

# Growing Medicinal Plants as a Cultural Heritage in Kampung Naga, Jawa Barat - Indonesia

Eva Tuckyta Sari Sujatna, Dadang Suganda, Reiza D. Dienaputra, Agus S. Suryadimulya,  
Wagiati, Sugeng Riyanto, and Susi Yuliawati

**Abstract**—Many researchers do research food plants in the world but it is very limited researchers do research on medicinal plants, especial medicinal plants which is related to cultural heritage as a different point of view. This current research was inspired by Nebel and Heinrich (2009), Garcia and Price (2011), and Licata et al. (2016) who did their research on wild food in Thailand and Italy. Besides the issue of medicinal plants, this paper also raises the issue of cultural heritage. In Kampung Naga growing medicinal plants is the part of cultural heritage since they believe that it can help the balance of the nature, as the place they live.

**Keywords**— Medicinal Plant, Cultural Heritage, Kampung Naga.

## I. INTRODUCTION

MANY researchers do research food plants in the world. It is very limited researchers do research on medicinal plants related to cultural heritage as a different point of view. Since Nebel and Heinrich (1) did their research on wild food, Garcia and Price (2) did their research on wild food plants used by rice farmers in Kalasin province Northeast Thailand, and Licata et al. (3) did a survey of wild plant species for food use in Sicily (Italy), the research on which this paper is related to medicinal plants as a cultural heritage in Kampung Naga. Kampung Naga is unique, as Heryana (4) mentioned “*Keberadaan Kampung Adat, khususnya di Jawa Barat, yang memiliki kekhasan dan kemandirian sikap sangat menarik untuk dikaji*” in English is “The existence of Kampung Adat (traditional village) especially in Jawa Barat which has something interesting to be analysed”.

The research concerns on cultural heritage, this argumentation was supported by Varodi et al. (5) they defined that “*The concern for cultural heritage does not mean that we just glorify the past, but we want to have these treasures in present and for future generation too.*” According to Pia et al. (6) “*Cultural heritage preservation is an important issue in Material Science field.*”

In line with the both argumentations, the current research was conducted in Kampung Naga in Neglasari Village, Salawu district, Tasikmalaya regency, Jawa Barat province, Indonesia. The village can be categorized into one of the Sundanese cultural heritages. The people who are living in Kampung Naga are the community who has a very strong tradition of holding the remainder ancestors. They live in in the framework of an atmosphere in a traditional simplicity and environmental

wisdom. Area of land in Kampung Naga is about one of half hectare, mostly used for housing, yards, ponds, and the rest is used for agriculture rice harvested twice in a year.

People eat *food* from both animals and plants so do people in Kampung Naga. Animals, such as chickens produce eggs and cows give milk then people eat them. *Plants* produce *food* too, such as *edible* fruits or the plants themselves as *lalapan*. Kampung Naga people as the part of Sundanese tribal, sometimes, eat fresh plant food as *lalapan* or raw vegetables as their daily food. They do the living in traditional simplicity; they live without electricity support, since they believe that the electricity can change the environmental wisdom.

The plants grows in Kampung Naga as food are categorized into two types: the first, the food plants can be eaten directly without being processed as *lalapan* and the second the food plants should be processed before being eaten. Relating to the types of the food plants, this paper categorizes the food plants that can be eaten directly without being processed and the food plants should be processed before being eaten. The two types above included the medicinal plants. The medicinal plants growing in Kampung Naga are the type of plants that can be eaten directly without being processed and the food plants should be processed before being eaten.

### A. The Research Site

Kampung Naga is a hamlet. It is located on the area of Neglasari Village, Salawu district, Tasikmalaya regency, province of Jawa Barat, Indonesia. The name Kampung Naga has own meanings. The word Kampung means a hamlet or a small village. The word Naga in Bahasa Indonesia is a dragon but in this context the word Naga does not mean a dragon. It is a word structured by a blending process (one of morphological processes). The word Naga is structured from two Sundanese words (Sundanese is the local language used in Jawa Barat). The word Naga is structured from the word *dina* (means at) *gawir* (steeply sloping riverbank or mountain side) and it becomes *naga* derived from *dina gawir*. In other words, Kampung Naga is a hamlet located on steeply sloping riverbank as seen in the picture 1 and picture 2.



Fig. 1. [https://en.wikipedia.org/wiki/Kampung\\_Naga](https://en.wikipedia.org/wiki/Kampung_Naga)



Fig. 2. [https://en.wikipedia.org/wiki/Kampung\\_Naga](https://en.wikipedia.org/wiki/Kampung_Naga)

Kampung Naga location is not far from the main road that connects with the city of Garut and Tasikmalaya. Kampung Naga is one of the villages located in a fertile valley, with the boundaries, in the West Village by Naga forest. The Kampung Naga people believe that the forest is sacred because it is located in the ancestral cemetery. The Kampung Naga area is strategic; in the south is the rice fields, in the north and east are surrounded by river Ciwulan, the source of water comes from Mount Cikuray in Garut. The Kampung Naga itself is in between Tasikmalaya regency and Garut regency. The distance from regency of Tasikmalaya to Kampung Naga is approximately 30 kilometers, while the distance from the regency of Garut is 26 kilometers. The present writers can reach Kampung Naga by climbing down the ladder in the wall (in Sundanese word is *sengked*) to the bank of the river Ciwulan with the slope about 45 degrees with a distance of approximately 500 meters. Then the present writers must go through the paths into Kampung Naga.

The number of people living in Kampung Naga is around three hundreds since 1979 up to now: in 1979 there are 347 people, in 1989 there are 329 people, in 1991 there are 319 people, 2011 there are 300 people, and 2016 there are 310 people.

## II. METHODOLOGY

The methodology applied in this research is descriptive analysis. The research was carried out by conducting interviews to people in Kampung Naga. In this paper, the present writers did observation of the types of medicinal plants grow in Kampung Naga, and then the present writers categorized them into two major types; the first, the medicinal plants can be eaten directly without being processed as *lalapan* and the second the medicinal plants should be processed before being eaten. After categorizing the major types, the present writers try to make a list of medicinal plant as both the first and the second type related to the location of the plants growth.

## III. DISCUSSION

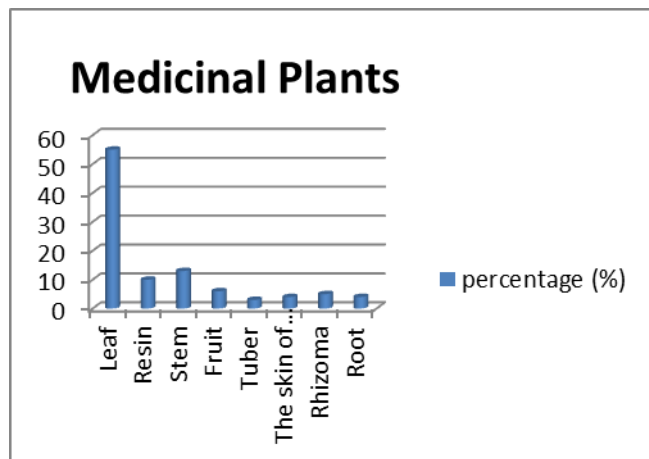
Kampung Naga as the present writers mentioned is the part of Sundanese cultural heritage. The people in Kampung Naga have the same shape and size of traditional houses. The houses faces the same direction; to the west or the east side. The houses are made from the same material; according to the Kampung Naga people, they do that to avoid the feeling of jealousy and spite among the people of Kampung Naga.

In 1998, Suandharu (7) observed that there are 257 kinds of plant growing in Kampung Naga. All kinds of plants are very useful for Kampung Naga people. It is reported 44% as a medicinal plants, 20% for vegetable, 19 % building material, 9% for equipment, 9% for handcraft, 9% for food, 8% for animal nutrition, 8% for ritual, and 3% is poisonous plants. As the highest number of plants growing in Kampung Naga, medicinal plants are the interesting topic to be discussed.

According to the people in Kampung Naga, planting is the part of their life as their ancestor had taught them. They should obey their ancestor to live in harmony. It means that they should keep their life in balance; they should maintain the soil to be fertile since the nature has given them life. The nature has given them unlimited water for their life. If they did not do what their ancestors has done before that the nature will be angry and the nature will not give them a good life anymore (the nature will not give them enough water and the soil will not be fertile anymore).

As the present writers mentioned, the people in Kampung Naga keep their nature in balance by planting the kinds of plants around them. One of the plants is medicinal plants. The medicinal plants growth, relating to the types, in Kampung Naga is classified into two types: which grow in Kampung Naga is classified into two locations. Firstly, the plants grow in home garden area and secondly the plants grow in forest.

It is reported by Suandharu that 44%, as the highest number, the plants are medicinal plants. In his report, Suandharu reported 113 medicinal plants (or 44%) are used as medicine from different part of plants; the root, rhizome, the leaf, the stem, the skin of stem, the fruit, the resin, or the tuber. From Suandharu's explanation, the present writers describe the part of the plant used as medicine in the following picture.



Fi. 3. Medicinal Plants

From the figure 3, it can be seen that the medicine can be taken from different part of the plants. It is shown that 55% is taken from the leaf, 10% from the resin, 13% from the stem, 6% from the fruit, 3% from the tuber, 4% from the skin of stem, 5% from rhizome, and 4% from the root of the plants. From the data, it is described that all the part of the plant are valuable but the leaf is the most common used as medicine.

It is mentioned in Suandharu's report that there are 49 common diseases found in Kampung Naga. From the 49 common diseases, the most common plant used in Kampung Naga as the medicinal plants is a medicine of cough.

From the data mentioned, it can be seen that the people in Kampung Naga do planting, especially medicinal plants. They choose to cure themselves by consuming the medicinal plants growing around their environment.

As described earlier, the people in Kampung Naga do respect to their ancestors. They do planting since their ancestors did it. They do planting because they try to do the same thing that their ancestor did. They keep and reflect their ancestors learning in their live from one generation to another. They believe the concept of "*pamali*" as something is forbidden by their ancestor or taboo. They believe that it is "*pamali*" not to do the same thing what their ancestors did.

Besides keeping the nature in harmony, one of the other examples is the using of electricity in Kampung Naga. The people in Kampung Naga refuse the electricity connection in their village although they do not refuse the television and radio comes into their village. They do refuse the electricity not because of refusing the modernity. When the present writers ask them why they refuse the electricity, they told us that everything they need have been prepared by the nature. They choose to use fire wood than the gas or electricity since the nature has prepared the wood for them. Their obligation is keeping the nature in harmony.

#### IV. CONCLUSION

From the description above, it can be concluded that Kampung Naga people do planting as the part of their life. They do planting especially medicinal plants as a cultural heritage in Kampung Naga. They do the same thing what their ancestor did in the past since they believe that everything they need have been prepared by the nature; their obligation is

keeping the nature in harmony.

#### REFERENCES

- [1] Nebel S, Heinrich M. Ta chorta: A comparative ethnobotanical-linguistic study of wild food plants in a graecanic area in Calabria, Southern Italy. Vol. 63, Economic Botany. 2009. p. 78–92.
- [2] Cruz-Garcia GS, Price LL. Ethnobotanical investigation of "wild" food plants used by rice farmers in Kalasin, Northeast Thailand. J Ethnobiol Ethnomed [Internet]. 2011;7(1):33. Available from: <http://www.ethnobiomed.com/content/7/1/33>
- [3] Licata M, Tuttolomondo T, Leto C, Virga G, Bonsangue G, Cammalleri I, et al. A survey of wild plant species for food use in Sicily (Italy) - results of a 3-year study in four Regional Parks. J Ethnobiol Ethnomed. 2016;12(1):1–24.
- [4] Heryana A. Tritangtu Di Bumi Di Kampung Naga : Melacak Artefak Sistem Pemerintahan (Sunda). Bandung; 2005.
- [5] Varodi AM, Pop DM, Babita LL, Timar MC. Volunteering for Cultural Heritage Conservation - Two Case Studies. Pro Ligno. 2015;11(4):144–9.
- [6] Pia G, Casnedi L, Sanna U. Pore Size Distribution Influence on Suction Properties of Calcareous Stones in Cultural Heritage : Experimental Data and Model Predictions. Adv Mater Sci Eng. 2016;1–10.
- [7] Suandharu H. Etnobotani Masyarakat Kampung Naga Tasikmalaya, Jawa Barat. [Bandung]: Institut Teknologi Bandung; 1998..

#### WEBSITES LIST

[https://en.wikipedia.org/wiki/Kampung\\_Naga](https://en.wikipedia.org/wiki/Kampung_Naga)