

The Buginese's Knowledge of Traditional Medicine in South Sulawesi

by M Dalyan

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The Buginese's Knowledge of Traditional Medicine in South Sulawesi

M. Dalyan Tahir¹, Nurhayati Rahman², Hunaeni³, M. Amir P.⁴, Fithyani Anwar⁵

^{1,2,3,4,5}Faculty of Cultural Sciences, Hasanuddin University, Makassar

Abstract: This study aims to reveal the knowledge systems and procedures for the treatment of the Bugis community in South Sulawesi. There are various kinds of plants that are traditionally used by the Buginese as a cure for various kinds of diseases. This study was descriptive qualitative research where the collected data obtained through deep interview and presented descriptively. This study took place at Bila village in south Sulawesi. Several informants who have knowledge in using herbs and medicinal plants for traditional medicine were interviewed intensively to obtain more information. The results showed that the villager has known the knowledge system in the form of: 1) Knowing 50 type of plants for traditional medicine which consist of (a) 20 type of plants which consumed for daily life and; (b) 30 type of plants which can not be consumed daily; 2) Knowing the procedure of the herbs to treat 157 types of diseases consisting of (a) Lasa ri Saliweng (external diseases), 116 types of diseases and (b) Lasa ri Laleng (Internal Disease), 41 types of disease.

Keywords: Medicine, Traditional, Buginese

1. Introduction

Ethnographically society of Indonesia consists of various ethnics and cultures. This assumption can be proved from the language and customs which characterize each ethnic. Each ethnic has local knowledge and wisdom in traditional medicine (ethnomedicine). They are aware of their surrounding environment which overgrown with various types of nutritious plants that can cure various kinds of disease. Community's knowledge of the traditional medicine has been passed down from generation to generation so it can be known and maintained until now. Therefore, information on the use of medicinal plants by traditional communities of particular areas has a great importance because many plant extracts for modern medicine are found through this approach (Plotkin, 1988; Cox, 1994).

Plotkin's opinion above, has clearly shown the existence of traditional medicine can support the discovery of modern medicine. Some literature mentioned that the Asian nations, particularly in Indonesia is already familiar with non-Western medical systems. In Indonesia, traditional medicines generally use natural or herbal ingredients. Traditional medicine is often done by exploiting the potential of natural wealth. Traditional treatments that utilize a wide variety of plants have more advantages rather than modern medicine. In this case, it could be said that the use of traditional medicine is generally safer than modern medicine, since traditional medicine relatively has fewer side effects than modern medicine (Oktora, 2006).

Utilization of plants as medicine in the traditional way has long been done by various tribes in Indonesia. The differences of customs and tribal habits in Indonesia is a priceless cultural treasure of the nation. Such conditions can also be characterized by the diversity of plant species used, traditional medicinal herbs, and the way they are treated. Each community must have a different concept of disease and its treatment system. The difference of the concept is caused by differences of cultural background and civilization

level of each tribe.

Ethnomedicine is a branch of medical anthropology that concerns about the origin of the disease, the causes, and its treatment. Ethnomedicine is the contemporary term for a group of broad knowledge that comes from curiosity and research methods that are used to increase the knowledge and interest of anthropologists, both theoretical and practical reasons. Theoretically, medical beliefs and practices is a key element in any culture; it is clear that things itself is interesting, as well as the sense that they give to the other aspects of the culture, where they are also a part of it (Anderson, 1986: 16). Ethnomedicine aspect is an aspect that emerged in tandem with the development of human culture in the field of medical anthropology, Ethnomedicine is developed with the development of human culture in the field of medical anthropology, in this aspect, ethnomedicine bring diverse terminology. This branch of science is often called traditional medicine, primitive treatment, or ethnomedicine.

Knowledge of ethnomedicine intercountry community from different ecology as well as the diversity of plant species used by each tribe are interesting to study so there should be an excavation as the basis for the development of ethnomedicine. Environmental differences also make a difference in looking at the causes of a disease. The term ethnomedicine is used as one of the methods for knowledge that discusses the medical systems of a tribe, so as to more easily to see the cultural influence of the causal concept of the presence of disease and its healing ways (Hamid 1986: 1)

This research focuses on the system of knowledge and procedures of traditional medicine on Bugis society in Bila village, Amali District, South Sulawesi. System of medical knowledge is part of the culture that has proven useful from generation to generation. Although modern medical system that originated from the concepts of Western medicine is more dynamic and able to shift the function of the system of traditional medicine, but the ingredients of the herb are available from the natural environment as it exists in

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lontarak, need to be studied and preserved it in order to provide ease of use.

South Sulawesi is inhabited by several ethnic groups, among others; Buginese, Makassarese and Torajanese. Buginese and Makassarese for long time ago have ancient alphabet letters called "Lontaraq". Cultural outcomes in the form of knowledge, history, art, beliefs, languages, etc. are widely recorded in "Lontarak". Bugis people in South Sulawesi have long known the system of knowledge and healing of various diseases according to the belief system and knowledge system of its time. The knowledge system of the Bugis gained perfection after the arrival of the Arabs brought the influence of Islam with concepts adapted between Islamic teachings and local customs (Hamid 1986: 2). The Islamic philosopher Ibn Sina (Avicenna) living 980-1037 AD, entitled Canon Of Medicine, followed by Ibnu Rusha (Averroes) who lived in 1126-1198. Some scholars -Tabib has developed treatment concepts that may have influenced the medical systems of the people who have embraced Islam (Hamid, 1986: 2).

Bugis society's perception of pain is reflected in the various terms used in daily conversations, such as malasa, madoko, makdakkong. The term refers to the concept of sick means the condition or the physical or spiritual state of a person who is experiencing an imbalance. According to the cultural knowledge of the Bugis people the imbalance is caused by two main factors namely internal factors in addition to external factors (Hafid, 1992: 54). Diseases associated with organs in humans commonly called by the Bugis lasa rilaleng people.

Aside from these terms of community members in the Bila village, they also recognize the types of diseases consisting of two types, namely: *lasa ati* (liver disease, psychiatric) and body alkalis or *lasa watakkale* (physical diseases or health disorders on the body).

Regarding the types of herb used by the Bugis generally sourced from the environment. Meanwhile, the treatment of the Bugis influenced by the materials that are often used by Arabs and Indians. The materials from these external systems also influence the treatment of the Bugis.

The research team considered Bila village in Amali District of Bone regency to conduct this research was based on several reasons. First, teople are still familiar with manuscripts lontarak and second, they also could understand and still familiar with some traditional medicine system. In fact, in this region many plants that allegedly believed to be efficacious drugs that do not exist in other regions.

The action awareness of medicinal plants arised in conjunction with their experiences so that the wearer society is considered something very precious and valuable. Therefore, the pain commonly experienced by people, often can be resolved using traditional medicines are formulated alone. The traditional medicines, by the Bugis community in Desa Bila Amali District Subdistrict Bone called Pabbura.

Therefore, in this paper focuses on two issues: 1) What is the traditional system of knowledge system that is owned by the village community? and 2) How is the treatment procedure done by the community to cure various desase?

2. Materials and Methods

Qualitative methods as a research procedure that produces descriptive data in the form of words written or spoke⁴ of people and behaviors that can be observed. So, in this case should not isolate individual or organization into a ²riable or hypothesis but needs to be looked at as a whole the data collected in the form of words, pictures (not a number). ²his is caused by the application of qualitative methods. Data collected in the form of words, pictures (not a number). This is caused by the ⁶application of qualitative methods. Moreover, all that is collect⁵ is likely to be the key to what had been observed. The data may come from a script interviews, field notes, photographs, video tapes, personal documents, notes or memos.

This study was descriptive qualitative research where the collected data, obtained through deep interview, were described qualitatively. Several informants who have knowledge in using herbs and medicinal plants for traditional medicine were interviewed intensively to obtain more information. This first phase of research was conducted from April to December 2016. The research site is in the village of the District Amali Bila Bone regency, South Sulawesi Province. The data collection is done by using the following techniques:

- Observe the initial data collection on the system of traditional medicine knowledge of the villagers.
- Interview, the collection of data obtained by interviewing the informants. Step-by-step interviews are: determining informants, preparing a list of interview questions, opening interviews, interviewing techniques, writing interview data, identifying data, processing data, and analyzing data.

3. Results and Discussion

3.1. The system of traditional medicine knowledge

Traditional Medicine Knowledge gained hereditary or passed¹ down from generation to generation based on the experience of ancestors. In this traditional medicine the ingredients used for the medicine come from the plants that exist around the environment of the community. Knowledge of herbs or medicinal plants are useful to cure certain diseases and spread by mouth to mouth. Traditional medicine is a treatment that is closely related to the culture, ethnic groups that inhabit tribes of a particular region. Traditional medicine is included into alternative medicine. This alternative treatment, has been released in law No.23 of 1992 on health.

3.2. Types of knowledge systems of traditional medicine

Traditional medicine is in the public largely unaware of the scientific evidence is strong, and just based on the experiences he has ever had. These conditions make the traditional treatment is not generally recommended by the

medical, as this may leave the main treatment for treating a disease. However, there are some types of traditional medicine knowledge system that existed in society, among others: the system of medical knowledge about medicinal plants, medical knowledge about the disease and treatment knowledge systems of Behavioral treatment.

3.3. Knowledge Systems on Medicinal Plants Efficacious

South Sulawesi has abundant natural resources, one of which is a plant or plants that can be used as a traditional medicine (alternative medicine). Traditional medicine as a treatment of choice (alternative medicine) that cannot be underestimated existence. It is inevitable that many examples and cases that justify it. Medical treatment at a very expensive cost sometimes unable to cure a disease, but using traditional treatments such as traditional plants that can cure the disease in the suffering.

Plants or plant is believed to have benefits or efficacy as a drug to treat a disease that is categorized as a traditional medicine (alternative medicine). When in the village, Sub District of Bone Amali has natural resources particularly efficacious as treatment plants. Plants that have medicinal properties consist of medicinal plants are eaten daily by local people useful as a medicine and medicinal plants that are not eaten daily by local people tetapi useful as a drug.

3.4. Type of medicinal plants are consumed daily

Types of medicinal plants that are eaten every day is a type of plant that serves as a drug, but in the daily life of local people taking a supplement or flavoring. Types of medicinal plants are meant, among other things: (1) Lasuna cella (onion), (2) cekku (kencur), (3) Daun pariah (leaf pare), (4) Daun binang (starfruit leaves vegetable), (5) Daun cemangi (leaf cemangi), (6) ase punu holes (black sticky rice), (7) Temmu (curcuma), (8) Daun Salang (bay leaf), (9) sere (serei), (11) Daun lame kalolo '(sweet potato leaves), (12) Daun Kaliki (papaya leaf), (13) carrots, (14) Unyi Rid ((saffron yellow), (15) Utti bali, (16) Bua pala (nutmeg) , (17) Lemo kopasa (lime), (18) Layya pesse (ginger), (19) Kaluku (Coconut), (20) Daun geseletri, (21) Bua Panasa (fruit jackfruit).

3.5. Types of medicinal plants that are not eaten daily.

Types of plants Obat that cannot be eaten daily are as follows: (1) Daun minahong, (2) Daun canging-canging / Daun pelling Kaliki (Daun distance), (3) Daun Gance, (4) Daun jampu (Daun guava seeds), (5) Ana Otti '(Tunas banana), (6) Panini, Daun salo, (7) Daun galingkang, (8) Daun te'ba aju Java (Java bark), (9) Daun sirikaja (Daun soursoy), (10) (11) Daun ota (Daun siri), (12) Ure kacimpang, (13) Daun lawira lotong, (14) Daun gommo-gommo, (15) Unyi pute (white turmeric), (16) Tula dacung, (17) Daun Cenrana, (18) Daun Cempa (tamarind leaves), (19) leaves cat whiskers, (20) Daun paccing (henna leaves), (21) leaves tawak (leaf cocor duck), (22) miana leaf, (23) uliq lesseq (tan leather), (24) sampangadek, (25) leaves continued life, (26) Cempa sibokoreng (meniram), etc

3.6. Knowledge System Procedures Treatment in Rural Community District Amali Bila the District of Bone

The types of diseases that are found in the village of the District Amali When Bone district can be classified into two types, namely Lasa ri laleng diseases (diseases in) and Lasa ri saliweng disease (outside) in the body (watakale) human.

3.6.1. Lasa Ri Laleng (medicine)

Type Lasa Ri Laleng (medicine) can be identified as follows: (1) Matanreq Gollana (diabetes), (2) Maseम्मeng (fever), (3) Peddi Eppong (stomach ache), (4) kasuwiyang (typhoid), (5) pappackak eye (Make bright eyes), (6) Gessa (Stomach Bloating), (7) Celleng Pelloe, (8) Nabekkeri sideburns (constipation), (9) cholesterol, (10) Pella laleng (heartburn), (11) Mamengngang (pegalinu) / Gout, (12) Poso (asthma), (13) Bitokeng (Worms), (14) Lack of appetite in children, (15) Benra babua (Sign Wind), (16) Spatula (Stroke), (17) Dodong lives / lethargy, (18) Maag, (19) pappano dara (lowering of blood), (20) pappano Golla (sugar-lowering), (21) had given birth / postpartum, (22) lever, (23) Mapeddi cigoroqna (sore throat), (24) Ta'teme-teme (pee-pee), (25) bladder stones, (26) Lasa mekke (ill chills), (27) Rheumatism, (28) Mapeddi I 'laleng (injuries), (29) Tano liseq (hernia), (30) Matanre dara (high blood pressure), (31) Bitokeng (Worms), (32) cholesterol, (33) Diseases of the stomach, (34) Heart disease, (35) disease whitish, (36) disease HB high blood pressure, (37) Pabbura iseq ilaleng (drugs inside), (38) Cikaa (upset stomach midnight), (39) lung, kidney stones, (40) tumor, (41) kidney Diseases, and (42) Digestive Disorders.

Here's an example of a disease and its processing procedures:

•Name of Disease	: Mamengngeng (pegalinu) / Gout
•Disease Characteristics	: Body feels sore throat feel dry
•Abstinence	: Spot cassava leaves
•Drug Name	: Leaves minahong
•Processing Method	:
	1. Take 4-5 leaves minahon then washed clean water
	2. Enter 4-7 leaves that had been cleaned previously minahong into 2 cups of water, then boiled until the remaining

1 cup water decoction of the leaves minahong. After that the stew of leaves minahong in strain and drinking from the patient.

This treatment herb nutritious treat mamengngang (UA / pegalinu) for this treatment Drinks in sipenderita on every morning before the stomach contents, this treatment is based on informant sittiara 50 years, interview on November 6, 2016.

• Name of Disease	: Poso (shortness of breath)
• Disease Characteristics	: It is hard to breathe
• Abstinence	: -
• Drug Name	: Tulag Dacung (bortowali)
• Processing Method	:
	1. Take the rod tulag dacung then wipe the rod tulag dacung of dirt.
	2. Prepare a glass of hot water and enter Tula dacung like picture beside
	3. Tula dacung soak up the hot water becomes warm after the soaking water can be drunk dacung Tula.

This herb treatment for patients Poso (shortness of breath) may be in the patient Drinks morning (before eating) and afternoon (informant interviews with wonderful 40 years of the date of October 21, 2016

3.6.2. Lasa Ri Saliweng (Disease Affairs)

Type Lasa ri saliweng disease (Outer) can be identified as follows: (1) maloq (wound), (2) polo kabuttu (broken bones), (3) kateq (itching), (4) kacilereng, (5) boro banginna (swollen cheeks), (6) pano (phlegm), (7) bellang (striped), (8) sarussu (acne), (9) cengo cuppang (warts), (10) bikung, (11) peddi contents (toothache), (12) maridi Contents (yellow teeth), (13) ungeng (graying), (14) peddi ulu (headache), (15) mabbareppu (hives), (16) lettang (ulcers), (17) Arawukeng / Gessa-gessang, (18) mapeddi eye (sore eyes), (19) wound usual, (20) dikere piso / bangkung (sliced knife / machete), (21) Cellakeng, Bikung, (22) Gambang lolo (disease swelling of the eyes), (22) tippekeng, boro ngingi (swollen gums), (23) collong Pello (pile), (24) more-ore (coughing), (25) cue-cuereng, (26) sarussu sibawa kateq (acne drugs and itching), (27) the palanquin-jolig (diarrhea), (28) whiskers dara (dysentery), (29) Jeddo, (30) Peddi pongceng (lumbago), (31) whisker-whisker (diarrhea), (32) malippuno (dizziness), (33) tallua (vomiting). Here's an example of a disease and its processing procedures:

•Name of Disease	: Maloq (wound)
•Disease Characteristics	: In the body part injured bleed or bruise.
•Abstinence	: -
•Drug Name	: Dadi colli Utti (sap of banana shoots)
•Processing Method	: 1. Dadi colli Utti (sap of banana shoots) 2. The sliced banana shoots like the picture on this side. 3. Paste slices of banana shoots are on the injured body part, bruised, but the wounds that bleed is to stem sap dripping banana shoots.

This nutritious herb medicine to stop bleeding in wounds that bleed with dripping water while the bruises usually by menemplkan slices of banana shoots the (informant Haslinda 42, October 22, 2016 interview.

•Name of Disease	: Polo Kabuttu (Fracture)
•Disease Characteristics	: Bone shifted, cracked bone, and unable to be moved
•Abstinence	: -
•Drug Name	: Leaves minahong
•Processing Method	: Ariango 1. Take ariango then wipe the tuber then cut into small pieces. 2. After being cut into small pieces, take the needle with a thread and then pierced to form bracelets, 3. Tie pieces berbentuk gelang the broken bones in the legs as shown above.

Herb treatment is done repeatedly and happy tiasa replace a new one if the bracelet is already dry. (Informant Haslinda 42 years, interview dated October 22, 2016.

3.7. Knowledge System Procedures Treatment In Rural Community District Amali Bila the District of Bone

Some ways of processing medicinal plants to various diseases. In this case, the treatment for the disease type Lasa Ri Laleng (medicine) and the type of Ri Saliweng Lasa disease. For each type of disease, the drug will be different ways of handling. For example, for skin diseases, herbs used by means of smeared or mixed for a shower. In addition, drug treatment, also by way of Method as follows: (1) diinung (drunk), (2) dianrê (edible), (3) diota nadiporoq (chewed while sprayed), (4) diota (dikunya), (5) Disapui (smeared / swabbed), (6) diaggellang / diappotto (digelangkan in the feet or hands), (7) dirumpui (smoked), (8) dibabeq (rubbed), (9) Dipajjeppê (taped), (10) disussu (polished), and (11) dipatetti (dropped).

4. Conclusion

Based on the description and discussion in this study, it can be deduced that, Knowledge Systems Traditional Medicine Society Bugis Village When Amali District Subdistrict Bone know:

- The system of traditional medicine knowledge in the form of plants that berkhaziat drugs as many as 47 species of medicinal plants which consist of (a) type of medicinal plants that can be consumed daily as many as 21 types of plants; (B) medicinal plants that are not consumed daily by 26.
- The system of knowledge about the disease by 75 consisting of (a) lasa ri saliweng (disease outside) as many as 33 types of diseases and (b) paralyzed ri laleng (medicine) as many as 42 kinds of diseases.
- The procedure for the treatment of as many as 11 ways, (1) diinung (drunk), (2) dianrê (edible), (3) diota nadiporoq (chewed while sprayed), (4) diota (dikunya), (5) Disapui (smeared / swabbed), (6) diaggellang / diappotto (digelangkan in the feet or hands), (7) dirumpui (smoked), (8) dibabeq (rubbed), (9) Dipajjeppê (taped), (10) disussu (polished), and (11) dipatetti (dropped).

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