

The Preservation of Local Wisdom in Sundanes Traditional Medicine in West Java, Indonesia

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ABSTRACT

In reality, Sundanese, along with other ethnicities in Indonesia, has long had their own knowledge of traditional medicine stemming from local wisdom. Unfortunately, this knowledge has now been limited to only older generations. Therefore, few know about traditional medicine. This paper's goal is to discuss the system in traditional Sundanese medicine as well as provide an alternative of modern medicine to society. This research using the method of ethnography as a means to understand Sundanese cultural system and their healthcare model. Generally, it is known that until now the Sundanese hold onto their knowledge of traditional medicine as a part of their cultural system. In Sundanese culture, two types of diseases are known: the naturalistic and the personality; knowledge about the environment, especially related to plants and medicinal herbs, is a basic knowledge for Sundanese people.

Keywords: preservation, local wisdom, traditional medicine

INTRODUCTION

As territorial beings, the survival of humankind depends on their ability to adapt with the environment. This is what sets humans differently from other creatures. On the other hand, in the interaction with their environment, humans interact actively with their environment. This condition is strengthened with their attempt and interest to establish good relationships in fulfilling their needs as a super being.

Health, in its relation with the livelihood of the public, becomes an important and vital factor in human life. The living quality of an individual is reflected in the health condition of the individual. That is why health plays a vital role in human life. In daily life, a healthy person would be able to do his or her activities without much difficulty. On the contrary, the constitution of less healthy people may influence their daily lives such as difficulties in doing some activities, disorganized routine, and so forth.

Being ill, in general, can be understood as an imbalance in oneself with the environment (Foster, 1986). Therefore, we can conclude that if someone has difficulty in maintaining the balance with him or herself or with the environment, it can be said that the person's body isn't functioning as well as it should; we can say that the person is ill or sick.

If we relate it to the traditional understanding and view among the society at large, people know that the imbalance may be caused by two factors, the physical and non-physical. Physical factors can be caused by nature, like wind, weather (hot and cold), temperature, moisture, rain, and others. On the other hand, the non-physical factor is understood as factors cause by the supernatural, such as spirits, djinns, ghosts, and mystical objects owned by persons who can master and control them.

The two medical phenomena above require different approaches as well. A medicinal system required to deal with the two factors are need by our society, whether for communities in cities or villages, even if the patterns and characteristics are different. For example, society in villages when dealing with a disease will first search for plants around their dwellings that can be used as medicine; ask help from traditional medics; and finally go to the hospital (houses were doctors hold their practice) if the illness doesn't subside. This pattern is almost always visible among village communities, in contrast to the pattern in cities.

The cultural reality elaborated above shows that despite the progresses made in modern medicine, or the availability of paramedics specializing in various fields of modern medicine, the reality, function, and role of

traditional medicines are still in need; and the practice still exists among society. The same can also be found among the Sundanese people of West Java that so far have been consistent with their traditional medicinal system that has been passed down by their ancestors. This is why there needs to be a constant improvement in preserving the local wisdom of traditional medicinal system. It can be understood that that the modern life has increased society's degree of rationality. This may result in the deterioration of cultural values in a society, resulting in a shift. (Purnomowulan, dkk., 2017: 63).

Traditional medicinal system has a special position in Sundanese society as a local wisdom that is inherited from their ancestors. Furthermore, traditional medicinal system too, functionally, is still needed as society, especially in maintaining health, as well as for preserving stamina and fitness of the body. This is also an attempt in preserving local culture. Local culture is in itself a root of national culture (Sobarna, et. al, 2018: 148).

Interestingly, 80% of the world's medicinal herbs are available in Indonesia. Therefore, it makes it easier for us to make nature-based traditional medicine. This in accordance with Jennifer and Endah's (2015) statement that Indonesia has an outstanding biodiversity with over 40.000 species of plants, with 1300 of them being medicinal herbs.

Even so, the many natural resources among Sundanese society have yet to be utilized to their outmost potential do to the problems as follows. Sundanese society is one among the many societies of Indonesia that have long possessed knowledge of traditional medicine, but these have not been thoroughly researched.

Expertise in knowledge of traditional medicine is only limited among the older generation, with regeneration only depending on orally transmitted information or actions. On the other hand, old scriptures containing the knowledge of medicinal herbs and how to use them are written in ancient language, while experts who are able to decipher and understand them are very limited in numbers. The low purchasing power of society, making the availability of traditional medicine derived from natural resources an alternative choice in the medicinal world.

In regards to the problems elaborated above, a research is needed on Sundanese traditional herbal medicine and their preservation as an intellectual-cultural wealth of Sundanese

society. Thus, the findings of this result can hopefully assist the government in expanding the medical world of Indonesia.

As a solution to the above problems, this paper's aims are mentioned below:

- Expose and discuss the intellectual-cultural wealth in the form of Sundanese society's knowledge related to the medicinal world, which is the Sundanese traditional medicinal system and attempts to preserve it through the use of medicinal herbs.
- Provide alternative choices to communities, especially Sundanese ones, with low buying power so they may switch to the traditional medicinal system for their healthcare
- Provide literature on traditional medicine related to medicine and traditional medicinal system, especially for people who wish to study further on the matter

The research is focused in two main domains of discourse: the material and spatial aspects. The material aspect includes views and the understanding of Sundanese people on the concept of wellness and illness, characteristics and diseases and their cure, as well as knowledge on medicinal herbs. The spatial (regional) aspect is understood as a discourse on the space (region) of the research. This research is focused on regions of Bandung and Sumedang. The considerations in choosing these two regions are that aside from properly representing the Sundanese society as a whole, the two regions are known to have existing medical practices that use certain medicinal herbs as remedies.

In its relation to the conceptual aspect, Sundanese traditional medicinal system is understood as a part of Sundanese culture that has been passed down from one generation through oral and written transmission (Djelantik, 1983: 3). Therefore, there exists a literary system in the form of a holistic study on types of medicinal herbs that is then widely known among the Sundanese today. Nevertheless, constant research needs to be done to fulfill the gaps in this study. This is the basis of our research; one of which is to fill the gaps from previous studies by other researches.

RESEARCH METHOD

This research may be categorized as a "strategic research" as a synchronization between the livelihood of many with the accumulation of knowledge that possesses its own scientific

value. Therefore, this research has to be done holistically and exhaustively to obtain good scientific values. The approaches applied to this research are the theoretical and methodological methods. Theoretically, the method used in this research is cultural studies. Methodologically, the approach used in this research is ethnography as developed by James Spradley (1997) which is based on humanist problems arising in the middle of a community. For example, research in traditional medicinal system provides the proper solution for the society, especially those who are financially unable to fulfill their own medical needs.

In order for this research to fulfill the scientific method and be held responsible, the following steps are required.

- To begin the research process, there needs to be literary research to attain a holistic and comprehensive understanding of matters related to the substance of research. Results of literary study are useful for the construction of conceptual, material, and spatial framework, other than as references to ease analysis of data.
- Direct observation. Joegensen (2001) stated that the method of direct observation or involvement can be understood as the starting foundation of a research and its methods, deriving data from real situations among natives on the field.
- Interviews with many parties, such as sources, which encompass practitioners of traditional medicine, community members— chosen via random sampling—who use medicinal herbs to cure their diseases. Interviews are done using a series of questions that are structural, systematic, and open in nature which enable the attainment of information regarding the domain of basic elements of the cultural knowledge of the sources

The data sources of this research are traditional medicinal practices in Bandung and Sumedang. To obtain the data, research is conducted in the regencies of Bandung and Sumedang. The considerations in choosing these two regions are that aside from properly representing the Sundanese society as a whole, the two regions are known to have existing medical practices that use certain medicinal herbs as remedies.

The data obtained through audio and written recording on the field are then transcribed, classified, and temporarily interpreted (Milroy,

1987). To maintain the relevance and validity of the data, several methods are taken (1) direct involvement (2) diligence in observation (3) triangulation, both for data obtained from observation and interview and theoretical and methodological triangulations, (4) re-examination of data obtained from informants and consultation with associates who are competent with the topics of this research (Muhadjir, 1996).

The analysis of data is done with the qualitative method; this means that the analytical activities are focused on general patterns of in the form and behavior of the data that are influenced by and appear with their contexts (Asher 1994 in Arimi 1998: 27). The analysis of the data is then presented descriptively through formulation and disclosure of results using words and sentences. The analysis of data is done through several procedures (1) data reduction in the form of identifying language maintenance (2) data presentation with matrix and (3) drawing of conclusion and tentative verification by data triangulation along with method triangulation and data selection techniques.

RESULT AND DISCUSSION

For the interest of this research, the regencies of Bandung and Sumedang are designated as regions for observation. Both locations are seen as representing the elements of Sundanese culture and West Java as a whole. Furthermore, in both regions exist traditional medicine using herbal concoctions which are easily affordable in terms of pricing and distance. Thus, we hope that the results of this research will be relevant to the topic at hand

The Regency of Bandung in Brief Overview

The geographic condition of Bandung Regency (henceforth referred to as Kabupaten Bandung), positioned on a coordinate of 107° 22' - 108° 50' East Longitude dan 6° 41' - 7° 19' South Latitude is situated in higher plains. The total area of Kabupaten Bandung is 176.238,67 Ha. Most of Bandung is among hills and mountains surrounding Kabupaten Bandung, with Bukittunggul standing 2.200 m in the north, Gunung Tangkuban Parahu with a height of 2.076 m on the border of Kabupaten Bandung and Kabupaten Bandung Barat and Kabupaten Purwakarta, with Gunung Patuha on the south with a height of 2.334 m, Gunung Malabar with a height of 2.321, along with Gunung Papandayan with a height of 2.262 and Gunung

Guntur with a height of 2.248 m. Both bordering Kabupaten Bandung with Kabupaten Garut.

The administrative borders of Kabupaten Bandung are: Kabupaten Bandung Barat, Kota 'town' Bandung, and Kabupaten Sumedang on the north; Kabupaten Sumedang and Kabupaten Garut in the east; Kabupaten Garut and Kabupaten Cianjur in the east; and Kabupaten Bandung Barat, Kota Bandung, and Kota Cimahi in the west.

Kabupaten Bandung's morphology is that of a mountain range with the average slope between 0-8 %, 8-15 % and up to above 45 %. Kabupaten Bandung has a tropical climate which is often influenced by the monsoon climate with an average rainfall between 1.500 mm and 4.000 mm every year. The temperature is around 12°C to 24°C with a humidity between 78 % during rain season and 70 % pada during dry season.

From a a demographical aspect, Kabupaten Bandung has a population of 3.215.548 males in 2010 (BPS Data 2010) with a total number of 1.638.623 for males (50,96%) and 1.576.925 for women (49,04%). This number increased by 1,35% compared to 2009, in which the population of Bandung reached 3.172.860 with 1.590.399 (50,13 %) male residents and 1.582.461 (49,87%) female residents. The composition of residents by age in 2010 shows that residents in the productive age (15-64) make up 64,89% of the population, with the young population (0-14) reaching 31.17% and the old population (65 and up) reaching 3,94%. The productive group of the population (15-64) saw a reduction of 2,25% the following year while those in the old demographic (65 and up) went down 0,44%. The young population on the other hand, saw a 2,69% increase.

From the population data above, there is a dependency ratio of 54,10% which means that every 100 people must support 54 unproductive people. Compared to 2009, there is a 5,15% increase in the dependency ratio in 2010, with a 48,59% dependency ratio in 2009. This dependency ratio is hoped to decrease in the following years, thus increasing the competitiveness and human resources in Kabupaten Bandung

The Regency od Sumedang (Kabupaten Sumedang) in Brief Overview

Sumedang is one of a kabupaten (regency) in West Java and directly observes the province's capital, Bandung. Like other kabupaten,

Kabupaten Sumedang has an area of 153.124 ha with a population of almost 1 million. It has many natural resources. Kabupaten Sumedang especially has some potential in the sector of tourism, signature food items, traditional crafts, as well as animal husbandry, forestry, and agriculture.

While not of all them has been maximally developed, all the commodities and potentials are still in development to increase their growth and popularity, as well as increasing their production and the stream of tourists that visit Sumedang. One of the attempts to develop these potentials is by providing facilities to traders of special products such as Cilembu *hui* 'yam' and Cigendel *peuyeum* 'fermented tapay'.

Traders of Cilembu *hui* and Cigendel *peuyeum* are given properly arranged and clean stalls all along the roadside of Cadas Pangeran. The sweet *hui* Cilembu has in fact penetrated the Singaporean market and can be found in several retail stores in Singapore. the Cilmbu *hui* has also entered the market of various countries in Asia, such as Japan and Taiwan. About 6 tons of *hui* Cilembu are shipped weekly to Singapore alone.

Kabupaten Sumedang has potential tourist spots such as the Prabu Geusan Ulun Museum which exhibits various artifacts from the era of the Subanglarang Kingdom and the Padjadjaran Museum. The Prabu Geusan Ulun museum is located in the middle of the city within the complex of Sumedang's Regional Government or around the town square which makes it easier for tourists to navigate to. Aside from the museum, there are other historical sites such as Mount Tampomas, Mount Lingga, and the grave of National Hero Tjoet Nyak Dhien.

Other notable tourist attractions that are constantly in maintenance and development are Kampung Toga, Benteng Gunung Kunci ('Gunung Kunci Fort'), Cipanas ('hot water springs') Cileungsing and Cipanas Conggeang. Tourists interested in golf may also play in a golf field situated right around a notable university in Jatinangor. Soon, the Kampung Toga area will also be equipped with sport facilities such as paragliding and hang-glider. All the potentials of Sumedang are expected to grow in the near future.

Sundanese Traditional Medicine

The aforementioned regions were chosen due to the cultural substance and reality of the two regions. This is connected to the existence of

medical practices that still rely on traditional methods by using natural resources in the form of medicinal herbs growing the region.

In the cultural reality of Kabupaten Bandung and Kabupaten Sumedang there exist medical practices based on traditional local wisdom by using medicinal herbs growing in the areas. The traditional herbs were then concocted to be used alternative cures for various diseases. This cultural reality indicates that traditional medicinal systems still exist and are practically still in use by its supporting communities. Nowadays, however, elements and modern medicinal systems have been widely known and applied to public life. This, however, does not erode the intellectual-cultural wealth among the Sundanese with the maintenance of the utilization of traditional medicinal herbs used as natural alternative medicine.

This cultural reality is further made concrete with supporting facts with the availability of figures and practitioners in the field of traditional medicine, be they 'witch doctors' of traditional medicine, or even regular people who indirectly wield the knowledge for curing various diseases. In their medical practices, they all use medicinal herbs as their main ingredient. Today, medicinal herbs such as *babandotan*, *baluntas*, *daun binara*, *bungur*, *cecendet*, *cengkeh*, *cereme*, *eurih*, *handeuleum*, *hareuga*, *ki encok*, and so forth are still available in those regions. Aside from utilizing traditional herbs around the community, there are also medical practices that still involve cultural approaches, such as the reciting of spells in the local language (Sundanese) accompanied with the reciting of certain verses from the Qur'an believed to have mystic effects.

Aside from the aforementioned practices, there are also other traditional approaches that still exist and develop among Sundanese society. These approaches are in the form of masteries in several skills such as massaging, *urut*, and so forth. In Sumedang, for example, there have been found massage centers that specialize in curing various external ailments such as sprains as well as internal diseases such as heart, lung, and stomach diseases, among others. Only by using massaging skills, a masseuse may cure various decisions just in several massaging sessions, in depending on the severity of the disease.

From the realities mentioned above, it can be concluded that Sundanese traditional medicine in Kabupaten Bandung and Kabupaten

Sumedang at least use three main approaches: using traditional remedies, using cultural remedies such as spells and verses from the Qur'an, and the use of specific skills such as massaging and *urut*. These three approaches have their own degrees in effectivity. Some practices even combine all three at the same time.

In its relation to effectivity, traditional medicinal system has its advantages against modern medicinal system. There are at least six main considerations from society before using traditional medicinal system as an alternative for curing their diseases. The consideration are as follows.

Ease of Access

The Sundanese, especially those residing in Kabupaten Bandung and Kabupaten Sumedang believe that the ingredients for traditional remedies aren't hard to find. The ingredients themselves are readily available in people's yards and gardens tended by local communities. This means that the core ingredients to traditional remedies are readily available even in cases of emergencies. If somebody falls ill and is in dire need of immediate medical attention despite limited access to hospitals and doctors, then traditional medicine will become the best alternative treatment. This is the reason why traditional medicinal systems still flourish in Kabupaten Sumedang and Kabupaten Bandung.

Most traditional herbs are planted (intentionally or not) in the yards of people's homes as ornamental flowers or as *apotek hidup* 'natural pharmacy'. *Apotek hidup* is the planting of herbs understood to have healing properties for curing various diseases in the yards and gardens of community members.

The attempt to plant these medicinal herbs are not without reason. Historically, the ancestors or predecessors of Sundanese people have long practiced traditional medicine. They use various types of medicinal herbs growing amongst them. This habit is then inherited by the next generations until today. This attempt in preserving this intellectual-cultural wealth is still in effect so that recent generations will still retain some knowledge about the traditional medicinal system.

This is of course a strategy to survive and retain their way of life. As mentioned by Kluckhon (in Koentjaraningrat, 2007: 81), humans must guard the secrets of nature and use them for their own livelihood and must live in harmony with

nature.

Affordable Price

Another consideration for the public to choose traditional medicine is its cost. Price must be considered in every transaction including in choosing the treatment for one's ailment. Modern medicinal system, compared to traditional medicinal system, is often considered to be less affordable, especially in terms of purchasing drugs and treatments for more severe diseases such as heart diseases, urogenital diseases, cancer, and so on. This leads to Sundanese people (especially those residing in Kabupaten Bandung and Kabupaten Sumedang) to choose traditional medicine as an affordable alternative.

Even so, there are many cases where modern medicine is more favored in the case of certain diseases such as the flu, fever, coughs, and other minor diseases. This is due to the fact that some drugs are cheap and more immediately available than some concoctions which may take some time and energy to prepare. Again, economic choices are once again at play in the choosing of medical treatments. Others, however, resort to traditional medicine, when modern treatments prove obsolete for certain diseases and patients cannot be constantly admitted to the hospital.

Effectivity and Efficiency

A concoction-based traditional medicinal system becomes the alternative medical choice to its advocates, especially the Sundanese community in Kabupaten Bandung and Kabupaten Sumedang due to the simple and flexible concoction of traditional medication. The production techniques themselves don't require much intellectual efforts nor do they require a high number of human resources. Therefore, almost every layer of the society is able to gather and mix together the medicinal herbs needed to make a traditional medicine. For example, in the case of stomachache and dysentery, only the tips of guava leaves are needed. To use it, the guava leaves are simply cleaned and directly consumed or boiled with one cup of water before cooled down and drunk. This means that the consideration for its effectivity and efficiency makes the traditional medicine and alternative to modern medicine to cure certain diseases.

No Side Effects

Almost every chemical drug and modern treatment induce side effects that are often

dangerous. Drugs are often labelled as having potentially dangerous side effects to the heart, liver, kidneys, and even embryos for pregnant women. Chemical drugs often come with specific age usages. For example, certain drugs should not be used for children below the age of five or by patients with drug allergies.

On the other hand, traditional medicine with only the use of traditional herbs are mostly free of hazardous effects. Even when used routinely and continually and in accepted dosages, health can be maintained through traditional medication alone. For example, turmeric can be used to cure patients with gastritis. Additionally, through the continued consumption of turmeric, the patient may be able to regulate his or her blood circulation

Belief in treatment

A patient's belief in the traditional medication that he or she is being treated to is not something to be considered lightly. This element plays an important part in both modern and traditional medication. In some cases, a patient may repeatedly go to a doctor and given drugs only to find that the given treatment doesn't work. He or she then goes to another doctor whom his or her friend recommends and is then given the same type of drugs but on a different dosage. The patient may feel that he or she is cured afterwards. Belief in the treatment itself boosts the recovery of patients. The same can be applied to traditional medicine. Sometimes a patient may feel cured of his or her diseases after using medicinal herbs from around his or her home.

Its accessibility as First Aid

The availability of traditional medications for Sundanese people especially in Kabupaten Bandung and Kabupaten Sumedang plays an important part in first-aid treatment. There is a psychological element in the process its selection. Usually, the Sundanese first try using concoctions formulated by their predecessors to see if the concoction works for a certain disease or not. If the disease is cured, then the treatments ends on first-aid level. But if the treatment fails or even further deteriorates the health of the patient, they will resort to modern medicine instead. This is in line with Nisfiyanti's (2012: 128-129) statement that medical treatment is given stage by stage. The first stage of treatment is usually done by using traditional medicine or by mixing one's own combination of medicinal herbs from plants

found around the house. If the condition remains unchanged, only then will modern medicine be required.

The Concepts of Wellness and Illness in Sundanes Culture

Related to the concept of wellness and illness to Sundanes people, their knowledge of both is not absolute and universal due to other factors outside of the clinical world: the socio-cultural factor. Both do not contradict one another and are mutually related; one of them can be understood only if the other one is understood. Therefore, the concepts of illness and wellness are not monolithic, relevant only in clinical terms. Their existence is complex and involves many perspectives to be understood.

In the discourse of wellness and illness in Sundanes culture, there have been philosophers, sociologists, psychologists, medical practitioners and other experts who have attempted to give provide their own perspective of illness and wellness according to their respective fields. Overall, the main conclusion of these viewpoints regarding illness and wellness is that being ill and being well are processes related to the ability and inability of humans to adapt with its surroundings, be it biologically, psychologically, medically, or socio-culturally.

Health problems are complex problems which are the result of disturbances in the environment that may be natural or man-made: by socio-cultural phenomena, behavior, human population, genetics, and so on. Thus is the reason why the discourse of the concepts of wellness and illness in a socio-cultural framework is just as complex.

Wellness, in general, are loaded with various cultural, social, and professional definitions. Before more in-depth explanations of wellness are understood, the concept had been based founded solely in medical perspectives; that wellness is closely connected to illness and diseases. But in reality, it is far more complex. This is what WHO decrees as the meaning of wellness. WHO defines health as the condition of perfection in terms of physiological, psychological, and social welfare of a person .

In an even wider context, medical experts view health anthropology as a socio cultural discipline that studies the biological and socio cultural aspects of human behavior. In fact, diseases themselves are determined by culture, because diseases are a social acknowledgement

that somebody is incapable of fulfilling his or her normal role. (Soejoeti, 2005).

Sundanes people themselves, especially practitioners of traditional medicine, believe in two concepts of causes of illness: the *naturalistic* and *the personalistic*. The naturalistic concept defines illness as caused by environment, food (problematic eating habits), day-to-day habits, body imbalance, as well as gastris acid problems or locally known as '*masuk angin*' (Sundanes people believe that *masuk angin* is a disease caused by wind; *angin* is wind) and genetic diseases. This means that the naturalistic concepts stresses on external factos such as natural phenomena.

The personalistic viewpoint can be understood as a framework that regards illness as an intervention by an active supernatural agent (spirits, djinn, ghosts, ancestors, or wraiths) or humans (dark magic). This means that to the Sundanes people, someone can be deemed ill if it is caused by mystical elements in the form of subconscious viewpoints that are intertwined with the belief in the metaphysical condition.

In Sundanes culture, somebody is said to be ill when he or she cannot treat his or her own ailment and the ailment prevents them from doing daily activities. The concept of illness in Sundanes culture is referred to as *nyeri* while diseases are known as *panyakit*. Ill people are called *gering* while people inflicted with diseases are known as *panyakitan*. People who carry or pass on diseases is known as *nepaan*. Healthy people, on the other hand, are called *cageur*, or *jagjag*, while people who cure diseases are known as *paraji* or *dukun*.

The term *nyeri* 'ill' can be categorized into more detailed categories such as *muriang*, *leuleus*, *lieur*, *lalieur*, *asup angin*, *nyeri sirah*, among others to describe fever, headaches, and so on. People who are *cageur* or *jagjag* 'well' are also categorized by several terms like *jagjag waringkas* 'perfectly healthy' or *jalinger* 'agile and active'.

The preservation of Sundanes traditional medicine has been passed down from older generations to younger generations. This regeneration process has long occurred, even since children have been taught by their parents on the use of several types of medicinal plants around them to be made into alternative remedies. Those plants are easy to obtain and even grow around their environment such as forests, fields, yards, or even along the road

towards forests and fields. Some of the herbs commonly used by the Sundanese to make traditional remedies are *babandotan*, *baluntas*, *cecendet*, *cencen*, *cengkeh*, *dalima*, *daruju*, *dendereman*, *eurih*, *gadung*, *genje*, *gondola*, *hades*, *handarusa*, *handeuleum*, *hanjuang*, *hareuga*, *jahe*, *jamblang*, *jambu batu*, *jambu mede*, *jawer hayam*, *jawer kotok*, *jintan*, *kaliki*, *kitajam*, *ki encok*, *ki hitut*, *ki madu*, *kuray*, *oyong*, *panglai*, *supa sinduk*, *tataropongan*, *uncal*, *walot*, *wuni*, *cangkudu*, *cikur*, *singugu*, and many more. These herbs are often used in medications for common diseases among the Sundanese such as fever, coughs, stomachaches or diarrhea, toothaches, dizziness, stiffness, gout, muscle ache, wounds and ulcers and even lethargy.

The plants and herbs that can be used as traditional medicine are easy to obtain as they grow among various shrubs around villages, fields, or forests or even in gardens grown on purpose by the rural community although these have been few. That is why some would go out to forests, fields, or shrubs in search of these herbs. This could pose a problem if the herbs are required immediately and the patient requires immediate medical attention while the herbs are situated in fields or forests with a considerably long distance from the residential area.

With those problems in mind, Sundanese people have begun to realize the importance of planting medicinal herbs around their homes. One of the solutions to the aforementioned problems is *apotek hidup* (live pharmacies). This concept seems to have been well known in some regions, especially among communities who have realized the importance of medicinal herbs, especially with the advent of global attempts to preserve and protect the environment like the “back to nature” movement. An *apotek hidup* garden can be understood as an empty spot of land around the yard and are then planted with various plants with medical properties and can be used to make herbal medication. The advantage of having *apotek hidup* is to ease access to medicinal herbs when there is an emergency. Another advantage of having *apotek hidup* is the preservation and regeneration of cultural knowledge pertaining to local wisdom on plant-based traditional medicine. Therefore, the younger generations’ knowledge on traditional medicine will be easier to guard and preserve.

In its relation to medicinal systems, the source itself encompasses three factors. They are

domestic medicine or self-medication by using medications, traditional treatments, and medical treatments involving modern practices, such as nurses, doctors, and *pusat kesehatan masyarakat* (puskesmas) ‘community health centers’ or hospitals (Young, James C., 1980, 7(1): 106-131). However, there are also other considerations that become decisive factors in choosing medicinal systems among the Sundanese, which are the concepts of illness and their treatment, belief in the medication, severity of the illness, economic affordability, and distance. This is in line with Green’s (1980) statement that health behavior is can be seen a collective function of three factors:

- The predisposition factor, related to understanding, attitude, and perception;
- The possibility factor, related to access and availability related to cost of traditional treatment and the distance that needs to be covered;
- Strengthening factors, including social support (Green, Lawrence W., etc., 1980: 14-15).

Knowledge of Medicinal Herbs

Another factor that becomes a main indicator in traditional medicinal system aside from the concepts of illness and wellness are the knowledge of the Sundanese themselves regarding traditional herbs that can be used as traditional medicine. In reality, the knowledge has been passed down from generation to generation by oral transmission and direct practice. However, there also members of society who obtain such knowledge from personal experience, usually by directly testing the plants on their own.

The practice of traditional medicine has long existed among the Sundanese. According to the info obtained from the location of research, almost a majority of the Sundanese in Kabupaten Bandung and Sumedang do their own traditional treatment for certain diseases such as fever, diarrhea, burns, itches, and so on. The intensity of the community’s interaction with their environment has led to the rebirth of a “back to nature” movement which brings major changes to the geography of the environment around the yards of these people’s houses. These many *apotek hidup* gardens can be readily used in cases of emergency.

CONCLUSION

From the explanations above, it can be concluded that Sundanese people especially

those residing in Kabupaten Bandung and Kabupaten Sumedang can until today hold onto their intellectual, cultural wealth in the form of knowledge about traditional medicine as a part of alternative medicinal system.

Among the Sundanese, there are two known causes of diseases, they are the *naturalistic* and *personalistic*. Naturalistic diseases are caused by the environment, food (problematic eating habits), daily habits, body imbalance, as well as belief in disease 'masuk angin' and genetic diseases. Personalistic diseases are understood to be the work of supernatural agents (spirits, djinns, ancestors, and wraiths) or humans using dark magic.

Knowledge of the environment, especially knowledge related to plants and medicinal herbs are a basic knowledge for the Sundanese people. This knowledge is closely connected with their understanding of treatments for diseases among them. Looking at the Sundanese's knowledge on traditional medicinal herbs, it can be concluded that the Sundanese people obtain their knowledge of medicinal herbs through the passing of knowledge from the older generations to the younger generation or even through personal experience.

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