

# Gepyokan and Wejah: Ethnomedicine by Javanese in Siantar Martoba District, Pematangsiantar City

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## *Gepyokan and Wejah: Ethnomedicine by Javanese in Siantar Martoba District, Pematangsiantar City*

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### **Abstract**

This research is about *Gepyokan* and *Wejah* ethnomedicine by Javanese in Siantar Martoba District, Pematangsiantar City. This study aims to determine the background of the Javanese ethnic using *Gepyokan* and *Wejah*, to find out the benefits of them as well as to find out how to process and use them based on the knowledge of Javanese Ethnic. This type of research is qualitative research with a descriptive approach. Data collection techniques in this study using observation, interviews and documentation. The result shows that Javanese use *Gepyokan* and *Wejah* as parturition treatments for cultural reasons, have no side effects for postpartum mothers and babies because they are made from natural ingredients. In addition, it also has benefits for eliminating unpleasant odors, launching breast milk, eliminating stale odors in breast milk, increasing the immunity of postpartum mothers and babies. Then, the processing and use processes are carried out traditionally.

*Keywords: Ethnomedicine, postpartum mothers, Javanese ethnicity.*

### **1. Introduction**

Ethnomedicine is a branch of Health Anthropology that discusses the origin of disease, the causes and methods of healing according to certain ethnicities. The science of ethnomedicine develops along with the development of science in the field of Health Anthropology. Ethnomedicine has various names. Ethnomedicine is also referred to as traditional medicine or primitive medicine (Foster and Anderson, 2016:62). Ethnomedicine is knowledge about how to heal according to certain ethnic knowledge with integration between ethnic beliefs and practice of treating diseases and is not affected by modern medicine. Knowledge of how to heal in each ethnic is an interesting thing. Types of plants, ingredients that will be processed into medicine are characteristic of ethnic knowledge that is spread throughout the region.

Moreover, according to Koentjaraningrat (2009) "Culture can be grouped into seven elements of culture such as language systems, knowledge, social organization, technology, economy, religion, and art systems that are owned by

each ethnic group". Each ethnic group has different cultural characteristics and not every ethnic group can accept culture that comes from outside. Local knowledge generated by each ethnic group regarding the processing of biological natural resources in Indonesia is part of the knowledge system possessed by certain ethnic groups for how to maintain health, namely with knowledge about how to process herbal plants that can be processed as medicine and the process of natural inheritance, hereditary. Ethnic knowledge in using plants as medicine is called ethnomedicine. Ethnomedicine is an ethnobotanical study that utilizes the knowledge values of traditional communities and provides values as well as a view that allows understanding a group of people's cultures in the practical use of plants.

Etymologically, ethnomedicine comes from two words, namely *ethnos* and *medicine*. So, it can be interpreted that ethnomedicine is a science that studies healing methods according to certain ethnicities. According to Walujo (2009), emphasized that ethnomedicine studies are a process of understanding a health culture based on a certain ethnic perspective and scientifically proven.

*Gepyokan* and *Wejah* are medicinal drinks which are more commonly called *jamu*. *Jamu* is a traditional medicine that uses various kinds of herbal plants and is passed down from generation to generation. Drinking herbal medicine has become part of Indonesian culture. *Jamu* has been widely consumed and produced by Javanese Ethnic for daily needs, during pregnancy, as well as during the puerperium and breastfeeding. The postpartum period is a new experience for a woman who will experience changes in the postnatal reproductive system where the body will return to its original size. In the process of restoring the body condition, the Javanese people who live on Jalan Tangki have several ways of care during the puerperium such as consuming herbal medicine *gepyokan* and *wejah*. In Javanese, *gepyokan* means to be beaten or crushed. Based on the name of the herbal medicine, it can be described that the *Jamu gepyokan* in its manufacture is beaten or crushed. While *wejah* can also be referred to as herbal medicine *uyup-uyup*.

## 2. Theoretical Framework

Research conducted by Angkasawati (2015) entitled "Gayo's Traditional Medication for Puerperal Mothers". This study focuses on traditional medicine based on the local community's perspective on postpartum maternal care. The Gayo community has its own local wisdom in the care of postpartum mothers. While the research that will be conducted by the author also has a local wisdom on Javanese ethnicity in the care of postpartum mothers who utilize herbal plants as basic ingredients in treatment.

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ethnicity in the care of postpartum mothers who utilize herbal plants as basic ingredients in treatment.

While the internal treatment carried out by postpartum mothers of the Gayo community is by drinking or by inserting it into the interior of the female reproductive organs. Traditional medicine by drinking with the term yellow wak. In addition to yellow wak, there are also treatments that are carried out by inserting it into the female reproductive organs. The treatment is known as *wak tuyuh* and *wak kunul*. While the author's research is traditional medicine in the care of postpartum mothers in Javanese ethnicity who are on Jalan Tangki, Siantar Martoba District, Pematangsiantar City, North Sumatra Province, consuming *Gepyokan* and *Wejah* herbs that use herbal plants.

Based on the ethnomedicine framework, disease can be caused by two factors, namely personalistic and naturalistic. Personality is a system in which illness (illness) is caused by the intervention of an active agent (character) in the form of the power of supernatural beings, beings outside of humans, such as gods, spirits. While naturalistic, namely illness (illness) that can be explained in systematic and impersonal terms. The naturalistic system recognizes the existence of a model of balance between health that occurs because of the elements that remain in the body, such as the presence of elements of heat, cold, bodily fluids (humor or dosha), yin and yang. So, the treatment can be treated with scientific elements or naturally. The study of this is referred to as a natural or non-supernatural study. In reality, these two principles constitute an ethnomedicine framework (Foster and Anderson, 2016:63-64).

The concept of causality in the personalistic system states that more diseases are treated through treatment with rituals and magic. While the concept of causality of the naturalistic system emphasizes that naturalistic disease treatment emphasizes treatment using ingredients from medicinal plants (herbal medicine) and animals (animal medicine) or a combination of the two.

This study uses an ethnomedicine framework because in this study the Javanese during the puerperium, especially in the research location on Jalan Tangki Pematangsiantar City, still use the traditional *gepyokan* and *wejah* medicine which emphasizes the trust of the Javanese Ethnic community in knowledge in the processing of medicinal plants or what is known as herbal medicine.

### **3. Research Methods**

*Gepyokan* and *wejah* as Ethnomedicine in Javanese Ethnic who are on Jalan Tangki Pematangsiantar City. Sarwono (2006) asserts that qualitative research with a descriptive approach aims to collect actual and detailed information that can describe ongoing symptoms, identify a problem or examine a condition that occurs, and perform comparisons and evaluations. descriptive approach is research that acts as an observer of a phenomenon that occurs in society.

The criteria that the author has set in determining the information are Javanese Ethnic Women who use *gepyokan* and *wejah* during the postpartum period and Javanese Ethnic women who only use *Wejah* during the postpartum period. According to Bungin (2011: 62) informants are sources of information that provide an overview of the situation and condition of the research background based on knowledge and abilities, because this study aims to examine the Javanese ethnic background using *Gepyokan* and *Wejah* during the postpartum period on Jalan Tangki Pematangsiantar City, the benefits of *Gepyokan* and *Wejah* during the puerperium for the Javanese on Jalan Tangki Pematangsiantar City and how to process and use *gepyokan* and *wejah* based on the knowledge of the Javanese on Jalan Tangki Pematangsiantar City. The criteria that the author has set in determining the information are as follows: (1). Javanese Ethnic women who use *gepyokan* and *wejah* during childbirth, and (2). Javanese Ethnic women who only use face during childbirth.

#### **4. Results and Discussion**

##### **a. Overview of Pematangsiantar City**

With the Proclamation of Independence of the Republic of Indonesia, Pematangsiantar is an area in the form of a kingdom. Pematangsiantar which is located on Holing Island and the last king to lead the dynasty is a descendant of the Damanik clan, namely Tuan Sang Nawaluh Damanik who held power as a King in 1906 which later stood a village which became the residence of the residents. The villages are around Suhi Haluan, Siantar Bayu, Suhi Kahea, Pantoan, Suhi Bah Bosar, and Tomuan villages. The village became the legal area of Pematangsiantar City, namely Holing Island which became Pematang, Siantar Bayu which became the City Center, Suhi Kahean which became Sipinggol-pinggol, Kampung Melayu, Martoba, Sukadame and Bane, Suhi Bah Bosar which became Christian Village, Karo, Tomuan, Pantoan, Toba and Marimbang.

The arrival of the Dutch who entered the North Sumatra area, the Simalungun area became the Dutch territory which ended the reign of the kings. In 1907 the Dutch controller who lived in the Trade area was moved to Pematangsiantar and since being moved Pematangsiantar City has developed into an area frequented by newcomers. Newcomers to the Chinese nation inhabit the Timbang Galung and Kampung Melayu areas.

##### **b. Research Area Overview**

Jalan Tangki is located in Naga Pitu Subdistrict, Siantar Martoba District, Pematangsiantar City. Jalan Tangki has a distance of about 1 km from the center of the district and a distance from the Capital of Pematangsiantar 3.5 km and a distance of about  $\pm 128$  km from the Provincial Capital. The Tank Road is at an altitude of  $\pm 450$  m above sea level. Geographically it is bordered on the north by Kahean Subdistrict, on the south by Kahean Subdistrict, on the west by Sumber Jaya Subdistrict. the eastern side borders the Dragon Pita Village and has an area

of about ± 6725 ha. The location of the photography which is above a height of 450 m with an average slope of ± 1200 c and the amount of rainfall reaches 2000-3000/year, causing the situation to be allocated to the construction of roads, rice fields, farms, public buildings, dams, and settlements. The situation makes the community use the yard of the house as a place to plant several types of plants that can be used to meet the needs in Jalan Tangki. (Data Source: Seven Dragon Village Data, 2018).

The total population of Naga Pitu Village is 1,666 people consisting of 984 men and 682 women. Kelurahan Naga Pitu has a population of 1,666 people with a comparison of the number of male population is more that is 984 people compared to the number of female population of about 682 people who have an educational background of the population of Kelurahan Naga Pitu most are high school/high school graduates. In this way, the people who live in Tangki District, Naga Pitu road have become aware of the importance of education for life. The majority of religions in Naga Pitu Village are Islam which is 1,542 people, the number of Christians who practice Christianity is 465 people, the number of Catholics is 94 people, the number of people who practice Hinduism is 1 person, the number of people who practice Buddhism is 17 people and the number of people who practice the religion of faith is people. However, the people of Jalan Tangki Kelurahan Naga Pitu live and have relationships with different religions and ethnicities.

The majority of the community's livelihood in Jalan Tangki Kelurahan Naga Pitu has 307 private jobs. In addition to livelihoods and levels of education that have evolved in meeting the needs of life will be health. However, the people, especially the Javanese who live in Jalan Tangki, do not abandon the habit of using traditional *Gepyokan* and *Wejah* medicine that has been inherited from generation to generation so that it becomes part of the Javanese culture during childbirth. This is because *Gepyokan* and *Wejah* have become part of the Javanese ethnic culture that has been inherited from generation to generation so that it affects the way of healing during childbirth, in addition, the materials used to process *Gepyokan* and *Wejah* are easily available because the materials can grow in the backyard as well as available in the market. The plants that are the ingredients can also be used for cooking needs. Medicinal plants grown in the yard of the house are made as a decoration or as a living pharmacy that can be used as medicine. In this regard, Kluckhohn said that human beings must be able to keep the secrets of nature and also use to meet the needs of life and be able to live side by side with nature (in Koentjaraningrat, 2007: 81).

### **c. Javanese Ethnic background uses *Gepyokan* and *Wejah* as an ethnomed<sup>23</sup>ine during the puerperium**

According to the Ministry of Health of the Republic of Indonesia (2016) state<sup>35</sup> that the postpartum period is a period in which there is a change that occurs in the postnatal reproductive system. Related to this statement, the puerperium (puerperium) is a period that begins after the labour process has been completed

and will end when the female reproductive organs <sup>30</sup> return to their pre-pregnancy state. The postpartum period can also be referred to as the period for the recovery of a woman's body condition. The postpartum period is a new phase of life for a mother and baby. A mother will experience changes in life, especially emotional and physical changes. Therefore, to restore their condition, each ethnic group has a way of taking care of the postpartum period, such as using postpartum adjustable corset, cloth wrapped around the body or consuming herbal medicine.

Taylor (Horton & Chester, 1996: 58) Culture is a complex which includes knowledge, belief, art, morals, law, customs and all other capabilities and habits acquired by a person as part of that society. Culture is the scope obtained by the community based on experience. This experience is the reason for the Javanese in using pilis, param, betel leaf and lime mixed to be applied to the stomach to remove traces of lines and using postpartum adjustable corset to slim the stomach and consuming *Gepyokan* and *Wejah* becomes an ethnomedicine in Javanese ethnicity. During <sup>10</sup> the postpartum period which is on Jalan Tangki because it becomes a culture that is passed down from generation to generation to the next generation. Moreover, according to Agusmarni (2012) states that the factors that influence people to prefer traditional medicine to modern medicine <sup>4</sup> are caused by the perceived healing process that is too long so that people try to find other traditional treatments that can provide a quick effect on the healing process. The same thing was also expressed by Jauhari et al., (2008) who revealed that traditional medicine is preferred based on the community's sense of trust in choosing traditional medicine in treating disease. This belief is based on the idea that the use of traditional medicines does not have a bad effect on the body because the medicines used are based on herbal plants compared to using doctor's treatment who has used chemical drugs.

Background Javanese Ethnic use *gepyokan* and *wejah* during the puerperium because it has become one of the cultures that has been passed on from generation to generation. According to Michael Zwell (2000) says that culture is a way of life of people that <sup>31</sup> is passed down from generation to generation through a learning process to create a certain way of life that is in accordance with the environment (Sumarto, 2019). The choice of treatment for Javanese Ethnic on Jalan Tangki is very diverse, but generally they use *gepyokan* and *wejah* due to the experience that parents have during the postpartum period so that experience is passed on to their children. This experience <sup>10</sup> influenced their way of treating postpartum which became a culture that was passed down from generation to generation. Drinking *gepyokan* and *wejah* herbs during the puerperium is an effort made for health during the puerperium. In addition, *gepyokan* and *wejah* come from natural ingredients that can be processed by themselves according to the skills passed down by parents. *Gepyokan* and *Wejah* are considered safer to drink during the puerperium because they are made from herbal plants. According to Suparmi (2012) states that herbal plants are used as traditional treatments for diseases and since ancient times, herbal

plants have medicinal properties that have been used by the Javanese people. So that at present the Javanese people also process herbal plants to be processed into herbal medicine to be drunk daily, during pregnancy and during the puerperium. Therefore, one of the herbal plants is used to be processed into *gepyokan* and *wejah* which is used for postpartum care by the Javanese on Jalan Tangki and has a more economical price.

Seeing the background of the Javanese ethnicity on Jalan Tangki who uses *gepyokan* and facial expressions during the puerperium, then in the concept of disease within the ethnomedicine framework it can be interpreted that the disease is grouped into naturalistic which is disease (illness) which can be explained in systematic and not personal terms. The naturalistic system recognizes the existence of a model of balance between health that occurs because of the elements that remain in the body, such as the presence of elements of heat, cold, bodily fluids (humor or dosha), yin and yang. So, the treatment can be treated with scientific elements or naturally. The study of this is referred to as a natural or non-supernatural study. Therefore, in the concept of causality, the naturalistic system emphasizes that naturalistic disease treatment emphasizes treatment using ingredients from medicinal plants.

#### **d. The Benefits of *Gepyokan* and *Wejah* During the Postpartum Period for Javanese Ethnic on Jalan Tangki**

The postpartum period is an experience that will be experienced by a woman. During the puerperium there are changes in the body where the body will return to its original size. In the process of restoring the body's condition, the community has several traditional treatments such as consuming herbal medicine. *Jamu* in the ancient Javanese language is taken from two words, namely *djampi* which can be interpreted as healing and *oesodo* which means health. Based on this understanding, herbal medicine is a drink that can help maintain a healthy body. Drinking herbal medicine is one of the cultures owned by the Javanese people. Drinking herbal medicine is good for daily consumption, during pregnancy, and the postpartum period because it is made from herbal plants. **Herbal plants are plants that are used for traditional medicine.** Since ancient times, herbal plants have medicinal properties that have been used by Javanese Ethnic to be processed into herbal drinks. Making herbal medicine using herbal plants that come from nature. The herbs used during the puerperium by Javanese Ethnic on Jalan Tangki are *gepyokan* and *wejah* herbs. In Javanese it can be interpreted to be crushed or beaten or crushed. Based on the name of the herbal medicine, it can be described that the *Jamu gepyokan* in its manufacture is beaten or crushed. *Gepyokan* herbal medicine is useful for restoring body freshness, smoothing the respiratory system, getting colds, reducing inflammation, warming the body, eliminating unpleasant odors during the postpartum period. While herbal medicine can also be referred to as herbal medicine *uyup-uyup*. The use of traditional medicine is done to maintain a healthy body. As according to Zulkifli (2004) which states that traditional medicine



is carried out to improve the immune system, inhibit the growth of disease and reduce complaints of pain and improve body functions. The traditional *gepyokan* and facial treatments that are carried out restore stamina and freshness of the body, eliminate unpleasant odors in the postpartum mother's body and prevent colds and help launch breast milk for postpartum mothers, help restore body freshness, increase stamina and help increase the baby's immune system.

Javanese Ethnic on Jalan Tangki also have the knowledge that they will use pilis which is smeared on the forehead to prevent white blood from rising to the eyes so that vision becomes healthy, relieves dizziness and uses parem which will be applied to all parts of the body to give a warm effect because during the puerperium, postpartum mothers will be susceptible to disease that causes the body's power to become weak so that the body is easily cold so use parem.

Javanese Ethnic in Tangki Street also believe that the use of postpartum adjustable corset on mothers can shape the body to be slim. As according to Ernawati (2013) which states that after giving birth, women will use postpartum adjustable corset which is believed to help in the formation of the stomach and waist to become slim again. However, for postpartum mothers who undergo surgery or caesarean delivery, it is prohibited to use it to keep the surgical stitches from opening.

In addition, postpartum mothers also need nutritious intake for the health needs of postpartum mothers and babies. Intake is input that discusses food and drink. Intake is the most important factor in meeting nutritional needs. Intake is usually recommended to pregnant women, postpartum mothers and also to babies. Post-delivery is a fairly critical period because postpartum mothers must try to restore their body condition to be healthier. Consuming nutritious food is one of the solutions in the postnatal healing process. The energy needs of postpartum women are greater than that of pregnant women because postpartum women need more nutritional intake during breastfeeding for the baby's growth and development (Ramadhani et al, 2015).

Javanese Ethnic and Javanese women also adhere to certain beliefs in their daily culture. One of the beliefs held by the Javanese in Jalan Tangki is eating tempeh, tofu, vegetables, fruits, and katuk leaves. The belief in these foods is believed to affect the health of postpartum mothers in providing breast milk for babies. This is also reinforced by Pratiwi (2011) who says that the Javanese and Javanese women have several recommendations when they run out and the postpartum period, namely drinking herbal medicine, using pilis and most families encourage family members who are postpartum to eat katuk leaves which aim to facilitate breast milk and increase breast milk. postpartum maternal health.

In addition to beliefs about food that can be eaten, there is also a belief that has developed in society that during pregnancy and lactation there are several types of food that cannot be eaten. The prohibition on food is believed to be due to the existence of a mystical superpower so that the taboo is passed down from generation

to generation. So often people do not know when the taboo started and what caused it (Baumali, 2009).

In particular, the Javanese ethnicity on Jalan Tangki has several restrictions on food during the puerperium which aim to maintain the health of the postpartum mother and baby. This also agrees with Kadir (2016) who says that eating taboos or certain food taboos is almost all over Indonesia. Food taboos are often associated with health problems that have been passed down from generation to generation. Abstinence regarding certain foods is usually carried out by children who are under the care of the mother and especially for pregnant and lactating mothers.

Food taboos according to Gadegbeku (2013) can be divided into two (2), namely permanently taboo food and temporary taboo food. Permanently taboo food is a food taboo that has been prohibited by a certain group such as Islam which forbids its followers to eat pork. Meanwhile, temporarily taboo foods are foods that must be avoided by pregnant and lactating women for a certain period of time.

Related to this understanding, the Javanese ethnicity on Jalan Tangki during the postpartum period is a taboo food which temporarily cannot be consumed by pregnant or postpartum women. These foods are spicy foods, shrimp, and foods that can cause itching and foods that contain coconut milk. Related to that, according to Foster and Anderson (2016) people classify into hot and cold. Javanese Ethnic are prohibited from consuming spicy food, coconut milk, shrimp are "hot" foods that can hinder the health of postpartum mothers in breastfeeding and inhibit the growth and development of babies. Meanwhile, tempe, tofu, vegetables, fruit, katuk leaves consumed by the Javanese on Jalan Tangki during the postpartum period were classified as "cold" foods.

#### **e. How to process and use Gepyokan and Wejah based on Javanese ethnic knowledge**

Each ethnic group has knowledge about how to use and manage it. Ethnic ways of using medicinal plants are very diverse, including rubbing, eating, drinking, smearing, sprinkling, affixing and dripping. The parts of medicinal plants that will be used to be processed into medicine such as the roots, stems, flowers, fruit, seeds, bark, leaves and all parts of the plant can be used to be processed into medicine. There are also various methods of processing herbal plants for each ethnic group, namely by crushing, burning, grating, cooking, boiling, brewing, chopping, kneading, and soaking.

The ingredients used to process *gepyokan* and *wejah* are not much different, such as using ginger, turmeric, kencur rice, brown sugar and tamarind. However, there are some differences in processing *gepyokan* such as using a mixture of boiled siri leaves, papaya leaves or kates and temu giring. While the ingredients used to make *wejah* are temulawak, kencur, turmeric, lempuyang, meeting manga, black meeting, white meeting, red ginger, temu giring, coriander, tamarind, brown sugar. The way to process *gepyokan* is according to its name which in Javanese means crushed or crushed. In accordance with this understanding, the

manufacturing process is described by crushing. Meanwhile, how to process the face is done by chopping it. The use of *gepyokan* herbal medicine is consumed during the puerperium and facial during breastfeeding.

Ethnomedicine framework, disease<sup>3</sup> can be caused by two factors, namely personalistic and naturalistic. Personality is a system in which illness is caused by the intervention of an active agent (character) in the form of the power of supernatural beings, beings outside of humans, such as gods, spirits. While naturalistic, namely illness that can be explained in systematic and impersonal terms. The naturalistic system recognizes the existence of a model of balance between health that occurs because of the elements that remain in the body, such as the presence of elements of heat, cold, bodily fluids (humor or dosha), yin and yang. So, the treatment can be treated with scientific elements or naturally. The study of this is referred to as a natural or non-supernatural study. In reality, these two principles constitute an ethnomedicine framework (Foster and Anderson, 2016:63-64).

The concept of causality in personalistic and naturalistic systems. The concept of causality in the personalistic system states that more diseases are treated through treatment with rituals and magic. While the concept of causality of the naturalistic system emphasizes that naturalistic disease treatment emphasizes treatment using ingredients from medicinal plants (herbal medicine) and animals (animal medicine) or a combination of the two.

The Javanese ethnicity on Jalan Tangki during the puerperium is ill (illness) caused by a system disorder in the body due to undergoing the delivery process so that the treatment carried out can be treated medically or naturally by using traditional medicine by consuming *gepyokan* and *wejah* or using an intermediate treatment. medicine and traditional medicine. In the concept of naturalistic causality, during the puerperium using *gepyokan* and face, the emphasis is on treatment using ingredients made from medicinal plants.

## 6 Conclusion

Based on the description that has been put forward in the form of results and discussion of data and information that has been obtained at the research location, it can be concluded that: first, *Gepyokan* and *wejah* as Ethnomedicine by Javanese in Siantar Martoba District Pematangsiantar City are motivated by the experiences that parents have during the postpartum period so that these experiences are passed on to their children. This experience<sup>10</sup> influenced their way of treating postpartum which became a culture that was passed down from generation to generation. Drinking *gepyokan* and *wejah* herbs during the puerperium is an effort made for health during the puerperium. In addition, *gepyokan* and *wejah* come from natural ingredients that can be processed by themselves according to the skills passed down by parents. *Gepyokan* and *wejah* are considered safer to drink during the puerperium because they are made from herbal plants. Therefore, one of the herbal

plants is used to be processed into *gepyokan* and *wejah* which is used for postpartum care by the Javanese on Jalan Tangki and has a more economical price.

Second, the benefits of *gepyokan* and *wejah* during the postpartum period for Javanese Ethnic on Jalan Tangki, namely restoring stamina and freshness of the body, eliminating unpleasant odors in the body of postpartum mothers and preventing colds and helping to launch breast milk for postpartum mothers, helping to restore body freshness, increasing stamina and helping increase baby's immune system. It was further explained that in addition to using *gepyokan* and *wejah*, the Javanese on Jalan Tangki also have knowledge of using pilis which is smeared on the forehead to prevent white blood from rising to the eyes so that vision becomes healthy, relieves dizziness and uses parem which will be applied to all parts of the body. To give a warm effect because during the puerperium, postpartum mothers will be susceptible to diseases that cause the body's power to become weak so that the body gets cold easily, so use parem, believing that the use of postpartum adjustable corset on mothers can shape the body to be slim. However, for postpartum mothers who undergo surgery or caesarean delivery, it is prohibited to use postpartum adjustable corset to keep the surgical stitches from opening. Javanese Ethnic and Javanese women also adhere to certain beliefs in their daily culture. One of the beliefs held by the Javanese in Jalan Tangki is eating tempeh, tofu, vegetables, and katuk leaves. The belief in these foods is believed to affect the health of postpartum mothers in providing breast milk for babies. In addition to beliefs about food that can be eaten, there is also a belief that has developed in society that during pregnancy and lactation there are several types of food that cannot be eaten. The prohibition on food is believed to be due to the existence of a superpower that is mystical in nature so that the taboo is passed down from generation to generation so that the Javanese in Jalan Tangki during the puerperium have some taboo foods which temporarily cannot be consumed by pregnant or postpartum women. Javanese Ethnic are prohibited from consuming spicy food, coconut milk, shrimp.

Third, how to process and use *gepyokan* and *wejah* based on knowledge of Javanese ethnicity on Jalan Tangki Pematangsiantar City, namely basically the ingredients used to make herbal medicine are ginger, turmeric, kencur rice, brown sugar and tamarind. However, there are some differences in the process of making *gepyokan* herbal medicine, namely using a mixture of boiled siri leaves, papaya leaves, and meeting locks, temu giring according to their knowledge. While the ingredients for making herbal medicine are temulawak, kencur, turmeric, lempuyang, meeting manga, black meeting, white meeting, red ginger, temu giring, coriander, tamarind, brown sugar. The way to process *gepyokan* is according to its name which in Javanese means crushed or crushed. In accordance with this understanding, the manufacturing process is described by crushing. Meanwhile, how to process the face is done by chopping it. The use of *gepyokan* herbal medicine is consumed during the puerperium and facial during breastfeeding. As suggestion,

based on the research results and data obtained from direct research with *gepyokan* and *wejah* user informants, the authors have suggestions and inputs as follows: 1). To Javanese Ethnic: to the Javanese who are on Jalan Tangki, to maintain and introduce *gepyokan* and *wejah* to become ethnomedicine during the puerperium to the next generation, because *gepyokan* and *wejah* are one of the Javanese ethnic cultures, in addition so that *gepyokan* and *wejah* can be known by the wider community; 2). Innovate Development continues to run continuously, as well as the treatment system that will continue to evolve. That way it is possible that the development of the world of medicine will follow the times, therefore *gepyokan* and *wejah* can be innovated into a more modern form without leaving existing values and not creating side effects for the body; 3). Young generation. *Gepyokan* and *wejah* apart from being Javanese culture during the postpartum period, *gepyokan* and *wejah* should be introduced to other ethnic groups outside of Javanese ethnicity as well as to younger generations so that the culture of *gepyokan* and *wejah* is not eroded by the growing current of culture.

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