

Community Perception and Dependence on Medicinal Plants Through the Role of Women in Skouw Yambe Village, Jayapura City, Papua

Beatrix Irene S Wanma¹, Iriani Ira Bukorpioper²

^{1,2}Universitas Ottow Geissler Papua, Indonesia

wanmabeatrix4@gmail.com

Abstract

Papuans (Papua and West Papua Provinces) most of their lives depend on nature, including the community of Skouw Yambe Village, Muara Tami District, Jayapura City, which is very dependent on the surrounding natural resources, such as the use of plants as medicinal plants, food sources, as well as the completeness of traditional parties and rituals, besides that the people's livelihood is dominated by farmers and fishermen. The purpose of the study was to determine the perception and level of community dependence on medicinal plants in Skouw Yambe Village, Muara Tami District, Jayapura City, Papua. The method used in collecting research data is by interviewing and surveying the availability of medicinal plants and in the yard of houses and forests around the village by taking coordinates and giving status of availability of medicinal plants and giving a score or distribution of gravel based on the level of knowledge and personal experience (Pebble Distribution Method). /PDM). The results of the study found 31 types of traditional medicinal plants used by the people of Skouw Yambe Village, with sufficient availability around the village and the coast. Based on the gravel distribution method, it shows that the public perception of medicinal plants is still good. In general, the people of Skouw Yambe Village still use traditional medicinal plants and this knowledge is passed on to the next generation.

Keywords

perception; dependence; medicinal plants; skouw yambe



I. Introduction

The life of the Papuan people (Papua and West Papua Province) is very closely related to nature. According to Rumansara (2015) Papuans consist of 254 ethnic groups that have socio-cultural characteristics that are different from one another, because they are influenced by natural conditions (ecological zones). The Papuan people inhabit 3 zones, namely: 1) swamp, coastal, watershed zones, 2) highland zones, and 3) lowland, coastal and island zones. Indigenous Papuans in Skouw Yambe Village, Muara Tami District, Jayapura City, live in the coastal zone and have socio-cultural characteristics that are passed on to their children and grandchildren in the Tangfa (Usman, 2018).

The use of traditional medicinal plants has been used by the Papuan people for a long time. In the Merauke Regency, it was reported by Haryanto et al., (2009) that 46 species of plants from 29 families had the potential to cure internal and external diseases. In Jayapura Regency, Kemtuk Gresi District, 57 plant species from 35 families were found (Yansip, 2017). In Nasfori Village, Supiori Regency, 48 types of medicinal plants from 32 families were found (Sada & Tanjung, 2010), including medicinal plants that have been used by the community of Skouw Yambe Village but there has been no report on the results of

medicinal plant research in Skouw Yambe Village, Muara Tami District, Jayapura City. However, according to Senewe et al. (2012), the health status of people living in border areas is very low. The Jayapura City Health Office in Rustam (2018) reported that the highest malaria disease rate was found in the Muara Tami District because there was still a lot of forest so that it became an opportunity for mosquitoes to breed as disease vectors.

The level of understanding and concern for health in each individual can vary. Coastal women play an important role in maintaining family health such as cooking nutritious food, washing household utensils, clothes and cleaning the house (Syah et al, 2016). However, according to Sari et al, 2017 stated that the majority of women of childbearing age are very less interested in caring for health. Based on this, it is necessary to research the perception and level of community dependence on medicinal plants in Skouw Yambe Village, Muara Tami District, Jayapura City, Papua.

II. Research Method

2.1 Place and Time

This research was conducted for 4 months, consisting of field research, data analysis and report preparation which was carried out in September-December 2020. The research location is located in Skouw Yambe Village, Muara Tami District, Jayapura City.

2.2 Tools and Materials The

Tools used in the field are: field books, hanging labels, GPS, pencils, permanent markers, herbarium equipment. The material used is a sample of plants used as traditional medicinal plants according to the women of Skouw Yambe Village.

2.3 Data Collection Methods

Direct Observation Observation

Method is a method of direct observation at the research site which aims to obtain research data.

Table 1. Types of plants used as traditional medicine by the people of Skouw Yambe Village, Muara Tami District, Jayapura City, Papua.

| NO | Name of Plant Local/Indonesian/ Scientific | Useful | Parts used | How to use |
|----|--|---|-----------------------------------|--|
| 1 | Giawas/guava/ <i>Psidium guava</i> | Treat stomachache (Diarrhoea) | Leaves | Take 3 leaves plus salt then chew and swallow the water |
| 2 | Tuteha/ Odors (wahong laut) / <i>Premna nauseose</i> | Treating scabies | Leaves | Leaves boiled and bathed |
| 3 | Palms of blood/ <i>catharanthus roseus</i> | Treating anemia | Roots, stems, leaves, and flowers | Take 1 tree boiled until it boils and warmed then drink |
| 4 | Juung/Spider lily/ <i>Hymenocallis speciosa</i> | Sacred (repel evil spirits) | Leaves are | boiled until boiling then warmed and bathed |
| 5 | Abahoi / Noni / <i>Morinda citrifolia</i> | Treats knee pain, smoothes the face and | Roots, bark, leaves and fruit | Roots are boiled and then drunk, ripe fruit is crushed and then rubbed on the face and |

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|----|--|--|-------------------------------|---|
| | | thickens hair | | hair, dirahu leaves and then affixed to the affected body part |
| 6 | Belechai/jarak/ <i>Ricinus communis</i> | Treats swollen/broken legs, washes baby's mouth, relieves heat | Leaves and the sap | . The leaves are brought to a fire and added with coconut oil and then applied to the swollen feet and the sap washes the baby's slimy mouth. |
| 7 | Tang/Turmeric/ <i>domestica</i> | pregnant | Treats | women |
| | Curcuma/ <i>Sesbania grandiflora</i> | Treating women in labor | Leaves | Turi leaves added coconut oil to treat women in labor |
| 9 | Hambe/Itchy Leaves/ <i>Aportea decuma</i> | Treating body aches | Leaves and sap | A few leaves are rubbed on the sore or aches |
| 10 | Big Gedi/Pagoda/ <i>Clerodendrum Japonicum</i> | Treats swelling and ulcers | Leaves | Leaves are heated on fire and attached to swollen and boils |
| 11 | Soursop/ <i>Annona muricata</i> | Treat diabetes | Leaves | Picked parts of odd leaves can be boiled mixed with cat whiskers leaves to boil, warmed and then drunk |
| 12 | Mats/ <i>Pandanus tectorius</i> | Treat wounds, chicken pox, and sarampa | Root | The root part is pounded and boiled until it boils and left warm and then bathed in the sick body |
| 13 | Mayana Hutan/Miana (<i>Plectranthus scutellarioides</i>) | Treating wounds | Leaves | The leaves are pounded until crushed and then attached to the wound |
| 14 | Sago / <i>Metroxylon sp</i> | Treating sarampa | Sago | soaking water for sago |
| 15 | Faa/ areca nut/ <i>Arecha catechu</i> | Wash baby's tongue , treat body aches and toothache | Leaves and seeds | The contents of the betel nut are crushed and then rubbed on the baby's tongue, and the leaves are boiled and then bathed, the seeds are chewed |
| 16 | Coconut/ <i>Cocos nucifera</i> | Treating rock sugar, treating mothers in labor, | Root, filling (coconut water) | Part root when it is boiled and then drunk, the contents of coconut water are drunk by the mother giving birth |
| 17 | Blakang babiji/Meniran/ <i>Phyllanthus Urinaria Launches</i> | menstruation | Leaves | Leaves are boiled and then drunk |
| 18 | Bintangor/ <i>Calophyllum</i> | Treat red eyes | Leaves | The leaves are washed and crushed then add warm water and filtered, then open the eyes in filtered water |

| | | | | |
|----|--|--------------------------------|-----------|--|
| 19 | Faa/ Moss Leaf (Overlapping)/ <i>Peperomia pellucida</i> | Treating wounds | Leaf | Leaves are ground and mixed Coconut oil is then applied to the wound, used 2 times |
| 20 | Gora/ guava water/ <i>Syzygium aquem</i> | Treating flu | Leaves | Leaves are boiled and then bathed |
| 21 | Haleuw/orange/ <i>Citrus aurantifolia</i> | Treating fever | Fruit | Orange juice is drunk |
| 22 | Papaya/ <i>Carica papaya</i> | Treating earache | Trunk | stem Papaya is boiled and then inserted into the ear canal and hot steam is closed through the gap in the stem |
| 23 | Lemongrass/ <i>Cymbopogon citratus</i> | Treating toothache | Stem | Lemongrass stem is ground and then chewed on the affected tooth |
| 24 | Tanpo hanly / Weeds / <i>Imperata cylindrica</i> | Treating body aches | Root | Root boiled until Boiled then warmed and bathed |
| 25 | Fampino/Peanuts Beach (Kerandang)/ <i>Canavalia virosa</i> | Treating stomachache seeds | Leaves | The leaves are ground and then affixed to the stomach |
| 26 | Sayur Gedi/ <i>Abelmoschus manihot L.</i> | Treating mothers in labor | Leaves | leaves are boiled and then drunk the water |
| 27 | Wild Kumangi/ <i>Ocimum afrinacum</i> | Treats body aches/cramps | Leaves | are boiled with a mixture of other plants m become a concoction and then bathed |
| 28 | Tuong/Puringbau (Zodia)/ <i>Evodia suaveolens</i> | Treat stomach pain (Diarrhea) | Leaves | Take 3 leaves plus salt then chew and swallow the water |
| 29 | Thick leaves/Cocor duck/ <i>Kalanchoe waldeheimii</i> | Treat coughs, asthma and fever | Leaves | The leaves are pounded and filtered with dimium water then the pulp is attached to the head |
| 30 | Bananas/ <i>Musa paradisiaca</i> | Treating boils | midrib | is left to rot and then attached to the boil |
| 31 | Taho/ <i>Hibiscus tiliaseus</i> | Straightening the Curly Hair | The inner | bark is dredged and the sap is taken |

2.4 Interview

Used to obtain information from the public during the research. Interviews were conducted openly and privately, in order to obtain complete information. The interviews were conducted in groups:

FGD (Focus Group Discussion) with the stages of grouping women by age, each group consisting of ten people. Aims to obtain information about the level of dependence and understanding of women on medicinal plants equipped with local names of medicinal plants. Determination of the level/value of dependence using the pebble distribution method, each group is given 100 pebbles per group and each informant has 10 pieces and is obliged to give a value to the medicinal plants that have been mentioned. Giving a score

or distribution of gravel based on the level of knowledge and personal experience (Pebble Distribution Method / PDM) (Lisnawanti et al, 2004 in Shiel et al 2002 and CIFOR 2002).

2.5 Documentation Method Documentation

The method includes shooting and sampling for herbariums as a complimentary basis for identification of medicinal plant species.

2.6 Literature Study

Method The literature study method was carried out to compare the data obtained in the field with the theory of literature/supporting references.

2.7 Data Analysis

Research data were analyzed using qualitative and quantitative descriptives. Qualitative analysis is used to determine the types, parts used, processing/utilization methods. Quantitative analysis was used to determine the percentage/level of age dependence of women on traditional medicinal plants.

III. Results and Discussion

3.1 Overview of Research Locations

Skouw Yambe Village is one of the villages in Muara Tami District, Jayapura City, which is 21 km² from the Papua New Guinea (PNG) State border, where Skouw Yambe Village is bordered to the south by Koya Tengah, to the west by Holtkamp Village, in the east with Skouw Mabo Village and in the north it is directly adjacent to the Pacific Ocean. The total population in Skouw Yambe Village is 651 people, consisting of 326 men and 325 women with 117 families (BPS Jayapura City Data, 2018). The people's livelihood is dominated by farmers and fishermen around 80%, this is because Skouw Yambe Village is located between forest and sea with an area of 81.5 villages.

3.2 Medicinal Plant Species

Understanding and health management methods for ethnic groups in Papua vary based on environmental diversity (Dumatubun, 2002), including the Papuan community in Skouw Yambe Village who live on the coast. The use of medicinal plants is taken around the yard of the house and on the coast, although there is forest around the village of Skouw Yambe. Of the 31 types of medicinal plants (Table 1), there is 1 medicinal plant that has sacred value by the community, namely juung (*Hymenocallis speciosa*) which is believed to be able to ward off evil spirits that cause disease and also juung plant fertility as an indicator of environmental conditions, if it looks fertile it means the environmental condition is in good condition, and if on the contrary it looks infertile and even dead, it means that the environmental condition is bad even as a sign that a catastrophe will occur such as a storm. According to Qonita et al, (2016) in their research using the *Hymenocallis speciosa* as a sample of the tolerance test for air pollution levels, it was found that *Hymenocallis speciosa* has a higher environmental pollution tolerance value than tree species, where Skouw Yambe Village is north of the city. Jayapura and dealing with the Pacific Ocean so that according to information from coastal communities it will be polluted with garbage from Jayapura City, in addition to the west wind in October - March there will be high waves so that in that month people will be wary of storms or abrasion. According to Dumataubun (2002), the perspective of health and illness for Papuans is divided into 2, namely the first view of illness and health due to supernatural beings

originating from humans (supernatural), second view that illness and health are influenced by environmental conditions such as water, soil and human behavior itself. rationalistic).

In addition, areca nut (*Arecha catechu*) and sago (*Metroxylon sp*) which function as traditional medicines also have important values in society so that every family must have an areca and sago garden (hamlet). Areca nut (*Arecha catechu*) is understood as a communication tool, a symbol of togetherness, friendship, harmony and areca nut is understood as a magical channel (both beneficial and unfavorable) (Yuliana, 2018). Sago which is the staple food for the Papuan people in general and especially the people in Skouw Yambe Village.

3.3 Level of Perception and Dependence

Based on the perceptions of 10 key informants with an age range of 18 – 66 years who were involved in the FGD (Focus Group Discussion) method and scoring or distribution of pebbles based on their level of knowledge and personal experience (Pebble Distribution Method/PDM) (Lisnawanti et al. , 2004 in Shiel *et al* 2002 and CIFOR 2002) found the value of the level of dependence of the Skouw Yambe community on traditional medicinal plants (Table 2.)

Table 2. Score of dependence on traditional medicinal plants.

| Age | Perception & Score | | | Total Total |
|--------------|--------------------|--------------------------------------|--------------------------------|-------------|
| | Very Dependent | As Alternative if no modern medicine | Not using traditional medicine | |
| 66 | 9 | 1 | 0 | 10 |
| 60 | 7 | 2 | 1 | 10 |
| 55 | 7 | 2 | 1 | 10 |
| 50 | 6 | 2 | 2 | 10 |
| 45 | 5 | 4 | 1 | 10 |
| 35 | 1 | 4 | 5 | 10 |
| 30 | 3 | 5 | 2 | 10 |
| 25 | 4 | 5 | 1 | 10 |
| 24 | 2 | 4 | 4 | 10 |
| 18 | 0 | 3 | 7 | 10 |
| Total | 44 | 33 | 23 | 100 |

Table 2. explains that the score given is based on the number of pebbles considered as the value of dependence on medicinal plants by key informants, the results are known that the community Skouw Yambe village still uses medicinal plants as traditional medicine, although the community also uses medicinal plants as alternative medicine if there is no modern medicine. Respondents aged 50 years and over gave a high score to medicinal plants on the contrary to respondents who were under 50 years old, besides that young respondents had difficulty recognizing and mentioning local/regional names, according to Syah et al., 2017 stated that the majority of women were aged fertile very less in caring for health.

The factors that influence the interest of the people of Skouw Yambe Village towards medicinal plants are that modern medicine is more practical than traditional medicine which must be processed first, it is easier to obtain traditional medicinal plants than modern medicine in emergency medicine, and traditional medicine is more trusted than modern medicine. . According to Dewi et al (2019), one of the factors that make medicinal

plants more desirable is the content of traditional medicines which are 87.8% safer than modern medicines. Knowledge about traditional medicinal plants of the people of Skouw Yambe Village is always passed on to the next generation through frequent communication between parents and children and directly practiced how to process them to family members who are sick.

IV. Conclusion

The results of this study concluded that 31 types of traditional medicinal plants were found that were used by the people of Skouw Yambe Village, Muara Tami District, Jayapura City and the knowledge of their use was passed on to the next generation. The Papuan people who live in Skouw Yambe Village are still very dependent on traditional medicinal plants for their livelihood.

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