

Making Traditional Ingredients of Green Coconut Oil as a Facility for Medical and Non-Medical Treatment in Tembung, Percut Sei Tuan District

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Abstract

This study aims to analyze the prevalence of individuals choosing traditional medicine for both medical and non-medical treatment, emphasizing the unwavering faith of the Tembung community in the efficacy of traditional medicine, particularly green coconut oil, and herbal remedies. The literature review is anchored in the concept of preserving local wisdom in traditional medicine. Employing a qualitative research approach with an ethnographic lens, the author conducted data collection through observation, in-depth interviews, and documentation, utilizing Spradley's model for analysis. The findings reveal the persistent utilization of ancestral herbal remedies in traditional medicine, driven by ingrained beliefs and financial considerations, particularly as a cost-effective alternative for both medical and non-medical ailments. In summary, the study concludes that the community's strong belief in traditional medicine is rooted in its affordability and accessibility, allowing individuals to seek treatment without bureaucratic hurdles. The paper underscores the importance of government support and monitoring to ensure that traditional medicine aligns with regulations, fostering a sense of security for those seeking treatment within these practices. It is recommended that the government continues to collaborate with traditional medicine practices, ensuring a balance between cultural preservation and adherence to established standards.

Keywords: Traditional Medicine; Young Coconut Oil; Culture

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INTRODUCTION

Traditional herbs are herbs made by the community using a series of plants that are believed to be able to treat all diseases such as ginger, betel, lemongrass, and so on. According to the Ministry of Health Regulation in 2020, traditional herbs are traditional medicines that use special plants that are formulated and mixed to maintain body health and as an effort to increase body immunity to become fit and healthy (Allada & Bass, 2021).

As (Yulianis et al., 2021), community members lately often use traditional medicines to cure diseases that they consider mild as well as treat diarrhea by using guava leaves as an antidote that can cure diarrheal diseases.

Traditional herbs are not only seen from health perceptions but traditional herbs can also be viewed through cultural perceptions because traditional herbs are one of the cultural heritages that is deliberately passed down from generation to generation. Cultural heritage in the form of traditional herbs is a miracle whose wealth of local wisdom is expected to be maintained and also developed in the world of health and medicine (Ma'ruf et al., 2021).

Local wisdom is a view of the life of the community that contains elements of wisdom in determining the values of the community's view of life both in activities, acting, and adjusting the direction of life and outlook on life by respecting natural, cultural and social values in the environment where the community lives (Njatrijani, 2018).

Manik (in Siswadi & Purnaweni, 2011) said that local wisdom or local wisdom as a view of life that aims to regulate the value order of community life in running life systems that can maintain cultural values and are also able to record local cultural values as social brands or characteristics of public life. rakat in maintaining, and also passing on local wisdom for generations.

Sihab (in Arif, 2015) added that the community has several life guidelines, namely local wisdom, religion, and state ideology which can be harmonized in determining people's outlook on life in instilling life values in several life view systems related to technology, science, livelihood, religion and so on.

Folk remedies a treatments that are believed by the public to be able to treat all diseases both medical and non-medical. This is based on hereditary habits and beliefs that occur in society. According to WHO (in Fitrianti & Angkasawati, 2015) Asian and African people are still guided by traditional medicine because many Asian and African people still believe in traditional medicine that can cure all diseases. Meanwhile, people still believe in traditional medicine at the Asian/African level by eighty percent. Meanwhile, according to the Ministry of Health, traditional medicine is a treatment that has certain characteristics such as treatment using traditional herbs, and also has skills based on experience that is passed down from generation to generation.

In Traditional medicine located in Percut Sei Tuan District, Tembung Village held a Traditional Medicine Practice using Green Coconut Oil where green coconut milk oil is cooked and filtered using Allah's words to be efficacious and also have a positive impact on patients (Resource person Pak Haji, the interview was conducted on October 10, 2022).

It is known that Green Coconut Oil is often used as medicine and is considered a traditional herb that has been passed down from generation to generation by teachers of traditional medicine. According to Harahap (2021) who said Green Coconut is not only oil that has healing power, but green coconut water is also believed to have certain properties such as relieving pain during menstruation, and coconut water has a positive impact on those who consume it.

In Setiana & Hastuti's research (2018) coconut milk, coconut water, and green coconut sticky rice can cure various diseases suffered by humans. Hajau coconut oil herb is also used in the Yogyakarta palace as a treatment and traditional herb that can cure oral diseases, digestive disorders, and so on (Setiana et al., 2018).

Herawati & Jirana's research (2018) wrote that green coconut oil has microbes and can increase the stamina of the human body for the better. Especially if the green coconut is managed traditionally, it is more effective because it is believed not to have a mixture of additional substances that can reduce the efficacy of coconut oil (Hernawati & Jirana, 2018).

Not only that, but sometimes traditional herbs can also cure non-medical diseases such as diseases affected by magic, and so on, this is also what causes traditional medicine to be in demand in the community (Kartika et al., 2021).

The ethnobotanical study of Minyak Karo by Jamilah Nasution et al. identifies 42 plant species from 24 families used in its production, with Zingiberaceae being the most common. Minyak Karo has diverse benefits, such as relieving pain, treating colds, fever, wounds, and muscle issues. Its application is external, through rubbing, applying, or massaging. This research is crucial for preserving traditional knowledge and cultural practices (Nasution et al., 2020).

"Histopathology and Efficacy of Karo Oil Herbal Extract Cream on Wound Healing in Male Mice in North Sumatra, Indonesia", This study evaluates the wound healing effectiveness using Karo Oil cream on male mice. The cream is formulated from n-hexane extract of Karo Oil plant with concentrations of 2.5%, 5%, and 9%. Histopathological analysis indicates that the 9% concentration exhibits the most significant wound healing effect (Dasopang et al., 2021).

Based on the reference and background above, it can be concluded that coconut oil has several properties that can cure medical diseases. However, the research above has not explained in detail the wider benefits. Therefore, I conducted research on the benefits of coconut oil as a means of medical and non-medical healing believed by the Tembung community and how to make coconut oil traditionally in Tembung, Percut Sei Tuan District.

RESEARCH METHODS

This type of research uses qualitative research methods with an ethnographic approach. Ethnography is a type of research approach that uses a thorough descriptive analysis of cultural phenomena. This research is also commonly used for cultural research (Spradley, 2007). In this case, the author will use an ethnographic approach to describe the phenomenon of traditional medicine and ingredients of green coconut oil which is believed by the Tembung community as a means of treating medical and non-medical diseases.

The location of this study is in Tembung Village, Percut Sei Tuan District. And there were 7 research informants, one of whom was a practitioner of traditional medicine and a maker of green coconut oil ingredients named Pak Haji aged 54 years, the second informant named Regar aged 35 years as an assistant to Pak Haji, and the third informant named Wanto aged 45 years as an assistant to Pak Haji. Or all three can be referred to as key informants. The remaining four informants were patients who sought treatment for traditional medicine in Tembung Village, Percut Sei Tuan District.

The data collection techniques carried out are as follows:

- a. Observation, this was done to find out how many people visited traditional medicine using traditional herbs in Tembung Village, Percut Sei Tuan District. This is also done to find out or find out what motivates people to come

to traditional medicine in Tembung Village, Percut Sei Tuan District.

- b. In-depth interviews, are needed to find out how to make green coconut oil traditionally, what kind of green coconut can be managed as medicine, and how green coconut management techniques in Traditional Medicine in Tembung Village, Percut Sei Tuan District.
- c. Documentation, this is done to find out similar references to this research in the form of books, journals, articles, and other sources.

The data analysis technique used by researchers is the Spredley Model data analysis technique, namely:

- a. Domain Analysis, This is done to find out research problems in general and thoroughly. This means that the problems that will be studied by researchers regarding the views of the community, the technique of making green coconut oil, and how to treat it in traditional medicine that uses green coconut oil ingredients as a means of treatment in Tembung Village, Percut Sei Tuan District,
- b. Taxomani Analysis is an analysis that focuses on the research domain, therefore researchers focus research on the management, manufacture, and perception of the community towards traditional medicine in Tembung Village, Percut Sei Tuan District.
- c. Kompasional Analysis, researchers have made observations, and documentation and have determined the source of interviews to be interviewed so that researchers can conduct research thoroughly and focus on the research objectives.

Cultural Theme Analysis, researchers have studied and determined the theme to be studied, namely the Phenomenon of Traditional Medicine Using Green Coconut Oil Herb as a cure for medical and non-

medical diseases in the Tembung Village Community, Percut Sei Tuan District.

RESULTS AND DISCUSSION

Views of the Community

Work is one aspect of why people seek treatment in traditional medicine because the source of income in the community can determine the feasibility of life which is very important to determine the quality of life. This is the most important source of why many people seek treatment in traditional medicine. Because the financing is relatively affordable compared to modern treatment places such as clinics and others (Agustini et al., 2023).

In addition to income factors, cultural factors also encourage people to turn to traditional medicine, namely herbal medicines that are believed to have superior efficacy than chemical-based drugs, this happens because herbal medicines are believed to be able to cure diseases without having side effects on patients in addition to low prices, people also tend to practice and believe this for generations, namely gaining knowledge from ancestors that herbal medicine has good efficacy because herbal makers have certain sciences in the process of making herbal medicines such as reading holy verses in the process of making them (Musavi et al., 2018)

The same thing was also expressed by Mrs. Ani who said that her reason for coming to traditional medicine was because of the relatively cheap cost when seeking treatment, for economic reasons Mrs. Ani who suffered from acute acid reflux disease went to traditional medicine in the Tembung area. During treatment, he claimed to get good services such as being able to consult disease problems and other things and he added that medicine is a means only or only a medium as an intermediary or healing requirement. Even though the identity that healed him was a prayer that had been read by Mr. Hajj with

Allah's blessing, the medicine became efficacious so that it could cure my disease (interview conducted on October 20, 2022).

Similar to the statement from Pak Adi who sought treatment in traditional medicine because of the belief factor, he said the efficacy of prayer in this treatment made them believe in coming here. Pak Adi is one of the patients who suffer from non-medical diseases, namely patients with Jin Nasab disease or interpreted as supernatural beings who are passed down from generation to generation to protect the family. However, Jin Nasab is also a problem for humans that is followed such as the issue of sustenance, soul mate, and so on (interview, conducted on October 17, 2022).

Traditional medicine in Tembung also treats several diseases there are types of diseases divided into two, namely medical and non-medical. For medical such as acid reflux disease, breast cancer, pinched veins, and so on. While for non-medical in the form of disease, possession, magic, and so on.

Based on the reason, it can be concluded that the reasons for people to seek treatment in traditional medicine are as follows: (1) Trust Factor, where people are more confident and confident in the ability of supernatural-based medicine or actors who have supernatural powers that can heal others with prayers, potions, and so on. (2) Cultural factors, the second factor is a habitual factor that is often drained from generation to generation by the community because it considers traditional medicine to have youth in medicine. (3) Economic Factors, people choose traditional medicine because the cost of treatment is relatively cheap in terms of treatment, drug costs, and so on.

Terms and Process of Making Green Coconut Oil

Traditional medicine is one type of herbal medicine because the manufacturing technique is done

traditionally using natural basic ingredients. There are also not many traditional medicines made from plants, animals, and so on (quoted at 22.00 WIB, dated 10/04/2023, <https://farmasi.ugm.ac.id/id/pentingnyam-engenal-kembali-jenis-obat-tradisional-pada-masa-pandemic-covid-19/>).

Green coconut oil made by Pak Haji is one of the traditional medicines made to cure the diseases of patients infected with medical and non-medical diseases. The technique of making efficacious green coconut oil is a legacy knowledge obtained from his former teacher Raji (interview conducted on October 19, 2022). The green coconut that deserves to be used as an ingredient is as follows:

1. Dark green coconut is pink when opened coconut
2. Green coconuts should be taken by climbing and placed in a container when taken, and picking them up should not be dropped from the tree down because it is considered that dark green coconuts that fall on the ground no longer have efficacy.
3. Green coconuts should be taken by reciting the Shahada, Sholawat, and praying with the intention that the green coconut be torn down to be used as a traditional herb medicinal material.
4. It can be concluded that the green coconut that is used as an ingredient in herbs or medicine is a dark green coconut which when opened the skin is pink. The condition of dark green coconut must be taken directly from the coconut tree and must not be dropped. from the top of the tree so that it falls to the ground. Because this is believed to be able to reduce the efficacy of green coconut, then take the green coconut must read the Shahada, Sholawat Nabi, and pray this green coconut is taken to be used as a medicinal ingredient of green coconut oil.

While the technique of making green coconuts was explained by Pak Haji who

said the existing green coconuts would be peeled and the green coconut meat was taken to be placed in the cooking pan. The coconut cooking process is carried out on Friday night. However, it is best done on Friday night when Kliwon finished the Isha prayer and Sunnah Hajat prayer (interview conducted on October 10, 2022).

After performing the Hajat prayer, Mr. Haji then managed the green coconut by cooking the green coconut water, then continued by reading Surah Yasin 41 times while stirring the cooked green coconut oil. The things that should not be done when cooking green coconut water are:

1. Must not speak a word under any circumstances. Except just reading Surah Yasin. This is done to smoke the verses of the Quran so that positive energy enters the green coconut water which will be cooked into coconut oil
2. Do not be afraid when the process of cooking green coconut oil is done. This is because in the process of cooking green coconuts, there will be many supernatural phenomena such as being visited by spirits and this is a natural thing to happen because the fragrance of coconut oil is considered able to invite subtle spirits with negative and positive behaviors.

Based on the explanation above, it can be concluded that green coconut oil is used as a medicine whose efficacy has several ways and prohibitions that must be done and obeyed. This is to maintain the quality of green coconut oil to be effective in treating all medical and non-medical diseases.

CONCLUSION

Green Coconut Oil is made traditionally with caa that combines religious, spiritual, and cultural elements that must be preserved and maintained by the community because the manufacture of green coconut oil can develop the market potential of traditional herbs and can also

be a good alternative for people to look for traditional herbs at popular prices.

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