

CHARACTERISTICS OF MADURA JAMU HERBALIST AND TRADITIONAL VALUE PRESERVATION

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ABSTRACT

Compounding herbal medicine that lives in modern times does not automatically release the traditional cultural values that have become a hereditary convention, which includes the value of folklore as a spirit of life. They continue to make new innovations to adjust to their times. Innovation does not mean eliminating traditional values, but through traditional change begins. This is done not by setting aside traditional systems that have taken root for decades, but instead by using cultural thinking and traditional values tools to direct the vision, mission of Madura herbal medicine from the past to the future. The herbalist of Madura herbal medicine as an agent who sees the importance of putting Madurese cultural values on every practice of making Madura herbal medicine. Local cultural values, such as genealogy, oral transmissions and folklore values have long given a color to Madura herbal medicine. This means, that the practice of making Madura herbal medicine, is one of the potential local wisdom traditions for the preservation of regional cultural identity in Indonesia.

Keywords: herbal medicine, herbalist, local wisdom, transmission of values, cultural preservation

INTRODUCTION

An herbalist is someone who has expertise in concocting various herbs as a legacy of the Indonesian people related to the health system based on medical plants (Shah et al, 2019: 2). An herbal medicine mixer must be good at recognizing plants that have aromatic content (Farhan, 2018: 757) which are learned from his grandparents for generations. Peracik Madura until now has not been accustomed to finding sources of knowledge of medicinal plants from reading sources but is still dependent on the references of parents.

Madura herbal medicine mixers generally still follow their parents who are also herbal medicine mixers. From generation to generation in making herbs, they imitate from parents, so herbs produced from year to year tend not to experience significant changes. This tendency to imitate is a strategy that deliberately instilled parents to young compounding generations so that their local cultural values persist in the present. Since the beginning of

learning to become herbal concoctors, parents provide direction to focus on making herbal medicine for the treatment of sexual organs. This type of herbal medicine is not just fulfilling the needs of its citizens for a healthy life, but there is a demand of patriarchal culture that pressures women to "serve" their husbands. Furthermore, the herbal medicine was given the name *rapet*, *empot-empot*, *Paka* 'fragrant. All the names of these herbs metaphorically express the strength, might of Madurese women

A strong herbal medicine is the identity or identity of Madurese women. Therefore, every compounder has a desire to maintain that identity at any time. Although other mixers make herbs with a modern twist, local Madura mixers still maintain the tradition of classical cultural elements, that is, each Madura herbalist mixers will give the names of the same herbs as their predecessors. They have an internal desire to maintain their local values rooted in the elements of their folklore identity. Like the name of a powerful herbal medicine, which was adapted from the character *Joko Tole* in *Babad Sungenep*. The figure gave positive energy to the local concoctors to make medicinal herbs of strength that later became the identity of the Madura herbalist. The naming formed the Madura culture. The term culture is that which gives the main characteristics of the Madurese population who are now forming herbal concoctions to equip themselves with knowledge about traditional herbal-based herbal concoctions, so as to show differences with other traditional herbs in Indonesia.

Interestingly, herbal medicine mixers in Madura that exist today in the 21st century seem far from the world of technology. Inevitably he will be dealing with modern mixers who use technology while inevitably becoming a problem in itself for traditional technology-blind mixers. The presence of modern mixers supported by human resources (HR) and capital influences the standardized herbal medicine products according to Department of Health standards, while traditional mixers are not. Compound traditional herbal medicine to process ingredients manually so that the results are not standardized. Even though the Madurese did not hesitate to consume it, they even preferred herbal medicine made by local mixers rather than buying factory-made herbal medicine.

The term traditional cultural preservation in Madura herbalism is only a concept that gives the main characteristics of herbal medicine mixers in Madura, which still maintains genealogy, oral transmission, which then forms cultural identity.

RESEARCH METHODS

This research was conducted in the Pamekasan area of Madura in 2016. This study used a qualitative method, with data collection techniques through interviews and observations. Interviews were conducted with informants as herbal medicine mixers who had knowledge of funding plants and how to mix herbs that lived in Pamekasan, with a variety of expertise and how to make their herbs. The number of informants interviewed as many as 10 people, all women with characteristics, that can speak Madura well, master the ins and outs of compounding herbal medicine for at least 5 years as well as selling herbal medicine, and aged over 18 years.

RESULTS AND DISCUSSION

1. Characteristics of Traditional Herbal Compounders

People who are good at concocting various plants into herbs are called *peracik* or an herbalist. A Madura herbalist sometimes concurrently works as a shaman (Jordan, 1985: 116). According to the World Health Organization (2013: 1-15), traditional herbal medicine mixers or can be called traditional healers, namely the knowledge, skills and practice based on theories, indigenous beliefs and experiences to different cultures, used in the maintenance of healthy and in the prevention, diagnosis, improvement, or treatment of physically and mental illness. It comes from all walks of life that the expertise of gathering is obtained based on discovery or covered (Beers, 2000: 115). This discovery by a group of people became known as the ethnomedical knowledge of indigenous communities (Pivathra, 2018: 142).

A traditional Madura herbalist is demanded to be able to support himself autonomously and independently. Therefore, he will market his products directly to consumers by being sold around the village, or sold in the stalls in front of his house. Most local people buy herbs from herbal vendors to maintain their health and to overcome their illnesses.

Based on interviews with herbal medicine mixers in Madura and observations while in the field obtained data on the characteristics of herbal medicine mixers, namely: according to the marital status, all stated that they were married. In terms of age or age, all informants aged over 40 years, with details, 41-46 years old 3 people (30%), aged 47-53 years as many as 6 people (60%), and aged 54-59 years only 1 person (10%). Judging from their level of education, there are 4 elementary schools (40%), 3 junior high schools (30%), and 1 person

high school education (10%). Judging from the source of knowledge about herbal compounding, 9 parents (90%), and 1 person (10%) stated that the source of their knowledge was obtained from other people. With this data condition, it is clear that the transmission of knowledge and practice of making herbal medicine has been carried out traditionally from generation to generation.

From the above data, it can be explained that the condition of herbal medicine mixers is as follows: First, in general, compounding is dominated by women who are over 40 years old and are married. The dominance of women as herbal medicine mixers is inseparable from the education of the gender which starts at home, so that it has a direct impact on the presence of herbal medicine mixers who are generally female. Mixing herbal medicine is equated with cooking, which requires patience, accuracy and patience which has been perceived as women's work. Such behavior is actually more on stereotypes (Fakih, 2016: 13) which are influenced by local culture.

Secondly, human resources are still low. The level of herbal medicine education is still low, generally only graduates of junior high school level. Low education and old age become obstacles in developing Madura herbal recipe in the future. This regeneration did not run smoothly because many people changed professions. The presumption of herbal medicine children views that their mother's profession is very low, less prestigious, provides less economic prosperity, becomes a regeneration habit, and this condition continues from year to year.

Third, 90% of knowledge sources say that if knowledge is obtained by learning from its parents. They are old products formed by their parents. The world of traditional herbal medicine mixers in Pamekasan still defines geneology. The willingness to become a herbal medicine mix only comes from one's own motivation and initiative to learn from parents. In this case parents become facilitators, experience becomes an important element in the process of teaching and prescribing herbal medicine. Usually parents (herbal concoctors) will each process to make herbal medicine always invites their children to help, so that without realizing the child will understand it by itself.

Sources of knowledge 90 percent comes from parents. knowledge transformation system that is carried out is still using and influenced by inherited factors, especially regarding the method of knowledge transfer still using verbal transmission. Oral transmission systems are recognized as having many positive and ideal values in maintaining the "heritage" of traditional herbal medicine compounding culture. In addition, there is a negative value where

the old way which is applied in modern times, will experience the problem of submission to a modern authority that has penetrated the entire social structure and intellectual development, herbalists to maintain their existence

2. Elements of Local Culture Retention

Conceptually, defense can be formulated as a strategy to maintain local cultural identity and adapt to changes in the environment or new culture. Compounders cannot deny what else they reject the new culture, on the contrary it must be able to integrate it, so that local culture continues to live in harmony with modern culture. Maintaining local cultural values in Madura herbal medicine as an effort to provide a distinctive identity that is different from other traditional herbal medicine in Indonesia.

The preservation of local cultural elements in Madura herbalism should see local culture as a living organic object. That is, culture must be seen as a building created by the ancestors who lived, developed and managed its supporters. Like the value of genealogy, the value of Joko Tole's folklore. These values are not dead, but still live in the soul of the compound. These values are elements of living organic culture, such as a human body that is resistant to disease. Humans will fall ill if they do not drink herbal medicine. Body endurance will be reduced and easily fall ill. Trust in herbal medicine is not only usually da

3. Genealogy

The genealogy system is a part of the existence of traditional herbal medicine mixers in Indonesia which must be placed as part of the dynamics of social change rather than outside of social dynamics. In KBI (2012: 439) genealogy, namely human bloodlines in blood relatives. In another sense, genealogy or nasab science is a branch of science that studies a person's bloodline and family history (Fikri, 2019: 2). Genealogy that takes place in the compound family is supported by the condition of the family condition in Indonesia, generally acting nepotism, which is to prioritize the interests of family or relatives, even close friends. Therefore, becoming a perura Madura herbalist.

Genealogy in the compound family is nothing but to maintain legitimacy (Foucault, 1976: 321) as a family of herbal medicine for generations. Even if a compounder is found that is not from the compounder's family, it can be ascertained that the person is doing an apprenticeship or becoming a medicinal compound helper for years, so that the knowledge gained from an old compounder can be practiced by opening his own herbal stall.

In contrast to modern concoctors who develop herbal recipes are professionalism. It is certain that the grandchildren who run the family herbal medicine business are based on their intellectual abilities not because of inheritance. These modern mixers will integrate traditional values with a touch of modern technology, so that the appearance as a traditional herbal medicine is not visible.

4. Oral Transmission

The Madurese community environment was built up by indigenous scientific research in the form of symbolic messages, customs and socio-culture that had not been formalized, (Van Sina, 2014: 11), so that in explaining herbal recipes, verbally explained. The use of oral transmissions in reducing herbal recipes for their children and grandchildren, is not because they cannot read and write. However, oral transmission becomes part of the daily activities of the Madurese community. According to the explanation from the informant, that maintaining oral transmission related to making herbal recipes is one of the ways to maintain the confidentiality of herbal formulas that had been made by his grandparents first. Oral transmission is another form of verbal communication that contains a corpus of knowledge consisting of knowledge that has been stored in memory (Radjudurai, 2009: 39). Maintaining collective memory is very important in the context of orality, because memory as a resource to maintain awareness of collective identity (collective identity) from generation to generation today. The still running oral transmission system when passing down herbal recipes prescribes as one of their submission and hierarchical obedience to the figure of parents based on the principle of the form of 'babu' ghuru rato (Adib, 2011: 116). Madurese are the main figures that the hierarchical obedience of Madurese people manifests the nature of their socio-cultural life (Wiyata, 2003).

Doctrinal teachings, the rules of various types of herbal medicine that are given by mixers become the framework of historical references for the next heir. The role of herbal medicine mixers in providing Madurayang herbalism identity has been a historical legacy of his ancestors. Although the inheritance of his heir is no longer a contemporary of him, but they can still understand the elements taught by his grandparents. Therefore, they have the same cultural values and beliefs, so the values represent the past in the present. Evident from the names of the same herbal medicine that has not changed since then until now.

5. Value of *Kemururaan*

Madurese herbal medicine mixers domiciled in Madura generally develop herbal products based on their local wisdom. They do not just pass down or distribute knowledge and teach the skills to make herbal medicine, but they always include the ideology of *kemururaan* in every herbal medicine product they make. Inserting values. This is considered important in order to give the identity color of Madura herbal medicine which is then able to differ (the other) from other herbs, especially with the Javanese herbal that is the reference.

Madurese concoctors who live in the Madura region, named the herbal medicine as a powerful herbal medicine. The selection of the name has to do with the local folklore story, namely *Joko Tole* is a fictional character in the *Babad Sumenep*. A strong, strong identity will make the fame finally remembered by the public and even popular throughout Indonesia. Here the importance of building traditional *jhemo* has an identity. All traditional *jhemo* in Indonesia have an identity, but not as strong as Madura *jhemo*. *Jhemo* Madura is different from other traditional *jhemo*, because it is built on its local folklore which until now is still believed to be true and settles in the realm of local thought in the form of myths. Myth according to Barthes is a kind of speech, everything can be a myth as long as it is conveyed through discourse (Barthes, 2010: 342). Myth has an important role in the knowledge and practice of *Jhemo* Madurese so that this tradition still survives in the vortex of modernity.

CONCLUSION

The practice of *Jamu* in Madurese still exists in the midst of the vortex of modernity because, herbal medicine represents health, beauty, courage, and identity wrapped in the wrapping of myth and modernity. Every Madura herbal medicine mix has a manifestation of identity rooted in the elements of its local cultural identity. Maintaining the element of genealogy, oral transmission and the value of "*Madura-ness*" as an effort of overall structural integration for Madurese culture is a necessity that needs to be instilled throughout time. Interested in *Jhemo* Madura, besides having economic value for local life, it also has the potential of local wisdom that needs to be maintained in relation to health, beauty, courage, and Madura's identity.

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