation for guests who come. Fulfillment of tradition requirements Fulfillment of tradition requirements symbol of hope for welfare and happiness in the household. Fulfillment of tradition, namely to eat Fulfillment of tradition requirements
Sa'bani	Banana / Musa paradisiaca L. Coconut / Cocos nucifera L. Taro / Colacasia esculenta L. Rice / Oryza sativa L.	Fruit Leaf Bulbs Fruit	Fulfillment of tradition, namely to eat Fulfillment of tradition requirements Fulfillment of tradition, namely to eat Fulfillment of tradition, namely to eat
Hepatiangga	Nail girlfriend / Lawsonia inermis L. Bambu / Bambusa sp Candlenut / Aleuritas moluccan L Waru / Hibiscus tiliaceus L.	Leaf Trunk Fruit Leaf	Nail polish Fire storage As a substitute for candles in lighting up the kajiri night Steamer
Harua	Banana / Musa paradisiaca L. Coconut / Cocos nucifera L. Taro / Colacasia esculenta L. Rice / Oryza sativa L.	Fruit Leaf Leaf Bulbs Fruit	Fulfillment of tradition, namely to eat Steamer Fulfillment of tradition, namely to eat Fulfillment of tradition, namely to eat Fulfillment of tradition, namely to eat

The picture above shows that the highest percentage of plant parts used is the fruit 29%, the leaf 29%, tuber share 14%, stem part 7% and flower share 7% and two parts 14%. As presented in the following data analysis

Table 5: Classification of Plant Parts that are used

No.	Indonesian name	Latin name	Utilized Plant Parts
1.	betel nut	*Areca catechu* L.	Flower
2.	Coconut	*Cocos nucifera* L.	Fruit / leaf
3.	Corn	*Zea mays* L.	Fruit
4.	Banana	*Musa Paradisiaca* L	Fruit / leaf
5.	Rice	*Oryza sativa* L.	Fruit / rice
6.	Taro	*Colacasia esculenta* L.	Bulbs
7.	Bamboo	*Bambusa* sp	Trunk
8.	Turmeric	*Curcuma longa*	Bulbs
9.	Nail girlfriend	*Lawsonia inermis* L.	Leaf
10.	Candlenut	*Aleuritas moluccana* L	Fruit
11.	Gambir	*Uncaria gambier* Roxb	Fruit
12.	Tobacco	*Nicotiana tabacum* L.	Leaf
13.	Betel	*Piper betle* L	Leaf
14.	Waru	*Hibiscus tiliaceus L.*	Leaf

Percentage of share used = $\frac{\sum bagian\ tertentu\ yang\ dimanfaatkan}{\sum seluruh\ bagian\ yang\ dimanfaatkan} x\ 100\%$

Fruit = x 100 = 29%$\frac{4}{14}$

Leaves = x 100 = 29%$\frac{4}{14}$

Bulbs = x 100 = 14%$\frac{2}{14}$

Interest = $\frac{1}{14}$ x 100 = 7%

Rod = x 100 = 7%$\frac{1}{14}$

Two parts = x 100 = 14%$\frac{2}{14}$

3.1.3. Sustainable Use of Plants in Religious Traditions

From the results of observations and interviews, the sustainability of the use of plants used in religious traditions can be seen from the conservation or preservation of plants by cultivating plants. It can be seen from the origin of the plants found. The origin of plants used in religious traditions can be categorized into two parts, namely cultivated and non-cultivated plants, for more details, see the following table.

The table above shows that plants originating from gardens and orchards are a category of cultivated plants, those from forests are wild plants or non-cultivated plants, the percentage of plants based on status can be seen in Figure 4.17 below.

Table 6: Where Plants are found.

No.	Indonesian name	Latin name	Origin
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13 14.	betel nut Betel Banana Coconut Rice Taro Corn Bamboo Turmeric Tobacco Nail girlfriend Gambir Candlenut Waru	*Areca catechu* L. *Piper betle* L. *Musa paradisiaca* L *Cocos nucifera*L *Oryza sativa* L. *Colacasia esculenta* L. *Zea mays* L. *Bambusa* sp *Curcuma longa Nicotiana tabacum* L. *Lawsonia inermis* L. *Uncaria gambir Roxb Aleuritas moluccana*L *Hibiscus tiliaceus* L	Garden Yard Yard Garden Garden Garden Garden Garden Garden Garden Yard Forest Forest Yard

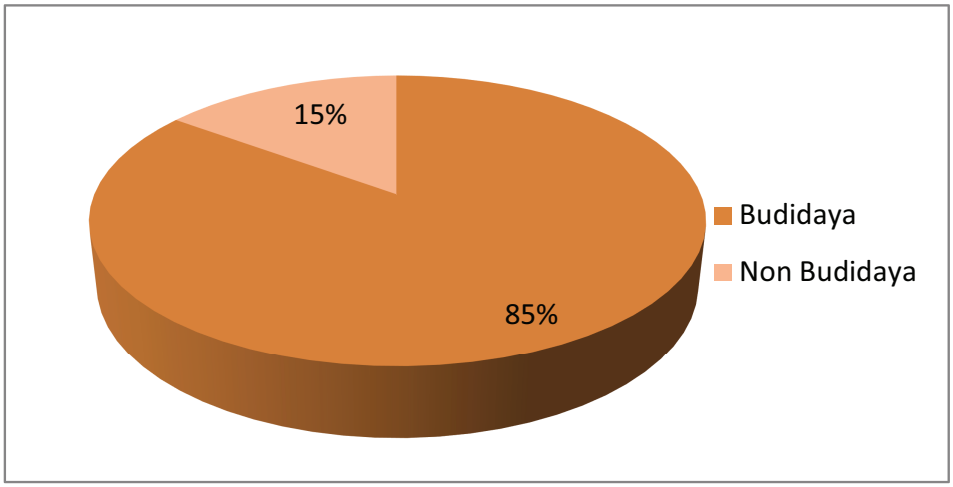

Figure 3: Percentage of plant diversity by origin.

The picture above shows that the percentage of utilization of cultivated plants is higher, namely as much85% and not cultivated as much as 15%. As presented in the following data analysis.

Percentage of cultivation status $= \frac{\sum spesies\ budidaya}{\sum total\ spesies} x\ 100\%$

Cultivation = $\frac{12}{14}$x 100 = 85%

Non-cultivation = $\frac{2}{14}$ x 100 = 15%

The number of plants most often used by the people of Wangi-Wangi sub-district in religious traditions is presented in the following Figure 4.5.

The picture above shows that the plants most often used are bananas, namely 7 (seven) traditions that use these plants. coconut, namely as many as 6 (six) traditions. Taro is used in 5 traditions. Bamboo and turmeric are used in 3 (three) Traditions. Areca

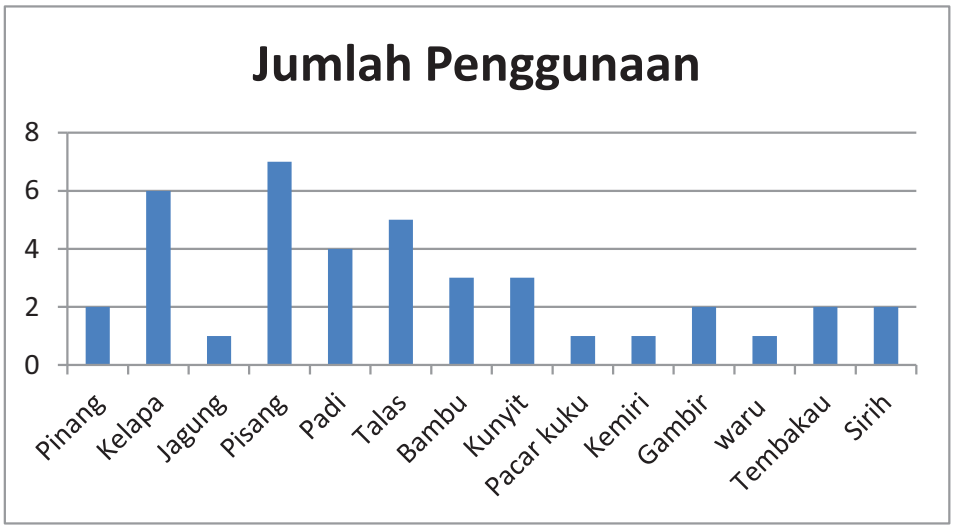

Figure 4: Number of plants most frequently used.

nut, gambier, tobacco, and betel leaf are used in 2 (two) Tardisi. Meanwhile, corn, nail henna, waru and candlenut are used in 1 (one) tradition.

3.1.4. Discussion

Ethnobotany is the interaction between the local community and their environment, specifically on plants as well as the study of the use of plants for food, protection or housing, medicine, clothing, hunting and traditional ceremonies. A field of science that studies the relationship between local communities and their natural environment includes knowledge systems about plant resources. In order to provide better knowledge to the public about the use of plants as medicine, it is necessary to introduce plant ethnobotany that have the potential as medicine to the community .

3.1.5. Types of Plants Used in Religious Traditions

From the results of this study found 14 types of plants used in religious traditions in Wangi-Wangi District, Wakatobi Regency. The plants in question are henna (Lawsonia inermis L), coconut (Cocos nucifera L), rice (Oryza sativa L), banana (Mus a paradisiaca L), tobacco (Nicotiona tabacum L), turmeric (Curcuma longa.), Areca nut. (Areca catechu L.), betel leaf (Piper betle L.), taro (Colocasia esculenta L), bamboo (Bambusa sp), gambier (Uncaria gambir Roxb), corn (Zea Mays L), waru (Hibiscus tiliaceus L) and hazelnut (Aleuritas moluccana L).

In the utilization of plants, the community in Wangi-Wangi District uses more dicot-class plants, this is because dicot plants are easier to find, besides that they have many benefits. One of the benefits of plants is as a food ingredient, as an industrial material, a source of protein and fat.

In researching the use of plants in religious traditions, the diversity of species used can be seen from the number of families. The number of families used in the religious tradition is 13 families. The number of families that are widely used is the Graminaceae family of 2 (two) species, the species from rice (Oryza sativa L) and maize (Zea Mays L), while the others consist of 1 (one) species, namely Arecaceae, areca nut (Areca). catechu L.), Palm species Palmae (Cocos nucifera L), Musaceae banana species (Musa paradisiaca L), Crassulaceae taro species (Colocasia esculenta L), Poaceae bamboo species (Bambusa sp), Zingiberaceae turmeric species (Curcuma longa.), Lytheraceae henna leaf species (Lawsonia inermis L), Euphorbiaceae pecan species (Aleuritas moluccana L), Rubiaceae gambir species (Uncaria gambir Roxb),

3.1.6. Use Value and Diversity of Plant Species in Religious Traditions

Based on the use value and diversity of its species, each plant used in religious traditions has a specific use value and meaning in accordance with the tradition. Plant partsthose used or used in religious traditions are grouped into 6 groups of plant parts, namely stems, leaves, flowers, fruit, tubers and two parts used. The highest percentage of plant parts used is the fruit29% and leaves 29% which consist of each of the 4 plant species viz fruit parts of Uncaria gambir Roxb, Oryza sativa L, Zea Mays L and Aleuritas moluccana L and parts of the leaves of Lawsonia inermis L, Nicotiana tabacum L, Piper betle L and Hibicus tiliacelus L.

Then the second highest part of the plant that is used is14% of tubers and two of 14%. Each of which consists of 2 (two) plant species, namely the tuber part*Curcuma longa*, Colocasia esculenta L and two parts used by Cocos nucifera L, Musa vulganis Sharb and two parts used by Cocos nucifera L leaves, Musa vulganis Sharb.

Then the third part of the plant that is used is7% stem section and 7% interest. The stem is the Bambusa*vulganis* Sharb while the flower part of Areca catechul L. There are plants that are used as staple food with the meaning of filling, which are useful as sweetness, beauty, cleanliness or loneliness and some are used as poles or supports, for example bamboo trees are used as a place for the sassa to stand in. tardisi kafi'a and karia'a and a place for hanging a fire in the Hepatirangga tradition.

3.1.7. Sustainable Use of Plants in Religious Traditions

The sustainable use of plants is by cultivating plants that are often used in religious traditions, besides that, plants that are often used are plants that have a function as staple food and fruits that can be consumed daily. Thus, the origin of plants used in religious traditions is categorized into two, namely cultivated plants and non-cultivated plants.

Sustainable Use of Plants, namely by way of conservation by the community by cultivating these plants. with a percentage of garden cultivation as much85% of the plant used is areca (Areca catechu L), betel (Piper betle L), (Musa paradisiaca L), coconut (Cocos nucifera L), rice (Oryza sativa L), taro (Colocasia esculenta L), corn (Zea Mays L), bamboo (Bambusa sp),turmeric (Curcuma longa), girlfriend (Lawsonia inermis L), Waru (Hibicus tiliaceus L). Whileplants that are not cultivated are as much as 15% of the plants used candlenut (Aleuritas moluccana L), gambier (Uncaria gambir Roxb).This shows that the use of plants does not damage nature, because the plants used by the community are mostly cultivated plants

3.1.8. Feasibility of Using Learning Media

Based on the results of the assessment from the validator, it shows that the components of learning media and instruments (draft 1) as a whole are declared valid with minor revisions. Therefore, a revision was made based on input from experts and draft 2 was obtained which was then tested. The trial was conducted to obtain direct input from respondents who used the media in learning and comments from the teacher on the media being developed. Besides that, learning media trials were carried out to see the effectiveness of the media. Based on the results of the assessment that has been carried out by material experts, teachers and students, the results obtained are referred to as a consideration for the feasibility of the media to be used. Overall data from each assessment that has been carried out the percentage score obtained is 90%, which means ”very good”.

4. Conclusion

The types of plants used in religious traditions are henna plants (Lawsonia inermis L), used in the hepatirangga tradition. Coconut (Cocos nucifera L), used in the traditions of hedole-dole, gunti hotu, karia, sa’bani and haroa. Rice (Oryza sativa L) is used in the

kafia, sa'bani and haroa traditions. Banana (Musa paradisiaca L) is used in the traditions of hedole-dole, gunti hotu, karia, raha kuni, kafia, sa'bani and haroa. Tobacco (Nicotiona tabacum L) is used in tradition, karia and kafia. Turmeric (Curcuma longa) is used in the traditions of hedole-dole, gunti hotu, karia and raha kuni. Areca nut (Areca catechu L) is used in tradition, karia and kafia. Betel leaf (Piper betle L) is used in tradition, karia and kafia. Taro (Colocasia esculenta L) is used in tradition, karia, sa'bani and haroa. Bamboo (Bambusa sp) is used in karia, kafia and hepatirangga traditions. Gambir (Uncaria gambir Roxb) is used in tradition, karia and kafia. Corn (Zea Mays L) is used in the tradition, karia. Waru (Hibicus tiliaceus L) and candlenut (Aleuritas moluccana L). used in the hepatirangga tradition.

1. (a) i. Use-Value and Diversity of Plant Species in Religious Tradition, i.e. the number of plant parts that are used can be grouped into 6 groups of parts, namely the fruit 29% of the herbs used corn (Zea Mays L), hazelnut (Aleuritas moluccana L), gambier (Uncaria gambir Roxb, and Padi (Oryza sativa L). Leaf part 29%, the herbs used henna (Lawsonia inermis L), tobacco (Nicotiona tabacum L), betel (Piper betle L) and Waru (Hibicus tiliaceus L).14% tuber part, the plant used is turmeric (Curcuma longa) and taro (Colocasia esculenta L).The stem part is 7% of the plant used bamboo (Bambusa sp).the flower portion of 7% of the plant used areca nut (Areca catechu L)and two parts 14% of the plant used coconut (Cocos nucifera L), and Banana (Musa paradisiaca L).

   ii. Sustainability of Plant Utilization, namely by means of conservation by the community by cultivating these plants with a percentage of garden cultivation, namely as much 85% of the plant used is areca (Areca catechu L), betel (Piper betle L), (Musa paradisiaca L), coconut (Cocos nucifera L), rice (Oryza sativa L), taro (Colocasia esculenta L), corn (Zea Mays L), bamboo (Bambusa sp),turmeric (Curcuma longa), girlfriend (Lawsonia inermis L), Waru (Hibicus tiliaceus L). Whileplants that are not cultivated are as much as 15% of the plants used candlenut (Aleuritas moluccana L), gambier (Uncaria gambir Roxb)

5. Suggestion

As for the suggestions that can be given after conducting research on the use of plants in religious traditions in Wangi-Wangi District, Wakatobi Regency, it is hoped that related

agencies will continue to preserve plants or cultivate plants by preserving traditions in the area.

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