

MALAY-INDONESIAN TRADITIONAL IN SHAPING A “WORLDWIDE” OF NATURAL HEALING: AN ANALYSIS FOR WOMEN HEALTH MATERNITY USING HERBS OF FAMILIA ZINGIBERACEAE

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ABSTRACT

Beauty and health care generally gets special attention in the tradition of women in Malay-Indonesian world. It's proven through practice of disease treatments and daily diet that is very closely related to the use of herbs in the natural environment around them. The study found that there are various beauty tips and treatment of disease spread in public life, until then it becomes knowledge that is written with the purpose to pass their knowledge to the next generation. This study also aims to explain some of the main objectives, (1) to review the idea and the perspective of the women of Malay-Indonesian archipelago in the enculturation of application of herbs and plants in their daily lives, (2) to identify the herbs and plants of *Zingiberaceae* family used by women during confinement as classified in the Manuscripts MSS 1653 and MSS 2502 “Kitab Tibb”, (3) to investigate the methods used in treating women after giving birth and analyzes nutrition herbs mentioned in the provision of health nutrition and medicine that also known as “jamu”. The study found that herbal practice among the Malay community such as ginger, Zingiber zerumbet, turmeric and cekur (*kaempferia galanga*) frequently used by women during confinement because a quick cure and nutritionally healthy, thus it provenly help them to return the body to the best stage of health. These health practices need to be expanded its understanding in the community so that it is not lost in the tide of modernity, we have today.

Keyword: Malay Indonesian Women, Herbs, Women Health maternity, Zingiberaceae.

Introduction

The practice of confinement after delivery is a traditional practice among the Malay-Indonesian, became a routine that will be focused to by each maternity mother. During the delivery a mother will loss a lot of energy and blood. And this time they must taking care of their self and it is called as *postpartum*.¹ Therefore, *Kamus Dewan* has define the term of postpartum as something prohibited do so (according to custom or their belief), as a symbolic of custom and beliefs who inherited from generation to generation. History recorded that in according with the beliefs of the Malay-Indonesia, personal care after delivery is very important to recovered the mother's health during the time of pregnancy and delivery from various physical and mental. This is because the previous generation believes that when one woman lost a lot of blood during the delivery, then the method that the prohibition is necessary to ensure that a woman's body recovered from internal lesions during delivery. If they ignore the confinement period, a lot of health problems will occured within physical and mental, in return, towards the mother but also on the baby.

Belief in the rule of confinement is not just become a culture among the Malay-Indonesia only, but it is also a traditional cultural practice in different countries. Uniquely, the confinement period of Malay-Indonesia is within 40 days to 100 days² have samely with foreign countries, like Mexico, Netherlands and United States of America.³ The visible difference is from the methods point of practice and care throughout the duration of the treatment. Generally, women in the Malay-Indonesian region are confronted with certain methods in the process of treating, purifying and recovering their bodies. In other situation, women in such rural Mexico only needs to rest for some period in the room without being allowed to bath for a few days. For women in the Netherlands, the mother get all the intensive care after delivery when they have and need to confinement at home. Depending on the birth, intensive care from a qualified nurse to help mothers in manage their-self and the newborn baby during the confinement period physically or emotionally. Nurses also act as the liaison between mother and baby as well as their doctors. Postpartum nurse on duty will also clean the bathroom, toilet, mother room, and baby rooms to ensure that household condition and the environment very clean. They also help to ease the burden of the deceased's mother with help them to solve all the house chores so the mothers can be rested and recovered completely. The nurses "after delivery" will also meet with the mother during the eight-month period of pregnancy to discuss specific needs, and organize all requirements as needed after birth. Most of the mothers get 49 hours care in confinement after delivery. If in the United States, the confinement care period is short, where the women was taken care by her mother.⁴ Traditional practices of confinement for 44 days this will be difficult without an assistance. So, some traditionally confinement practices are still followed by Malay-Indonesian women, but some method are already change with the lifestyles nowadays.

These article will discuss an overview on the traditional confinement in Malay-

¹ Prof Madya Dr Shah Reza Johan Noor, Utusan Online Kesihatan, (2009), dicapai 03.07.2017
http://ww1.utusan.com.my/utusan/info.asp?y=2009&dt=1220&pub=utusan_malaysia&sec=Kesihatan&pg=kn_05.htm&arc=hive

² Aishah@Eshah Haji Mohamed dan Abd. Aziz Hj. Bidin (2011), *Wanita Melayu Dan Tumbuhan Ubatan: Satu Analisa Budaya*, Jurnal Melayu (7), 128.

³ Demetria Clark. (2014). "Pregnancy, Birth, Post Partum in Different Cultures". Birth Arts International.

⁴ Demetria Clark. (2014). "Pregnancy, Birth, Post Partum in Different Cultures". Birth Arts International.

Indonesian life , a type of herbs from Zingiberaceae that are often in use and the method of usage in cure a women after delivery.

Traditionally Confinement Care for Women in Malay-Indonesian: An Overview

Generally, Malay traditional treatment and care after giving birth have been practice many years by Malay-Women in Malaysia and Indonesia. Malay traditional treatment includes physical, recruitment and the use of herbs, based on their beliefs, knowledge, and practices related to the well-being of life within the community. All components are intended to prevent, treat and care for the health. Practices and care in the treatment of a traditional Malay confinement is an intellectual branch of traditional medicine and not the big matter for the communities in Malaysia and Indonesia. Such as the *Orang Asli* community, the new mother needs to soak in salt water for a certain period, then herbal ingredients of turmeric (*Curcuma longa L.*) and *manjakani* (*Quercus infectoria G. Olivier*) will be applied to the woman's confinement.⁵ For the Chinese, the care after delivery was done by *Pui Yit*. The role of *Pui Yit* is similar to the midwife rule. They did not allowed to wash their hair for bath within one month in order to avoid the entry of *evil wind* into the body.⁶

According to the World Health Organization (WHO), the period of delivery begins about an hour after the placenta comes out.⁷ For traditional medicine, every treatment and care will start from the first day of delivery until at least for the next 40 days. This period is also called a period of confinement and is believed to be equivalent to the duration of the mother having *nifas* blood or *lokia*. According to the Malays belief, during this period, the mothers and babies is exposed to the dangerous of disruption of the delicate creatures and so on. Therefore, during the confinement period, the mother should take various precautions through the set of post-natal and Malay care treatment after delivery. These practices will have done together with the midwife or a guide from them. A hundred percent recovery is expected to be reached after 100 days of confinement.

Traditional medical practitioner among Malay people are accepted as one of the main providers of traditional Malay medicine.⁸ Treatment is done by them is in preparing ingredients from various selected herbs, among the part of herbs used are flowers, roots, and the herbal extracts used as capsules. A variety of herbs that was suggested by them can be eaten or applied towards women's body in the form of fresh or dry. Some herbs are pounded and applied to the entire body or in certain parts of the abdomen to promote blood circulation, in the forehead to get rid of wind and prevent headaches after childbirth due to lack of sleep.

Among a variety of herbs, *Zingiberaceae* family are found to be part of ingredient that most used in postpartum care. One of most popular species is ginger, turned out with many benefits. Thus, the tradition passed down through generations as ordered, *bertungku*,

⁵ Siti Khairul Bariyyah Akhbar (2016) *Amalan Dan Penggunaan Herba Dalam Perubatan Tradisional Melayu Selepas Bersalin Di Zon Tengah, Semenanjung Malaysia*. Fakulti Sains Teknologi Dan Pembangunan Insan: UTHM, 12.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ Raja Rina Raja Ikram dan Mohd Khanapi Abd Ghani (2015) *An Overview Of Traditional Malay Medicine In The Malaysian Healthcare System*. Asian Network For Scientific Information, 724.

berbengkung, refreshing the mother with herbal bath water, and consuming herbal medicine herbs on average use of the family *Zingiberaceae*. Among the parts of the plant herbs used are the leaves, stems, tubers, roots, and rhizomes.⁹

Herbs of Familia *Zingiberaceae*

Herbs have a long history of use and, when used properly, are safe and powerful medicines.¹⁰ Herbal medicine, also called *botanical medicine* or *phytomedicine*, is the practice of using one or more parts of a plant-its seeds, berries, roots, leaves, bark, or flowers-to relieve physical and psychological problems, prevent disease, or just improve over all health and vitality.

Zingiberaceae is a valuable herb that has been used in traditional medicine since many years. The genus *Zingiber* comprises about 85 species of herbs mostly distributed in East Asia and tropical Australia. Many of these are used as food and for traditional treatment of a variety of ailments. *Zingiber officinale* var. *rubrum* Theilade is distributed mainly in Peninsular Malaysia, where it is known as *halia bara*. This herb is cultivated for its medicinal value. Its rhizome is a common ingredient in folk medicine (*jamu*) for treating stomach discomfort, tumours, relieving rheumatic pains, and as a confinement medicine. About 40 species of the genus of *Etingera* and 29 species of the genus of *Zingiber* can be found in Borneo Island. Seventy percent (70%) of the total number of *Etingera* species can be found here in Sabah. Antioxidant is a substance that can fight and destroy excess free radicals and repair oxidative damage.¹¹

In the past few years phytomedicines have witnessed a great deal of scientific attention mainly concentrated on their role in preventing diseases. *Zingiber zerumbet* (L.) Smith, an important member of the family *Zingiberaceae* has been traditionally used as a folk medicine across the globe especially in the southern part of Asia including India. *Z. zerumbet* is known to have certain medicinal properties like anti-inflammatory, anti tumor, anti-allergic, anti pyretic, anti platelet aggregation activities. And for traditional Malay confinement. This plant is reported to contain sesquiterpenoids, flavonoids, aromatic compounds, vanillin, kaempferol derivatives and other polyphenolic compounds. Polyphenolic compounds are reported to have multiple biological effects including antioxidant activity. These are aromatic benzene rings with substituted hydroxyl groups and are secondary metabolites, ubiquitous to the plant kingdom. Antioxidant capacity of *Z. zerumbet* demands more study. Plants that are rich in phenolic contents are often reported to possess cytotoxicity. Nevertheless, information on cytotoxic effect of *Z. zerumbet* rhizome is scarce. In the present work, antioxidant activities of ethanolic extract *Z. zerumbet* rhizome (ZZ) have been studied. ZZ has been evaluated for its cytotoxicity in human peripheral blood lymphocyte cells. The study focuses on characterization and quantification of

⁹ Aishah@Eshah Haji Mohamed dan Abd. Aziz Hj. Bidin (2011) *Wanita Melayu Dan Tumbuhan Ubatan: Satu Analisa Budaya*. 130.

¹⁰ Martha Schindler Connors and Larry Altshuler. (2012) *Guide To Herbal Remedies An Easy To Use Reference For Natural Health Care*, 1.

¹¹ Farrawati Sabl et al., (2012) "Antioxidant properties of selected *Etingera* and *Zingiber* species (*Zigiberaceae* from Borneo Island)", dalam *International Journal of biological Bioemistry*, 101.

one of the major active constituent kaempferol using high performance liquid chromatography (HPLC). In addition, total polyphenol content and flavonoid content of ZZ was determined.¹²

Research has been done through both sample of Malay Manuscript (MSS 1653 & MS 2502) shows an often usage of zingibereacea familia. Some of them are *Alpinia galanga* (*lengkuas*), turmeric, ginger and zingiber zerumbet. All traditional treatment using all these herbs are formulated to strengthening reproductive organs, especially the womb, stomach muscles and pelvic floor muscles. It is believed that all the treatment and confinement at least 44 today is to ensure that new mothers will give birth to stay healthy physically, mentally and continue to be active in terms of sexual even after menopause.

Some women may suffer from a backache after delivery, especially after going through a long and difficult labor. Toning and abdominal and pelvic floor muscles reduce a backache. Some traditional treatments are recommended for this purpose. Firstly, boil some ginger slices in water, adding a little coarse salt and sugar and the decode, drink it every morning and evening. Besides that, they can take of *makjun* or *jamu*. use of *bengkung* helps reduce a backache or *bertungku*.

Herbal Or Plants That Are Represented And Used In Women's Care Based On Manuscripts

Some of the important method in treating a postpartum using a herbs from zingibereacea familia are listed as below;

a) Medicines For Young Women Delivery¹³

- 1) *Ambil daun pilis dan buah kapas yang muda maka pipis ambil airnya maka lumurkan pada ari-ari afiat olehnya.*

Herbal Or Plants	1. Daun Pilis 2. Buah Kapas
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b) Ubat Meroyan Beranak¹⁴

- 1) *Ambil airnya sebahagi maka bubuh minyak lang maka minum afiat olehnya.*

c) Restoring viginity (*Bikir*).¹⁵

- 1) *Setengah daripada petuanya untuk menyempitkan faraj kemaluan perempuan yang luas mahulah dicari lengkuas digiling lumat-lumat dengan cuka kemudian diminum pada tiap-tiap pagi selama tiga hari serta disapukan pada ari-ari dan punggungnya ان شاء الله mujarab boleh mengembalikan bikirnya semula.*

¹² Anish Nag, Maumita Bandyopadhyay et al., (2013) "Antioxidant Activities and Cytotoxicity of Zingiber Zerumbet (L.) Smith Rhizome," *Journal of Pharmacognosy and Phytochemistry* 2(3), 102.

¹³ MSS 2502.

¹⁴ MSS 2502.

¹⁵ MSS 1653.

Herbal Or Plants	<ol style="list-style-type: none"> 1. Lengkuas 2. Cuka
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d) How To Make Makjun/Jamu That Can Cure Vagina¹⁶

- 1) Khasiatnya pertama ambil cabai berat empat kisar dan pala satu kisar dan bawang besar-besar tiga kisar cengkih dan kepulak satu kisar dan cengkih satu kisar dan lada sulah tiga kisar dan biji sawi satu kisar dan kulit buah kedaki kelang tiga kisar dan sunti buah salak lapan kisar dan jintan hitam tengah enam kisar dan biji ganja dengan bunganya tengah tiga kisar dan jemuju dua kisar dan lengkuas cina lima kisar dan adas manis lima kisar akar qurha tiga kisar dan kepupalak jin tiga kisar dan buah kedaki enam kisar maka semuanya campurkan maka pudu lumat-lumat setelah sudah maka seraki setelah sudah maka ambil minyak lang dan air madu itu sama beratnya dengan sekalian pudu itu setelah sudah campurkan maka baru jadikan makjun tatkala makan dia itu belum makan nasi.

Herbal Or Plants	<ol style="list-style-type: none"> 1. Cabai 2. Bawang besar 3. Cengkih 4. Lada sulah 5. Biji sawi 6. Kulit buah kedaki 7. Suntii buah salak 8. Jintan hitam 9. Biji ganja dengan bunganya 10. Jemuju
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e) Berbuat makjun hangat sarir dan sekaliannya penyakit pun sembuh olehnya jika perempuan tiada beranak olehnya jadi beranak olehnya¹⁷

- 1) ambil bunga lawang dan buah pala dan kulit manis cina dan bawang pala dan lada sulah dan cabai dan suntii halia dan kedaki sekaliannya itu berat sekurang-kurang dan kedaki sepuluh kupang dan buah melaka sepuluh kupang dan jemuju tujuh kupang dan lengkuas padi lima kupang dan jintan hitam empat puluh kupang koma-koma sekupang dan umbar sekupang dan biji maut lima kupang dan dan kasturi sebusaq dan pejami sebusaq dan kemukas lima kupang dan gaharu tenga kalam lima kupang dan akar sangkaduk lima kupang dan _____ sepuluh kupang maka direndang setelah sudah maka dipipis lumat-lumat maka seraki maka _____ kan makjun maka dimakan pagi-pagi belum makan nasi.

Herbal Or Plants	<ol style="list-style-type: none"> 1. Bunga lawang 2. Buah pala
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¹⁶ MSS 2502.

¹⁷ MSS 2502.

	<ol style="list-style-type: none"> 3. Kulit manis cina 4. Lada sulah 5. Cabai 6. Sunti halia 7. Kedaki 8. Buah Melaka 9. Jemuju 10. Lengkuas 11. Jintan hitam 12. Gaharu
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f) Ubat Berbika Sarir Perempuan Yang Perair Atau Busuk¹⁸

- 1) Ambil pulut hitam maka rendang maka tepung maka ambil lempeng padi dan buah pala sebuah dan sunti halia dan damar putih dan halia mentah sehiris maka dipipis semuanya lumat-lumat bubuh lada pudi akan airnya limau kapas maka campurkan dengan tepung itu maka ketika tatkala hendak makan dia hancur dengan air mentah maka minum tiga pagi mujarab olehnya.

Herbal Or Plants	<ol style="list-style-type: none"> 1. Pulut hitam 2. Tepung 3. Lempeng padi 4. Buah pala 5. Sunti halia 6. Limau kapas
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- 2) Ambil manjakani dan gaharu dan cendana dan minyak bijan maka minum tiga pagi mujarab olehnya.

Herbal Or Plants	<ol style="list-style-type: none"> 1. Manjakani 2. Gaharu 3. Cendana 4. Minyak bijan
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g) Ubat Berbika Sarir Perempuan Yang Luas Lubangnya Atau Air¹⁹

- 1) Ambil pulut hitam pipis lumat-lumat maka bubuh lada pudi dan halia dan jemuju dan lempoyang dan buah pala dan kunyit dan mutu sebiji dan air limau kapas pipis lumat-lumat maka ketika bulat-bulat setengah ditelan setengah dimasukkan kedalam farajnya jadi sempit olehnya.

¹⁸ MSS 2502.

¹⁹ MSS 2502.

Herbal Or Plants	<ol style="list-style-type: none"> 1. <i>Pulut hitam</i> 2. <i>Lada pudi</i> 3. <i>Halia</i> 4. <i>Jemuju</i> 5. <i>Lempoyang</i> 6. <i>Buah pala</i> 7. <i>Kunyit</i> 8. <i>Air limau kapas</i>
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