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Ethnopharmacology in BIPA Teaching Materials: A Study of the Vocabulary Acquisition of Indonesian Herbal Medicine and Drink

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***Abstract*—Indonesia has a rich heritage of ethnopharmacology, which is reflected in its traditional medicines and herbal drinks. This study aimed to analyze the characteristics of vocabularies related to herbal medicine and drinks and to test the feasibility of integrating them into *Bahasa Indonesia bagi Penutur Asing* (BIPA) teaching materials. This study implemented mixed methods with a sequential exploratory design that involved qualitative and quantitative data collections. Qualitative data were obtained using in-depth interviews with traditional herbal practitioners and observations. Quantitative data were obtained using a feasibility assessment by experts of BIPA. Results of the study revealed that herbal vocabularies were organized in four main dimensions, namely herbal ingredients, preparation methods, health benefits, and cultural values. Quantitative analysis showed that BIPA teaching materials containing ethnopharmacology received a very high feasibility assessment in all aspects, including suitability of vocabulary, clarity of cultural context, accuracy of terminology and ethnopharmacology content, language readability, and feasibility of pedagogical and supporting media. The findings of this study showed that the integration of ethnopharmacology into BIPA learning was effective for vocabulary enrichment and authentic media for cross-cultural understanding. It also served to preserve Indonesian local wisdom. This study concluded that the ethnopharmacology-based approach is an innovative model to teach BIPA by combining language learning and cultural values.**

***Index Terms*—ethnopharmacology, BIPA, vocabulary, medicine, herbal drinks**

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I. Introduction

Indonesia is known for being rich in diversity, including ethnopharmacology, or the utilization of plants as traditional medicines and herbal drinks (Susanti et al., 2021). Ethnopharmacology is the study of plants, minerals, and other natural ingredients used in traditional healing practices (Süntar, 2020). Ethnopharmacology has become part of Indonesian society through various herbal concoctions, such as *jamu kunyit asam* (turmeric and tamarind)*, beras kencur* (aromatic ginger)*, wedang jahe* (ginger drink)*,* and *wedang secang* (sappanwood drink), among others, that are consumed to maintain health and linked to national identity (Adriani & Pritasari, 2024). Therefore, ethnopharmacology is regarded as a manifestation of local wisdom, which is valuable when introduced in a learning context.

After all, the names of Indonesian traditional medicines and herbal drinks are a part of local knowledge. These names refer to the type of concoction that reflects traditions, life philosophies, and community interaction with nature (Nissen, 2015). Moreover, it provides a better understanding of the role of Indonesia's important biodiversity in shaping national identity (Purwanto et al., 2020). Therefore, integrating ethnopharmacology into the learning process is relevant for BIPA teaching.

Learning the Indonesian language for non-native speakers is known as the BIPA (*Bahasa Indonesia bagi Penutur Asing*) program (Suyitno et al., 2017). The speakers do not use the Indonesian language as their mother tongue but are nevertheless interested in the Indonesian language (Kusmiatun et al., 2017). Most have different first languages and cultural backgrounds apart from Indonesian (Putri et al., 2023). In other words, although coming from a different cultural background than Indonesians, they are studying the language. This makes ethnopharmacology crucial for BIPA learning.

Teaching materials refer to printed and non-printed devices that can assist the teaching and learning process (Hasanudin et al., 2024). It can facilitate teachers in conveying materials (Sasminto et al., 2021) and developing students' expected skills (Hasanudin et al., 2022). However, BIPA learning has not provided much in the way of supporting media that integrates local knowledge with the teaching and learning process (Yuniatin & Asteria, 2022), and it faces numerous difficulties and barriers due to insufficient supporting media (Tiawati et al., 2024). Moreover, according to Arisnawati et al. (2022), boring teaching materials reduce the non-native speakers' interest, so the BIPA learning process is less optimal. As a result, innovation is needed to integrate teaching materials and Indonesian local knowledge about the names of herbal medicines and drinks to increase non-native speakers' interest, enrich their vocabularies, and optimize their learning.

Teachers can ensure maximum learning acceptability by utilizing appropriate teaching materials so the students can achieve learning easily (Zulaeha et al., 2023). Furthermore, it can overcome the decline of student achievement (Hasanudin et al., 2024). It also facilitates students in increasing their cognitive, affective, and psychomotor skills and develops their perspectives on various issues (Sentürk & Simsek, 2021).

Researchers have carried out several studies on the role of teaching materials in BIPA learning. A study conducted by Tiawati et al. (2022) discussed the readiness of BIPA teaching materials in West Sumatra that contain local wisdom. However, that research shows that most BIPA teaching materials containing local wisdom have not been well understood by BIPA learners. Furthermore, the integration of local knowledge is still low, so it is unable to highlight Indonesian culture effectively.

In line with Ardiyanti and Septiana (2023), integrating local knowledge creates qualified BIPA teaching materials. They focus on materials in the form of videos about daily routines at Indonesian traditional markets. However, its limited duration causes less optimal results, such as BIPA learners having errors in pronunciation.

Moreover, Saddhono et al. (2024) have examined BIPA teaching materials containing Indonesian diversity, such as Indonesian traditional foods and drinks, which are effective for introducing Indonesian cultures to BIPA learners. Based on previous research, the present study aimed to explore the forms of vocabulary for Indonesian herbal medicine and drinks. Furthermore, it also investigated the appropriate BIPA teaching materials containing ethnopharmacology.

II. Literature Review

Several studies served as the basis for the development of ethnopharmacology in BIPA teaching materials. Research conducted by Darmuki et al. (2022) explored the importance of teaching materials in BIPA learning. They utilized teaching materials that integrated a scientific approach into the learning process to increase students' cognitive, psychomotor, and affective aspects. The study's results showed that the teaching materials had a significant influence on students' learning outcomes, especially in the psychomotor and affective aspects. Students' vocabulary acquisition was not discussed in detail because its focus was on local vocabulary forms.

Nugraheni et al. (2022) conducted a study on the urgency of teaching materials on local wisdom for BIPA learning that was adjusted to the needs of international students. Its results showed that teaching materials containing local Indonesian wisdom increased students' understanding of the Indonesian language and culture. However, it did not define the form of local wisdom for BIPA learners; therefore, the concepts of local wisdom were broad and differed from ethnopharmacology terminology.

In 2023, Gunawan et al. (2023) continued to integrate local wisdom into BIPA teaching materials. They focused on students' understanding of the Indonesian language and culture, in which gastronomy was used as an interesting and

relevant learning medium. Its results showed that detailed local wisdom can be used as effective teaching material in enhancing students' understanding of the Indonesian language and culture. However, it was limited to the use of the single culinary dish *nasi goreng*, which did not cover the broader aspect of local wisdom, such as ethnopharmacology.

In addition, Syah et al. (2023) explored the importance of BIPA teaching materials containing local wisdom. They showed that the innovation of integrating local wisdom into teaching materials was able to develop students' language skills (listening, speaking, reading, and writing) and their linguistic knowledge related to food, health, and tourism. However, it did not introduce traditional Indonesian medicines and herbal drinks.

Saddhono et al. (2024) highlighted the integration of local cuisine in BIPA teaching materials. They showed that BIPA learners were interested in Indonesian cultures, where local cuisine was utilized to introduce Indonesian language and cultural values. This integration was effective in enhancing students' motivation and Indonesian language skills. However, its focus was on gastronomy, and it did not introduce traditional Indonesian medicines and herbal drinks.

Marsevani et al. (2024) developed BIPA teaching materials by emphasizing the cultural context of the Riau Islands. The research was motivated by students' needs for relevant and interesting teaching materials. Its results showed that this integration improved the participation and interest of BIPA learners. However, the research focused on the local culture of the Riau Islands. It did not discuss ethnopharmacology or other elements of Indonesian culture.

Furthermore, Marsevani and Febria (2025) continued the innovation of using BIPA teaching materials containing the local wisdom of the Riau Islands. Its results showed that the teaching materials could enhance students' motivation and participation. Moreover, it also provided more contextual learning. However, it did not explore the vocabulary of ethnopharmacology related to traditional Indonesian medicine and herbal drinks.

While previous studies underscore the importance of integrating local wisdom into BIPA teaching, a specific gap remains in the inclusion of ethnopharmacology—the vocabulary of Indonesian herbal medicine and drinks. This study introduces a novel idea by using ethnopharmacology as a context for local wisdom to facilitate vocabulary acquisition, addressing the absence of such content in existing materials. Consequently, it provides innovative BIPA teaching resources that simultaneously enrich learners' understanding of Indonesian language, culture, and health practices. The novelty of this study can be viewed in Figure 1.

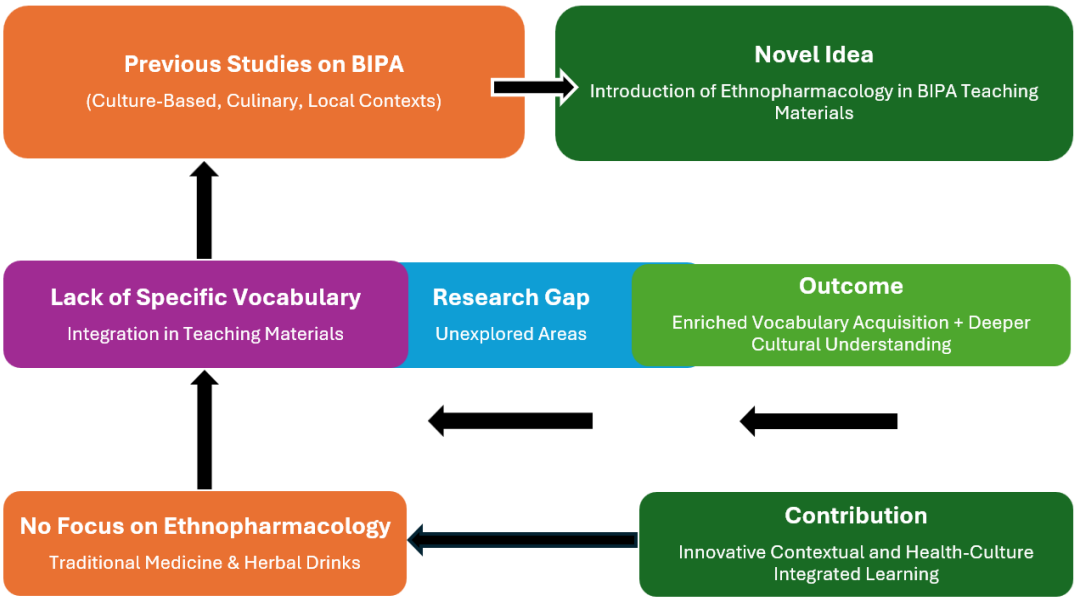

Figure 1. Research Gap and Novel Idea of This Study

III. Methodology

A. Research Design

This study utilized a mixed-methods approach, which combined qualitative and quantitative methods to investigate research problems comprehensively. Qualitative data were utilized to determine depth and contextualization. Quantitative data were used for generalization and objectivity. This study implemented a sequential exploratory design that consisted of a qualitative phase and a quantitative phase. The qualitative phase was conducted first to explore the representation of vocabulary about ethnopharmacology in BIPA teaching materials, Indonesian herbal medicine, herbal drinks, and the teaching media used. Its results were used to identify the theme, pattern, or hypotheses that were tested in the quantitative phase. The quantitative phase developed research instruments and evaluated ethnopharmacology in BIPA teaching materials. In this phase, the data was obtained through a questionnaire of material assessment.

B. Participants

This study involved two participant groups: sellers of *jamu*—Indonesia's traditional herbal medicine based on natural ingredients like turmeric, ginger, and tamarind—in the qualitative phase, who provided authentic ethnopharmacological knowledge on terminology, efficacy, and cultural context to inform the teaching materials; and BIPA lecturers in the quantitative phase, who evaluated the material's suitability, terminology accuracy, and readability through structured feedback, ensuring the content was both culturally accurate and pedagogically appropriate.

C. Data, Data Sources, and Data Collection Technique

In the qualitative phase, the data were in the form of terminology, usage, and context of herbal medicine and drinks. These data were obtained from 27 sellers of *jamu* and 30 herbal drink makers. They provided authentic knowledge with supporting documents of traditional recipes and promotional materials. The data was obtained from structured interviews, observations of the production process, seller-buyer interactions, and documents of recipes, labels, or traditional records.

In the quantitative phase, the data were feasibility materials such as material assessment scores, suggestions for improvement, and lecturer responses. The data were obtained from 25 lecturers of BIPA as experts in language pedagogy and ethnopharmacology. A five-point Likert scale was used in the questionnaire. The data was integrated from the qualitative and quantitative phases.

D. Research Instruments

This study employed a mixed-methods approach, beginning with a qualitative phase where data were collected using interview guidelines, observation sheets, and document analysis. Interviews with herbal medicine makers explored local vocabulary, production methods, efficacy, and cultural values, while observations recorded the actual production process and use of local terms. Document analysis of traditional recipes and labels supplemented this data. The results from this phase were used to compile a comprehensive glossary and contextual examples for developing BIPA teaching materials.

In the quantitative phase, the instrument used was a closed questionnaire with a five-point Likert scale addressed to lecturers of BIPA. This instrument was used to assess material feasibility in ethnopharmacology, which was developed based on qualitative explorations. The questionnaire contained the suitability of vocabulary, clarity of cultural context, accuracy of terminology and ethnopharmacology content, language readability, and feasibility of pedagogical and supporting media. The instrument can be viewed in Table 1.

TABLE 1
FEASIBILITY INSTRUMENTS OF ETHNOPHARMACOLOGY TEACHING MATERIALS

Aspects	Statements	Score (1 – 5)	Comment / Suggestion
Suitability of vocabulary to learners' proficiency level	The vocabulary is appropriate to the proficiency level of BIPA learners (beginner, intermediate, and advanced).		
	The selected vocabulary supports mastery of daily terms and ethnopharmacology.		
Clarity of cultural context	Teaching materials clearly display the cultural context of Indonesian herbal medicine and drinks.		
	The cultural context presentation is easily understood by BIPA learners.		
Accuracy of terminology and ethnopharmacology content	Terminology of ethnopharmacology in teaching material is appropriate with scientific sources.		
	Content of ethnopharmacology is appropriately presented with traditional practices and avoids misunderstanding.		
Language readability	The language used is clear, communicative, and easily understood by BIPA learners.		
	The sentence structures in teaching materials are simple and in line with Indonesian language rules.		
Feasibility of pedagogical and supporting media	Teaching materials are equipped with activities that are appropriate for BIPA learning objectives.		
	Supporting media (pictures, audio, videos, and digital) are used to clarify and reinforce material understanding.		
	Teaching materials are in the form of an interactive website.		

The instrument also provided open responses to accommodate comments, suggestions, or recommendations for material enrichment. The quantitative assessment was processed as an average score in determining the feasibility level of materials (very feasible, feasible, sufficient, or infeasible). Therefore, the research instruments of this study were designed to complement each other. The qualitative data provided basic vocabulary and cultural context, while the quantitative data provided objective validation of material quality and feasibility based on the ethnopharmacology context.

E. Analysis Technique, Data Validation, and Data Integration

Data analysis in the qualitative phase was conducted using the thematic coding technique by identifying terms, concepts, and cultural narratives that were relevant to teaching materials. Its stages were (1) transcribing interview and

observation notes, (2) reading data repeatedly to understand context, (3) coding the cultural terms, practices, and values, and (4) grouping codes into themes for developing teaching material. The results of this analysis were a list of vocabulary, terms, and cultural contexts for BIPA teaching materials.

Data analysis in the quantitative phase was conducted using the quantitative descriptive technique, namely (1) calculating the average score of each item and instrument aspect (suitability of vocabulary, clarity of cultural context, accuracy of terminology and ethnopharmacology content, language readability, pedagogical feasibility, and supporting media), (2) determining the category of feasibility of BIPA teaching materials based on the average score (4.21–5.00 = very feasible, 3.41–4.20 = feasible, 2.61–3.40 = sufficient, 1.81–2.60 = less feasible, and 1.00–1.80 = infeasible), and (3) analyzing comments to obtain suggestions from lecturers.

Validation was carried out through two procedures, namely (1) content validity, which was implemented for each item of the questionnaire; the teaching materials were examined by experts of BIPA and ethnopharmacology to ensure their relevance, representativeness, and suitability with learning objectives, and (2) a reliability test to measure the internal questionnaire using Cronbach's Alpha with a value ≥ 0.70 being considered reliable.

IV. Results

A. Vocabulary of Indonesian Herbal Medicine and Drinks

Based on the data collection's results, there are various terms and vocabularies related to herbal medicines and drinks. Those vocabularies are the names of products that reflect their efficacy, usage, and cultural values. Traditional medicines are known as *jamu*. It is part of the Indonesian cultural heritage that has been used to maintain health, treat various illnesses, and increase and maintain stamina. Its existence symbolizes Indonesian local wisdom that utilizes medicinal plants and spices as a part of a healthy lifestyle.

One popular traditional medicine is *Jamu Bandrek Jahe,* made from ginger, palm sugar, and various spices that are boiled to produce a warming herbal drink. In making this drink, common terms such as *direbus* ("boiled"), *penghangat tubuh* ("body warmer"), and *rempah* ("spices") appear as vocabulary indicating its production process, efficacy, and local ingredients used. These vocabularies represent people's understanding of its functions. For instance, ginger is known to warm the body and increase blood circulation, and palm sugar provides natural sweetness as a source of energy.

Moreover, *jamu diet* is a type of herbal drink used to maintain weight. The vocabularies of "diet," *menurunkan berat badan* ("lose weight"), and *ramuan herbal* ("herbal potion") are used to identify its advantage. *Jamu diet* can speed up the body's metabolism, reduce fat, and balance digestion. In this case, the vocabulary has medical and cultural meanings because Indonesian people drink it for a healthy life.

Additionally, *jamu penurun panas* ("fever-reducing herbal drink") utilizes boiled herbal ingredients to reduce fever. Its vocabularies include *penurun panas* ("fever reducer"), *direbus* ("boiled"), and "herbal," which show their efficacy and the process in which it is made. The vocabulary helps people describe the drink's specific function and shows local tradition in daily medical practices.

Jamu Rematik is an anti-inflammatory herbal drink made from ginger and turmeric that reduces muscle pain. The vocabularies *rematik* ("rheumatism"), *nyeri sendi* ("joint pain"), and *obat traditional* ("traditional medicine") reflect its health benefits and familiar medical terms. These vocabularies demonstrate how Indonesian people associate pain with certain plants to relieve it.

Jamu Asam Urat dan Kolesterol is intended to maintain healthy joints and control blood cholesterol levels. The vocabularies are *asam urat* ("gout"), *kolesterol* ("cholesterol"), and *mengontrol kesehatan tubuh* ("control health") that emphasize the efficacy of the herbal concoction of bitter leaves, fingerroot, and turmeric to relieve pain for people suffering from gout and cholesterol problems. The vocabulary demonstrates how Indonesian people balance their conditions with natural ingredients.

Several herbal medicines utilize leaves as the main ingredients, such as *Jamu Daun Sirih* and *Jamu Daun Jambu*. The vocabularies are *daun sirih* ("betel leaf"), *daun jambu* ("guava leaf"), *antiseptik* ("antiseptic"), and *mengatasi diare* ("to treat diarrhea"). Betel leaf contains a natural antiseptic. Guava leaves can be used to treat digestive disorders. This vocabulary explains the function of ingredients and demonstrates local knowledge related to the use of medicinal plants.

Jamu Gula Asem is an herbal drink that combines palm sugar and tamarind, giving it a sweet and sour flavor. It also has a refreshing effect and is drunk daily as part of a healthy lifestyle. The vocabularies are *manis dan asam* ("sweet and sour"), *menyegarkan tubuh* ("refreshing"), and *ramuan tradisional* ("traditional medicine").

Other herbal drinks are *Jamu Kunir Asem, Jamu Cabe Puyang*, and *Jamu Pahitan*, which have unique vocabularies that explain their efficacy and ingredients. The word *kunir* refers to turmeric, *puyang* refers to a traditional spice, and *pahit* refers to a bitter-tasting and detoxifying drink. These vocabularies demonstrate people's understanding of the tastes, the functions, and the natural ingredients that are used in traditional medicines.

In addition, *Jamu Kudu Laos, Jamu Temu Kunci, Jamu Temulawak*, and *Jamu Daun Pepaya* emphasize local herbal ingredients, such as *kudu laos* ("galangal"), *temu kunci* ("fingerroot"), *temulawak* ("Javanese turmeric"), and *daun papaya* ("papaya leaves"). Each ingredient has a specific function, such as increasing stamina, detoxifying, or maintaining liver function. These vocabularies emphasize the ingredients, methods, and efficacy. The terms *direbus*

("boiled"), *ditumbuk* ("ground"), and *diseduh* ("brewed") describe the process of making herbal drinks. The terms "stamina," *detoksifikasi* ("detoxification"), and *fungsi hati* ("liver function") emphasize health benefits.

The data on 15 types of herbal medicines produce vocabularies related to four main dimensions. The first dimension is the herbal ingredients, including various spices, leaves, and local plants. The second dimension is the processing method, such as boiling, pounding, brewing, or other traditional processing methods. The third dimension is its benefits in warming and detoxifying the body, increasing stamina, healing pain, and maintaining health. Finally, the fourth dimension is cultural value that emphasizes traditions, health symbols, local rituals, and healing practices.

The vocabularies of herbal medicines represent the Indonesian local language and tradition. These vocabularies reflect people's relationship with nature, their mindset, and healthy living. The term *pahit* ("bitter") in *Jamu Pahitan* denotes its taste and natural detoxification process. Furthermore, the term *penghangat tubuh* ("body warmer") in *Jamu Bandrek Jahe* shows the traditional understanding of physical conditions, so it is consumed to stay warm.

The words *temulawak* ("Javanese turmeric"), *kudu laos* ("galangal"), and *temu kunci* ("fingerroot") contain cultural value and local identity. They are medicines, part of social life, and part of traditional rituals. Therefore, these vocabularies combine the linguistic, medical, and cultural aspects.

The vocabulary of Indonesian herbal medicine demonstrates linguistic flexibility, with regional variations in terms like *Jamu Beras Kencur* that refer to similar functions, reflecting the nation's cultural diversity. This lexicon, encompassing ingredients, preparation methods, efficacy, and cultural roles, is crucial for language education and health literacy. Ultimately, it provides profound insight into how natural resources are utilized to build cultural identity and maintain health traditions. The terms for these popular *wedang*, or traditional teas, carry both practical and symbolic meanings, illustrating the deep connection between language, community health, and local wisdom.

A popular herbal drink is *beras kencur.* It is made from *beras* ("rice"), *kencur* ("galangal"), and brown sugar that are brewed to create a refreshing beverage. Vocabularies related to *beras kencur* are *ditumbuk* ("ground"), *diseduh* ("brewed"), and *menyegarkan tubuh* ("refreshing"). It emphasizes the drink's processing method and efficacy. *Beras kencur* can boost energy, refresh the body, and facilitate digestion. This vocabulary shows people's understanding of herbal ingredients and the process to obtain their efficacy.

Wedang Madu is another immunity-boosting herbal drink. The main ingredients are honey, ginger, and lemongrass steeped in hot water. The vocabularies of *diseduh* ("brewed"), *meningkatkan stamina* ("increase stamina"), and "herbal" emphasize the drink's efficacy. *Wedang madu* is mostly consumed to maintain health, but its role in Indonesian hospitality is also important.

Wedang Jahe is a popular body-warming herbal drink made of ginger, palm sugar, and other spices that are boiled to warm the body. The vocabularies of *direbus* ("boiled"), *penghangat tubuh* ("body warmer"), and *rempah* ("spices") describe its traditional processing method and efficacy. It can be consumed during winter or when the body feels unhealthy. It shows how Indonesian people connect this herbal drink to their body condition and the environment.

Wedang Jeruk is an herbal drink that combines orange and traditional spices, boiled to obtain its taste. Its vocabulary includes *direbus* ("boiled"), *menyegarkan* ("refreshing"), and *mencegah masuk angin* ("preventing cold"), which highlight its efficacy and the way to make it. Furthermore, *Wedang jeruk* is consumed in a casual setting.

Teh Telang is made from brewing the butterfly pea, which produces a blue-colored herbal drink. Its vocabulary includes *diseduh* ("brewed"), *antioksidan* ("antioxidant"), and *menyehatkan mata* ("eye-healthy"), focusing on its health benefits and the traditional methods used to make it. *Teh telang* can be consumed daily or on special occasions.

Wedang sereh is made of lemongrass, which is boiled with honey or sugar. Its vocabulary includes *direbus* ("boiled"), *menenangkan perut* ("stomach-soothing"), and "antibacterial," emphasizing the benefits of consuming this herbal drink. *Wedang sereh* is a traditional method of preserving health and can be used to alleviate digestive issues or bloating.

Wedang ronde is an herbal drink made of sticky rice balls served in a sweet ginger sauce. Its vocabulary includes "ginger," "sticky rice balls," "body warmer," and "social drink," emphasizing the drink's preparation and social functions. This herbal drink is served at social events to show cultural value and social interaction.

Wedang Kunyit Madu combines turmeric and honey, which are boiled to make an herbal tonic. Its vocabulary includes *diseduh* ("brewed"), "antioxidant," and "immune booster," highlighting the drink's efficacy and preparation. This herbal drink is consumed as a ritual to maintain health and prevent disease.

Wedang Uwuh is a Yogyakarta herbal drink made of spices and dried leaves that are brewed to create a warm and aromatic beverage. Its vocabulary includes "brewed," "body warmer," and "traditional drink," highlighting the drink's processing method, efficacy, and cultural values. This herbal drink is mostly associated with the hospitality of the Yogyakarta people, as it is served to the guests as part of local tradition.

Sinom is an herbal drink made of boiled tamarind leaves and brown sugar. The vocabularies of "boiled," "refreshing," and "smoothing digestion" reflect the benefits of herbal drinks and the traditional process to make them. *Sinom* is consumed in local ceremonies to emphasize the connection between vocabulary and tradition.

Teh Daun Salam is a healthy beverage made by brewing bay leaves. The vocabularies of "brewed," "blood sugar control," and "local healing tradition" describe the herbal drink's function and cultural value.

Based on the 11 types of herbal drinks, the vocabulary encompasses four main dimensions: the names of their herbal ingredients, their processing methods (boiled, ground, brewed), their efficacy (body warmer, increasing stamina,

refreshing, antioxidant, antibacterial), and their cultural values (custom rituals, hospitality symbols, social drinks, family traditions). Thus, the vocabulary represents the Indonesian local language and its traditions of consuming herbal drinks.

Furthermore, herbal drinks show how Indonesians connect their language to their health and culture. Their vocabulary associated with these drinks describes the efficacy of these herbal remedies, reflects their healthy lifestyles, and shows the natural resources and social practices they use to concoct them. For instance, the term *penghangat tubuh* ("body warmer") in *Wedang Jahe* or *Wedang Uwuh* shows their traditional understanding of weather and health. The term *menyegarkan tubuh* ("body refreshing") in *Beras Kencur* or *Sinom* describes the benefits of the herbal drink for maintaining health. Those vocabularies connect practical, medical, and symbolic aspects, so each vocabulary word has a dual use of being functional and cultural.

Thus, Indonesian herbal drinks are both health tonics and learning media for local vocabulary that represents the culture. As a result, the vocabulary of herbal drinks in Indonesia bridges traditional knowledge, health practices, and cultural preservation. Results of analysis on Indonesian herbal medicine and drink reveal the pattern of vocabulary. It consists of four main dimensions, namely (1) vocabulary trends based on frequency of occurrence, (2) vocabulary mapping based on four main dimensions, (3) comparison of vocabulary trends between herbal medicine and drink, and (4) trend conclusion. Table 2 shows vocabulary patterns based on the frequency of occurrence of the terms that are most frequently used.

TABLE 2
VOCABULARY TRENDS BASED ON FREQUENCY OF OCCURRENCE

Vocabulary Category	Kosakata Kunci	Frequency of Occurrence	Importance Level
Preparation Method	boiled, brewed, ground	●●●●●	Very High
General Benefits	refreshing, body warmer	●●●●●	Very High
Main Ingredients	ginger, honey, turmeric, palm sugar	●●●●○	High
Specific Benefits	increasing stamina/immunity, smoothing digestion, antioxidant	●●●●○	High
Cultural Values	traditions, social drinks, family	●●●○○	Medium

The vocabulary mapping of herbal medicine and drinks reveals four interconnected dimensions: ingredients, processing methods, health benefits, and cultural values. Specific ingredients like ginger or turmeric are processed through distinct techniques such as boiling or brewing, which directly influence their health effects, from providing warmth to boosting immunity. These benefits are deeply tied to cultural practices, making herbal drinks a symbol of hospitality in social interactions and a staple in customary events, demonstrating how the dimensions are intrinsically linked. The dimensions of herbal vocabulary can be viewed in Figure 2.

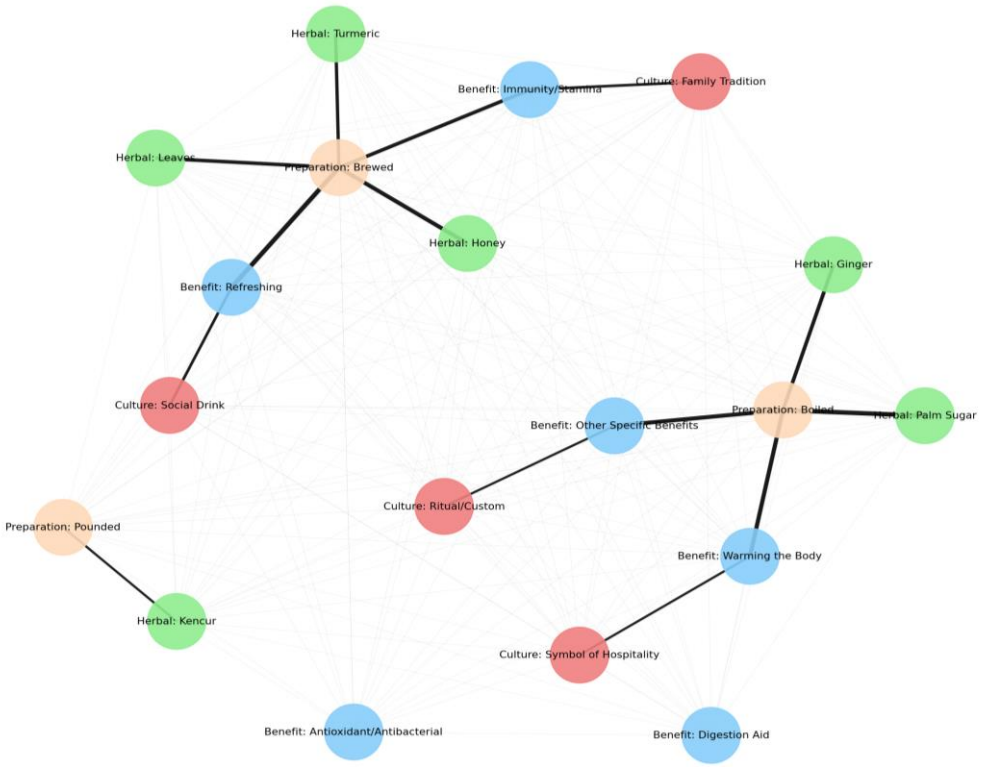

Figure 2. Vocabulary Mapping Based on Four Main Dimensions

Comparison of vocabulary trends between herbal medicine and drink provides nuances that can be viewed in Table 3.

TABLE 3
COMPARISON OF VOCABULARY TRENDS BETWEEN HERBAL MEDICINE AND DRINKS

Aspects	Herbal Medicine (Focus on Treatment)	Herbal Drink (Focus on Well-being)
Vocabulary of Benefits	Fever reducer, Rheumatism medicine, Gout, Cholesterol, Bitter, Detoxification	Body warmer, Refreshing, Preventing cold
Cultural Vocabulary	Traditional heritage, Hereditary medicine, Healthy lifestyle	Social drink, Hospitality, Family ritual, Symbol of local tradition
Taste Connotation	Bitter is said as its efficacy	Emphasizing more on sweetness, warmth, and deliciousness

Several significant patterns in the vocabulary analysis of Indonesian herbal medicine and beverages are revealed in the conclusion. First, functionality is the key point, as demonstrated by the predominance of the words *direbus* ("boiled") and *diseduh* ("brewed"). These words emphasize the practical actions of traditional knowledge that can be applied in daily life. Second, the vocabulary is contextual. It provides the name and explains its efficacy, processing method, and cultural value. The word *penghangat tubuh* ("body warmer") in *Wedang Jahe* describes its function.

This vocabulary system connects nature and culture by integrating natural resources with health and social practices, creating a distinct functional differentiation. It distinguishes "herbal medicine" for curative purposes (e.g., fever reducer) from "herbal drink" for preventative and social functions (e.g., refreshing social drink). Ultimately, this lexicon is more than just words; it is a knowledge system that records Indonesian local wisdom for maintaining health and preserving culture.

B. Ethnopharmacology in BIPA Teaching Materials

There are two procedures to ensure the validity and reliability of research instruments, namely content validity and reliability tests. Content validity is conducted qualitatively through focus group discussion (FGD). Inappropriate items are revised based on experts' suggestions. When the instruments are said to be valid, they can be examined for their reliability. The reliability test is conducted using a questionnaire. The collected data are analyzed using Cronbach's alpha technique with statistical software. Based on the results of data processing, the value of Cronbach's alpha is 0.87. This is higher than 0.70. Therefore, the questionnaire exhibits excellent internal consistency and is dependable for data collection. Thus, it can be concluded that research instruments are valid and reliable. Moreover, the instruments are used to examine the feasibility of BIPA teaching materials containing ethnopharmacology. The feasibility results can be viewed in Table 4.

TABLE 4
FEASIBILITY RESULTS OF BIPA TEACHING MATERIALS

Aspect	Average	Dominant Category	Note
Suitability of Vocabulary	4.54	Very Feasible	Two respondents provided a score of 4. (Feasible)
Clarity of Cultural Context	4.46	Very Feasible	Three respondents provided a score of 3. (Sufficient)
Accuracy of Terminology and Content	4.50	Very Feasible	Almost all respondents provided a score of 4–5.
Language Readability	4.46	Very Feasible	One respondent provided a score of 3.
Feasibility of Pedagogical and Media	4.50	Very Feasible	Two respondents provided a score of 4. (Feasible)
Average Score	4.49	Very Feasible	-

The visualization of respondents' assessments can be viewed in Figure 3.

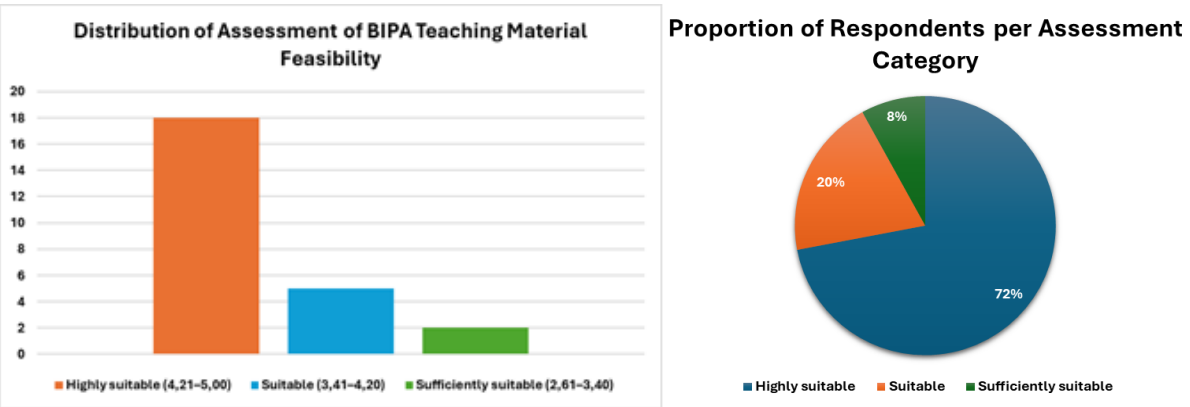

Figure 3. Visualizations of Respondents' Assessments

The results indicate that most respondents believe instructional materials incorporating terminology associated with Indonesian herbal medicine and beverages should be utilized. It contains two observations, namely (1) teaching materials have fulfilled the BIPA pedagogical standard (seen in the high majority score), and (2) respondents who

achieve a low score suggest developing supporting digital media and cultural context. In other words, the teaching materials are feasible, but they need continuous improvement to be more adaptive to BIPA learners.

Based on previous results, integration of qualitative and quantitative data can be viewed in Table 5.

TABLE 5
FEASIBILITY RESULTS OF BIPA TEACHING MATERIAL

Dimension	Qualitative Findings	Quantitative Findings	Integration / Insight
Herbal Vocabulary	Identification of ingredients, processing method, efficacy, and cultural value	The score for the suitability of vocabulary was 4.54 (very feasible)	Local knowledge is verified and suitable to be BIPA teaching materials.
Processing Method	boiled, brewed, ground, mashed	Presented in the questionnaire of pedagogical validation (4.50)	Traditional technique is changed into learning context which can be understood easily.
Efficacy	General: body warmer, refreshing; Specific: detoxification, antioxidant	Aspect of accuracy of terminology (4.50)	Traditional efficacy can be scientific and contextual conveyed in BIPA.
Cultural Value	Custom, ritual, social drink, family tradition	Clear cultural context (4.46)	Local cultural values can be intercultural learning material.
Overall	Integrated knowledge (ingredients, method, efficacy, culture)	The average score was 4.49 (very feasible)	BIPA teaching materials can be implemented.

The integration of quantitative and qualitative data can be viewed in Figure 4.

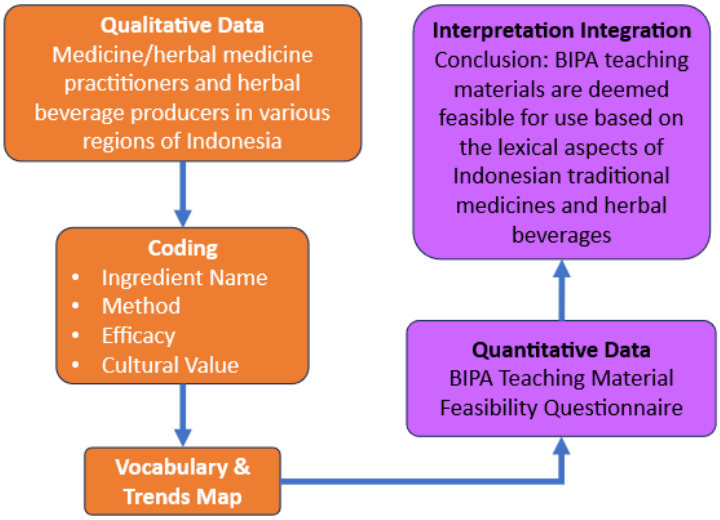

Figure 4. Integration of Quantitative and Qualitative Data

Figure 4 describes the convergent mixed-method flow in which qualitative and quantitative results can produce a final conclusion.

V. DISCUSSION

Indonesian herbal medicine and drinks are used as health products without considering the rich vocabulary found within them. Each herbal medicine or drink has vocabulary that reflects local knowledge and a traditional healing culture (Rashid et al., 2018). The vocabulary contains the aspects of ingredients, processing methods, efficacy, and cultural values that are highlighted as ethnopharmacology (Vigor et al., 2025).

The vocabulary in ethnopharmacology has great potential to be integrated into BIPA learning. The problem is the limited vocabulary related to herbal medicine and drinks in BIPA teaching materials (Indrariani & Khusniyah, 2025). The existing materials are more focused on general vocabulary, while learning about local culture, including the vocabulary of herbal medicine and drinks, has not systematically been included (Laksono & Ismiatun, 2023). This indicates that there is an opportunity to promote the vocabulary of Indonesian culture to BIPA learners.

This study involves the vocabulary of herbal medicine and drinks in BIPA teaching materials. It facilitates the learners' understanding of the language and its connection to cultural traditions (Aini et al., 2025). The integration of culture (herbal vocabulary) into BIPA teaching materials can enrich the learning experience and the understanding of Indonesian cultural heritage (Taufik et al., 2025).

Furthermore, including ethnopharmacology as a topic in BIPA teaching material enables learners to understand a broader cultural context. The vocabulary of herbal medicine and drinks introduces functional and effective cultural aspects. Indirectly, the learners obtain learning opportunities to achieve logistic understanding (Nambiar & Anawar, 2017).

Moreover, the integration of vocabulary related to herbal medicine and drinks connects traditional knowledge to language learning. By using the terms *temulawak* ("Javanese turmeric") or *kencur* ("galangal"), for example, the students learn about language and the way to utilize natural resources (Andajani et al., 2023). It also provides a new dimension in teaching language in that it not only teaches words but also teaches culture (Darmadi, 2018).

The implementation of ethnopharmacology in BIPA teaching materials can increase the appreciation of Indonesian natural resources and health traditions. In this case, the learners can broaden their perspectives about the Indonesian lifestyle, especially concerning traditional health methods (Nugraheni & Riyanto, 2023). In addition, the implementation of local wisdom through herbal vocabulary and BIPA learning facilitates learners' understanding of Indonesian cultural heritage (Andriyanto et al., 2025).

Thus, this study reveals that ethnopharmacology is crucial for BIPA teaching materials. The vocabulary of Indonesian herbal medicine and drinks has a role in enriching BIPA learning experiences. Moreover, this integration is a solution for the problems of limited teaching material and vocabulary problems faced by BIPA learners.

VI. Conclusion and Recommendation

The vocabulary of Indonesian herbal medicine and drinks encapsulates the complex relationship between language, traditional health practices, and cultural values. These terms hold functional, symbolic, and social meanings, serving to organize knowledge about nature, affirm cultural identity, and promote a holistic health philosophy. As such, integrating this ethnopharmacological lexicon into BIPA teaching is an effective method for introducing learners to Indonesian local wisdom and fostering cross-cultural understanding.

To implement this, BIPA teaching materials should employ interactive digital media, such as videos and illustrations, and incorporate hands-on activities like brewing simulations. The content must enrich the cultural context by explaining social rituals and values while also presenting varied vocabulary. Developing dynamic and sustainable materials that allow for content updates and learner feedback is crucial to ensure their ongoing relevance and effectiveness in teaching language, culture, and traditional health practices.

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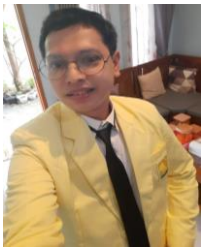

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