

NAMALO - TRADITIONAL HEALER IN BATAK TOBA SOCIETY, INDONESIA: KNOWLEDGE OF DRUG AND TRADITIONAL TREATMENT PROCESS

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Currently the existence of Namalo which is a traditional healer (someone who treat residents with traditional ingredients) in the Toba Batak region, began to become extinct. Its image is synonymous with mystical rituals and is considered to deviate from the teachings of Christianity, making the Batak Toba community begin to abandon traditional medicine. However, currently traditional treatments that use herbal or plant-based ingredients become an important issue in the health world as an alternative or complementary to modern medicine. The existence of Namalo who has knowledge of traditional medicine becomes important and the mystical ritual is no longer practiced as part of the treatment. If the existence of Namalo is left extinct, then it can hamper the development of medication through medicinal plants, treatment processes and plant types used as traditional ingredients. Therefore, writing aimed to find out how Namalo's knowledge as a form of local wisdom in traditional medicine becomes so important to be safeguarded in the development of research on medicines.

Keywords: Traditional medicine, Herbal plants, Namalo, Batak society

1. INTRODUCTION

Namalo in Batak Toba means 'smart people' or 'dukun', ie those who have the ability to cure diseases by using herbs. Each region in Indonesia has its own term or term for traditional healers like Shaman Cut on Madura Island, Sangkal Putung in Java Island, Sandro Pauru in South Sulawesi Province, Balian in Bali Island. Namalo in the past known as a healer who uses mystical, spiritual and herbal things that are owned by the ancestors. Each namalo has the ability and knowledge that vary in providing treatment to patients. There is a namalo that performs a reflection massage and uses herbs for internal medicine. There is also a namalo that uses herbs for herb fractures. Namalo who live in the area around Lake Toba, North Sumatra Province, after the entry of Christianity in the area of Batak Toba treatment is done only using herbs. The Batak Toba community has a medical book that contains knowledge on how to live a healthy life and also be used as a reference to cure various diseases. This book is told comes from Debata Mula Jadi Na Bolon, or the Creator. Currently traditional medicine in ethnic Batak Toba began to demonstrate herbalist treatment skills back by not doing ritual meditation summoning spirits while doing the treatment. But still its existence is still rejected by many Batak people, especially those who are Christians. This is due to the

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internalization of the teachings of Christianity which refuse on the grounds that Namalo's treatment activities are considered to be related to ancestral spirit rituals and are closely related to mystical matters. Namalo's treatment has now begun to show activities that are no longer using spirit-summoning rituals.

They have practiced local wisdom about medicine by using various herbs that are hereditary. Traditional medicine in Batak Toba community itself utilizes plants around their residence area which can be used both for treatment and for treating various diseases. Starting from care when a woman is pregnant to breastfeeding, care for newborns, skin care, eyes, bones, to the knowledge of everyday foods to eat. However, the existence of "Namalo" is still giddy because it is still considered contrary to the beliefs of the surrounding community. While the fact that can not be denied this treatment is still in progress and the practice of treatment is done secretly. Even more surprising, modern society at this time still choose treatment by namalo but they do it in secret. Choosing treatment with namalo is still considered a "primitive" or "uncivilized" behavior. As stated by Cunningham (1992: 1) that:

"... An estimated 70-80 per cent of people in developing countries use traditional medicines as source of health and Africa is no expectation"

Although the comparison of physicians with patients in Indonesia has approached the WHO standard, as in 2014 data shows that the ratio of doctors with patients is 1: 2,538 with the number of nurses as many as 220,575 people, people still choose traditional medicine or combine traditional medicine and modern medical treatment. Traditional medicine is highly desirable as an alternative treatment option. Evident from the number of people who take advantage of this traditional medicine continues to increase every year. In 2001, according to the National Socioeconomic Survey, there were approximately 57.7% of Indonesians doing self-treatment, 31.7% using traditional medicine, and 9.8% choosing traditional treatment. Then, in 2004, that number increased drastically. Recorded, there are about 72.44% of the population who use self-medication, and 32.87% choose traditional medicine. The data is also supported by the number of traditional healers who reached 280,000 people. In addition, the development of alternative medicine in Indonesia is also supported by the discovery of about 950 plants that have a healing function of 30,000 species of plants in the archipelago (Kompas Daily, 2015).

2. METHODS

2.1. Research Methods

This study used a qualitative approach to see the phenomenon of traditional medicine, especially Namalo, by finding out the knowledge of Namalo in its treatment. In addition, this research is conducted so that it can be the basis for further research on traditional medical practices. The main subject of research is Namalo who is still actively performing traditional medicine. Informant

determination technique used by the researcher is snow ball technique, the next informant is determined based on the information obtained from previous informant that can better support the research objectives.

Informant in this research divided by 2 that is:

- a) Key informants are those who know and have basic information required in the study. Key informants in this research are 6 people “Namalo” or Battra (traditional healer).
- b) The usual informants are those directly involved in the social interactions being studied. The usual informant in this study and conducted observations were 17 patients receiving treatment from Namalo.

The study was conducted from July to early November. The study was conducted on 6 people Namalo. The six Namalo are from Sub Laguboti with 4 Namalo, Siantar Narumonda 1 Namalo Subdistrict, and Parmaksian Sub-district with 1 Namalo. Namalo in this study is known by one of the guide who knows Namalo that exist in this research location. Then other information is also known from Namalo patients who have treated with more than 1 person Namalo. In addition, interviews with informants, researchers also conducted observations by identifying the house Namalo, patients receiving treatment, treatment process, herbs given Namalo. Observations were conducted to support the results of interviews conducted on Namalo.

2.2. Research location

Toba Samosir regency is one of regencies in North Sumatera Province, Indonesia and is one of the regencies surrounding Lake Toba, the largest lake in Indonesia. This regency was established based on Law Number 12 Year 1998 concerning the establishment of Regency of Toba Samosir and Regency of Mandailing Natal in Province of North Sumatera. Toba Samosir regency is an expansion of the second level region of North Tapanuli Regency. Toba Samosir Regency is located at 2 ° 03 ‘- 2 ° 40’ North Latitude and 98 ° 56 ‘- 99 ° 40’ East Longitude. Toba Samosir Regency has an area of 2,012, 80 km², located on a plateau area with an altitude between 900-2200 meters above sea level. The topography and contours of the soil area are diverse, ie flat, sloping, sloping and steep. The soil structure is unstable and lies in the area of tectonic and volcanic earthquakes. The ethnic inhabitants of this regency are known as Batak Toba. In addition to Batak Toba, there are also other ethnic groups living in this area such as Simalungun, Karo, Melayu, Mandailing, and others. There are also ethnic immigrants like Java, Minangkabau, and Tionghoa. Protestant and Catholic Christianity is generally adopted by the Batak Toba, Simalungun, and Karo. This research was conducted in Toba Samosir District with 3 Subdistricts namely Laguboti Subdistrict, Siantar Narumonda Subdistrict, and Parmaksian Subdistrict.

2.3. Informant research

The results of the research in Table 1 below show information on informants (Namalo) who participated in this study. The table below shows that those who become Namalo are more dominant men and still few Namalo women. All Namalo in this research are ethnic Batak Toba. Namalo in this study can be divided into two capabilities that they have the treatment of fractures and internal diseases. Both types of treatment have similarities that use the herb in the treatment process. The process of reflection as an early stage of the healing process also uses a herb that is in the form of oil used in the process mandappol. Differences in the use of herbal medicines in the treatment of fractures and internal diseases, is for the disease in the treatment is done by taking herbs that have been preserved by Namalo. As for the treatment of herb fracture herbs used by applying or sprinkling it to parts of the body that have broken bones or bones are shifted. The patient informants in this study came with various diseases ranging from mild illness to chronic disease. Patient age also varies from infant to adult. Generally the informant who is a patient Namalo has received treatment in advance from the hospital. Conditions that do not progress in the hospital, then the patient decided to try to follow the traditional treatment conducted Namalo.

3. RESULT AND DISCUSSION

3.1. Result

3.1.1. Treatment Process

Namalo Tobing and his son have the ability to cure fractures. The ability of Namalo Tobing is derived from the ancestors of informants and passed down to the next generation. Treatment performed by Namalo is a traditional treatment using herbal ingredients. Namalo perform treatment by sequencing the body parts of patients who experience fractures and take advantage of herbs to assist the treatment process of these patients. One of the patients who received treatment from namalo Tobing, Mr. Siahaan, suffered a broken bone on his leg due to beam block when working in Malaysia. When taken to the hospital, his legs did not heal until finally the patient and his family decided to go back to their hometown and choose traditional medicine. Stages of treatment performed namalo Tobing on Siahaan patients is by doing reflection on the patient's legs to improve the position of the broken bone. In the treatment namalo use a mixture consisting of groats rice, black pepper, galangal, kincung, turmeric and mixed with fat pigs, adulpak, coconut milk coconut milk, betel leaf and bird saliva water that can restore the broken leg bones of the birds and mixed with plants carried by this bird into its nest. All herbs are cooked and mixed.

TABEL 2: INFORMAN DATA

<i>Namalo is a treat</i>	<i>Patient's name</i>	<i>The type of disease</i>	<i>Age</i>	<i>Sex</i>	<i>Type of treatment</i>
Manurung	-	Cold, dysentery and fever	6 bulan	Male	Reflection and herbal ingredients such as leaf distance to reduce fever and colds
	Manurung	Chronic gastritis	33	Female	Consumption of herbs and reflections
	Sibuea	Tumor	18	Male	Reflection (processed vegetable sijukkot and galinggang) and consumption of herbs
	Daud	problems in the nervous regions of the brain	4	Male	Reflection
	Sihotang	Ulcers and pain during menstruation	23	Female	Consumption of herbs
	Sinambela	pain during menstruation	21	Female	Consumption of herbs
Tobing	Siahaan	Broken bones in the legs	40	Male	Reflection by using herbal plant herbs
	-	Broken bone on wrist	19	Male	Reflection by using herbal oil preparations
	-	The left shoulder bone shifted	43	Male	Reflection
	-	Broken bone on left leg in knee	16	Male	Reflection and consumption of herbs
	-	Broken bone in left hand	4	Female	Reflection
Sihombing	Manullang	Chronic gastritis	60	Female	Refleksi dengan palu kecil dan konsumsi ramuan obat herbal
	-	Paralyzed	72	Female	Reflection
	-	Impotent	38	Male	Reflection and consumption of herbs
	-	Impotent	32	Female	Reflection and consumption of herbs
-	Impotent	28	Male	Reflection and consumption of herbs	

3.2. Discussion

The stage of completion of treatment by means of namalo splashing boiling water inside has been included in the herb bag. After following this treatment the patient has started to walk and the treatment results restore his legs. The skin of the patient's legs is as smooth as ever. However, the patient's feet when walking can not return to normal as before.



Figure 1: Type of treatment

Namalo Boru Manurung performs reflexion and gives medicinal plants to patients along with how to meramunya. This expertise has been obtained since the informant was in high school. The informant obtained this knowledge from the whisper Sisingamangaraja I. Patients receiving treatment from this namalo Sibuea age 18 years experienced swelling in the left neck. According to hospital results show that patients have cancer. Sibuea and the family finally decided to follow the treatment namalo br Manurung. Patients are asked by namalo to bring the sijukkot



Figure 2: Type of herbs

(left side), galinggang (right) and young coconut oil which is efficacious to help heal the lump.

Then the plant is processed to become oil by namalo. Usually medicinal plants are processed by the patient himself according to the instructions of namalo. However, because it is difficult to cultivate this plant then namalo do it. The patient is then reflected using the oil. Reflection is done on the sole of the patient's foot then continued reflection on the patient's back. Namalo then returns to reflect on the patient's feet and this reflection makes the patient feel sick. According namalo this is a stage to help shrink the lump. Namalo also gives advice what to do / consumed or that should not be done / not consumed in accordance with the condition of the patient at that time. After getting treatment the patient will give a thank you to namalo indirectly (put under the mat), although namalo never wanted the money and never set the price for every treatment he did.

Namalo Sihombing This informant has the ability to heal the patient by doing reflection and utilizing the herbal ingredients. Knowledge of treating the patient by doing a namalo reflection was obtained from one of the priests. What is different from this method of namalo Sihombing reflection treatment is namalo using a small hammer when doing reflection on the patient's body. A small hammer used to suppress the patient's body part. Namalo knowledge is then started to be developed by learning it self (self-taught) and began to develop its treatment by utilizing the herbs. According namalo to speed up and perfect the treatment for patients to recover then namalo add herbal ingredients consisting of herbs that are the result of namalo own concoction. A 60-year-old patient of Manullang's mother, the patient was diagnosed with chronic gastritis. This patient receives treatment from namalo Sihombing, namalo first to ask the patient complaints and experiencing



Figure 3: Ancient Jolma Plant (*Ficus Carica*)

painful areas of the body. Namalo then performs a treatment that starts from a reflection on the feet, hands, head and asks the patient to sleep then proceeded to treatment using a tool such as a small hammer. Finished treatment then namalo re-record the treatment that has been done to the patient. After taking notes then namalo gives explanations to eat, drinks to avoid and should be eaten. To help the patient remember it namalo gives a note. Complete giving note namalo notify the ingredients will be given and ask willingness to pay the concoction at a price that has been determined by namalo for Rp 400,000 and medical expenses Rp 50.000, after patients agree then namalo dispensing medicine for patients to be drunk for 10 days.

When finished concocting then namalo tell how to drink it. After that the patient comes home and asked to come back 1 week later to see the progress of the patient's health. Part of the plant used for treatment is the root of the ancient jolma. This plant is efficacious to cure cancer, colds and pain during menstruation. The roots of this plant are usually not mixed separately, but mixed with other plants in accordance with the type of disease experienced by patients.



Figure 4: Sibangkos Plants (*Ageratum Conyzoides L*)

This plant is a kind of grass that is easily found in the yard around. The height of this plant is only about 20-30 cm. The edges of the leaves are serrated and on the shoots are white flowers. This plant consists of 2 types of shibangkoks with white flower buds and sibangkoks berpucuk purple. Sibangkoks used for the treatment is a white flower. Not many people know that this plant can be efficacious cure disease. This plant is very easy to obtain because it is easy to grow anywhere. This plant is efficacious to cure dysentery. The part of the plant that is mixed into medicine is the leaves.



Figure 5: Dulang/Tambora (*Glochidin Obscurum*)

This plant is a tree with a height can be around approximately 1 meter. This plant is similar to cassava with finger leaf shape, however, this plant has a fruit like rambutan. Rambutan fruit that is efficacious to heal wounds or regrow meat in the body. This plant is used as a drug by utilizing the seeds. In this rambutan-like plant there is a shiny black seed.

If split in the seeds of this texture such as pecan or nuts, this seed is milled / ground until smooth to remove oil. The result of this oil is then applied to the body



Figure 6: Binanghong Plant (*Bassela Rubra Linn*)

that wants to be cured. This medicinal plant originated in China, namalo found this drug in Thailand and plant it in the yard of the house. This plant can reach up to 2 meters tall with its wide leaves and has wide leaves. This plant is efficacious cure uterine cancer by utilizing the leaves. This plant is still very rare and difficult to find in the Research study sites.

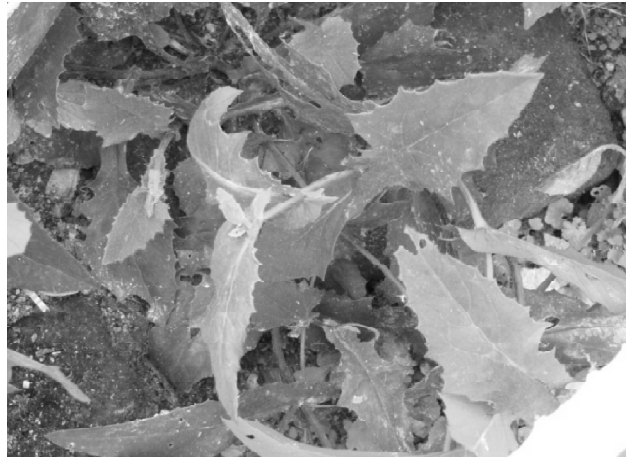


Figure 7: Alum-alum Plant (*Sonchus Arvensis* L)

This plant is easy to obtain by the local community. This plant spreads with long leaves and jagged leaves. The hallmark of this plant is the purple stem. This plant can be used to treat ulcer disease. Plant parts used are the leaves of alum-alum plant finely ground and then placed or affixed to the boils.



Figure 8: Plant Kemuning (*Murraya Paniculata*)

This plant is similar to jasmine, this plant is efficacious to treat liver and liver cancer. This plant is mixed by using the leaves



Figure 9: Leaf Crop (*Isotoma Longfolera*)

Just by taking a fresh drizzle, then put in a glass of water, the glass is closed and left for 5 minutes then used to mine or soak the eyes. This is done every day until healed. In addition to the flowers, in some areas are also used some leaves that have been cut ketucasi shoots, then dipped in a glass of clean water and used for eye spying. Eyes will be very painful, tetesi continues until the pain is reduced and lost.

TABLE 3: THE MATRIX OF PLANTS AND HERBS USED BY NAMALO IN THE TREATMENT

<i>Informan Name</i>	<i>Treatment skills</i>	<i>The type of disease</i>	<i>Types of plants</i>	<i>How to mix</i>
Namalo Tobing and Sons	Fracture		Menir rice, black pepper, galangal, kincung, turmeric, adulpak, betel leaf, coconut milk, leaf kamput	1. Menir rice, black pepper, galangal, kincung, turmeric and mixed fat livestock pig and leaves daunya and saliva water birds that can restore the feet of a broken bird boy and mixed with plants brought by this bird into the nest. All herbs are cooked and mixed.

contd. table 3

<i>Informan Name</i>	<i>Treatment skills</i>	<i>The type of disease</i>	<i>Types of plants</i>	<i>How to mix</i>
Namalo Sihombing Namalo Hutahean		Gastric pains Drug Step	Garlic, turmeric, pecan, galangal Kencur, patchouli leaves, white pepper, black pepper, temulawak	<p>2. The stage of refinement of treatment by means of BATTRA sprinkling boiling water in which it has been put in a potion bag (the contents: groats of rice, black pepper, galangal, kincung, turmeric and mixed with lard) and leaves (Informants do not want to provide information about the leaves used and the treated patients also can not explain the leaves used by BATTRA).</p> <p>Informants are not open in telling how to mix drugs. All the plants are pounded until smooth then cooked until boiling, enter the eucalyptus oil. All herbs are a handful of herbs. It is then applied to the entire body according to the patient's age. Treatment is done from head to foot, for head should not be strong.</p>
Namalo Br.Manurung	Reflection massage and herbs	Babies catch a cold Lumps on the neck (cancer)	Leaf Distance <i>Galinggang and sijukkot</i>	<p>a. BATTRA provides the drug by having the patient wrap the body from the back to the abdomen with the leaves sprinkled with cooking oil and heated by bringing it to the fire.</p> <p>b. BATTRA also writes some herbs that must be sought by the patient and process them to be used as a medicinal herb for the baby</p> <p>a. BATTRA asks patients to bring galinggang, sijukkot and green coconut oil</p> <p>b. Then BATTRA cultivate the plant until it turns into a liquid that is herbal oil</p> <p>c. After processing BATTRA performs reflection by using the oil. Reflection first done on the area of the patient's foot to the ankle</p>

contd. table 3

<i>Informan Name</i>	<i>Treatment skills</i>	<i>The type of disease</i>	<i>Types of plants</i>	<i>How to mix</i>
		Gastric pains	Lidah buaya (Aloe vera (L.) Burm.f.)	How to meramunya: a. Take aloe vera, wash and peel the skin like peeling cucumber b. Allow 10 minutes to let the mucus out c. Then cook aloe vera by boiling it by adding a little salt until the mucus is missing texture like jelly d. Consumption 3 times a day before mealse. Consuming a slimy aloe vera can cause heartburn
		Pain during menstruation	Ancient root jolma, white turmeric, red ginger, kencur and temulawak (Curcuma zanthorrhiza Roxb)	a. Peel and clean the ancient root of jolma, white turmeric, red ginger, kencur and temulawak (Curcuma zanthorrhiza Roxb). b. Cut into small pieces or grated and then boil to become herbal medicine. c. Add brown sugar to give a sweet taste to herbs and a little salt. d. Drink after meals 1 time a day.
		Breast cancer	Ginger, ancient jolma urate, white turmeric, ginger, kencur, and soursop leaf	a. All materials are cleaned b. Then grate the plants such as ginger, white turmeric, ginger and kencur c. Cook all ingredients until boiling d. Strain the potion before drinking
		Stomach ache	1. Guava leaf shoots 2. Turmeric, & rice	
		Sore eyes	Cataract leaves and flowers	Just by taking fresh kitolod flowers, then put into a glass of water, the glass is closed and left for 5 minutes then used to mine or soak the eyes. This is done every day until healed. In addition to the flowers, in some kitolod leaves that have been cut shoots, then dipped in a

contd. table 3

<i>Informan Name</i>	<i>Treatment skills</i>	<i>The type of disease</i>	<i>Types of plants</i>	<i>How to mix</i>
				glass of clean water and used to spray tears. Eyes will be very painful, tetesi continues until the pain is reduced and lost.
		Kidney	kecibling	5 kecibling boiled and boiled water drunk
		High fever Dysentery	Leaf Salagundi <i>Bulung ni attajau</i> (<i>Guava leaves</i>) <i>sibangkos</i>	
		Kidney stones	Kecibling, cat whiskers, white turmeric.	a. Keji Beling and cat whiskers are dried in the sun b. White turmeric is dried and ground c. All ingredients are boiled d. Then put the rock sugar e. Store in bottle
		Bladder cancer	Benalu Arab coffee (sajoppot), 1 soursop leaf, black honey (bitter) 1 spoon	In the case of arabian coffee boiled and cooked, after boiling is put 1 soursop leaves from 3 cups to 2 cups. 1 cup taken in the morning and 1 cup in the afternoon. By adding 1 spoon of black honey. When the water is warm. The decoction of the parasite of arab coffee is added by soursop leaf
		Heart disease eating heart medication and usually low blood pressure so that blood pressure does not pass low then given herbs	Beetroot (1/3), vegetable broccoli, honey, brown sugar, papaya	Boil broccoli, then blender papaya and beetroot give a little salt and brown sugar to taste as well as black honey 1 spoon
		Diabetes	Cempedak skin	Cempedak skin dried, dried, then pounded until smooth into powder, taken by brewed, 2x a day but must be adjusted with patient's blood pressure
		Cancer inside	Cempedak	Consume a handful of cempedak every day to get rid of gas and improve the disposal process so that the cancer does not spread

4. Conclusion

The existence of “namalo” as a traditional treatment is acknowledged to exist in society today. The ability and knowledge possessed by “namalo” in the world of health is very helpful for people to get treatment and health. Knowledge and skills possessed by namalo is a type of treatment obtained from ancestors formerly passed down from generation to generation. Like the treatment of the ancient times before the public has not known the medical world as nsaat this traditional medicine used by the community. Starting from using the plants that are around them to cure their illness. Until now the treatment still has its existence.

Namalo knowledge to know the plants that can be used as medicine and its ability in concocting plants increasingly support the development of the health world today. The knowledge and skills possessed by namalo are different. This difference shows the wealth of knowledge of traditional medicine in the Batak Toba community.

The process of treatment performed by namalo is different from the treatment in general but the development and progress of the patient’s health makes the community no longer doubt the existence and ability namalo. Eksisnya namalo treatment is increasingly demanding the community to keep this local wisdom, especially herbs that can promise health. Maintaining the presence of namalo will enrich the knowledge of medicine in the world of health and help preserve the type of herbs needed in medicine.

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