



The Existence of Jamu Gendong (Herbal Medicine) as Cultural Heritage: Jamu Wejahan as a Traditional Herb for Postpartum Mothers in Semarang City

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Abstract

This study explores the role and preservation of jamu gendong, with a particular focus on jamu wejahan, a traditional jamu formulation designed specifically for postpartum mothers in Semarang City. The research method used ethnographic research. This ethnographic research activity was carried out from the end of September to the end of November 2024. Data collection used in-depth interviews and documentation. Data analysis used content analysis. The results showed that jamu wejahan is valued not only for its perceived properties that help postpartum recovery-such as uterine contractions, restoring energy, and improving lactation-but also as a medium for intergenerational knowledge transfer and community bonding. Conclusions reveal that Jamu gendong reflects people's closeness to nature and their cultural heritage. This shows how jamu gendong helps maintain local beliefs and community culture in the face of the challenges of the times. The contribution of this study is to broaden the horizons of the jamu gendong tradition, especially jamu wejahan, which has rarely been the main focus of academic studies.

Kata Kunci

Jamu gendong;
Wejahan;
Ibu paska persalinan;
ASI

Abstrak

Penelitian ini mengeksplorasi peran dan pelestarian jamu gendong, dengan fokus khusus pada jamu wejahan, formulasi jamu tradisional yang dirancang khusus untuk ibu nifas di Kota Semarang. Metode penelitian menggunakan ethnographic research. This ethnographic research activity was carried out from the end of September to the end of November 2024. Pengumpulan data menggunakan wawancara mendalam dan dokumentasi. Analisis data menggunakan analisis konten. Hasil penelitian menunjukkan bahwa jamu wejahan dihargai tidak hanya karena khasiatnya yang dianggap membantu pemulihan pasca melahirkan-seperti kontraksi rahim, memulihkan energi, dan meningkatkan laktasi-tetapi juga sebagai media transfer pengetahuan antargenerasi dan ikatan komunitas. Kesimpulan mengungkap bahwa Jamu gendong mencerminkan kedekatan masyarakat dengan alam dan warisan budaya mereka. Hal ini menunjukkan bagaimana jamu gendong membantu menjaga kepercayaan lokal dan budaya masyarakat dalam menghadapi tantangan jaman Kontribusi penelitian ini memperluas wawasan tentang tradisi jamu gendong, khususnya jamu wejahan, yang selama ini jarang menjadi fokus utama dalam kajian akademik.

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INTRODUCTION

Jamu is a traditional drink that has been around for a long time (Lesmayati et al., 2021). Not only because it is known for its good health benefits, jamu is also a historic drink listed on temple reliefs in several regions in Indonesia, including Borobudur Temple (Magelang, Central Java), Prambanan Temple (Sleman, Yogyakarta), and Penataran Temple (Blitar, East Java). The use of herbs for treatment has been listed in inscriptions since the 5th century AD, including reliefs at Borobudur Temple, Prambanan Temple, and Penataran Temple in the 8th-9th century AD. Usada Bali describes the use of herbal medicine written in Old Javanese, Sanskrit, and Balinese on palm leaves in 991-1016 AD. The term diamond dates back to the 15th-16th centuries AD as expressed in ribbon in Kartasuro. A complete description of Jammu is found in Serat Centini, written by Kanjeng Gusti Adipati Anom Mangkunegoro III in 1810-1823. 1850 R. Atmasupana II wrote about 1734 herbal concoctions (Purwaningsih, 2013). Apart from temple reliefs, the history of jamu can also be found in written sources. Written evidence of the use of herbal medicine, among others, is found in Serat Centhini and Kawruh Bab Jampi-Jampi Jawi, Serat Centhini was written in 1814 AD, and Kawruh Bab Jampi-Jampi Jawi or the writing of knowledge about Javanese herbal medicine written in 1858. kawruh Bab Jampi-Jampi Jawi contains 1,734 herbal medicine recipes. Kawruh Bab Jampi-Jampi may be the book that contains the most systematic information about herbal medicine (Sukini, 2018).

Although it has been around for a long time, the existence of jamu persists and can be found today. One of them is jamu gendong in Jamu gendong Thematic Village, Summersari, Wonolopo Village, Semarang City. It is called jamu gendong because the jamu produced in this village is synonymous with being carried by the sellers while traveling from village to village when selling the jamu. Among the various herbs known to the public, jamu gendong is among the most popular. Jamu gendong is herbal medicine produced by home industry. This jamu is marketed by putting it into bottles arranged in a basket. Furthermore, the jamu seller will carry the basket when selling. It is known as jamu gendong (Sukini, 2018). Nowadays, jamu gendong is not only sold by carrying it, but jamu sellers also sell it by

traveling around on motorbikes, and some sell at stands in several traditional markets in Semarang City.

Jamu Gendong Thematic Village is a thematic tourism village established by the Semarang City Government. In October 2015, the Semarang City Culture and Tourism Office stated that it wanted to immediately develop new tourist villages, following three tourist villages that had been developed so far, namely Kandri Village, Nongkosawit Village, and Wonolopo Village (Rosidah, et al., 2018: 70). In 2016 Wonolopo Village became a thematic village called Wonolopo "Kampung Jamu", the name was obtained because in this village there are many herbal medicine sellers (Irfai'i, 2022). This jamu village was formed in the late 20th century when, in 1985, a migrant from Solo named Mbah Nah made and sold jamu gendong in Wonolopo Village. Mbah Nah had a big influence on changes in the community in Wonolopo Village, namely making people interested in making and selling jamu gendong so that in Summersari, Wonolopo Village until now there are many jamu crafters. The business of selling jam in Wonolopo's Jamu Gendong Thematic Village is hereditary and sustainable to the children and grandchildren of the jam producers. The children of the Jammu producers first helped sell Jammu and then established their own businesses. They hope that the jamu producers' business will be passed down to their grandchildren so that this tradition or business can survive (Irfai'i, 2022). The business of selling jamu gendong has been passed down from generation to generation until now in Wonolopo Jamu gendong Thematic Village, the third generation of jamu producers is dominated by women as business actors.

Jamu gendong is believed to have good properties for health, one of which is for body fitness, eliminating body odor, relieving coughs both phlegm and dry coughs, as antibiotics, preventing thrush, and facilitating Breast Milk (ASI), and many other properties believed by the community. Breast-feeding to newborns is highly recommended because the only food nutrition that newborns get is through breast milk. However, there are some cases where new mothers do not produce breast milk. Therefore, herbal medicine is believed to be able to help postpartum mothers in launching breast milk. Baby food is also a concern for mothers, and baby

food should be appropriate for the baby's age and provide different foods every day. Providing a menu that does not vary or is almost the same every day can result in children not getting the nutrients they need. The Ministry of Health also explains that children aged 0-6 months are only given breast milk; at the age of 6-8 months, the child is not given breast milk alone but is accompanied by crushed food; at the age of 9 and 11 months breast milk and soft food are still given, and at the age of 12 months - 23 months the baby is not only given breast milk but also allowed to eat family food (Loya & Nuryanto, 2017).

Geertz argues that cultural beliefs and practices are symbol systems that give meaning to society (Geertz, 1973). Jamu gendong, in this context, is a symbol of local wisdom and the relationship between humans and nature. The use of jamu, based on herbs and spices, reflects the community's understanding of body balance, health, and the maintenance of tradition. Local wisdom has valuable content that is maintained and passed down from generation to generation. It is seen as having benefits for a group of people who make it a societal guideline. So, local wisdom is one of the ways community groups deal with and solve problems wisely, supported by oral, written, and material evidence (Isnawati & Sumarno, 2021).

Young mothers' understanding of traditional ingredients in today's modern era has diminished, especially since making these ingredients takes some time (Sharif et al., 2015). Young people, especially mothers, want everything to be instant because they can have more time for themselves. This study wants to see how mothers in the Jamu Gendong Thematic Village of Wonolopo still maintain the existence of traditional jamu gendong concoctions that have been passed down from generation to generation. This study aims to see how the traditional concoction of jamu gendong, which has been known for a long time, is useful for health, especially for postpartum mothers.

Jamu gendong concoctions made from natural ingredients, both spices and leaves, have their properties, so by looking at the properties of jamu gendong concoctions, especially Jammu Jahan, it is hoped that there will be widespread information related to the natural properties possessed by Jamu Jahan for postpartum mothers.

METHOD

The ethnographic research method is used in this research. According to Spradley (2007), ethnography is an attempt to pay attention to the meanings of the actions of the people we want to understand. Some of these meanings are expressed directly in language, and among the meanings received, many are conveyed only indirectly through words and actions. This system of meaning is their culture, and ethnography always implies a theory of culture (Spradley, 2007).

This ethnographic research activity was carried out from the end of September to the end of November 2024 by making several visits to the Thematic Village of Jamu Gendong Wonolopo Village on September 21, 2024, September 25, 2024, live-in on October 5-6, 2024, and November 25, 2024, to participate in a series of routine activities of the "Sumber Husodo" Jamu Gendong community, to conduct indepth interviews with several stakeholders, namely Jammu activists, The head of the association and members of the "Sumber Husodo" herbal medicine association, and live-in at the homes of herbal medicine makers to follow a series of herbal medicine making activities starting from taking herbal medicine ingredients, both spices and leaves in their yards and the fields, preparing herbal medicine by preparing all the basic ingredients of herbal medicine at night, and the herbal medicine making process which starts in the early hours of 03.00 until they go around selling jams to customers.

The series of activities in this research method was carried out to directly observe the process of making jam and selling jamu gendong itself. In addition, in-depth interviews were conducted to determine the efficacy of the herbs produced in Kampung Jamu.

RESULTS AND DISCUSSION

Result

Establishing thematic tourism villages is an effort by the Semarang City government to preserve local wisdom in each village. Unfortunately, this did not go smoothly due to several factors. In the thematic village of jamu gendong itself, many factors affect the sustainability of the tourism sector, one of which is the toga garden as an educational location. The toga garden in Wonolopo Herbal Village does

not function properly during the dry season because there is no access to water to wet the agricultural land in the garden, so the plants planted in the garden dry up and die. In the rainy season, the toga garden can be replanted with various herbal raw material plants such as turmeric, ginger, and so on to be used as an herbal plant education site. This dependence of the tourism sector on weather conditions causes tourism in the thematic herbal village in Wonolopo Village to mandhek (“stop” in Javanese)” and is not sustainable. Therefore, the tourism sector in the village still needs another strategy so that it does not die even though the community still maintains the toga garden during the rainy season.

“The toga garden is only an example of plants or raw materials that are sold, such as galangal, ginger, betel, etc., so visitors know the types” (Informant, September 2024).

1) Types of Jamu Gendong and Their Benefits

Jamu gendong is a cultural heritage passed down to the 3rd generation in Summersari Jamu Thematic Village, Wonolopo, Semarang. Jamu gendong is believed to have many health benefits. Therefore, jamu gendong is synonymous with the term healthy drink because, in addition to its natural ingredients and without chemicals, jamu gendong is also believed to maintain health and fitness. Some types of jamu produced in Summersari Jamu Thematic Village, Wonolopo, and the properties believed by the community are listed in Table 1.

Table 1: Types of jamu and properties believed by the community

No	Types of	Benefits Believed by the Community
1.	Beras kencur	Cough with phlegm
2.	Kunyit asam	Antibiotics, thrush prevention
3.	Wejahan	Releases breast milk
4.	Kunyit Sirih	Vaginal discharge, eliminate body odor, antibiotics for Caesarean mothers, dry cough (no phlegm), lower blood pressure
5.	Temu ireng	Increase appetite (for children)
6.	Serai	Internal heat
7.	Kunyit putih	Ulcer, hepatitis
8.	Sambiroto	Lowering sugar levels in the body
9.	Jahe merah	Cold, cough
10.	Lempuyang	Tiredness, male stamina

No	Types of	Benefits Believed by the Community
11.	Cabe puyang	Relieves fatigue, increases appetite, prevents colds
12.	Pahitan,	Relieves itching, prevents allergies, lowers blood sugar levels

The ingredients for making jamu are obtained from farmers who grow spices around Wonolopo Village. However, they sometimes also take them from their land in their yard or the fields they have. The technique used so that the basic ingredients of Jammu do not spoil easily is to dry them after they are harvested so that they last longer and can be used as raw materials for Jammu every day. Many herbalists in Wonolopo Jamu Thematic Village buy herbal raw materials from farmers because if they take herbal ingredients from their fields, they still have to clean the ingredients, whereas if they buy from farmers, the spices or herbal raw materials are already clean. All they have to do is process them.

The Process of Making Jamu Gendong

The process of making jamu gendong in each jamu producer is certainly different. In the past, Jamu producers still used makeshift traditional tools, and herbal ingredients were pounded using a pounding tool (mortar); in today's increasingly modern era, technological innovations are also used. Some herbal medicine producers in Summersari Jamu Thematic Village, Wonolopo use sophisticated machines to grind herbal medicine ingredients and wash herbal medicine ingredients before mashing. Some producers combine traditional methods with modern methods, namely by pounding the herbal ingredients first and then grinding or blending them to make the herbal ingredients smoother. This combination of methods is used because herbal producers feel that if the ingredients are not ground using a mortar first, the resulting herbal medicine tastes less delicious.

Mrs. Puji Astuti, one of the jamu makers in Wonolopo Jamu Village, is still relatively young compared to other jamu practitioners. She is the third generation of jamu makers. She learned to make jamu from her parents and inherited her grandmother's recipe, which has been used for years. Ms. Puji uses blender technology to smooth her jamu ingredients. She wakes up at 3 am to start preparing

for the jamu-making process, assisted by her husband. All the jamu ingredients will be pounded first then blended to smooth them, after which they are squeezed to get the juice from the jamu ingredients. The jamu made by Mrs. Puji will be finished around 5-6 am. After that, she will get ready to go around selling her jamu. From our participant observation, Ms. Puji goes around the neighborhoods around the elite BSB Semarang housing complex. She already has some customers there, so when they know she has arrived, they will go outside and approach her to buy her jam. She will go around selling her jam until noon. After that, she returns home and does housework activities like any other housewife. In addition to doing housework, Ms. Puji is also active as the manager of the toga garden owned by Paguyuban Jamu Sumber Husodo. As one of the managers, Ms. Puji has a picket schedule to manage the herb garden.

Mrs. Nuriyati, named Bu Nur, is one of the senior jamu makers in Wonolopo Jamu Village. She still sells her jamu by carrying her jamu in a basket. Bu Nur prefers to sell her jamu on foot from house to house because she cannot drive a motorized vehicle. Just like Ms. Puji, Ms. Nur and her husband will wake up at 03.00 am to start their jam-making activities. Uniquely, she still uses the traditional mashing technique to smooth the jamu ingredients. According to her, if the jamu ingredients are not pounded first, the taste will become less delicious, so they must be pounded first. She will start her jamu peddling journey departing from home around 05.30 am and finish traveling around 10.00 am. In addition to making and peddling jamu, Mrs. Nur also manages the farmland in front of her house by planting spices as raw materials needed to make jamu. After her tour, Ms. Nur will spend time cultivating her farm so that she doesn't have to buy the raw materials for her jamu from other people. Ms. Nur has two grown and married children, so she only lives with her husband at home. Mrs. Nur's husband works in BSB Housing as a gardener, so for farming activities, Mrs. Nur's husband is not much involved because he has to work from 7:00 am to 4:00 pm if there is no overtime. If there is overtime, then he will return home at night. Mrs. Nur is also active as a member and participates in activities carried out by Paguyuban Jamu Sumber Husodo.



Figure 1: Mrs. Nuriyati pounding jamu ingredients with the help of her husband.

2) Jamu Wejahan for postpartum mothers

Mothers giving birth in Java usually have certain dietary and behavioral restrictions. In terms of food, birthing mothers are usually not allowed to consume spicy and oily foods because they are believed to cause bloating and diarrhea in the newborn baby. This is because every food consumed by breastfeeding mothers will impact the quality of breast milk produced. In addition to being believed to cause bloating and diarrhea, postpartum mothers eating spicy and oily foods are believed to cause poor breast milk. Therefore, postpartum mothers are advised to drink traditional herbs in herbal medicine called Wejahan.

Jamu Wejahan is a jamu made from natural ingredients such as papaya leaves, beluntas leaves, katuk leaves and some add guava leaves. In addition to some of the ingredients mentioned earlier, jamu makers sometimes also add pineapple leaves that are still very young, because if the pineapple leaves are old they usually cause itching to the tongue. Papaya leaves, beluntas leaves, and katuk leaves have properties that launch breast milk. Meanwhile, guava leaves are believed to smooth the postpartum mother's feminine area again. Jamu Wejahan does not contain the slightest chemical; everything can be obtained from the yard, so it is safe if consumed by postpartum mothers and also safe for their babies.



Figure 2: Mrs. Puji, one of the herbalists in Wonolopo herbal village, takes Luntas leaves.

Discussion

Wejahan, is one type of herbal medicine produced in Summersari Herbal Thematic Village, Wonolopo, Semarang. Made from leaves, jamu wejahan is believed to facilitate breast milk for nursing mothers. The phytochemical components of papaya leaves have galactopoietic effects. Alkaloids in papaya leaves can increase the excretion of breast milk, isoflavone content can increase the excretion of breast milk protein, fat, and lactose, polyphenols in papaya leaves can increase milk protein production, and tannins play a role in the process of protein digestion (Monhaty, 2014 in Desyanti, 2022). Analysis of papaya leaf ethanol extract affects prolactin levels. Prolactin levels have a strong effect on PRLR gene expression (Ramos-Martinez et al., 2021). PRLR gene expression has a strong effect on the number of breast alveoli, and the number of breast alveoli has a strong effect on the number of alveolar lobes (Corso et al., 2020). So, the ethanol extract of papaya leaves affects the number of breast alveoli and the number of alveoli lobes (Saleem et al., 2023).. These results are consistent with the mechanism of action of prolactin and the PRLR gene. PRLR expression is strongly influenced by the level of prolactin in the blood (Augustine, 2003), so when prolactin levels increase, it will trigger an increase in PRLR gene expression. At the same time, it increases the proliferation and differentiation activity of breast epithelial cells so that the number of the alveolus and cell lobes increases, in turn causing an increase in breast milk production (Gass, 2003 and Gorvin, 2015 in Desyanti, 2022). Papaya leaves are also commonly made into herbal medicine by some Indonesians. Papaya leaf decoction can improve blood circulation. Papaya leaves are also often

used by mothers breastfeeding to help facilitate milk and provide a more delicious taste (Army, 2018).

In addition to papaya leaves, jamu wejahan also uses katuk (katu) leaves as a basic ingredient in making its jamu. Katuk leaves have many benefits for the body, including reducing the risk of anemia, containing antioxidants, and helping lower blood pressure. The results of the study showed that the administration of katuk leaves proved effective on breast milk adequacy; this is because katuk leaves are one of the plants that can stimulate the release of breast milk, so mothers who consume katuk leaves every morning and evening for a week, their breast milk adequacy will improve or increase (Suyanti & Anggraeni, 2020). In addition, beluntas leaves and guava leaves also add to the efficacy of this Jamu Wejahan. Besides being used as a basic ingredient for herbal medicine, beluntas is usually also cooked as a vegetable. The efficacy of beluntas leaves, believed to be good for postpartum and breastfeeding mothers, has made many people innovate in how to consume these leaves. As for guava leaves, this one ingredient is not required to be included, but some herbal medicine makers usually add guava leaves to the ingredients for making jamu wejahan. The addition of guava leaves as an ingredient in making jamu wejahan is due to the properties of guava leaves, which are believed to be able to tighten the mother's feminine area after childbirth. So by consuming jamu wejahan containing guava leaves, it is hoped that postpartum mothers will indirectly take care of their reproductive organs through the jamu.

Thus, jamu wejahan, as one type of jamu gendong, is a traditional drink that has properties for postpartum mothers. The natural ingredients used and the efficacy of each of these ingredients show that long before people were familiar with modern medical treatment (Welz et al., 2018), our society was already familiar with traditional medicine, one of which was jamu gendong. As Clifford Geertz explains, local beliefs and cultural practices strengthen society's social structure and norms (Reed, 2008). Jamu gendong is an example of the social roles individuals assume in society. Mothers who carry jamu are often identified as guardians of family health, symbols of livelihood, and the power of tradition. In this case, jamu gendong becomes part of a broader social structure, which is not only

related to health aspects but also strengthens relationships between generations and community members. By Geertz's idea of local beliefs as a response to social change, jamu gendong can be seen as a response to changes in the modern medical world. Despite the development of modern medicine, many communities still maintain the use of jamu as a form of "resistance" to technology-based medicine (Hsu, 2018). This reflects how communities maintain and strengthen their local beliefs in the face of the challenges of the times.

CONCLUSION

By looking at the basic ingredients of Jamu Wejahan, we can conclude that the content contained in the herbal medicine supports the production of breast milk so that jamu Wejahan is proven to have effective efficacy in facilitating breast milk production. Wejahan is a jamu made from papaya leaves, katuk leaves, beluntas leaves and others. In a broader context, jamu gendong not only functions as a nutritious traditional drink but also as a cultural symbol that strengthens the community's social structure. Jamu gendong reflects people's closeness to nature and their cultural heritage. The women who sell jamu gendong act as guardians of family health and preservers of tradition and respond to modern medical developments. This shows how jamu gendong helps maintain local beliefs and community culture in the face of the challenges of the times.

Jamu gendong has an important role as a cultural heritage that represents the local wisdom of the Indonesian people, especially in Semarang City. Jamu wejahan, traditionally made, has become an essential element in postnatal maternal health practices. Its existence not only benefits physical health but also preserves traditions passed down from ancestors; despite facing challenges such as modernization and lifestyle changes, jamu gendong still exists thanks to the support of local communities, public awareness of its efficacy, and the efforts of artisans to maintain the authenticity and quality of their products. In addition, the sustainability of jamu gendong also supports the local economy, especially for women who act as makers and sellers of jamu.

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