

# CREATING WEBSITE-BASED DOCUMENTATION OF GREEN MINAK PANGALUN AS TRADITIONAL MEDICINE FOR HEALTH CARE

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**Abstract:** *Green Minak Pangalun (GMP) or Karo Oil (massage oil) is a traditional oil made by the Karo Tribe which is mixed traditionally and is well known for its benefits and has been used for a long time among the people of North Sumatra. Website is part of the development of information technology that can be accessed by users widely. The research objective is to create website-based documentation of the benefits, materials, and methods of making GMP so that it can be used in the future. The research method used is descriptive research using a qualitative approach. This study uses observation techniques, in-depth interviews, informant approach and analysis to obtain the required data. This research will produce complete documentation related to the ingredients and methods of making GMP that can be used for health care and can be accessed through the website. With the documentation of GMP, it is hoped that the traditional medicinal concoction of the people of Tanah Karo, North Sumatra, can be sustainable and may be used in general for health care.*

## 1 INTRODUCTION

In the Law of the Republic of Indonesia No. 36 of 2009 concerning health (Rakyat, 2009) there are several articles that regulate traditional health services, namely in articles 1, 48, 59, 60 and 61. In article 1 point 16 it is stated that "traditional health services are treatment and or treatment with methods and drugs that refer to experience and skills passed down empirically that can be accounted for and applied in accordance with the norms prevailing in society. Article 48 also states that traditional health services are one of the implementations of health efforts. Article 59 states that traditional health services are divided into 2 types, namely, Traditional Health Services for Skills and Traditional Health Services for Herbs (<http://www.kesmas.kemkes.go.id>).

Green minak pengalun (GMP) is one of the many traditional medicines in the Karo tribe. Indonesian people as conservationists of nutritious plants/plants have an important role in their cultivation. Inventory of local plants is important to do as a nation's strength in the realm of revitalizing local culture(Pandapotan et al., 2018). The name of minak pengalun is taken

from the method of treatment, namely in the massage (kujuk) and oil as a medicinal medium from herbal plant ingredients that are trusted by the Karo people. The beginning of the thought of treatment with this method is because of the ancestors of the Karo people who wandered and had direct contact with nature. From experience and adaptation to the effects of nature, the ancestors of the Karo tribe came up with ideas for alternative medicine.

The problem that exists is that there are still many people who do not know about health care, especially dental health and the absence of an online media that can completely be used as a guide in dental health care. Dental and oral health is an essential part of your overall health and well-being. Poor oral hygiene can lead to dental cavities and gum disease, and has also been linked to heart disease, cancer, and diabetes (Healthline editorial team, 2019)

Traditional dental health care (Ghasemi, 2012) is an asset of the Indonesian nation that needs to be preserved for future generations, so with the concept and procedures that can be used in traditional website-based dental health care, it will become a digital document. The problem solved is the whole concept of dental health care (Baiju et al., 2017)



Traditional medicine will be passed on to the next generation so that the original culture of the nation is maintained. This needs to be done as a record and document evidence based on the traditional dental health care pandaun website from the Tanah Karo community, North Sumatra. The way to solve the problem is to complete all documents related to dental health (Zaitzu et al., 2018) care from sources to be converted into website-based documents by collaborating with partners from the IT sector.

Types of Traditional Herb Health Services include; Jamu, Gurah, Homeopathy, Aromatherapy, SPA therapy, and other methods that use herbs. Herbal medicine is an inseparable part of the nation's culture, from the past, to the present, and is expected to continue to be sustainable in the future (Aditama, 2014) Meanwhile, those included in Yankestrad Skills include; acupuncture, chiropractic, massage, shiatsu, broken bones, traditional birth attendants, batra circumcision, reflexology, acupressure, cupping, apitherapy, skin/hair beautification, internal energy, paranormal, reiki, qigong, kebatinan, and other methods that use skills. Traditional medicine health systems are usually accompanied by various kinds of prohibitions and taboos during the disease treatment process (Makarim, 2021). To prevent things that can cause health problems, it is necessary to heed these taboo rules. Prohibitions or taboos are things that are usually associated with belief in the occult, witchcraft, and ritual ceremonies carried out in the traditional disease treatment process. For example, abstinence is based on the belief that food can be detrimental to health or hinder the achievement of a particular goal.

Minak pengalun is made from spices passed down from ancestors and cooked or roasted using coconut oil so that the ingredients or spices are dissolved in the coconut oil. However, there are also people who use ordinary cooking oil or oil from palm oil as their raw material. However, these two raw materials have different results, namely palm oil will remain liquid even at cold temperatures, while coconut oil will freeze if in cold temperatures. The result of this roasting is called minak pengalun. The benefits of traditional medicine as a healer (TARIGAN, 2021). Alternative medicine is also felt by the researchers themselves. Starting when I was a toddler, it was always applied to keep the body warm and increase endurance. In addition, the author also often uses it for the treatment of wounds and sprains that have been experienced by the researchers themselves. The things above cause researchers to want to do descriptive research on the existence, benefits and use of Minak Pengalun from Karo Lau Cih Oil Medan.

Health is created because there are the right elements in the body (Dommen, 2003) such as heat, cold, body fluids are in a state of balance according to the age and condition of the individual in his natural and social environment. When the balance is disturbed, disease occurs. This naturalistic disease will be cured through modern and traditional methods. In general, it is done with traditional medicine because it uses herbs (Hafid, 2019) naturally. Likewise with traditional Karo medicines such as Minak Pengalun.

Plant parts that can be processed to become ingredients for traditional medicines include roots, leaves, stems, flowers and fruit. The medicines that are still owned and believed by the Karo people to this day include: minak pengalun (karo oil), kuning, fresh, sprayed and oukup or steam bath. One of these traditional medicines will be studied in depth. The focus of this research is Minak Pengalun or Karo Oil.

To achieve optimal dental and oral health, There is appropriate knowledge about some oral health topics but insufficient knowledge about others, and also poor practice of oral health preventive measures as seen in Saudi schoolchildren. Knowledge about fluoride and its role in the prevention of caries was limited (Al-Qahtani et al., 2020) then maintenance must be carried out regularly. Treatment can be started by paying attention to diet (Mawarda, 2016), do not eat too many foods that contain sugar and sticky foods. Cleaning plaque and food residue left by brushing your teeth, the technique and method should not damage the structure of the teeth and gums. Cleaning tartar and filling cavities by a dentist, as well as extracting teeth that can no longer be maintained and are focal infections (Isnaniah Malik, drg., 2019). Regular visits to the dentist every six months whether there are complaints or no complaints. Knowledge about dental and oral health in Indonesia is still very lacking. Problems that are often found in Indonesia are related to teeth and mouth (Gustabella et al., 2017) is the lack of knowledge and how the community acts in caring for dental and oral health.

Nursing documentation is any record, both written and electronic (Al-Qahtani et al., 2020) that describes nursing services provided to clients and can be used as evidence for authorized personnel. (Amalia & Gintng, 2020), including dental care. Website-Based Documentation including Web-based health service information systems (Rumantyo, 2016) is an information system that uses web or internet technology to support and facilitate a job and search for information to make it easier and more efficient



This research was conducted to collect all information on traditional dental health care from the Karo land of North Sumatra and make a website-based guide for the next generation.

Green Minak Panggalun is named because of the greenish color of the oil from the eucalyptus leaf extract in the herb. This oil is devoted to children and infants as a way of treatment so that concoctions such as *kesaya-kesaya* are reduced in size. The green color itself seems healthy and cool so it is suitable for children. This oil can treat itching, irritation and swelling caused by insect bites in children.

Knowledge of illness and disease in society (Svalastog et al., 2017) influenced by traditional values and the influence of the development of modern medical science. Pain is referred to in two categories, namely *bangger* and *sick*. *Bangger* is where the sufferer is in a state of body dysfunction but is still able to carry out activities. While *illness* is defined as a human condition that experiences dysfunction of certain body parts but the sufferer is unable to carry out his activities, in other words the sufferer needs the help of others in healing, so this research is needed to obtain documentation on the procedures for making *minak panggalun* which can be used as a reference by the whole community, especially Tanah Karo community in traditional disease treatment.

## 2 RESEARCH METHOD

Health services are not only prevention (treatment and or treatment) but also prevention. Some of these efforts include providing health facilities in the form of Poskesel (Village Health Post) along with professional health workers, facilitating the management of the Healthy Indonesia Card for the poor, optimizing the development of the Siaga Village, Posyandu, Jumantik Cadre, and private midwife practice as well as by promoting the "pattern of healthy life" as a means of achieving a better life and implementing integrated service posts.

The materials used in the manufacture of GMP are grouped into several groups according to the maker, namely: *Kesaya-kesaya* (herb taken from Suka Village) using: eucalyptus leaves (Latin: *Eucalyptus globulus*), *Bahing gara* (Indonesian: red ginger, Latin : *Alpinia purpurata*), *Gagaten tiger* (Indonesian: *Gagaten tiger*, Latin: *Ampelocissus thyrsoflora*), *lancing* (Indonesia : *Lancing*, Latin : *Solanum verbacifolium*), *Temu-temu* (Indonesia : *Temu kunci*, Latin : *Boesenbergia rotunda*), *Indung kuning* (Indonesia : *kunyit Induk*, Latin : *Curcuma longa* Linn), *wind root* (Indonesia: *Akar angin*, Latin:

*Chrysopogon zizanioides*), *Sepang* (Indonesia: *Secang*, Latin: *Caesalpinia sappan*), *Serai* (Indonesia: *Sereh*, Latin: *Cymbopogon citratus*) dan *Minyak kelapa* (coconut oil ) 100%

The method of taking materials is to buy from farmers in Suka Village, Karo Regency. Meanwhile, other ingredients such as palm oil and coconut oil are taken from distributors in the field because of the large production volume.

All ingredients belonging to *kesaya-kesaya* are cleaned first, then finely ground and all mixed evenly. The mashed ingredients are put into a frying pan and pour the palm oil. then stir all ingredients and oil as much as twenty times clockwise until evenly distributed. After the ingredients evenly turn on the fire in the furnace. The waiting time for the ingredients to release plant juices is two and a half to three hours with an average temperature of 200° Celsius. After that the oil or oil is transferred from the frying container to the cooling container before being packaged and used.

*“ iaduk dua puluh kali ngikuti jarum jam adi nina kin orang tuata sigel-gel gelah mbisa tambar e. Tapi adi iartiken kami gundari gelah rata kerina kuhna. Gelah ndarat tasi na sanga itasakken ibas belanga e maka mejile minak si ibahan kita e”*

Stirred twenty times in a clockwise direction so that the ingredients are effective, but it is analogous that stirred twenty times in a clockwise direction so that the ingredients and oil mix perfectly so that when cooking time in the fire all the juices of the ingredients are maximized so that the oil becomes more effective.

The data processing method used in this research is to summarize all the information obtained then verify with the informants/informants and discuss with local community leaders to avoid misperceptions related to community customs. The data analysis method used was through several stages, the first stage carried out by the researcher was reading, studying, understanding, and analyzing the data obtained from interviews and observations and other data that had been collected during the field. The second stage, data that is not in the form of text is first transcribed into text. Transcripts were also carried out on the results of interviews in the form of audio or video recordings. The third stage is by selecting the text and conducting the text classification process of the data that has been read, studied, understood or studied according to the theme of each data. Furthermore, the final stage of the data is written in the form of a report from the results obtained in the field in written form that explains the situation as it is according to reality, and is made in the website version.



### 3 RESULTS AND DISCUSSIONS

Belief in Kesaya As the Main Ingredients for Minak Pengalun in treatment, Kesaya-kesaya Tiga is also called kesaya si lima-lima (in Karo language) which consists of ginger, pepper, kencur, shallots, and garlic. Kesaya-kesaya three or kesaya si five-five are medicinal ingredients that are traded in traditional markets. This herb is called kesaya si lima-lima because it is identified with the word erima which means waiting for the disease to come out of the body and be healthy again. The ingredients are Bawang Merah (Pia) which comes from the word piah (in Karo) which means finally. In Karo society, Pia is interpreted as a hope. Pia is translated in Karo as piah jore me morning kerina which means in the end everything will be fine one day. So, onion is believed to be able to produce a good condition one day, for example curing disease and maintaining a healthy body. As the miner put it: *"ibas kiniteken kalak karo pia enda i ertiken pengarapen ntah pe piah."* The scientific benefits of shallots used in traditional medicine are: For old wounds, stomach ulcers, colds, for diabetes (diabetes mellitus), lowering body sugar and cholesterol levels.

Belief in the Minak cooking process is stirred twenty times in a clockwise direction when the fire is lit. This is so that the cooked ingredients become efficacious and effective against disease in the belief of the minak maker. In the process of mixing, in the past, prayers (tabas-tabas) were said to the ingredients. This prayer contains hopes that Minak will cure the user's illness. So believe when used, this prayer becomes a blessing (Pasu-pasu) from the creator to cure disease. In the process of stirring also so that the ingredients unite against disease. As said by the resource person, Minak

*"sanga nasakken minak e, iaduk duapuluh kali kuarah jam erputar. sie gelah minak reh mbisana mbunuh pinakit ras gelah ersada kerina kesaya e ngelawan pinakit si lit ibas daging kula. Adi nai minak e ibere tabas-tabas gelah pasu-pasu Dibata erbansa pinakit ibas daging kula reh pedasna madan"*.

"The stirring process is done so that the ingredients and the oil are evenly distributed, so that during the cooking process with oil media, all the ingredients can be extracted perfectly. The informant said that observations had been made during the stirring process. The result of this observation is that when stirred in the same direction, the mixture of ingredients with the oil media becomes more unified. Stirring must also be at least twenty

times for this mixture to be completely mixed".

Karo laucih oil itself bought this kesaya directly from Suka village, Tigapanah sub-district, namely from direct farmers. This is because of the kinship of the founder of Karo Laucih Oil in Suka Village and by profession as a farmer who planted this kesaya directly. In addition, kesaya is needed a lot because of the production of oil for the general public.

GMP can be used at any time when a part of the body feels pain and requires treatment. Especially when after bathing and doing activities according to the needs of the user. As stated by Bang Kaban:

*"Minak enda banci i minakken katawari pe adi lit i gejakpen mesui bas kula tendi. Simejilena i minakken kenca dung ridi endah pe kenca latih bas dahin tah pe aktivitas"*.

"How to use this oil by applying it to the part of the body that feels sore. On the part of the body that feels sore can also be massaged slowly. The use of minak alun red itself can be used for the general public and all ages".

In the Karo community there are several taboos that are believed in traditional medicine. This prohibition is passed down from ancestors and parents so that the use of traditional medicine does not lose its benefits. This taboo is also suggested by the drug maker or healer (guru sibaso) who is trusted by the community. This taboo is also found in Karo Laucih oil which has been trusted for generations by the maker. These taboos include: Cannot be stepped on (La banci giniki), Cannot be stepped on (La banciikuti), Cannot be occupied (La banci kunduli), Cannot be stepped on (La banci dedeh), Must be above the waist (Must i datas crew)

When taboos are violated, minak makers believe that the benefits in minak will disappear so that the disease cannot be cured. This is because the prayers offered will not be useful in healing.

This mineral is useful for treating colds, flatulence, itching, irritation, relieving flu, fever, anti-mosquito, dandruff and good for massage in children and infants. As stated by Bang Kaban:

*"Minak enda banci nambari masuk angin,mesui beltek, megatel, si mesui takal,panas, gelah ula karat rengit,ras mejile alunken terutama man anak-anak, ras pinakit sidebanna"*

#### The Don'ts

The prohibition according to the Karo people's belief in traditional medicine is that it cannot be stepped on, occupied, stepped on and must be stored above the waist. This is so that the benefits of the drug are not lost and the way we appreciate the



gifts of our ancestors. As revealed by the Resource Person

“*tambar labanci i tingkahi, labanci i kunduli, labanci i dedeh, ras labanci i datas awak. Adi nina tua-tua si nai, bene kari mbisa na. Tapi adi pengakapku endam salah sada cara menghargai budaya ras pemberen orang tua ta si nai*”

As for other prohibitions, according to Karo people's belief in traditional medicine is that it cannot be passed, occupied, stepped on, and must be stored above the waist. This is so that the benefits of the drug are not lost and the way we appreciate the gifts of our ancestors. As stated by the informant: “*tambar labanci i tingkahi, labanci i kunduli, labanci i dedeh, ras labanci i datas awak. Adi nina tua-tua si nai, bene kari mbisa na. Tapi adi pengakapku endam salah sada cara menghargai budaya ras pemberen orang tua ta si nai*”.

In the practice of medicine using minak pengalun, it is still done with the help of Guru Sibaso in some practices. As stated by Bang Kaban, the Sibaso teacher performs massage (alun) for the patient and also intermediaries in praying (Tabas-tabas) to the creator so that the disease in the patient's body is maximized to be cured.

According to the resource person as the maker and manager of Minak Karo Laucih, that the most efficient method of using this oil is by smearing it. This is because this method can be done alone and directly. But there are several ways that can be used such as rubbing and massaging by professional masseurs, heated and mixed with other herbal plants and in some practices also drunk as a medicine from the inside. But this way of drinking is not recommended because it can interfere with the digestive system and heartburn. This masseur or *Guru Sibaso* is a person who is trusted by the Karo community in medicine. This teacher received knowledge from generation to generation and from experience in doing treatment.

In traditional treatment, massage is often done by traditional carpenters in the treatment of fractures, stroke symptoms and sprains. The masseur also often prays to the ancestors first. This prayer is called tabas-tabas in the Karo language which means a prayer that is believed. The Karo people believe that these tabas make the disease heal faster. This is because the healing was also given by the creator through massage therapist.

GMP is also used to treat diseases in the human body by being smeared directly. And there are also several methods used in applying the oil by applying the method on the part that feels sore, such as a cut and this type of Minak is also applied to the child after bathing regularly.

This type of oil can be used by all people and all ages. From the results of conversations with

consumers of this mineral, it is used by applying it to parts of the body for treatment of the waist because it is too tired to work. This oil makes the feeling of comfort and pain feel lighter. Another method used when experiencing a wound caused by a sharp iron is to heat it with a spoon and mix it with betel so that infection does not occur in the wound.

The limitation of this research is that the study was only conducted in one district in the high cliffs where the methods and methods of dental health care are also the same in that area.

The positive impact of traditional medicine such as the assumption that traditional medicine is considered to be uncomplicated during the treatment process, the healing process in traditional medicine is considered to be faster than medical treatment, traditional medicine which is relatively cheaper than traditional medicine is good news in helping the community, especially the community. From the lower middle class to make decisions in the treatment of a disease.

## 4 CONCLUSION

Spices are one of the biological treasures that are almost found throughout Indonesia. The benefits of this spice have long been known by the public and also process it into medicine that can be used in health care. Likewise, with the Karo people, processing these spices into traditional medicines such as GMP. The ingredients of herbal medicinal plants used for GMP have benefits for overcoming diseases in humans. So, web-based documentation for GMP is very important so that people can use GMP wisely and effectively

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