

# Herbal Medicine, Spices and Local Wisdom of Madurese Women

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## ABSTRACT

The purpose of this study was to explore the experience and local wisdom of Madurese women in relation to Madurese herbs and spices. Local wisdom is attitudes and views of life as well as various patterns of life that are manifested in daily activities carried out by local communities in answering various problems in meeting their needs in society. In the life cycle of Madurese women, there are various daily activities carried out by the Madurese community in answering various problems the. This daily activity becomes local wisdom that has been taught by Madurese families, especially mothers and grandmothers, to their daughters. Broadly speaking, there are 3 concepts of attitude and behavior that must be carried out by Madurese women, namely *adhandhen*, *arembhi* and *amasak* (self-care, child/family care, and cooking). These three concepts are manifested in daily activities carried out by the local Madurese community and are taught from generation to generation to Madurese women since their teens. The informants of this research are Madurese women who know about Madurese herbs and spices. In addition, interviews were also conducted with Madurese female figures who knew about Madurese herbs and spices. The method used in this research is interviews and literature study. Research location in Madura. The results showed that there were several kinds of herbs and spices for Madurese women. First, herbs and spices during adolescence, Second, women's herbs and spices as mothers. Third, women's herbs and spices as mothers. With regard to self-care, Madurese women are required to be diligent in taking care of themselves and their bodies so that after marriage they can make their husbands happy. The treatment of Madurese women's bodies before the wedding also gets special attention. Madurese women are advised to start doing body care either through external or internal treatments.

**KEYWORDS:** herbs, spices, women, Madura

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## I. INTRODUCTION

According to Mujiono (2014), the term "jamu" comes from the Old Javanese language "jampi" or "usodo" which means healing using medicinal ingredients as well as prayers and teachings. However, in the Middle Ages (15-16 AD), the term *usodo* was rarely used, while the term *incantation* was increasingly popular among the palace circles.

The term "herbal" was introduced to the public by "shamans" or traditional healers. Starting from here, herbal medicine which was originally only known in the palace environment, has started to come out of the palace environment even though it is still used in a limited environment.

However, after the botanists published writings about the variety and benefits of plants for treatment, it could be enjoyed by all levels of society. Then, herbal medicine made by households began to develop into an industry in the early 1900s (Djojoseputro, 2012 in Mujiono 2014). According to data from the Department of Industry and Trade of Bangkalan Regency, Bangkalan Regency is one of the regencies whose residents also make Madurese herbal concoctions. Herbal medicine in Bangkalan has been known for a long time and has been preserved from generation to generation. Mujiono 2014)

Madurese women starting from the teenage phase to becoming mothers have local wisdom related to their reproductive health.

## Research Methods

The research used used a qualitative methodology. Data collection techniques are interviews and observations. Interviews and observations were carried out on Madurese women who consumed *Jamu Madura*. Interviews were also conducted with community leaders who knew about Madurese herbs and spices.

## II. RESULTS AND DISCUSSION

Herbal medicine is made from natural ingredients, in the form of parts of plants such as rhizomes (roots), leaves, bark, and fruit. Jamu is a product of original natural ingredients that are used for health maintenance, disease prevention, disease treatment, health restoration, fitness, and beauty.

In addition to using natural plant materials, Ada also uses materials from animal bodies, such as goat bile or crocodile tangkur (Adawiyah, 2013). The raw materials for this natural medicine can come from abiotic or biotic natural resources. Abiotic resources include land, water and space resources and include the wealth/potential in them, while biotic resources include micro-organisms, flora and fauna and marine biota (Ajjjah, Nur and M. Iskandar, 1995 in Mujiono 2014).

In 1900 there were many herbal medicine industries in Indonesia. (Jonosewojo, 2005). There are five superior plants used to make herbal medicine such as temulawak (*Curcuma xanthorrhiza* roxb), sambiloto (*Andrographis paniculata*-burms. f-ness), kencur (*Kaempferia galangal*, Linn.) and jahai (*Zingiber officinale* roxb) gotu kola. (*Centella asiatica*), Mujiono 2014)

Herbal medicine circulating in the market can be grouped into 6 (six) major groups, namely herbal medicine for pain and soreness, herbal medicine tolak angin, herbal beauty and body care, herbal medicine for women and herbal medicine (Wijayakusuma, 2002). (1) Jamu pegel linu is a herbal medicine that serves to relieve symptoms of body aches, pain in joints (2) Jamu tolak angin is a herbal medicine that serves to cure symptoms of colds such as flatulence, nausea, dizziness, lethargy, and body aches. chills. (3) Body care or beauty herbs are herbs that function to keep the body healthy and fresh, as well as treat and keep facial skin healthy, smooth, clean, soft and fresh. (4) Herbal medicine for femininity is herbal medicine whose use is intended for feminine areas, including herbal medicine for menstruation, herbal medicine for vaginal discharge, and herbal medicine for fragrant rape. This group includes herbal medicine after childbirth, (5) Strong and healthy herbal medicine for men is herbal medicine that functions to maintain body health and increase male vitality (Mujiono 2014). Several Madura traditional herbal medicine companies are found in Pamekasan Regency. The companies are spread across several areas, including Begandan, Arab Village, Pademawu Kauman, Pademawu.. (Mujiono 2014)

### **There are several types of Madurese herbs, including: (Mujiono 2014)**

a. Herbal medicine for children such as flatulence, diarrhea, cold cough, intestinal worms, lack of appetite, warm the body,. The ingredients used are temu koneng (turmeric), jhai, kencur, temu labak, temu oreng, cardamom, fennel, inggu, brotow.ali, brown sugar or honey, lempuyang, bitter, papaya leaves,

b. Jamu Beras Kencur. Its function is to increase appetite for children, and make the body fresher and can treat pegalbagi adults. The ingredients for herbal rice include mixing rice, jhai, kencur, brown sugar and water. Other ingredients commonly used to make herbal rice kencur are cardamom seeds, iji kedawung, jhai rhizome, and others. (Mujiono 2014) How to make it, after washing the beluntas leaves, they are crushed and then boiled water is added, and squeezed until the water comes out. The juice of the temu koneng (turmeric) and the jamu pejja and bengkes are stirred, added with the juice of lime and honey, then drunk. (Mujiono 2014)

c. Jamu Sinom or herbal medicine immediately is a concoction of turmeric (turmeric), tamarind leaves or tamarind fruit, and sugar. Its function is for stomach ache, launches menstruation, relieves internal heat, and can also be used as a daily drink. It can be drunk by men, women, children, teenagers, parents, and the elderly. (Mujiono 2014)

d. Jamu Paitan herbal medicine, the ingredients are bitter or mimbo leaves, lime, and temu koneng (turmeric). The function of this herbal medicine is for headaches, lack of blood, itching, toothache and can be consumed by adult men and women. (Mujiono 2014)

e. Women's special herbs such as herbal extracts of rapet, sepetan, singset excavation, and rapet excavation. The ingredients are meeting locks, betel leaf, young areca nut, white pomegranate, and temu koneng (turmeric). The function of this herbal medicine is to help tighten the stomach, slimming, and is very good for the health of the female sex organs. (Mujiono 2014)

f. Herbal medicine for breastfeeding, the ingredients are temu comedy, beluntas leaves, katu leaves, labeg meeting, lime, and added with honey or palm sugar. Its function is for herbal medicine for mothers who are breastfeeding. (Mujiono 2014)

Based on the data, the ingredient that definitely exists is turmeric (temo koneng). This is because in turmeric there are various benefits, including:

First, anti-inflammatory, anti-microbial, cancer-preventing, anti-tumor, and lowering blood fat and cholesterol levels, as well as a blood purifier. Second, turmeric because it has cooling, cleansing, drying, itching,

and tingling properties. treats stomach disorders (stomakhikum), and has anti-inflammatory properties, so it can be used to treat flatulence, diarrhea, and anti-inflammatory. stimulate the release of stomach gas (karminativum) (Mujiono 2014)

Some of the most popular types of herbs are herbs for no appetite, intestinal worms and coughs and colds (for children). For gentlemen, usually herbal medicine is bought for health and aches and pains. As for women's health, such as healthy breastfeeding women, bengkes, pejje, sari rapet, and digging singset. (Mujiono 2014) The ingredients for the various types of herbs, such as empon-empon, rhizomes, and leaves can be purchased at the market. However, there are also herbalists who plant them in their yards and fences as a barrier to land belonging to other people, such as lempuyang, katuk leaves, tamarind leaves, beluntas leaves and herbal chillies, jhai, papaya leaves and sambiloto, (Mujiono 2014)

The way of presenting Jamu Madura is unique. That is served in a cup made of coconut shell. Coconut shell itself is believed to be able to increase the efficacy of the herbal medicine itself because it contains carbon which is useful for body health. In addition, the presentation of this herbal medicine is formulated on the spot, in front of the customers. so that customers can find out firsthand what the herbal concoction is, and can choose their own herbal concoction according to their wishes. In addition to providing homemade herbal medicine, they also provide powdered herbal medicine or pills and capsules produced by the herbal medicine industry. (Mujiono 2014)

In general, Madurese herbal concoctions for each region have the same type of herbal medicine, the main ingredients of herbal medicine are the same as types of spices, including turmeric, temulawak temu ireng, ginger, laos, lempuyang. However, each herbal medicine maker and seller has other ingredients or recipes in mixing which are confidential and may not be known to other herbal medicine manufacturers and sellers as well as consumers. Most of the recipes or concoctions are written recipes with measurements from generation to generation, while others are mixed with other types of herbs based on their experience and knowledge. (Mujiono 2014)

There are various kinds of marketing for traditional herbal medicine, among others. They are sold in the form of powder that has been wrapped in paper, some are sold by brewing and some are in the form of kilogram powder. There are marketing places around the village, in every market and in shops. Buyers can drink directly by brewing on the spot or taking it home. (Mujiono 2014)

## **Kinds and Types of Madura Spice Herbs**

### **Jamu Galian Singset**

The herbal extract of singset is useful for young women for body care to stay slim, healthy and full of weight. This singset excavation is also useful in reducing appetite, so that weight is maintained and makes the body slim. The herbal extract of singset is consumed by teenagers on a regular basis to maintain physical fitness and reduce body odor. The ingredients for this singset dug herbal medicine are turmeric, lock, maje'an leaves, and Dutch teak.

### **Jamu Keputihan**

Leucorrhoea herbal medicine is useful for eliminating vaginal discharge disorders in young women, reducing mucus, eliminating unpleasant odors, itching and others. This herbal medicine is made from turmeric, lock, and maje'an ingredients with a higher composition of maje'an leaves.

### **Jamu Galian Remaja Putri**

This herbal medicine for young women has almost the same benefits as herbal extracts, namely to maintain body fitness, reduce body odor. This herb should be consumed regularly, especially after menstruation to get maximum results for its users. This herbal medicine for young women is made from ginger, selokarang, and betel leaves.

### **Jamu Paket Manten (for young women who are getting married)**

This herbal pack of manten consists of 1,2,3 body scrub ingredients which are used in stages. Scrub 1 can be used as a body cleanser on a regular basis, as well as scrub 2, while scrub 3 is used before the wedding. The difference in use between scrubs 1,2 and scrubs 3 is in the process of use and the mixed materials used. In body scrub 1,2, the ingredients for the scrub are mixed with plain water, while for the scrub the 3 ingredients are coconut milk, by boiling it with coconut milk, after it's warm it's just used like a normal scrub.

Herbal medicine taken regularly during menstruation. This herbal medicine is made from tamarind leaves, turmeric, betel leaf and rock sugar. The tamarind leaves are picked from the stalk, thinly sliced turmeric, boiled betel leaves with rock sugar, and drunk as needed.

### **Jamu Kecantikan**

This beauty herbal medicine is almost the same as the sepet fragrant herbal medicine. The benefits of this beauty herb are to reduce vaginal discharge, provide satisfaction for husband and wife relationships, and reduce

unpleasant body odor, tighten the female organs, reduce excessive mucus. These beauty herbs can make a woman's sex organs smell good.

### **Bedak Lulur**

This type is an ingredient for skin care that is useful for making teenage skin healthy and smooth, preventing wrinkles, and making it look younger and radiant.

The concept of Adhandhen's attitude and behavior in this phase is manifested in the habit of drinking herbal medicine. This can be seen from the function of the herbal medicine taken by Madurese women, which in general are more functioned as a means of self-care. In addition, in this adolescent phase, the concept of Amasak's attitude and behavior also begins to be taught. From a young age, Madurese women are made aware of the importance of cooking skills when they are married. Madurese women's cooking skills are a means to serve their husbands, so that later their husbands will not turn to other people or be abandoned because their wives cannot cook. Therefore, in this phase, Madurese women must start learning to cook. Several types of recipes typical of the Madura region began to be taught to young Madurese women, such as broth soup, rice serpong, tajan sobi, soto Madura and many more.

As a form of service; a wife is obliged to prepare and accompany her husband to eat; perform all activities with the consent or permission of the husband, and other forms of service, including services to satisfy her husband's sex drive. From this phenomenon, it is not wrong if people outside Madura know that Madurese women have higher sex power than other ethnic women. This is because of the sex education given from a young age. Girls aged 12 years before the wedding already know the ingredients, as well as patterns of sexual style. This education is indeed informal in nature from grandmother or mother. They have a dry or wet concept. If it is dry it is considered healthy, if it is wet or muddy it is not healthy. So women who are getting married don't eat cucumbers or foods that contain a lot of water because they are not good. So the power of sex is maintained. (interview with Supik Amin)

This was reinforced by the statement of one of the informants that since childhood and adolescence he had received information about women's care in general, such as drinking herbal medicine during the first menstruation, and continued regularly. In addition, Madurese women must know herbal ingredients, especially those related to women's problems, such as overcoming the problem of vaginal discharge, reducing pain during menstruation, types of food that are taboo for women and so on. (Interview with Uus).

In the phase of women as wives, there are times when women become pregnant and give birth to children. During pregnancy, Madurese women will undergo the following slamatan rituals: 1). Four months, it is time for the spirit to descend in the stomach, so a slamatan is carried out by reading the letters of Yusuf and Mariam; 2). Seven months of gestation, a slametan is also performed, which is called the bladder pellet ritual. At that time pregnant women are bathed in flower water and "watered" while being prayed for. Next is the ritual of injecting eggs, and taking an egg is moved from the top of the stomach to the bottom so that later the pregnancy will be smooth.

From the presentation of the results of extracting local wisdom of Madurese women in this phase of being a wife, it can be seen that all efforts, both in the form of advice and prohibitions in living a family life, are the implementation of the form of devotion and service of Madurese women to their husbands. In carrying out this local wisdom, Madurese women choose to drink traditional Madurese ingredients or Madurese herbs which are believed to have properties for that.

According to the informant of this research, there are several herbs that Madurese women usually drink in the phase of their life cycle as a wife, either they can be made by themselves because the ingredients are easy to find or they can be bought at home-based herbal medicine industries.

### **Sepet Wangi atau Rapet Wangi**

This herb is efficacious for reducing vaginal discharge, providing satisfaction for husband and wife relationships, and reducing unpleasant body odor, tightening the female organs, reducing excessive mucus. This Rapet Wangi herbal medicine can make the female sex organs give off a fragrant smell. The ingredients for this herbal medicine are cardamom, prabes leaves, coriander, mrica bolong, klabet, temulawak, keys, mrica oxtail, there dad.

### **Empot Ayam**

This herb is useful for tightening the female organs, and can cause special pulses from the female sex organs. In addition, it can reduce excessive mucus. It would be very good if drunk and combined with Jamu Rapet Wangi. The ingredients of this chicken empot are turmeric, lock, maje'an, pomegranate.

### **Susut Perut**

This stomach-shrink herbal medicine is almost the same as the singset-shrink herbal medicine, it's just that this stomach-shrink herbal medicine can be consumed by both men and women. This stomach shrinking herb is useful for toning the body to be healthy and fit.

### **Jamu Melahirkan**

This birthing herb consists of several types of ingredients for new mothers. Included in this type of herbal medicine for childbirth are two types, namely herbs to drink and herbs or ingredients for external body care.

In the phase of being a pregnant wife, Madurese women get special treatment because they are in a period of preparation for becoming a mother. Pregnant women are advised to drink temu ireng mixed with real coconut oil so that the baby does not smell (not fishy), it is also recommended to drink coconut water (for 8-9 months) so that the baby in the womb is clean (interview with Misbahah)

In the life cycle of Madurese women becoming wives, the concepts of local wisdom *adhandhen*, *arembhi*, and *amasak* (self-care, caring for children/family, and cooking) are indeed required to be carried out by Madurese women. A Madurese male wife must be able to take care of herself, take care of her family and cook as a form of service to her husband. One of the ways to do this is by regularly drinking Madurese herbal medicine and creatively innovating food processing by utilizing local Madurese ingredients.

Apart from taking care of the household, Madurese women also work. If, for example, her husband sails, his wife at home will make batik. This is what later developed into art. Women also carve, as an artistic activity and production.

Women in social life, the Madurese community actually emphasizes living in harmony. This can be seen from the expression *Rampa' naong beringin korong*. Suggestions for mutual help and the importance of social solidarity are also emphasized, such as the expression *ghu'tegghu' sabbhu'* or *song-osong lombung*.

In the phase of life as a mother, Madurese women are required to carry out duties as housewives including caring for families such as children, husbands and other family members. In their role as mothers, women must understand various recipes and ingredients for the care of children and other families.

Madurese women are known to be very strong at keeping family secrets. What happens in the family as much as possible does not become a public discussion, *jha 'methha' buri' etengnga aisle* (don't show (sorry) buttocks on the highway). But if what is hidden is ugliness sooner or later people will know it too, *sapenter-penterra saves babathang paste e kaedhing bauna* (the carcass is buried, the smell must be smelled too). (interview with Mukmiroh Nurani)

In this phase of being a mother, Madurese women must have knowledge of traditional ingredients that can be used to maintain the health of their family members. These ingredients can be in the form of drinks with certain properties, such as *pokak*, the benefits of plants around us, or other traditional ingredients.

### **Herbal Pokak**

This traditional Madurese drink is believed to be able to warm the body, cure colds and flatulence. This *pokak* is made from ingredients such as cinnamon, pandan leaves, masohi wood, ginger, cloves, lime leaves and nutmeg (interview with Ibu Arif). In its development, *pokak* has now become an everyday drink that can be drunk warm or cold. (interview with Ibu Supik Amin, Ibu Arif)

### **A potion for children and husband when sick or with certain complaints**

Heat in children can be treated with squeezed lime, mixed with lime water (clear lime water) and then applied (compressed) on the crown or with grated turmeric ingredients, take the water, then mixed with lime water (about 1 tablespoon), then drink it

Cough in turmeric children can be cured with starfruit (flowers), rock sugar boiled and then drunk.

Acute diarrhea can be cured with a decoction of grated banana root seeds; grated young *sapodilla* mixed with guava (young leaves) boiled mixed with salt and turmeric, then drunk. There are also other ingredients to overcome this diarrhea, namely ground turmeric then mixed with honey and drunk.

Increase appetite in children with grated ginger root, the juice is drunk to children who have no appetite.

Wounds can be healed with banana root seeds by applying the sap to the wound area (interview with Misbahah)

Men's healthy herbs. This herbal medicine is specifically for men which is efficacious to increase stamina, maintain body fitness. The ingredients for this healthy herbal medicine for men include *temulawak*, graft blooms, *alba fruit*, *pulosari*, *gadung*, *sentok*, ginger and *laos*.

### **III. CONCLUSION**

There are several kinds of herbs and spices for Madurese women. First, herbs and spices during adolescence, Second, women's herbs and spices as mothers. Third, women's herbs and spices as mothers. With regard to self-care, Madurese women are required to be diligent in taking care of themselves and their bodies so that after marriage they can make their husbands happy. The treatment of Madurese women's bodies before the wedding also gets special attention. Madurese women are advised to start doing body care either through external or internal treatments. This treatment is carried out as an effort to prepare women to become wives who later have to serve their husbands as a form of devotion. In carrying out local wisdom which is implemented through the advice of this parent, the mother or grandmother begins by preparing and requiring young Madurese girls to drink herbal medicine. At this time, treatment in the form of drinking herbal medicine begins when a girl gets her first period. According to the informants, drinking herbal medicine is required to maintain physical fitness, reduce unpleasant odors during and after menstruation. Likewise, Madurese women who are getting married are required to drink herbal medicine and perform body treatments. According to several sources, the traditional Madurese herbal ingredients for women basically use the same basic ingredients. From the same basic ingredients, then developed into many variants with various uses and different users. Madurese women since their teenage years have been familiar with traditional ingredients and herbs for body care. Herbal medicine and treatment for women basically consists of ingredients that they receive from generation to generation from their parents and relatives. In self-care Madurese women are carried out since they are teenagers, until the adult phase and marriage. In each stage of a woman's life, there are different traditional ingredients or herbs.

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