

UNDERSTANDING ETNOGRAPHY: MAPPING SOCIAL ECONOMIC CULTURAL BARRIERS OF JAMU GENDONG TRADERS IN SENKED VILLAGE

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Abstract. Herbal or traditional medicine has become a mainstay sector in the cosmetic industry and blended herbs have a major contribution to the value of national exports and are capable of import substitution. However, the shift in culture and instant lifestyle has become a trend and has changed the character of traditional and modern society to shift from a culture of consuming traditional herbal medicine to being a consumer of factory/imported herbal medicine. This study aims to (1) Describe various social, cultural and economic practices of herbal medicine traders (jamu gendong traders) in Sengked Village which are built with verbal and nonverbal messages between jamu gendong traders and their consumers (2) Map out the economic, social and cultural barriers faced by jamu gendong traders. Sengked Village is an inland area of Bogor Regency where the characteristics of the local community are known to hold indigenous cultural traditions and local wisdom are the reasons that strengthen the research carried out in the village. The key informants in this study were herbal medicine traders in the category of early adulthood (26-35 years) to late elderly (56-65 years) (4). Meanwhile, the supporting informants from this study were community leaders, herbal consumers and the village officials of Sengked. The traditional herbal medicine traders (jamu gendong traders) have the belief that by maintaining their job as sellers of carrying herbal medicine they will only maintain their lives and not improve their standard of living. The income of the herbal medicine sellers can only be used to cover their daily needs. There are many jobs that can be done or occupied, but for the sellers, they still believe and work hard to sell herbal or traditional medicine. Suggestions in this study are as follows: 1) For jamu gendong traders, it is better to be given financial bookkeeping training so that they have skills in managing finances, regular bookkeeping and being able to do market analysis. 2) For the Head of Sengked Village, Sukaresmi Sub-district, it is better to carry out the regeneration of the herbal medicine to prevent the extinction of the herbal medicine. 3) For the Bogor City/Regency Health Office, it is advisable to hold a socialization regarding the benefits of herbal medicine and the proper way of processing herbal medicine for the residents of Sengked Village to complement the knowledge of local wisdom that is understood about herbal medicine so that it becomes a more complete knowledge.

Keywords: ethnography; mapping social economic cultural barrier; jamu gendong traders

I. INTRODUCTION

The Decree of the Minister of Health of 2007 Number 381/Menkes/SK/III/2007 concerning the policy of traditional medicine has determined that traditional medicine is an integral part of national economic growth. Many previous studies have examined traditional medicine as a form of local wisdom order and produced findings about the use, benefits and mapping the potential of traditional medicine. However, there are not many studies in the ethnographic framework that explore the life of jamu gendong. Whereas the herbal medicine traders represent traditional herbal medicine that has a big role in preserving the cultural value of drinking herbal medicine as was the tradition of the ancestors. In line with that, the growth of the herbal medicine industry has contributed greatly to national income where almost 99% of the raw materials used are domestic products. This certainly encourages economic improvement in Indonesia starting from the upstream sector (agriculture) to the downstream sector which includes industry and trade [1].

According to Andriati & Wahyudi [2], traditional medicine is an ingredient or concoction of ingredients in the

form of plant materials, animal materials, mineral materials, sarian (galenic) preparations or mixtures of these materials which have been used for generations for treatment, and can be applied in accordance with norms that apply in society (BPOM [3]).

However, the current development of herbal medicine is not only processed traditionally but mass-produced using modern technology. This is in line with Permata's [4] opinion, the times have made the current development of herbal medicine not only made traditionally but also produced in a modern way. The distribution of traditional herbal medicine with modern packaging varies from herbal medicine for aches and pains, extracts of singset that are packaged attractively to herbal medicine for children [5]. The emergence of various factory or modern herbal products that are offered instantaneously, the herbal medicine traders are 'forced' to survive by certain adaptation methods or strategies such as lowering standard prices, door to door pick-up and drop-off sales systems, improving the quality of traditional natural ingredients (without a mixture of ingredients) [6]. Chemical in accordance with the taste and quality standards of jamu

gending and maintaining customer loyalty so that traditional herbal medicine is still in demand [7].

Adaptation of New Habits (New Normal) has influenced the consumption culture of the community in Sengked Village, Bogor Regency, especially in the habit of drinking herbal medicine. Jamu is no longer supposed to be a drink for the villagers and is only consumed by the elderly. Traditional herbal medicine as the original cultural heritage of the Indonesian nation which has been passed down from generation to generation has been eroded by social changes as seen from the recent growth of the cosmetic and traditional medicine industry [8]. However, behind the importance of seeing the phenomenon of the spread of the herbal and traditional medicine industry, not a few herbal medicine traders are still surviving during the pandemic. This paper tries to describe the survival strategy of the herbal medicine traders in Sengked Village using the Rapid Ethnography method by looking at the life practices of jamu gending traders in the face of social, economic, and cultural obstacles.

II. RESEARCH METHODS

This research is planned to use the Ethnographic Communication perspective with rapid ethnographic methods (Rapid Ethnography) by looking at the life practices of traditional herbal medicine traders in dealing with social, economic, and cultural barriers, especially in the New Normal period (Adaptation of New Habits). In addition, this study will describe the process of economic and information exchange in the form of symbols of meaning between traditional herbal medicine traders (jamu gending traders) and their consumers. Qualitative research was conducted by developing the concept of collecting data, but not testing the hypothesis. Literally, the word "ethnography" means "writing about people". In a broad sense, from various literatures it can be concluded that ethnography includes all kinds of in-depth studies or studies of a group of people with the aim of describing their socio-cultural patterns and activities. For ethnographers, every event has patterns, systems, formulas and regularities that can be used to explain other events or phenomena.

Borg and Gall in Sugiono [9] define ethnography as "an in-depth analytical description of an intact cultural scene. In ethnography, the person being studied is not the subject, as is played out in other qualitative studies, but the expert whom the ethnographic researcher seeks to gain knowledge of. Ethnographic researchers want to uncover the subject's inner world regarding their perceptions, judgments, views and attitudes towards an event from the subject's side, not from the researcher's side, therefore, ethnographic studies emphasize emic data, not etic data. Ethnography emphasizes the meaning of an event rather than the truth for the subject.

This research was conducted in Sengked Village, RT. 3 RW. 13 Sukaresmi Village, Tanah Sareal District, Bogor Regency. Some considerations for choosing Sengked Village as the research location are 1) Sengked Village is an isolated area of Sukaresmi Village with certain regional boundaries 2) The characteristics of the local community are known to hold

indigenous cultural traditions and local wisdom are the reasons that strengthen the research carried out in the village.

The determination of informants was carried out in a deliberate way with the consideration of carrying herbal medicine traders (jamu gending traders) who were key informants classified based on age groups according to the Ministry of Health of the Republic of Indonesia [10] including early adulthood (16-40 years), late adulthood (26-35 years), early elderly (46 years old). -55 years) to the late elderly (56-60 years) as well as supporting informants such as community leaders, herbal consumers and officials from Sengked Village, Sukaresmi Village, Tanah Sareal District, Bogor Regency.

Primary data was obtained using three data collection methods, namely in-depth interviews with key informants and informants, focus group discussions (FGD), and observation (observation). The plan, the stages of data analysis include:

1. Data reduction, namely summarizing and selecting the main points, focusing on matters directly related to the analysis of the study, looking for themes and patterns.
2. Presentation of data, namely presenting data in various forms such as conversations, narratives, descriptive social situations. It is planned that the research data will be presented in the form of a narration which is complemented by quotations from statements from sources and photographs.
3. Interpretation of data, namely providing an interpretation of the data obtained during research activities.
4. Conclusions and verification, namely concluding and re-checking the data that has been reduced and presented. developing "intersubjective agreements", and extensive efforts to place copies of findings in data sets.

III. RESULTS AND DISCUSSION

Jamu gending is a form of physical culture from the local wisdom of the Indonesian people, which is represented by Javanese women who migrate to the area. While jamu gending traders are a traditional phenomenon because in addition to having knowledge of natural ingredients as the basic ingredients for making traditional herbal medicine, which are generally inherited from their parents from generation to generation, they also have customs, characteristics of appearance/style of dress, language characteristics, parallanguage, namely accent/ The dialect and distinctive speech originate from Java, and the unique pattern of habits in mixing/mashing, boiling, pouring, serving herbal medicine to attract the attention of its customers.

The unique way that jamu gending traders carry out in serving buyers is to carry a basket of herbal medicine containing bottles of herbal medicine, the left hand holds a small bucket filled with water to wash the glass after drinking the herbal medicine, wears a kebaya in selling herbal medicine and walks around looking for potential buyers/selling routes. commonly used herbs. But in today's New Normal life, the old style seems to disappear because of the eroding of the times. Jamu gending traders now tend to be more relaxed in their clothes and don't always walk when selling their herbs because many of them use bicycles or

motorbikes for reasons of time and energy efficiency. However, there are still some jamu gendong traders who maintain their original identity from Javanese culture in terms of dressing, serving and serving herbal medicine.

In the progress of the jamu carrying era, they can survive due to various ways or adaptation strategies that are carried out by jamu gendong traders, especially during the pandemic. According to Amri Marzali [11], adaptation strategy is human behavior in allocating the resources they have in dealing with problems as appropriate action choices in accordance with the social, cultural, economic, and ecological environment in which they live. Naturally, individuals in a society carry out adaptation strategies to deal with a changing environment in the context of New Normal life, including the herbal medicine traders so that they can live decently, not only based on economic considerations, but also heavily influenced by social, political, religious structures, and their beliefs and educational background or skills.



Figure 1. Jamu gendong trader in Sengked Village, Sukaesmi Village, Bogor Regency



Figure 2. Jamu gendong trader in Sengked Village, Sukaesmi Village, Bogor Regency



Figure 3. Profile of jamu gendong traders and the condition of their house



Figure 4. Profile of jamu gendong traders and the condition of their house

Socio-cultural practices of jamu gendong traders can be interpreted in the form of social networks between fellow herbal medicine traders and their customers, bargaining interactions between traders and buyers, distribution patterns of herbal medicine, cultural characteristics that include local language, appearance style, typical habits of herbal medicine traders and knowledge systems. The phenomenon that emerged from the group of traditional herbal medicine traders during the crisis was the emergence of socio-cultural nodes as a survival strategy. This strategy is a behavior that appears spontaneously when faced with difficult situations, namely to mobilize family solidarity or social solidarity to mobilize and unite all the limited resources that exist in each group member [12].

Jamu gendong traders build informal social networks to maintain social networks among fellow migrants from the same area of origin. This social network is based on kinship relations or neighborly relationships or the similarity of work that is occupied at the destination, namely fellow herbal medicine traders. Manifested in the rules in their working relationship system, where the rules that exist in their working relationship show the nature of the existing social relations. The behavior of small business groups in any environment is not only an implication of the environment in which they are located, but also as a result of their contact with other individuals who have different cultures with urban/rural life backgrounds in a certain period of time. In the anthropological perspective of their behavior, it is to integrate the roles of their socio-cultural institutions into their economic activities (Rudiatin and Ramadhan [13]).

In various national economic problems, the community groups that are most affected by the consequences are community groups that are categorized as community groups that have small businesses, including: hawkers, basket traders, street vendors, cart traders, kiosk or food stall traders, farmers and fishermen (Rudiatin and Ramadan [13]). They build pseudo kinship relationships, namely kinship not only in terms of blood and marriage ties but also those that grow based on similarities, interests, equality of fate or religion and beliefs [14]. This is evident from the association of jamu gendong traders who generally come from Central Java. As a Javanese minority, the group of herbal medicine traders in Sengked Village, Sukaesmi Village, Bogor Regency, who come from the same homeland with ties of fate or work together, certainly have closer kinship relationships.

In ethnographic research, researchers study a particular group by observing the habits and way of life of the community because in ethnography there is an attempt to explain a culture or aspects of culture. One example of the activities observed is how jamu gendong traders and buyers or customers interact bargaining through interpersonal communication in everyday life. Bargaining interaction in the market by looking at the uniqueness in each conversation in bargaining activities. In bargaining interactions, of course, in addition to involving the communication process, manners / ethics, hospitality, customs, typical patterns of habits carried out by communication actors, both communicators (jamu gendong traders) and communicants (buyers / customers) in interacting in the market and this interaction uses language. and verbal and nonverbal symbols as a means of communication. However, the form of social interaction between jamu gendong traders and their customers will ultimately build trust and subsequently foster loyalty to one another. In the bargaining process, the price is mutually agreed upon at the request of the buyer or customer. However, herbal medicine traders apply a minimum standard. The price of a glass of all types of herbal medicine is around Rp. 3000/ small glass size 250 milliliters up to Rp. 5000/bottle of tea shoots size 350 milliliters.

The hospitable behavior of jamu gendong traders in the context of verbal and nonverbal communication [15] can convince buyers or customers to enjoy jamu carrying. In addition to the ability of herbal medicine traders to serve buyers in an excellent manner (service excellent), the socio-cultural practice that is the key to the success of selling herbal medicine is cleanliness. The meaning of 'clean' here is represented by the appearance of herbal medicine traders, herbal products carried (baskets) along with buckets filled with water which are ensured to be kept clean.

From the results of interviews, the jamu gendong traders can get a sales turnover of around Rp. 50,000 to 100,000 per day. In this case, the sellers of carrying herbal medicine feel that the uncertain income can at least meet the needs of the household economy. The income obtained from the sale of carrying herbal medicine can only be used to fulfill and cover homemade herbs. Most of the fans of this carrying herbal medicine come from among women. The reasons for those who consume it vary. There are those who want to keep their bodies in shape, get rid of body odor and intimate organs, consume herbs to stay beautiful and various other reasons. However, at least there are several types of herbal medicine sold by jamu gendong traders in Sengked Village, Sukaresmi Village, Bogor Regency, including table 1.

The understanding ethnography of jamu gendong traders about daily income from selling traditional/traditional herbal medicine and the concept of sustenance according to the view of a Muslim with a Javanese cultural background is one of the considerations that is fully accepted (nrimo) as a blessing and thanksgiving from God's favor and the belief of herbal medicine traders in making decisions when completing life problems.

Table 1. List of Types of Jamu in Sengked Village, Sukaresmi Village, Bogor Regency

No	Type of Jamu	Benefit of Jamu (Herbal/Traditional Medicine)
1	Jamu Beras Kencur	relieve aches in the body and as a tonic and refresher when finished working. Rice kencur for children can increase appetite and can relieve coughs
2	Jamu Kunir Asam	refreshing the body is useful for avoiding heartburn or canker sores, as well as making the stomach cool. A herbal medicine seller said that this type of herbal medicine is not good for women who are pregnant due to its properties that facilitate menstruation. In addition, herbal medicine traders usually recommend drinking turmeric and tamarind herbs to launch menstruation.
3	Jamu Temulawak	to increase appetite and good for consumption by children.
4	Jamu Cabe Puyang	herbal medicine for relieving aches and pains or it can also be said as herbal medicine to relieve fatigue.
5	Jamu Pahitan	useful for eliminating diabetes, cholesterol, and dizziness due to fatigue.

Jamu gendong traders have the belief that by maintaining their job as sellers of carrying herbal medicine they will only maintain their lives and not improve their standard of living. The income of the herbal medicine sellers can only be used to cover their daily needs. There are many jobs that can be done or occupied, but for the sellers, they still believe and work hard to sell jamu carrying. The weather factor (especially rainy season), is believed by the sellers of carrying herbal medicine to be the main obstacle in selling because all sellers of carrying herbal medicine admit that there has been a decline in purchases and it is also believed that the results they get will decrease and the income they get will decrease directly. In addition, herbal medicine traders are not free to go around selling traditional/traditional herbs.

The socio-cultural barrier that became the research finding was the inability of jamu gendong traders to face competition with jamu gendong traders who were much younger so they rarely did regeneration in several herbal communities or groups in Bogor Regency. The reality is that there are differences in the perception of the jamu gendong traders in looking at sustenance. In Islamic teachings, work is a sunnatullah (God's law that applies in nature) that must be taken and lived by humans in an effort to obtain sustenance, but humans must understand that work is not a cause for humans to obtain sustenance. Meanwhile, not everyone who works earns sustenance by working, it could be someone who is lazy to work gets results that are as expected. A group of people understand that sustenance is only income earned from work, and this is not in accordance with Islamic teachings. Others have the perception that sustenance can be in the form of material in the form of money, income and can also be in

the form of non-material in the form of health, strength, guidance, and this perception is in accordance with Islamic teachings.

Every jamu gendong trader needs business capital to run smoothly and assistance in managing the sale of traditional herbal medicine. Therefore, the lack of capital is an obstacle that must be faced by sellers, which results in sellers not being able to fully sell. Coupled with the quality of the raw materials / basic herbal medicine originating from Java, especially in Solo and Wonogiri, it is considered superior and the quality is guaranteed so that it produces a delicious taste when processed into traditional herbal medicine. In addition to capital, jamu gendong traders do not yet have the skills or skills in managing finances, regular bookkeeping, so they cannot carry out market analysis.

IV. CONCLUSION

Most of the fans of this carrying herbal medicine as jamu gendong traders come from among women. The reasons for those who consume it vary. There are those who want to keep their bodies in shape, get rid of body odor and intimate organs, consume herbs to stay beautiful and various other reasons. Every day, jamu gendong traders can produce various types of herbal medicine which consist of jamu turmeric acid, herbal rice kencur, herbal ginger, herbal medicine uyup - uyup, jamu lock suruh (betel) with brown sugar (sweetener), strong herbal medicine (if there is an order special), bitter herbs and mpon-mpon herbs. The traditional herbal medicine traders (jamu gendong traders) have the belief that by maintaining their job as sellers of carrying herbal medicine they will only maintain their lives and not improve their standard of living. The income of the herbal medicine sellers can only be used to cover their daily needs. There are many jobs that can be done or occupied, but for the sellers, they still believe and work hard to sell herbal or traditional medicine. Suggestions in this study are as follows: 1) For jamu gendong traders, it is better to be given financial bookkeeping training so that they have skills in managing finances, regular bookkeeping and being able to do market analysis. 2) For the Head of Sengked Village, Sukaresmi Sub-district, it is better to carry out the regeneration of the herbal medicine to prevent the extinction of the herbal medicine. 3) For the Bogor City/Regency Health Office, it is advisable to hold a socialization regarding the benefits of herbal medicine and the proper way of processing herbal medicine for the residents of Sengked Village to complement the knowledge of local wisdom that is understood about herbal medicine so that it becomes a more complete knowledge. The Bogor City/Regency Health Office also needs to cooperate with BPOM to provide assistance in processing herbal medicine for herbal medicine traders in Sengked Village to make it more precise and hygienic, as well as to maintain the benefits of herbal medicine.

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