

LOCAL WISDOM OF TRADITIONAL MEDICINE IN BATAK TOBA

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Abstract. The objectives of this research are (1) To find traditional healing traditions in the Batak Toba community (2) to find the local wisdom of traditional medicine in the Batak Toba community. This research is a qualitative descriptive study. Data collection techniques in this study are interview and observation techniques. The theory used to study traditional medicine traditions in the Toba Batak community is an anthropolinguistic theory, namely performance, indexicality, participation by applying three parameters, namely (1) Interconnection, (2) Value), and (3) Continuity. The results of this study indicate that the traditional healing traditions of the Toba Batak community come from natural products in the form of roots, fruits, gums, sweet potatoes, bark, wood, animals, metals, oil, leaves, and other natural ingredients. Based on the method of the treatment process, various methods were found, namely roasting, boiling, milling, twisting, while the community medicinal process was rubbed, drunk, sprayed and bathed. The local wisdom of traditional medicine in the Toba Batak community is the achievement of harmony. The local wisdom of the welfare felt by the community is reflected in treatment, namely helping each other between communities so that the value of welfare between humans and healthy communities is created by utilizing the surrounding environment. The people's habit of sharing and helping to heal each other reflects a religious foundation. The resilience of this religious value is reflected in the belief of society that all-natural products they use in medicine come from Almighty God.

Keywords: Local wisdom, Traditional medicine, Batak Toba.

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INTRODUCTION

Culture is a tradition born from the human mindset about a phenomenon that occurs in society which then becomes a characteristic and character to always be preserved for children and grandchildren. Culture can be divided into seven main elements, namely (1) language, knowledge systems, (3) social organization, (4) living equipment and technology systems, (5) livelihood systems, (6) religious systems, and (7) arts. The medical system can be incorporated into a nation's knowledge system [1]. The Toba Batak culture has a knowledge system of traditional medicine/medicine that has been used for hundreds of years by the Toba

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Batak people, namely before the introduction of modern medical techniques. This knowledge system is called the traditional medicine system [2].

From several knowledge possessed by humans or groups of people, there is one form of knowledge related to the use of medicines that grow and develop naturally in the community, especially in the Toba Batak community, which are used in everyday life both as traditional medicine and the form of ritual and belief needs. The form of knowledge referred to in this case is the names of medicines/treatments in the language-speaking community itself. Today's traditional medicine system is getting much attention because this system, in fact in society in general, has switched to the modern medical system. Therefore, the study of traditional medicine in the Toba Batak community is very relevant to be studied and researched, especially in anthropological studies [3].

Anthropology is the study of humans and culture as a whole. In culture, language occupies a unique and honorable place. Apart from being an element of culture, language also serves as the most important means of cultural inheritance, development and dissemination. Anthropology is a branch of linguistics that studies the variety and use of language about the development of time, differences in places of communication, kinship systems, ethnic habits, beliefs, language ethics, customs, and other cultural patterns an ethnic group [4]. As an illustration of previous research, attitudes and behavior of the Serawi people towards traditional medicine have now shifted to modern medicine. The cultural values in the lexicon erpangir ku lau Karo ethnic tradition contain cultural values, namely (1) values of harmony and peace, (2) welfare values, (3) religious values, (4) nature-oriented values (environment), and (5) social values [5].

Traditional medicine is divided into traditional healing methods or traditional healing, which consists of massage, compresses, acupuncture and so on, and traditional medicine or traditional drugs, namely using ingredients that are already available from nature as medicine to cure diseases [6]. This traditional medicine consists of three types, namely first from vegetable sources taken from plant parts such as fruit, leaves, bark and so on. Second, drugs are taken from animal sources such as the glands, bones and flesh, and the third is from mineral sources or salts that can be obtained from springs that come out of the ground.

METHOD

The research method used in this research is qualitative. This method is easy when dealing with reality because it can directly present the nature of the relationship between researchers and informants [7]. In addition, this method is also a method that departs from certain cases in certain social situations, which will be transferred to other places in social situations that have similarities with the social situations in the cases studied [8].

To obtain correct data and ensure validity, the methods used for data collection are the proficient method and the listening method. The proficient method is used to obtain oral data. With this method, the researcher is directly involved in the conversation with the resource person (BBT speakers). There are two groups of techniques used in this method: basic and advanced techniques.

The data in this study are traditional medicine traditions conveyed by several informants from the Batak Toba community in Muara District. The data were analyzed qualitatively using the umbrella of Anthropolinguistics. The collected data were analyzed using analysis procedures, namely: (1) data reduction, (2) data clarification, (3) categorization, (4) data display, (5) data description, (6) interpretation, and (7) withdrawal conclusion. All data are analyzed based on anthropolinguistic parameters that view language as a prism about the concept of anthropology and culture whose main purpose is to find the meaning behind the use of language [9]. The author describes the social life or environmental conditions around the Toba Batak community in analyzing the data.

The results of data analysis in this study are presented using informal methods and formal methods. In addition, a triangulation stage is required in terms of checking and presenting data. The triangulation technique widely used in checking the validity of data is checking through other sources. There are four kinds of triangulation as an examination technique that utilizes sources, methods, investigators and theory. Triangulation with sources means comparing and cross-checking the degree of confidence of information obtained through different times and tools in qualitative methods. In triangulation with sources, the most important thing is knowing the reasons for these differences.

RESULT AND DISCUSSION

The results of this study indicate that the language in traditional medicine in the Toba Batak community in Muara District, North Tapanuli Regency, shows that in treating disease the source of the material comes from natural products in the form of 'root veins', '*parbue*' fruit, '*gota*' of sap, *gadong* 'huling/langkat *ni hau hau*, dorbua, metals, oil, *bulung* 'leaves' and other natural materials. Various methods were found based on the processing method, namely prohibited, *dirobus*, *ditutu*, *dipilos*, while the community's medical process was carried out by means of *didaishon*, drunk, *dibursik* and *diparidi*.

There are 56 types of traditional medicinal plants used by the people of Jaranguda Village as medicine [10]. These medicinal plants can be found on the sides of roads, people's fields or in people's homes. Parts of plants used as medicine are leaves, stems, fruits, roots, rhizomes and flowers. The method of processing medicinal plants into medicine is boiling, pounding, grinding, burning, and being consumed directly. In principle, the Battra profession is considered helpful and is still very much needed. The informant hopes that Battra will continue to do treatment, the government can assist the Battra profession, guidance for Battra to improve Battra's knowledge of traditional medicine.

Traditional medicine is considered cheap, easy, and effective in reducing health care costs for the community. Traditional medicine serves to create a balance both physically and mentally. The Serawai tribe community has positive perceptions, attitudes and behaviors in using and conserving Serawai Tribe Traditional Medicinal Plants (TOT). With the medicalization of the life of the people of the Serawai tribe, they still use traditional medicinal plants (TOT) in their treatment, either through the services of a shaman or by mixing their own. There are no side effects from this form of treatment.

In studying language, culture, and other aspects of human life, the center of attention or the main attention of linguistic anthropology is emphasized on three important topics, namely performance, indexicality, participation [11]. Through the concept of performance, language is understood in activities, actions, and communicative performances, which require creativity. The concept of indexicality consists of three types, namely index (index), symbol (symbol), and icon (icon)—the concept of participation views language as a social activity involving speakers and listeners as social actors.

In studying the use of language, anthropologists hold and apply three parameters, namely (1) interconnection, (2) evaluability, and (3) continuity. These relationships may be vertical linear relationships or formal horizontal relationships. The judgment shows the meaning or function, down to the values or norms, and finally to the local wisdom of the aspects studied. Sustainability shows the object's state under study, including its cultural value and inheritance to the next generation [12].

Local wisdom is a form of environmental wisdom in social life in a place or area [13]. Local wisdom is the values or behavior of local communities in interacting with the environment wisely [14]. Local wisdom is all forms of knowledge, belief, understanding or insight, as well as customs or ethics that guide human behavior in life in an ecological community. All forms of local wisdom are lived, practiced, taught, and passed on from generation to generation and form patterns of human behavior towards fellow humans, natural and occult [15].

The resilience of religious value in people's belief that all-natural products they use in medicine come from God Almighty. The local wisdom of traditional medicine in the Toba Batak community in Muara District, North Tapanuli Regency is to achieve harmony. This harmony is reflected when people often help each other treat illnesses experienced by other siblings. They are based on all these behaviors with kinship and care to help each other between communities. Local wisdom about the welfare felt by the community is reflected in the treatment, namely mutual assistance between communities so that there is welfare between humans and healthy communities by utilizing the surrounding environment [16].

CONCLUSION

The research results show that the traditional medicine tradition in the Toba Batak community comes from natural products in the form of roots, fruit, sap, sweet potato, bark, wood, animals, metals, oil, leaves and other natural ingredients. Based on the method of the treatment process, various methods were found, namely roasting, boiling, milling, twisting, while the community medicinal process was rubbed, drunk, sprayed and bathed. The local wisdom of traditional medicine in the Batak Toba community is the achievement of harmony, prosperity, and religious values, sharing and helping.

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