



## Use of Medicinal Plants in South Grogol Village Community as an Alternative Treatment for Illnesses

Dina Sylvia<sup>1</sup>, Fadly Husain<sup>2</sup>

Department of Sociology and Anthropology<sup>1</sup>, Faculty of Social Sciences and Political Science<sup>2</sup>, Universitas Negeri Semarang<sup>3</sup>

### Abstract

*Medicinal plants have been an important part of cultural heritage and community knowledge for generations. This study aims to determine the use of medicinal plants in urban environments, especially in Grogol Selatan Urban Village, South Jakarta. This research uses a descriptive qualitative approach by collecting data based on field observations in accordance with the object of research, interviews, and documentation. The results showed that there are still many people in Grogol Selatan Village who believe in traditional medicine and utilize various types of medicinal plants, such as *Abrus precatorius*, *Clitoria ternatea*, and *Morinda citrifolia*, to treat various diseases. The utilization of these medicinal plants is a motivating factor for the community to get used to the use of natural materials "back to nature". People's perceptions of the use of medicinal plants are inherited from previous generations and are based on their personal experiences and knowledge. Plants that are still utilized by urban communities in Grogol Selatan Urban Village, South Jakarta such as *Abrus precatorius* as a cough medicine, internal heat, and fever. *Clitoria ternatea* as a medicine for eye pain, eye wash, and diabetes. *Morinda citrifolia* as a medicine for gout, hypertension, cholesterol, heat reduction, rheumatism, hair loss, and flatulence in infants. The parts of medicinal plants that are utilized are leaves, fruits, and flowers. These plant parts are very easy to utilize by soaking, boiling, chewing, pounding, squeezing, kneading, and mashing.*

**Keywords:** Medicinal plants, *Abrus precatorius*, *Clitoria ternatea*, *Morinda citrifolia*, South Grogol Village

---

\*Corresponding Author: Dina Sylvia, Fadly Husain, [dinasylvia002@students.unnes.ac.id](mailto:dinasylvia002@students.unnes.ac.id), [fadlyhusain@mail.unnes.ac.id](mailto:fadlyhusain@mail.unnes.ac.id), Department of Sociology and Anthropology, Faculty of Social Sciences and Political Science, Universitas Negeri Semarang  
Copyright © 2022 Al-Hayat: Journal of Biology and Applied Biology

## **Introduction**

Source power nature in Indonesia has various type benefits, wrong the only one is plant drug. Plant drug in matter this often made as treatment alternative by public. Study this also done based on exists potency land public Ward South Grogol, in utilization plant drug as healing later illness lowered in a way hereditary So, it 's trustworthy until moment this Siahann et al., (2022:117) also say that plant drug already there is and inherited in a way continuous ( from generation to generation ) by because that, research this also done for see how community in the Village South Grogol, in utilization plant drug in a way sustainable. According to Kristiyanto (2020:3-4) utilization existing plants lowered in a way hereditary the known as draft which ethnomedicine, in anthropology health is something connection between drug And ethnicity, tribe nor prevailing culture in something region. Ethnomedicine also said as something knowledge practice medical local about understanding disease as well as health. Treatment traditional. This identical with plants made drug by public based on experience, confidence or knowledge about disease and the treatment process something disease you have by public (Kristiyanto et al., 2020:3-4).

Draft ethnomedicine has develop in the environment public especially people living in the area tropical such as, Continent America especially South America such as Brazil, Panama and Ecuador. As for East Asian region such as

Pakistan and the Himalayan mountain area as well as Southeast Asia such as Thailand, the Philippines, Malaysia and Indonesia (Hidayah et al., 2022). Indonesian society in general use plant drug and made as alternative than consume drugs made from chemistry For healing disease. Utilization material natural as a trusted healing medium own a number of superiority like minimal effect side And Far more safe compared to with therapy drug synthetic as well as easy For reachable (Lestari Dewi et al., 2017:4). Practice treatment Ethnomedicine Lots found in rural areas because, trust to custom nor grandma ancestors about therapy use drug traditional Still tall.

Ethnomedicine is branch anthropology studying health origin disease, its causes, and method the treatment based on view public certain. Ethnomedicine develop along with exists progress man in anthropology health and give rise to diverse view. Branch This often called treatment traditional or treatment primitive, however term Ethnomedicine considered more neutral (M. Foster & Gallatin Anderson, 2013) .

According to Foster and Anderson, in draft Ethnomedicine reason disease can shared become two category. First, the disease caused by agent like god, creature smooth, or spirit, known with view personalistic. Second, the disease caused by disturbance on system immunity body man (M. Foster & Gallatin Anderson, 2013).

Study ethnomedicine help public for more deepen knowledge, and the values

contained in treatment traditional Indonesian society. Interaction between man with the environment, as well trust and practice related treatment traditional, yes find potency medicine valuable nature from wisdom local. Form treatment traditional wrong the only one with utilise plant medicine that grows nearby environment. Plant is source with lots benefit including as drug for various disease (Devionita et al., 2024).

Plant the medicine used alternative by public no only in the region rural only, in the region urban also has use plant drug for healing disease. Urban communities already use modern medicine in cure disease however, there is a number of the society that makes it plant drug as option treatment, fine that get information via the internet or a trusted person nearest like parents (Pradeiczuk et al., 2017).

Election treatment traditional Also the more increase with exists desire from public for return on the concept of "*back to nature*" and exists massive urbanization also become factor supporter exists enhancement use drug traditional in the middle public city (Lau et al., 2019).

Perception can appear in a way direct nor no direct for know a object or incident through senses, so individual capable conclude meaning from something conditions experienced. Perception is a process that occurs on individual the goal know or add knowledge, then interpreted so, form meaning related object the. In short perception is a giving process information, received information , then understood by individual (Joanes J et al.,

2014). Ethnobotany give information related efficacy plant medication used in treatment something illness experienced by someone in time then the next one form perception and give preference on public for choose drug traditional. Perception related use plant the medicine is still there used public Ward South Grogol, South Jakarta obtained from parents first then later applied in the treatment process disease in urban areas although modern medicine already very fast its development.

Ward South Grogol is a area in South Jakarta, whose people still use treatment traditional with various type plant drug in field health. On region the still lots plants implanted medicine by public local. Surrounding land ward the Also own potency growing plant such as saga trees, *flowers telang*, noni, and etc. Public Ward Grogol also the majority his job trade and businessman small so that treatment traditional become something trust public for treatment alternative so as not to consume drugs chemistry. Based on trust that. This become factor pusher public for maintain habit consume plant drug although on ward the actually already own facility and service quite modern healthcare. According to (Husain & Wahidah, 2018:57), that treatment traditional is wrong one form very treatment important because part from inheritance culture must keep going preserved. Plants that can made drug for public Ward South Grogol namely, saga leaves, *flowers telang* and noni. Plants the planted by surrounding community page house, edge road or in small pots.

Based on the statement above, society city big like Jakarta too still often do utilization plant implanted medicine then used as drug for treat disease and guard health. Public Ward South Grogol too still believe that matter the can used as treatment traditional. Trust public can seen on material experience and efficacy plant drug in the processing process And healing which is done at home before done treatment more carry on to doctor or House Sick (Hardianti, 2021).

Objective from study this is for identify perception plants made drug on public urban areas in the Village South Grogol, South Jakarta, namely parts plants used, methods utilization plant medicine, and use plant drug in treatment disease in the village South Grogol, South Jakarta.

### **Research Methods**

This research uses a descriptive qualitative approach by collecting data based on field observations according to the research object, as well as conducting interviews and literature studies. This research instrument uses unstructured interviews (open minded). Interviews were conducted by eight informants consisting of seven housewives and casual daily workers which were carried out in November and January. The location of this research was carried out in Grogol Selatan Village, South Jakarta regarding knowledge in the use of medicinal plants.

Data collection techniques in this research used observation, interviews and documentation, then the data was collected and tested for validity. This research uses technical triangulation to test its credibility, namely by comparing observation data in the form of a general

description of the research location, culture or customs carried out, knowledge and selection of the use of medicinal plants based on experience with interview data in the form of plant names, plant parts, plant uses, and how to use these medicinal plants as well as documentation data, namely photos or pictures of medicinal plants in Grogol Selatan Village, South Jakarta.

### **Results and Discussion**

#### **General Description of the Research Area**

The use of traditional medicine itself is still believed by several people in South Grogol Village, namely regarding medical recipes that are used as an alternative way of treatment that originate from parents in ancient times and then passed down from generation to generation. Treatment with medicinal plants consists of three plants found in the South Grogol environment.

The results of this research show that the majority of the people of South Grogol Village still use traditional medicine, because the people of South Grogol tend to still believe that this is alternative medicine that has been taught by their ancestors. Some medicinal plants are also very easy to find in the surrounding environment, namely on Jl. Simprug Golf II RT/009 RW/010 and Jl. Kebon Mangga RT/003 RW/001 to be precise in the yard, roadside, empty land, edge of water channels and so on. Based on the statement above, it is reinforced by the results of interviews from several local residents, namely seven housewives on Jl. Simprug Golf II RT/009 RW/010 and Jl. Kebon Mangga RT/003 RW/001, South

Grogol Village, who said that there are three medicinal plants that are still being discovered and used by the community to treat various diseases they suffer from. These medicinal plants include saga leaves, telang flower or telang flower and noni.

*Figure 1 Location of Plants in South Grogol Village*



(Source: researcher documentation, 2024)

The people of Grogol Selatan Village use medicinal plants as alternative medicine so that people can reduce excessive consumption of chemical medicines. Based on these community habits, there is a public perception regarding the use of medicinal plants in Grogol Selatan Subdistrict, South Jakarta, such as accessibility, knowledge and choice of use of medicinal plants so that this has become a culture because it was passed down from generation to generation by parents in the past.

*Figure 2 Medicinal plants next to the house*



(Source: researcher documentation, 2024)

The use of plants in everyday life is a medium for alternative medicine in which the use of these plants is used as medicine. This behavior carried out by the people of Grogol Selatan Subdistrict is a driving factor for the community to get used to using natural materials or "back to nature". Based on the statement above, the public's perception is to always use natural plants as traditional medicine.

Basically, according to (Syukur & Asnawati, 2021) a habit is a pleasant behavior that involves repeatedly trying to use something. The behavior reflected in this statement is also behavior that is considered practical and correct by society so that the public's perception of the use of medicinal plants as herbal medicine is a reflection of the influence of habits or traditions followed by the majority of society.

## **Traditional Medicine in South Grogol Village**

Plants in their use as medicine in South Grogol Village cannot be denied from community habits. Geographically, Grogol Selatan Subdistrict is located in the city of South Jakarta which has quite modern health facilities and services, however, there are still many people who believe in medicinal plants based on personal knowledge and experience when curing pain suffered with medicinal plants. Education is one of the factors that has a big influence on someone who is highly educated, so that person's chances of acquiring knowledge will be greater. On the other hand, if someone is less interested in getting an education, the knowledge gained from education is considered an obstacle to learning new things (Adiyasa & Meiyanti, 2021: 135).

In connection with the opinion expressed by Karo-karo (2009) (in Diana Sari et al., 2015: 127) that people with a low formal educational background can still develop their knowledge of medicinal plants, formal education is not the only way in getting sources of knowledge but through personal experience, books, family, friends and relations too. This source of knowledge is what allows someone to enrich their insight. The statement above illustrates that the level of education is continuous with a person's ability to receive and remember information and knowledge more easily (Adiyasa & Meiyanti, 2021:135). Therefore, science and education are both interrelated, in accordance with the will of the community in obtaining insight into himself.

Based on the research results, the informants have different educational backgrounds, namely elementary school, middle school and high school graduates. The different educational background of the informant does not mean that the informant's knowledge about medicinal plants is also different. The knowledge possessed by the same informant regarding the use of medicinal plants and access to the information obtained comes from knowledge passed down from generation to generation or from local sources such as neighbors or also from traditional practitioners such as massage therapists. The knowledge gained is more practical and empirical, namely based on direct experience and observation.

Modern health services in Grogol Selatan Subdistrict do not encourage informants to switch, but still choose traditional treatment using medicinal plants on the grounds that they have a strong belief in the effectiveness of traditional medicine and tend to follow practices that have been passed down from generation to generation.

### **Saga Plant**

#### **Use of Saga Plants as Medicine**

The Saga plant (*Abrus precatorius*) is a plant that is widely known as an alternative treatment for coughs. The people of South Grogol Village use this plant as an alternative treatment for coughs, especially for babies and children, as revealed by the response of one informant regarding the use of saga leaves as medicine. The saga leaf plant is

also used to treat cough conditions in the long term as stated by the following informant:

*"Still 5 years old, if he coughs for a day or two and doesn't get better, the cough is serious, I make him saga leaves, I mostly use chemical medicine from the doctor if my child is hot/fever, because my child has a history of seizures so that's what he helps with, fever medicine He just used it to rest to reduce the fever"* (Interview with Mrs. Linda, January 12 2024).

In contrast to Mrs. Linda, Mrs. Mimin only uses saga leaves as a therapy for coughs and fever conditions in her children, which is shown in the following expression:

*"Hmm, I know the benefits but I don't know much, it's useful for reducing children's fevers, cough medicine can also be used, I also found out about it from the baby massage therapist"* (Interview with Mrs. Mimin, November 12 2023).

According to research (Widianto et al., 2019) the saga plant is known as a traditional medicine to relieve coughs. In connection with the opinion expressed by (Rumanti & Saragih, 2023) that the antioxidant content in the saga plant can also reduce inflammation in the throat.

The saga plant can also be consumed by adults and babies as an alternative medicine before being rushed to a health facility, as Mrs. Erni Komariah said:

*"I know that saga leaves are good for babies when they cough. I used to give Qila my child when she was a baby before taking her to the doctor"* (Interview with Mrs. Erni Komariah, 12 November 2023).

Saga leaves can also be used as a reliever for internal heat suffered by children, as stated by Mrs. Linda, as follows:

*"For me, I usually just cough, it's the same as having a fever inside"* (Interview with Mrs. Linda, January 12 2024).

This statement was reinforced by Mrs. Emi who utilized saga leaves for coughs and inflammation as expressed in the following sentence:

*"As far as I know, the benefits of saga leaves are only for coughs and inflammation"* (Interview with Mrs. Emi, January 12 2024).

The use of saga leaves is considered effective in the process of healing disease. Saga leaves can also be used on adults, not just children or babies, as stated below:

*"Saga leaves can also be used for big people, not just babies"* (Interview with Mrs. Erni Komariah, 12 November 2023).

*"Babies can do it, adult children can do it too"* (Interview with Mrs. Yuning, 09 January 2024).

Based on the interview excerpt above, it can be said that there is the same perception, namely that saga leaves have broad potential benefits and can be applied to various age groups including babies, children and adults. In contrast to Mrs. Erni Komariah, there is a perception that the use of saga leaves is only known for babies but tends to be hesitant when used in adults as stated in the following sentence:

*"I don't know about other uses. Just for toddlers, I don't know if it's an adult"*

(Interview with Mba Ditta Neli Hamidah, November 13 2023).

*"Yes, for children, yes, for adults I don't know. "Thank God, it's suitable for my children,"* (Interview with Mrs. Linda, January 12, 2024).

Differences in perception regarding the use of saga plants as traditional medicine among the people of Jakarta, especially in Grogol Selatan Subdistrict where the use of saga leaves as traditional medicine can be used for all ages, while several other informants believe that the use of saga plants can only be consumed by children. child. The use of saga leaves as traditional medicine is also based on the knowledge and beliefs of each individual.

### **How to Process Saga Plants as Medicine**

Saga leaves are processed by pounding and filtering, however there are several informants who stated that saga leaves are processed by boiling for some time, then filtered for consumption.

Mrs. Erni Komariah said that, as follows.

*"Other methods can also be pounded, then given hot water and filtered, and then given to sick children, for example"* (Interview with Mrs. Erni Komariah, 12 November 2023).

When interviewed further, it was discovered that the processing of saga leaves is not only by soaking the crushed leaves but can be applied using the boiling method as follows:

*"Actually, you can also boil it, then filter the boiled water and then drink it"* (Interview with Mrs. Erni Komariah, 12 November 2023).

The method of boiling the leaves used is more effective than soaking the leaves in hot water for the same period of time, meaning that the filtering process of the boiled results can obtain maximum results. This method is mostly used by the public because the tools used are simpler and easier to apply (Purnomo & Tilaqza, 2022).

Erni Komariah's opinion is almost the same as several other informants who stated the following:

*"Yes you can, the method is to pound it, filter the water and then drink it. "You know about treating children's coughs and reducing fever, you know the benefits of that from a baby massage therapist"* (Interview with Mrs. Mimin, November 12 2023).

*"I usually get pounded, take the water and add brown sugar for the child to cough, you can use hot water, you can also use plain water to taste"* (Interview with Mba Ditta Neli Hamidah, November 13 2023).

Based on the interview quote above, saga leaves are a natural ingredient used in traditional medicine to treat coughs and reduce fever in children's bodies. Knowledge about the benefits and how to use saga leaves in society is often obtained from direct experience or through traditions passed down from generation to generation, such as from



baby massage therapists or personal experience.

In contrast to the processing that has been stated by Mrs. Linda, she states that processing saga leaves only requires pounding as follows:

*"Pluck the leaves, just wash them in hot water, then soak them for a while and take the juice, what's the name for that? Oh, they're messed with like that, then the juice will be green and drink it"* (Interview with Mrs. Linda, 12 January 2024).

*Figure 3 Saga Leaf Processing Process*



(Source: researcher documentation, 2024)

This processing is the same as that expressed by Mrs. Emi which is stated as follows:

*"The best thing is to wash it first, take a few stalks, then crush them and then extract the juice, drink enough until you feel like you're healed, that's it"* (Interview with Mrs. Emi, January 12 2024).

According to Mr Sobirin, the processing of saga leaves only needs to be crushed (chewed) in raw form, namely, as follows.

*"Just eat it straight away and chew it straight away"* (Interview with Mr Sobirin, January 13 2024).

Saga leaves can be processed by pounding them and then filtering them,

either by soaking the crushed leaves or by boiling them first before filtering them. This opinion is in line with several other informants who also mentioned similar processing methods. Processing of saga leaves can also be processed simply by pounding or soaking without needing to be boiled. Apart from that, saga leaves can be consumed raw, namely by pounding (chewing). Based on the statement above, the processing of saga leaves is used as traditional medicine in various ways, depending on the habits, knowledge and beliefs of an individual.

### **Telang flower (Kembang) plant**

#### **Use of Telang Flower Plants as Medicine**

Another medicinal plant that can be used as an alternative treatment for the community is the telang flower or butterfly pea flower. This plant has several benefits, namely for eye pain, removing eye dirt, and eliminating sore eyes. This telang flower is also used by the community as a medicine to reduce diabetes. The results of the interview below can strengthen the statement above, namely.

*"Yes, as far as I know, the benefits of the Telang Flower are for eye pain, it can also be used to clean the eyes so that the dirt in the eyes disappears or the eyes become brighter. "Usually when you make bright eyes it's for newborn babies"* (Interview with Mrs. Erni Komariah, November 12 2023).

In contrast to Mrs. Nani, the benefits of telang flower are not only for sore eyes and cleaning dirt so that the eyes become

clearer or brighter. Another use of telang flower as stated by Mrs. Nani is as follows:

*"You know, for the eyes, for cleaning the eyes, it can also reduce sugar, I tried it for my husband"* (Interview with Mrs. Nani, January 13 2024).

Butterfly flower or butterfly pea flower is a medicinal plant that is popular in the community as an alternative treatment for various health problems, especially those related to the eyes and diabetes. Several other benefits are also recognized by the public, namely being used to treat eye pain, clean eye dirt, and improve vision clarity.

Another benefit of telang flower is that it can be used as a medicine to lower blood sugar, so it can be used as part of diabetes treatment, as stated by Mrs. Nani. Butterfly flower is a plant that is used as medicine with benefits for eye health or for reducing diabetes.

### **How to Process Telang Plants (Flowers) as Medicine**

The processing of telang flowers is carried out by the people of South Grogol Village by soaking them in hot water and boiling them without adding any other ingredients, so that they remain natural without any mixture. As stated by Mrs. Nani from the interview results as follows:

*"Just soak it for the eyes. If you make sugar, boil the flowers and then drink the water without adding anything else, so it's pure," if you're using it for 7/9 pieces, 2 glasses of water, boil until reduced/one glass, for consumption. There is no recommendation, at most I just do it,*

*sometimes a day or sometimes twice a day"* (Interview with Mrs. Nani, January 13 2024).

*"Yes, clean it from dust and dirt using hot water, then soak it and it will change to a slightly purple color when you drop it into your eyes"* (Interview with Mrs. Linda, January 12 2024).

Figure 4 Process of Processing Telang Flowers



(Source: researcher documentation, 2024)

People in Grogol Selatan Village, South Jakarta, have a simple and natural way of processing telang flowers. These communities also tend to use the method of soaking in hot water or boiling without adding other ingredients, for the reason of maintaining the authenticity and purity of the medicinal plants. The opinion of Mrs. Nani and Mrs. Linda emphasized that in processing Telang Flower for eye treatment, people only soak it in hot water until it turns purple, while to lower blood sugar, Mrs. Nani boils the flowers without adding other ingredients, so that the resulting boiled water is pure and not mixed with other additives.

### **Noni Plant**

#### **Use of Noni Plants as Medicine**

The use of noni plants as herbal medicines usually only uses a few parts, such as the leaves or fruit. Noni leaves and fruit can also be used together or just choose one of them to make herbal

medicine. Combining the parts of the noni plant shows that the noni plant has many benefits, namely it can treat more than one disease (Wahidah & Husain, 2018).

This noni plant can be used as medicine for the fruit and leaves. The fruit is usually used for gout and high blood pressure, as revealed based on the results of the following interview.

*"If I ever made gout/high blood pressure for my mother"* (Interview with Mrs. Nani, January 13 2024).

Another part of noni that can be used to cure diseases according to Mrs. Erni Komariah is to cure flatulence in babies, as stated in the interview as follows:

*"There is another part that can be used, namely the leaves for toddlers or babies if their stomachs are bloated"* (Interview with Mrs. Erni Komariah, November 12 2023).

Noni is composed of various components and can be used as a treatment for various diseases. Noni fruit is often used to treat gout, high blood pressure, as stated by Mrs. Nani who used the fruit for her mother who suffered from gout or high blood pressure.

Another part of the noni plant, namely the leaves, also has medicinal benefits, according to Mrs. Erni Komariah, who revealed that noni leaves can be used to cure flatulence in babies or toddlers. Based on the statement above, it shows that the people of Grogol Selatan Subdistrict believe in the benefits of noni fruit and leaves which have many healing properties and later, it has become a habit in the community as a traditional medicine.

#### **How to Process Noni Plants as Medicine**

Processing the noni plant as medicine is by boiling it, mashing it, making it into juice, or can be consumed directly. The use of the noni plant is that

apart from the fruit being made into juice, the leaves can also be used by sprinkling them or keeping them on a hot pan. Based on the results obtained regarding the processing of this plant as follows:

*"The fruit is usually juiced, the water is filtered and then drunk, an alternative to get rid of gout, rheumatism, the pain doesn't heal completely but reduces it"* (Interview with Mrs. Mimin, November 12 2023).

Figure 5 Noni processing process



(Source: researcher documentation, 2024)

In contrast to the knowledge possessed by Linda's mother that the noni plant can be used as a medicine for hair loss, as stated in the interview as follows:

*"The fruit is washed, mashed, then rubbed into the hair"* (Interview with Mrs. Linda, January 12 2024).

Another opinion expressed by Mrs. Erni Komariah is that the leaves can also be used to cure diseases in the following way:


"There is another part that can be used, namely the leaves for toddlers or babies if their stomachs are bloated. That way, spread it on a hot pan and then rub it with oil. Another way is if the baby can't take the doctor's medicine, then use the leaves to let the wind out" (Interview with Mrs. Erni Komariah, 12 November 2023).

Based on this information, it can be said that the noni plant has various processing methods for use as traditional medicine. The fruit is often made into juice by filtering the water and drinking it, which is believed to have benefits for reducing symptoms of gout, rheumatism and several other conditions, as stated by Mrs. Mimin.

Linda's mother's knowledge that noni fruit can be processed and applied to hair to treat hair loss, shows that this plant is also used in hair care. The leaves of the noni plant are also used for treatment, especially to treat flatulence in babies or toddlers, by sprinkling them or placing them on a hot pan and smearing them with oil, so it is believed to help expel wind from the baby's stomach, as stated by Mrs. Erni Komariah. Noni has various benefits and processing methods used by the community, both useful for healing diseases and hair care.

**Table 1 Scientific Name, Local and Plant Family, Benefits, Parts Used as Traditional Medicine, Photos of Plants and Processing Methods**

No	Scientific name	Local name	Family	Parts used	Plant photo	Advantage	processing method
1	<i>Abrus precatorius</i>	Daun Saga	<i>Fabaceae</i>	Leaf		Cough, hot in and fever	Pound it, give it hot water and filter it to make water and give it to the child  The leaves are picked, washed with hot water, soaked, squeezed (squeezed), then the water in the form of juice is drunk  Smacked (chewed directly)  Results will be visible after consuming it 2-3 times a day.
2	<i>Clitoria ternatea</i>	Kembang Teleng	<i>Fabaceae</i>	Flower		Eye pain, eye wash, and Diabetes	Soak it in hot water and drop it on your eyes.  Results will be visible after 3 times consumption.  Boil 7 – 9 flowers in 2 glasses of water until you get one glass of juice.  Results will be visible after 2 times a day (consumed by regularly checking sugar levels).

3	<i>Morinda citrifolia</i>	Mengkudu	<i>Rubiaceae</i>	Leaf and Fruit		Gout, hypertension, cholesterol, fever, rheumatism, hair loss and flatulence in toddlers	Boil it and take the filtered juice Blend it and filter it, then drink it from the filtered results (make juice) The leaves are sprinkled/placed in a hot pan, mixed with oil to be rubbed on the baby's stomach. The fruit is washed, mashed, then rubbed on the hair The results of the healing process using noni leaves and fruit are visible when used regularly.
---	---------------------------	----------	------------------	----------------	---	--	--

### Origin of Knowledge of Plants as Medicine

The informants' knowledge regarding the use of medicinal plants was obtained from previous information from their parents or inherited from their ancestors.

*"Yes, from ancient times, from parents who said it was good, when a child was sick, went to the doctor, drinking chemicals didn't cure him, finally tried what old parents said, saga leaves were good, tried it and it turned out to be cured"* (Interview with Mrs. Linda, January 12 2024).

*"I found out from people in the past, like mothers who were told when their children were sick"* (Interview with Mrs. Erni Komariah, 12 November 2023).

Apart from parents, there are informants who know the benefits of medicinal plants from references provided by certain professions such as masseurs, namely, as follows.

*"Yes, because in the past my child was fussy when I took him to the massage therapist and he was told about the*

*benefits of saga leaves"* (Interview with Mrs. Linda, November 12 2023).

This is strengthened by the opinion of Mrs. Emi who says that the custom has been passed down from generation to generation since ancient times, namely, as follows.

*"From a long time ago, people used to do it and that's how it has been passed down from generation to generation"* (Interview with Mrs. Emi, January 12 2024).

References for knowledge of the benefits of medicinal plants are obtained from information received by neighbors as stated in the following expression:

*"Oh, I found out about that from my mother, the same people, like coughing and eyes, she told me that"* (Interview with Mba Ditta Neli Hamidah, November 13 2023).

Mrs. Yuning also expressed a similar opinion, namely as follows.

*"From people to people, I kept trying it and it turned out to be a good fit"*

(Interview with Mrs. Yuning, 09 January 2024).

These two opinions were strengthened by the opinion of Mrs. Nani who said that her belief in traditional medicine was proven and this expression was expressed as follows.

*"If you want to use it, you usually ask for it, look for it, get the knowledge from your mother and believe it because there is proof of that, or proof of its usefulness if used"* (Interview with Mrs. Nani, January 13 2024).

Based on the statement above, the public's perception of the use of medicinal plants as a whole is very good, because it has become the community's habit to use them. This public belief started from the use of chemical drugs that did not heal, then the community took the initiative to use several medicinal plants for the healing process.

Ethnomedicine is known as a science about the use of plants used as traditional medicines, in this case according to (Munaeni, W et al., 2022:82) this indicates that there is a connection with local culture. Ethnomedicine emerged because of certain experiences experienced by someone in treating a disease which then circulated in society and became part of beliefs. This belief then forms a new perception that determines a person's choice in using traditional medicinal plants as alternative treatments such as saga leaves, telang flower or butterfly pea flower and noni (Elfariyanti et al., 2020).

## Conclusion

The use of medicinal plants in Grogol Selatan Village, South Jakarta, remains an alternative that is believed by most people. This perception is an important part of the cultural heritage passed down from previous generations. Factors such as accessibility, knowledge, and personal experience influence people's decisions in choosing to use medicinal plants. The plants used are saga leaves for coughs, heartburn and fever. Telang flower for sore eyes, eye wash, and diabetes. Noni is also popular as a treatment for various conditions such as gout, hypertension, cholesterol, and rheumatism, as well as other health problems. Parts of these plants, such as leaves, fruit and flowers, are used or utilized by soaking, boiling, chewing, pounding, squeezing, kneading and mashing.

## References

- Adiyasa, M. R., & Meiyanti. 2021. Pemanfaatan Obat Tradisional di Indonesia: Distribusi dan Faktor Demografis yang Berpengaruh. *Jurnal Biomedika Dan Kesehatan*, 4(3), 130–138. <https://doi.org/10.18051/jbiomedke.s.2021.v4.130-138>
- Devionita, D., Syarif, M. I., Devi, F., & Atika, R. N. 2024. Kajian Etnomedisin Obat Asam Urat (*Gout Arthritis*) Menggunakan Rebusan Daun Salam dan Batang Serai di Desa Pangkalan Pisang sebagai Sumber Belajar Ipa. *BIOCHEPHY: Journal of Science Education*, 4(1), 237–238. <https://doi.org/10.52562/biochephy.v4i1.1067>

Diana Sari, I., Yuniar, Y., Siahaan, S., &

- Al, E. 2015. Tradisi Masyarakat dalam Penanaman dan Pemanfaatan Tumbuhan Obat Lekat di Pekarangan. *Indonesian Pharmaceutical Journal*, 5(2), 123–132.  
<https://doi.org/https://doi.org/10.22435/jki.v5i2.3695>
- Elfariyanti, Maifera, Fauziah, & Hardiana. 2020. Gambaran Preferensi Masyarakat terhadap Obat Herbal dan Obat Kimia di Desa Paya Seumantok Aceh Jaya. *Prosiding Seminar Nasional Multidisiplin Ilmu Universitas Asahan Ke-4, September*, 1185–1195.
- Hardianti. 2021. *Pemanfaatan Tumbuhan sebagai Obat Tradisional oleh Masyarakat di Desa Sumillan Kecamatan Alla' Kabupaten Enrekang*.
- Hidayah, Z. A., Shafirahq, S. N., Widiastuti, S., Jalu, B., Lamiasih, Pawestri, E., Cahyo, J. N., & Sa'adah, M. 2022. *Tumbuhan Etnomedisin di Kawasan Turgo*. Leutika Prio. <http://digilib.uin-suka.ac.id/id/eprint/63301>
- Husain, F., & Wahidah, B. F. 2018. *Medicine from Nature: Identification of Medicinal Plants Used by Belian (Sasakese Indigenous Healer) in Traditional Medicine in Lombok, West Nusa Tenggara, Indonesia*. *AIP Conference Proceedings, 2019*. <https://doi.org/10.1063/1.5061896>
- Joanes J, Ahmad Soffian A, Goh X. Z., & Kadir S. 2014. *Persepsi & Logik*. <http://www.utm.my/>
- Kristiyanto, J., Mamosey, W. E., & Damis, M. 2020. Budaya Pengobatan Etnomedisin di Desa Porelea Kecamatan Pipikoro Kabupaten Sigi Sulawesi Tengah. *Jurnal Holistik*, 13(1), 3–4.
- Lau, S. H. A., Herman, & M, R. 2019. Studi Perbandingan Tingkat Pengetahuan Masyarakat tentang Obat Herbal dan Obat Sintetik di Campagayya Kelurahan Panaikang Kota Makassar. *Jurnal Farmasi Sandi Karsa*, 5(1).
- Lestari Dewi, ni ketut, Jamhari, M., & Isnainar. 2017. Kajian Pemanfaatan Tanaman sebagai Obat Tradisional di Desa Tolai Kecamatan Torue Kabupaten Parigi Moutong. *E-JIP BIOL*, 5 (2)(2), 92–108.
- M. Foster, G., & Gallatin Anderson, B. 2013. *Medical Anthropology*. Penerbit Universitas Indonesia (UI-Press).
- Munaeni, W., Mainassy, M. C., Puspitasari, D., Susanti, L., Endriyatno, N. C., Yuniastuti, A., ... & Hendra, G. A. 2022. *Perkembangan dan Manfaat Obat Herbal sebagai Fitoterapi*. CV. Tohar Media.
- Pradeiczuk, A., Eichemberg, M. T., & Kissmann, C. 2017. *Urban ethnobotany: A case study in neighborhoods of different ages in Chapecó, Santa Catarina state*. *Acta Botanica Brasilica*, 31(2), 276–285.  
<https://doi.org/10.1590/0102-33062017abb0080>
- Purnomo, Y., & Tilaqza, A. 2022. Aktivitas Analgesik Infusa dan Dekokta Daun Palutan (*Urena Lobata*). *Jurnal Wiyata: Penelitian Sains Dan Kesehatan*, 9(1), 8. <https://doi.org/10.56710/wiyata.v9i1.586>
- Rumanti, A. T., & Saragih, H. 2023.

- Ekstraksi dan Identifikasi Kandungan Senyawa Bioaktif Daun Saga Rambat (*Abrus precatorius*). *Biota: Jurnal Ilmiah Ilmu-Ilmu Hayati*, 8(2), 59–68. <https://doi.org/10.24002/biota.v8i2.6417>
- Siahaan, N., Triskaprilia, D., Angga, M., Trisna, A., Larasati, D., Rahayu, S. E., & Siburian, J. 2022. *Ethnobotanical Study of Medicinal Plants Used to Treat Human Diseases in The Urban Forest Area Of Sangga Buana Cilandak Jakarta Selatan*. *Journal of Tropical Biodiversity*, 2(3), 117.
- Syukur, S. B., & Asnawati, R. 2021. Faktor-Faktor yang Mempengaruhi dalam Pemanfaatan Herbal di Desa Pilohayanga Barat Kecamatan Telaga Kabupaten Gorontalo. *Jurnal Zaitun Universitas Muhammadiyah Gorontalo*, 1(1), 1–8.
- Wahidah, B. F., & Husain, F. 2018. Etnobotani Tumbuhan Obat yang Dimanfaatkan Oleh Masyarakat Desa Samata Kecamatan Somba Opu Kabupaten Gowa Sulawesi Selatan. *Life Science*, 7(2), 56–59.
- Widianto, E., Santoso, D. B., Kardiman, K., & Nugraha, A. E. 2019. Pemberdayaan Masyarakat tentang Pemanfaatan Tanaman Saga (*Abrus Precatorius L*) di Desa Tanahbaru Pakisjaya Karawang. *Aksiologi: Jurnal Pengabdian Kepada Masyarakat*, 4(1), 63. <https://doi.org/10.30651/aks.v4i1.2294>