

# ABS 170 BARU

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**TAMBAR NI HULIT: A MANUSCRIPT OF MEDICINES IN NORTH SUMATERA: AN ALTERNATIVE OF LOCAL WISDOM-BASED MEDICINES THAT POTENTIAL TO BE DEVELOPED AS INDONESIAN MEDICINE**

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**Abstract**

*Tambar ni hulit*, which in Simalungun language means skin medicine, is the title of an old manuscript belonging to the Simalungun tribe. This old manuscript is in the form of a book written in *laklak* containing medicines for various diseases. The medicinal ingredients of old North Sumatra manuscript <sup>27</sup> relatively rare revealed and characters and language are no longer commonly used. The purpose of this research is to inventory, describe, transliterate, and translate the interpretation of the contents of the *Tambar Ni Hulit*. *Tambar ni hulit* medicinal manuscript is one of the results of searching for old manuscripts in North Sumatra in various places where manuscripts are stored, namely museums and libraries, as well as private collections. The methodology of inventory, description, transliteration, and translation are carried out by applying philological method and review of the contents of the manuscript is carried out by content analysis. The result of the inventory of the manuscripts is that there is information on the storage location of *Tambar Ni Hulit*, namely the North Sumatra Museum. The results of the manuscript description describe the physical state of the manuscript. From the results of transliteration and translation, it is concluded that the contents of the *Tambar Ni Hulit* are various diseases accompanied by their medicinal ingredients and methods of treatment accompanied by incantations during their treatment. The medicinal ingredients are objects, either in the form of plants or others that are around the residence of the Simalungun tribe, which is a form of local wisdom.

Key words: *Tambar Ni Hulit*, Classical Medicinal Manuscript, Local Wisdom

## Introduction

Indonesia, which is an archipelagic country inhabited by various ethnicities and ethnic groups, has cultural diversity. Each culture has its own wisdom that applies to certain ethnic cultures which are called local wisdom. Local wisdom is part of the culture of a society that cannot be separated from the language of the community itself (Wikipedia bahasa Indonesia, n.d.). According to the Indonesian Language Dictionary, *kearifan berarti kebijaksanaan, kecendekiaan sebagai sesuatu yang dibutuhkan dalam berinteraksi* which implies that wisdom means something that is needed in interaction. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in fulfilling their needs (Njatrijani, 2018). Dahliani (2015) assert that Local wisdom is the positive behavior of mankind connecting with nature and the surrounding environment. Thus, local wisdom is part of the culture that applies to a particular society which contains various views of life to be used in interacting to solve problems in meeting various needs.

These needs are adapted to the situation and conditions of the environment in which he lives. For instance, to meet the needs of the community in order to live side by side, rules of behavior are drawn up which are related to the rules of conduct between one person and another in a community group (Presiden Republik Indonesia, 2009). In terms of fulfilling health, our predecessors also tried to meet their needs by looking for medicines and treatment procedures by utilizing natural ingredients, both those found in the environment where they lived, as well as from outside their homes, which they could reach. Moreover, local wisdom concerns all aspects of human life (Kristiyanto, 2017).

Local wisdom as a regional cultural diversity is a social potential that can form a distinctive cultural character and image in each region, and is an important part of the formation of an image and cultural identity of a region. In addition, diversity is an intellectual

and cultural property as part of cultural heritage that needs to be explored deeper to extract its essence to be developed in order to face technological improvements and <sup>25</sup> cultural transformation towards modern life and the influence of globalization <sup>14</sup> because there is a lot of local wisdom that is still very relevant with current conditions, and should be preserved, adapted or even developed further (Syani, 2013).

Local wisdom as a community culture that is still relevant to the current situation will become a habit and social action to become better because it is done repeatedly. <sup>21</sup> If an action that is considered good by society, it will not experience continuous reinforcement (Sartini, 2004). Furthermore, Sartini said that local wisdom that is considered good has strengthened because local wisdom contains <sup>24</sup> values, norms, ethics, beliefs, customs, customary laws, and special rules. More specifically, Keraf (2010) and (Fahrianoor, Windari, Taharuddin, Ruslimar'i, & Maryono, 2016) mentions <sup>9</sup> local wisdom is all forms of knowledge, beliefs, understanding or insight as well as customs or ethics that guide human behavior in life in the ecological community.

In line with that, local wisdom as knowledge (forms of knowledge) is the result of community experience as an effort to deeply understand the culture, situation, and natural conditions that prevail in a certain place. <sup>11</sup> Local wisdom was achieved through research from a number of fields of study (Pesurnay, 2018). However, this local wisdom can apply to a place or may also be universal.

Some local wisdom is written down while others is not written down (Yasip, 2017). One of the things written is in the old manuscript. Old manuscripts contain various information about the past with various aspects of life. Old manuscripts were written in various media, among others, bark, animal skins, palm leaves, bamboo, etc. which were thought to last a long time and could be processed into writing materials that could be mobile or portable (Baried, Siti Baroroh, 1994; Ikram, 2019) Manuscripts containing medicines from various tribes in

Indonesia are often found (Sumarlina, Heriyanto, & Husen, 2017). The existence of medicinal texts in various tribes indicates that medicine is a primary need for humans, this is because medicine is needed in supporting health for the community (Putra et al., n.d.). Thus, it can be said, from ancient times, universally, medicine is a primary need. One of the medicinal manuscript found in the North Sumatra Province is Tambar ni Hulit, which is a text belonging to the Simalungun tribe, which inhabits the Simalungun Regency Region, North Sumatra. Drug manuscripts Simalungun manuscripts are local wisdom of the Simalungun people in terms of medicine. The following is a map of the residence of the Simalungun tribe.



*Figure 1. Map of Simalungun (Purple)*

This old manuscript entitled Tambar ni Hulit, according to its name in the Simalungun language means 'skin medicine', is one of the old manuscripts found in the old Simalungun manuscript collection. This means that this manuscript was produced by the Simalungun people. In accordance with what has been previously stated that this manuscript is a product of local wisdom, local ingredients found in nature in the Simalungun environment, processed with the knowledge possessed by the Simalungun community, and used to meet the medicinal needs of the Simalungun community. It contains treatment for various diseases that afflict humans, including leprosy, exposure to poison, liver or spleen disease, and eye disease. The manuscript is written in Simalungun script with the Simalungun language mixed with the Toba Batak language.

In accordance with the nature of the language that has developed, the Simalungun script is almost no longer used now because it has been replaced by the Latin script. Very few are interested in learning regional scripts, including the Simalungun script. The condition of the mother language itself is increasingly neglected (Gultom, 2018). Likewise the language, many of the vocabulary is not used anymore today. Therefore, very few people can read it and understand its contents. Below is presented the Simalungun letter of alphabets:

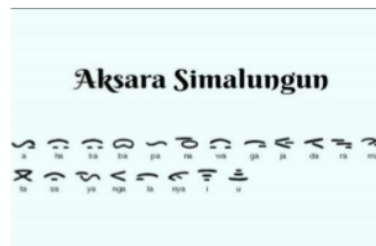


Figure 2. Simalungun Letter of Alphabets (Purba, 2013)

Old Sumatran manuscripts, including the Simalungun medicinal texts, are relatively rare. The reasons for this are the lack of popularity, inaccessibility and the lack of reading of characters and languages. In fact, if the contents of the manuscript Tambar ni Hulut are revealed, it is potential that a study of it can be developed, both pharmacologically and medically, so as to reduce dependence on imported drugs which is very draining in Indonesia's current state budget. Especially in the Covid-19 era, the Indonesian people are in need of a lot of medicines for anti-body and immunity. To make it easy to obtain, nowadays, the best way is available on the internet. Therefore, it is necessary to prepare old North Sumatran manuscripts containing medicines that can be easily obtained by carrying out an inventory, description, and media transformation of old North Sumatran texts.

## **Materials and Method**

### ***Materials***

The purpose of this study is to describe the results of the inventory, description, transliteration, and translation along with the interpretation of the contents of the Tambar ni Hulit manuscript as one of the manuscripts in North Sumatra which contains medicine ingredients. The study of this manuscript is intended to find an alternative material for the development of medicines for the fulfillment of medicines in Indonesia. Efforts to develop these medicines can reduce dependence on imported drugs, which has so far drained state budget. The manuscript description explain the description of the manuscript storage, the physical description of the manuscript, and an outline of the contents of the manuscript. The transliteration and its translation will describe the result of the translation of the Tambar ni Hulit which contains the prescription of medicines from the Simalungun Batak script to the Latin script, and the translation from the Batak language to Indonesian.

This paper is expected to be a study material for the contents of a medicinal manuscript, which can be developed, both pharmacologically and medically, which may be used by the Indonesian people who are in need of a lot of medicines for anti-body and body immunity, especially in this era of Covid-19 is hitting, not only in Indonesia, but in many parts of the world in other countries.

#### **Description of *Tambar Ni Hulit Script***

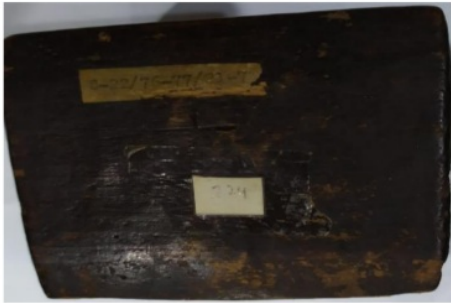
The description of manuscript is the description of the manuscript. It is better to describe the manuscript clearly both on both on the physical script and the manuscript contents (Harahap, 2019). In describing Tambar Ni Hulit manuscript there are 18 points described and each other is related. To make the description of the manuscript clearly, six pictures are presented to support the explanation of the manuscript description. The description of the Tambar Ni Hulit manuscript is as follows:

The description of the Tambar Ni Hulit manuscript is as follows:

- |                         |                   |
|-------------------------|-------------------|
| (1) Title of Manuscript | : Tambar ni Hulit |
| (2) Repository number   | : 487 dan 07.29   |
| (3) Code                | : C.22/76-77/21-7 |

(4) Number of pages

: 159 pages



Picture 1 : Tambar Ni Hulit manuscript

(5) Legibility

: Clear and legible



Picture 2: Pages 4-5 of *Tambar ni Hulit manuscript*

(6) Location of the collection

: Vitrin Pustaka Laklak Museum Sumatera Utara, Indonesia



(a)

(b)

3a: Museum Negeri Sumatera Utara

Jl Picture. HM. Joni No.51, Teladan Bar., Kec. Medan Kota, Kota Medan, Sumatera Utara 20217



Picture 3b: Vitrin Pustaha Laklak

- (7) Source of manuscript : Society
- (8) Age of manuscript : The time of writing is not stated in the manuscript, but is estimated to have been written around 200 years ago. This estimate is based on several writings from Van den Tuuk, who came to the Batak region, and learned Batak script, namely 1862.
- (9) Status of manuscript : North Sumatra government (state-owned)
- (10) Identity of copyis : Rahalam t
- (11) Content : Contains drugs for various diseases, including leprosy, eye pain, stab wounds, and others. Any disease drugs which mentioned the medicinal ingredients and ways treat it. There are incantations, there are which not accompanied by a spell.
- (12) Completeness : complete without missing page
- (13) Language : Batak Simalungun
- (14) Letter : Batak Simalungun
- (15) Manuscript size : length 626 cm, width 9.5 cm, and thickness 7.5 cm.
- (16) The state of the script : well, read clearly
- (17) Script form : The accordion and the manuscript when opened are 626 cm long.



(a)



(b)

Picture (a): Tambar Ni Hulit Text (in accordion form)

Picture (b) *Tambar Ni Hulit when opened*

### **Method**

The study of old manuscripts is increasingly prevalent because it is considered a meaningful study for human life because the results can be used, not only for science, but also for development to meet human needs. Saraswati (2017) mentions it as a necessity for the nation's life as a whole. For this reason, an assessment of the contents of the Tambar ni Hulit manuscript which contains medicines needs to be studied to see medicinal ingredients and how to treat them in the past.

In order to reveal the contents of the text, a descriptive approach is used with the content analysis method. <sup>34</sup> Content analysis is a research method that discusses in depth the contents of written information or printed in various texts. Frankel and Wallen (2008) state that studies on human behavior contained in textbooks, essays, and novels or other texts are carried out using the <sup>3</sup> content analysis method. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts ([www.umsl.edu/~wilmarthp/mrpc-web-resources/content-analysis.pdf](http://www.umsl.edu/~wilmarthp/mrpc-web-resources/content-analysis.pdf)). Thus, the content analysis method in this study reveals the frequency of data emergence and interpreting the messages contained in the text under study by making the code in the Tambar Ni Hulit manuscript firstly.

## **Result and Discussion**

### ***Results***

#### ***The Prescriptions of Medicines in Tambar ni Hulit***

In this manuscript there are various medicinal ingredients and methods of treatment for various diseases. A description of the treatment instructions shall be submitted together with the mention of the disease along with the medicinal ingredients and the method of treating it. Sometimes there was an incantation. In this paper, various diseases and their medicinal ingredients and methods of treatment are described. There are several names of medicinal herbs and how to treat them is unknown to the English author. For words which have no known equivalent in English, the terms contained in the text will be used, which are written in italics. All medicinal ingredients contained in the Tambar ni Hulit manuscript are presented in a table, which consists of the name of the disease, its ingredients and methods of treatment, plus a column of information containing an explanation of whether or not inclusion of incantation is in the text (sign "+" means accompanied by incantation and sign "-" means there is no incantation). Several things or objects mentioned in the ingredients and methods of treatment that the author considers need to be introduced through pictures will be presented

with pictures. The name of the thing that is shown in the picture is below the table and marked with a number.

Table 1. Content of Tambar Ni Hulit Manuscript

No.	Name of Disease	Ingredients	Method of Treatment	Sign
1.	Skin medicine / leprosy	3 <i>hajor</i> oranges, 2 <i>hambeng oranges</i> , 1 <i>puraga</i> fruit, 3 <i>kicung tong marhabang malun</i> fruit, 3 sticks of <i>mangalumi</i> , 2 lemongrass, 4 grains of salt (coarse), <i>lempuyang</i> , <i>kencur</i> , 3 peppers, 2 <i>balu</i> turmeric seeds, 3 oranges, 2 galangal segment, 2 gingers segemnt, 2 <i>hosaya dili</i> , 2 <i>hosaya bolon</i>	All ingredients are boiled, one third of the stew is exiled, two thirds of it is boiled with a chicken in a pot. Then put it in the medicine container (which is called <i>guri-guri</i> ). Next, incantation with betel media is directed to <i>guri-guri</i> .	+
2.	The medicine for people who have had a lot of intercourse which in the manuscript is called the king's disease (Syphilis)	2 large <i>sihaporas</i> fish, a large plate for stirring the ingredients, galangal, turmeric, spices, <i>kencur</i> , pepper, real salt, and seasonings, one measure plus two-part charcoal and camphor and sesame.	All ingredients, apart from sesame, are finely ground and dried in the sun, moistened with lemon juice and read the dimensions. This concoction is mixed with sesame, then it is eaten. As an applicator, grilled chicken without including the inside and feathers. Mixed charcoal roasting chicken.	+
3.	Eye Desease	<i>Haligina</i> , 1 <i>pandorahan</i> , 1 peper, mixed with <i>bunga</i> orange essence.	The potion is placed in the yard and covered with seven sheets of <i>dapdap</i> leaves, boiled and covered with a white cloth. A warm white cloth was sprinkled over the red eyes.	
4.	Infectious Disease	Roots of: <i>lanting</i> , <i>rimbang</i> , <i>sibaguri</i> , <i>sampilulut</i> , <i>dapdap</i> , turmeric, whiting, and coconut oil	All the roots are cleaned and skinned, and finely ground. Next, add lime (betel) and oil, then rub it on the sick.	
5.	Drugs exposed to sedatives (witchcraft)	The inside of the tree trunk ( <i>hubei</i> ) , turmeric, galangal, onion, 7 grains of coarse salt,	All ingredients are finely ground, and add egg yolk, lemon juice and cucumber	

		egg yolk, lime juice, and cucumber juice	juice, then drink it	
6.	The drug of venomous animals: snake, centipede	Same as potion number 5 plus rice water, cockroach feces, and <i>nasugi-sugihon</i>	Same as potion number 5	
7.	Drug for headache	Same with potion number 5, add lemon juice	Smear on the sore head	
8.	The medicine when one feels that an animal is crawling on the body	Same as potion number 5, crude oil	Smear on all sick bodies, stay in the yard with the whole body covered so as not to catch a cold.	
9.	The medicine for one who hit by the spear	Mothballs, <i>jerango</i> , ground then squeezed, oil, chicken egg yolk, handful of boiled galangal, chilli, turmeric, kencur 7 slices, sugarcane juice	All ingredients are ground and attached to the wound.	
10.	The drug has been exposed to (taken by) poison	Rice, the root of: <i>kepok</i> banana, <i>saloh</i> sugar cane, <i>sitolu begu</i> plus various flowers and <i>sibaguri salimputput</i> , and buffalo milk	All ingredients are kneaded together with rice water, covered, and put in a medicine container for the sick to drink.	

Some of the ingredients are presented in figures below.



Figure 3. guri-guri



*Figure 4. hubei*

#### ***Discussion***

The result of the manuscript description is a description of the manuscript. The description is clearly illustrated about the script, both physical and content (Harahap, 2020). If it is related to local wisdom, by reading the description of the manuscript, it should be written as well as possible so that by reading the description of the manuscript, the reader will be able to describe the state of the manuscript even though he does not see the script. A text contains many teachings that are still relevant today. Menachem Ali, a lecturer of Philology at the Faculty of Humanities, Airlangga University, revealed that there is nothing more fun than spending his spare time to study old manuscripts. Almost every corner of the living room of his house is lined with old books and manuscripts. Because of his love for old manuscripts, he has visited several countries as a delegation of Linguists from Indonesia (Ali, 2016).

The experience above shows that how many benefits of studying the old manuscripts. The same thing was expressed by Mehamet br Karo Once who was dubbed a heroine preserving Batak pustaha, and she said "the more often I read, the more soulful the contents of the texts were" (Nasution, 2015). Her heart was touched to see the existence of the pustaha laklak and the Malay manuscripts that were in danger of being left untouched. But with the appearance of Mehamat Br. Karo Once became the savior of the manuscript and Marsiria

Sebayang felt that dedication was like an oase who supported the preservation of the cultural heritage of the Batak tribe (Nasution, 2015).

Other than, there are several communities of reviewers and lovers and observers of manuscripts that have grown up in various cities. At UIN Syarif Hidayatullah there is a name called NGARIKSA, which was piloted and spearheaded by Oman Faturrahman, one of the professors at UIN Syarif Hidayatullah. Starting in early 2019, NGARIKSA, called “Noran Manuscript Nusantara”. It is scheduled on talk show or manuscript discussion once every month, took place around Jabodetabek (Harahap, 2020).

The treatment of this old manuscript is local wisdom and the past contained in the old manuscript was carried out by utilizing materials available in Indonesian nature. Disclosure of the contents of the old manuscripts containing drugs needs to be done as an alternative to the development of drug production in Indonesia to reduce dependence on imported drugs, which is draining Indonesia's current state budget. Especially in the Covid-19 era, the Indonesian people are in need of a lot of medicines for anti-body and body immunity. Old manuscripts, especially the old North Sumatran manuscripts containing medicines, are not easy to obtain, and even their existence is unknown. Tambar ni Hulit medicinal manuscripts are one of the results of searching for old manuscripts in North Sumatra in various places where manuscripts are stored, namely museums and libraries, as well as in private collections. The inventory results and descriptions describe the existence of the manuscript storage area and the physical conditions as well as an outline of the contents of the manuscript. Transliteration and translation resulted in the translation of the tambar ni hulit script script from the Batak Simalungun script to the Latin script and the translation results in Indonesian.

Likewise, the Tambar ni Hulit Manuscript contains past remedies utilizing ingredients available in Indonesian nature. The ease of obtaining these medicinal ingredients encourages its users to take advantage of them. It's just that the information contained in this manuscript

has not yet got a place in the hearts of the public. Therefore, it is time for medicinal ingredients and methods to be renewed using more sophisticated technology.

The manuscript Tambar ni Hulit can be used as a stepping stone in processing medicines as an alternative treatment in Indonesia. Reading the contents of the Tambar ni Hulit manuscript after being transliterated into Latin script and translated into Indonesian will make it easier to understand its content and apply it appropriately.

In line with that, (Elis, 2020), a lecturer at the Department of Philology, Faculty of Cultural Sciences, Padjadjaran University, has studied ancient Sundanese manuscripts containing medicines and reveals the intricacy of medicinal plants and traditional treatment and even counteracting and treating, or simply body immunity. She further exemplifies "temulawak contains essential oils, which have the ability to increase endurance. Turmeric, besides boosting immunity, it can treat fever, diarrhea, anticancer and scabies, prevent depression, overcome inflammation, prevent alzheimer, ulcers, inhibit chromosomal damage, maintain brain power, reduce depression, and maintain diabetics.

### **Conclusion**

The Tambar ni Hulit is a Simalungun manuscript, in Simalungun Regency, North Sumatra which contains medicines for various diseases along with their treatment methods and instructions for use. The medicinal ingredients contained in this text can be taken from the natural surroundings of the people of North Sumatra. Thus, considering the importance of the contents of this manuscript, it is used as an alternative treatment for further development.

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