

**INVENTARISASI TUMBUHAN OBAT UNTUK PASCA
MELAHIRKAN OLEH ETNIS MELAYU
DI TANJUNG PURA, KABUPATEN LANGKAT,
SUMATERA UTARA**

SKRIPSI

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ABSTRACT

Medicinal plants are medicinal plants derived from natural ingredients and passed down from generation to generation. Ethnic Malay is one of the ethnic groups that use plants for medicine after birth. This research aims to determine the types of plants contained in postnatal medicine by ethnic Malays in Tanjung Pura, Langkat Regency, North Sumatra. The data sample collection used the interview method and the selection of informants by means of "purposive sampling and snowball sampling". The results of the study found 40 medicinal plants from 23 families.

Keywords: *Postpartum Medicinal Plants, Ethnic Malay, Tanjung Pura.*



I. INTRODUCTION

1.1. Background of Study

Traditional medicinal plants are plants used as medicine, planted, and growing wild. The community uses these plants to be mixed and used as medicine to cure diseases. According to Nursiyah (2013), medicinal plants are ingredients of natural ingredients derived from plants, minerals, animals, or a mixture of materials used traditionally in medicine. Based on the existing experience, mix them up. Meanwhile, according to Pranata (2014), medicinal plants have properties for human health. They are used as ingredients to make traditional medicines because they are much safer.

Therefore, traditional treatment using herbal medicines back much love. This treatment is to the 2010 Basic Health Research conducted by the Ministry of Health, which showed 59.12% of the people. Indonesia had consumed herbal medicine, and 95% of that number acknowledged the benefits of traditional herbs for health. *Jamu* is a traditional medicine formulated using plants. *Jamu* is very widely used by people in Indonesia as traditional medicine for various diseases, especially as medicine for postpartum. Indonesia is also a country with natural wealth in the form of a diversity of medicinal plant species.

Ethnic Malay is one of the ethnic groups that use plants for several traditional and medicinal needs. The Malay community is an indigenous population who speaks Malay and has Malay customs. Most Malay people live in coastal areas, especially in the eastern coastal regions of North Sumatra, such as *Langkat*, *Deli Serdang*, *Serdang Bedagai*, and *Tanjung Balai*.

The ethnic Malays who occupy the *Tanjung Pura* area have long used plants as medicine to cure various diseases, one of which is a traditional medicine used after childbirth. However, over time the use of plants for traditional postnatal medicine has

begun to decrease in use by the community. This medicine is also reinforced by research by Amalia (2018); the percentage of *Langkat* people who know medicinal plants is around 57%, while the other 43% do not understand traditional medicinal plants. With a minimal percentage value comparison, it is likely due to modern medicines and a lack of information. Without realizing it, the knowledge that is a source of information regarding local wisdom about traditional postnatal medicine is starting to decrease. It is feared that it will be lost. Therefore, knowledge about medicinal plants for traditional postnatal medicinal herbs needs to be inventoried as a basis for developing sustainable research and maintaining local Malay ethnic wisdom. In *Langkat* Regency, especially in *Tanjung Pura*, there is no research on traditional postnatal medicinal herbs by ethnic Malays, so this research is necessary and done to maintain the local wisdom of the Malay Ethnic and to make an inventory of the types of plants in the ingredients and their uses.

1.2. Formulation of Problem

Based on the background above, the formulation of the problem in this study is what types of plants are found in postnatal medicine and their use by ethnic Malays in *Tanjung Pura*.

1.3. Objectives of Study

Based on the above background, this study aimed to determine the types of plants in postnatal medicine and their use by ethnic Malays in *Tanjung Pura*.

1.4. Significance of Study

The benefits obtained from this research are:

- a. To find out the benefits of each plant used by ethnic Malays for postpartum concoctions and how to use them.

b. To maintain the local wisdom of the ethnic Malays in using plants as traditional medicine after childbirth.



II. LITERATURE REVIEW

2.1. Medicinal Plants

Medicinal plants are one of the forest productions, not wood provided by nature that is trusted and known by the public to have medicinal properties, but medicinal plants are often ignored. They are considered to have no economic value because they are only shrubs or grasses and not all of them. People know the efficacy of these medicinal plants. Some medicinal plants also have economic value that the community uses to improve their welfare (Djauhari and Hernani, 2004). Based on the above understanding, it can be concluded that medicinal plants are medicinal plants derived from natural ingredients and passed down from generation to generation.

According to Katno (2008), medicinal plants have several characteristics, including the following:

a. Have Active Substances Healing a Disease

Plants used in medicine usually contain various active substances such as flavonoids, tannins, phenols, saponins, alkaloids, and essential oils, such as compounds a, *b-momorchorin*, and *Momordica antiviral protein 30* (MAP30), which are helpful as anti-HIV-AIDS

b. Hereditary

Plants used as medicinal plants are usually passed down from generation to generation.

c. Side Effects of Chemical Drugs

According to Katno (2008), drugs will be helpful and safe if used by considering several aspects, namely:

1) Correct Method of Use

Not all medicinal plants as traditional medicinal ingredients are used by boiling. For example, amethyst leaf (*Datura metel*) has been known to contain tropane-derived alkaloids (such as hyoscyamine and atropine) to treat asthma. Its use is dried and then rolled into a cigarette and smoked like smoking. As a result of misinformation obtained, in general, using herbal medicine (*jamu*), *gepyokan* is boiled. The water is drunk, so if it is treated with amethyst, it will cause drunkenness and even poisoning due to high levels of alkaloids in the blood.

2) Exactly Reviewing Information

The current development of information technology encourages the rapid flow of information that is easy to access. However, without being supported by adequate basic knowledge and adequate studies or studies, it will lead to misleading things. Ignorance can cause traditional medicine to turn into dangerous substances. For example, information in the mass media states that castor bean (*Ricinus Communis* L.) contains ricin, which can be used as an anticancer if modified. However, ricin itself is toxic, so if castor seeds are consumed directly, it can cause poisoning and diarrhea.

3) According to Indications of Certain Diseases,

Selecting types of natural medicinal ingredients to treat disease must be carried out appropriately. For example, the leaves of *tapak dara* (*Catharanthus roseus* or *Vinca rosea*) contain many alkaloid compounds helpful in lowering blood sugar levels, so they are used to treat diabetes. However, this is not the right choice. The tread also contains vincristine and vinblastine, which can reduce the number of leukocytes or white blood cells, making the patient susceptible to infectious diseases because leukocytes function as the body's defense.

2.2 Benefits of traditional medicinal

The use of medicinal plants or natural medicinal materials, in general, is not a new thing. Traditional medicine efforts with traditional medicines are a form of community participation. At the same time, an appropriate technology that has the potential to support the development of public health and traditional medicines needs to be used as well as possible. The fact shows that with the help of these natural medicinal plants, the community can overcome the health problems they face (Tukiman, 2004).

Parts of plants that can be used as medicine are grouped into leaves, stems, flowers, roots, tubers, sap, fruit, rhizomes, and seeds. However, not a few people use all plant parts for medicinal ingredients in the treatment process. Most plant parts used were leaves (31%), while the lowest was seeds (3%). The leaf part is quite widely used in medicine due to several advantages the leaf, such as more leaf productivity, easier to obtain compared to other plant parts, and the relatively uncomplicated use of the leaf because it can be used directly (Susiarti, 2015)

2.3. Ethnic Malay and Local Wisdom Malay Culture

Ethnic Malay is one of the original ethnic groups in North Sumatra, which spreads in various districts and cities. Therefore, each Malay community widely distributed in several districts and towns in North Sumatra has almost the same Malay culture. The Malay culture in each of these districts has its characteristics and styles in each region; due to the mixing of Malay cultural customs within a book written by Basyarsyah (2005), the acculturation relationship can be explained as follows:

1. Ethnic Malays from the coast of *Langkat* and *Deli* mingle with the *Karo*, Malay, Malaysia, and Acehnese.

2. The Serdang coastal Malays mingle with the *Karo* and *Minang* tribes.

3. Ethnic Malays on the coast of *Tebing Tinggi* mingle with the *Simalungun*, *Karo* and *Minang* tribes.
4. The *Asahan* coastal Malays mingle with the *Tapanuli*, *Minang*, *Karo* and *Acehnese* tribes.
5. The ethnic Malays of the coast of *Labuhan Batu* mingle with the *Tapanuli*, *Minang* and *Riau* tribes.

Ethnic Malays use plants as traditional medicine. Medicinal plants used by the Malay community turned out to have high quality. It is just that the use of medicinal plants is done traditionally. The shamans mix medicinal plants to treat various diseases according to their knowledge of these medicinal plants. For example, a shaman identifies the type of disease that attacks a person and looks for appropriate medicinal plants for that disease. These medicinal plants can be found around the customary forest area. Knowledge of forest ecosystems is the basis used in finding these medicinal plants. For example, a medicinal plant that only grows in certain regions makes it easier to obtain it (Thamrin, 2014).

2.4. Description of Location

Tanjung Pura is one of the sub-districts in *Langkat* Regency, North Sumatra. *Tanjung Pura* has an area of 17,961 Ha (179.90 Km²) and has a population of 68,938 people. *Tanjung Pura* has 19 villages with different population densities for each village.

Geographically, *Tanjung Pura* District is located between the coordinates of North Latitude: 030 53' 17" – 040 02' 38" and East Longitude: 98 024' 52" – 98 029' 46".

Tanjung Pura is bordered by:

- Northside: Strait of Malacca
- Southside: Kec. Hinai & Kec. Pd. Tualang

- Westside: Kec. Gebang
- East side: Strait of Malacca & Kec. Secanggang (Hidayati, 2019).



V. CONCLUSION AND SUGGESTION

5.1 Conclusion

From the research results that have been done, there are 40 types of plants from 23 families of plants used as ingredients in medicines for postpartum. Most species came from the *Zingiberaceae* (9 species) and *Rutaceae* (3 species). The other families contained less than three plant species. The plant parts that are most often used as ingredients for postpartum medicine are the rhizome, leaves, and fruit. The plants mainly live in the fields because most of the plants have been cultivated by the community, and the habitus are shrubs.

5.2 Suggestions

It is recommended for further research that there is a need for phytochemical tests to determine the bioactive compounds contained in the ingredients that I have data so that the data obtained is completer and more accurat



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