

# Contents and Functions of Traditional Minangkabau Manuscripts in Relation to Treatment and Education

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## Abstrak

Naskah Minangkabau memiliki beragam teks, seperti teks Islam, sejarah, sastra, adat istiadat, dan pengobatan tradisional. Jika buku-buku Islam, sejarah, sastra dan tradisi sudah banyak dipelajari, maka buku-buku pengobatan tradisional masih minim kajiannya. Penelitian ini bertujuan untuk mengeksplorasi teknik penyembuhan tradisional berdasarkan teks Minangkabau yang dikaitkan dengan fungsi, makna dan pendidikan pada masa kini dan masa depan. Maka penelitian ini akan mencari teks tersebut dari segi isi, tujuan, dan sekaligus kaitannya dengan dunia pendidikan masa kini dan masa yang akan datang. Sehubungan dengan pernyataan di atas, maka penelitian ini bertujuan untuk mendeskripsikan isi teks tersebut. dalam naskah kuno Minangkabau dan fungsinya sebagai bahan pembelajaran dan pendidikan. Teknik pengumpulan data dilakukan melalui inventarisasi naskah, transliterasi dan terjemahan, kritik teks dan wawancara. Data yang terkumpul akan dianalisis dengan menggunakan analisis data kualitatif yang dilakukan dengan tiga langkah sistematis yang saling berkaitan, yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Dari penelitian ini diketahui bahwa melalui teks pengobatan tradisional terdapat informasi tentang pengobatan tradisional Minangkabau terkait ramuan obat dan cara penyembuhan tradisional. Selain itu melalui konteks dapat dimaknai tentang konsep penyakit dan upaya penyembuhannya dalam kosmologi masyarakat Minangkabau.

**Kata Kunci:** *Pengobatan Tradisional, Naskah, Minangkabau, Teks, dan Etnomedis.*

## Abstract

Minangkabau manuscripts have a variety of texts, such as Islamic texts, history, literature, customs and traditional medicine. If Islamic books, history, literature and traditions have been widely studied, traditional medicine books still have minimal study. This research aims to explore traditional healing techniques based on Minangkabau texts which are associated with the function, meaning and education now and in the future. So this research will look for the text in terms of its contents, objectives, and at the same time its relation to the world of education present and future times. In connection with the above statement, this research aims to describe the contents of the texts in the old Minangkabau manuscripts and their function as learning and educational materials. Data collection techniques were carried out through manuscript inventory, transliteration and translation, text criticism and interviews. The collected data will be analyzed using qualitative data analysis which is carried out with three intertwined systematic steps, namely data reduction, data presentation, and drawing conclusions. From this research it is known that through the text of traditional medicine, there is information about traditional Minangkabau medicine related to medicinal herbs and traditional healing methods. In addition, through the context, it can be interpreted about the concept of illness and its healing efforts in the cosmology of the Minangkabau community.

**KEYWORDS:** traditional medicine, manuscripts, Minangkabau, text, and ethnomedicine.

**Keyword:** *Traditional Medicine, Manuscripts, Minangkabau, Text, and Ethnomedicine.*

## INTRODUCTION

Minangkabau has a wealth of cultural heritage written in the form of manuscripts which number in the thousands. Some of these manuscripts are stored in various libraries, both domestically and abroad. Domestically, Minangkabau manuscripts are stored in the National Library of the Republic of Indonesia (78 manuscripts), West Sumatra Adytiawarman Museum Library (60 manuscripts), West Sumatra Archive and Library Agency and at the Philology Labor Faculty of Cultural Sciences, Andalas University, Padang (20

manuscripts ). Abroad, based on the manuscript catalog, Zuriati (2003: 1) counted 383 Minangkabau manuscripts scattered in several libraries, such as in the Netherlands (261 manuscripts), England (102 manuscripts), West Germany (19 manuscripts) and Malaysia (1 manuscript).

However, in fact the Minangkabau manuscripts in a much larger number are still scattered in the hands of the people in West Sumatra. This is evidenced by the various inventories conducted by the researchers. Various inventories of Minangkabau manuscripts collected by people in West Sumatra are as done by Yusuf (2006), Akhimuddin (2007), Zuriati, et al. (2008), Irina Katkova & Pramono (2009) M. Yusuf, Andriana Yohan and Fitria Dewi (2008), Yusri Akhimuddin, Andriana Yohan and Fitria Dewi (2009), Pramono (2009) and Irina Katkova & Pramono (2011). In addition, until now, the inventory of Minangkabau manuscripts collected by the community is still being carried out by the Poetic Study Group, Faculty of Cultural Sciences, Andalas University. From the various inventories, thousands of Minangkabau manuscripts have been recorded which have been collected by people in West Sumatra.

From the type of text, most of the manuscripts listed from the various studies above contain Islamic texts, then respectively with a smaller number of manuscripts of the Minangkabau type of letters, customs and laws, literature, traditional medicine, mantras and amulets. There are at least two things that cause the dominance of Islamic texts in Minangkabau texts. First, almost all ancient Minangkabau manuscripts were copied and written in the orders of the tarekat scattered in West Sumatra. In other words, the surau is the scriptorium of ancient Minangkabau manuscripts. Second, it is possible because the dominance of Islam in Minangkabau is quite significant. Shaykhs or scholars do not only play a role in the religious field, but also play a role in social issues.

Unlike other Indonesian manuscripts, until now there has not been a complete text of traditional medicine in one Minangkabau manuscript. Usually, traditional healing texts are inseparable from amulets and mantras. This is because these last two texts are also mostly used for medicine. Mantra or known as manto in Minangkabau language, for example, is still widely known in the community.

The word manto refers to two senses, the first word manto refers to ingredients used to treat someone, such as leaves, water, roots and others. The second meaning, the word manto refers to something that is read by someone (Usman, 2005).

Apart from that, traditional medicinal texts are usually contained in one manuscript containing other texts, such as Islamic, historical and customary texts. By using Minangkabau manuscripts found in West Sumatra, both library and museum collections, as well as private community collections, as research texts, in this article we will further describe Minangkabau manuscripts containing traditional medicinal texts, including the language used in their writing. In addition, various kinds of traditional medicine contained in these texts will also be described. It is important then to explain the cultural context of the traditional medicine text from an ethnomedicine perspective. In connection with the statement above, this research has a clear aim, namely to describe the content of the text and its relationship to education.

## METHOD

This study used qualitative research methods with philological and ethnomedicine approaches. To achieve the research objectives, a series of studies were conducted consisting of library research and field research. Technically, in an effort to collect data, this research will hold a series of research techniques, namely manuscript inventory, transliteration and translation, text criticism and interviews. Manuscript inventory aims to register all the manuscripts to be examined - hereinafter referred to as "research papers" - in various places where Minangkabau manuscripts contain traditional medicinal texts, such as the Adytiawarman Museum of West Sumatra Province, the West Sumatra Library and Archives Agency as well as in collections. private society. At this stage the research manuscript will also be recorded through existing Minangkabau catalogs. After that, only in the community collections whose existence has not been recorded.

After the research text has been inventoried, the next step is transliteration and translation. The next research technique is text criticism, which is one of the most important stages of a philological research. The word "criticism" itself can mean "judgmental attitude in dealing with something" so it can mean "to place something appropriately" or "to give an evaluation". So, textual criticism means "placing the text in its proper place, evaluating the text, as well as examining or studying the manuscript sheets". If you have passed this stage, it means that a text edition will be available; text can be understood and understood by a wider audience. To see the cultural context of this edition of the text, in-depth interviews will be conducted with several resource persons who are considered to have in-depth knowledge of traditional Minangkabau medicine.

The collected data will be analyzed using qualitative data analysis carried out in three intertwined systematic steps, namely before, during, and after data collection, in accordance with Miles (1992: 19) recommendations. The three systematic steps are data reduction, data presentation, and drawing conclusions.

In detail the research procedure carried out is presented in the following chart figure below.

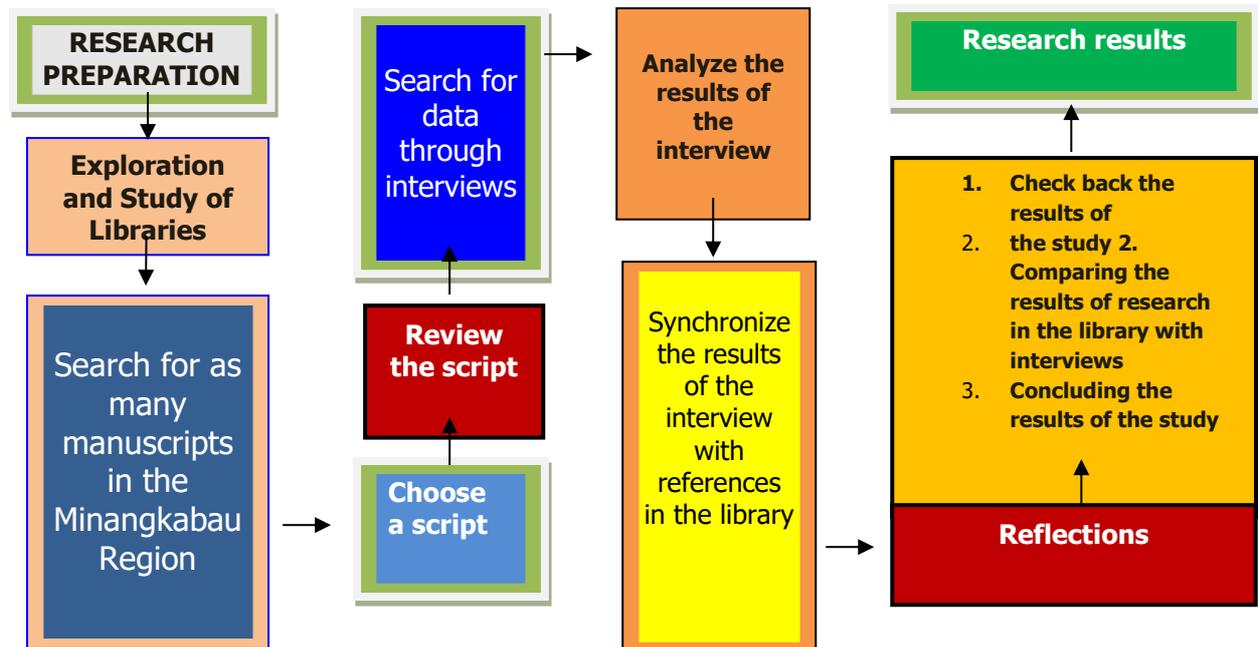


Figure 1: Flow of Research methods

## RESULTS AND DISCUSSIONS

As mentioned above, traditional Minangkabau medicinal texts are not found intact in one manuscript. In the initial stage, to find out which Minangkabau manuscripts contain traditional medicinal texts, an inventory of the manuscripts was carried out through catalog search and a list of manuscripts compiled by several researchers as follows.

M. Yusuf [Peny.] (2006), Catalog of Minangkabau Manuscripts and Scriptures published by the Center for Documentation and Area-Transcultural Studies, Tokyo University of Foreign Studies in Tokyo.

M. Yusuf, Andriana Yohan & Fitria Dewi (2008), a research report from the Padang Language Center with the title "Searching for Manuscripts in Sawahlunto City and Sijunjung Regency".

Zuriati (2008), research report for Program Endangered, British Library, London, entitled "The Digitisation of Minangkabau's Manuscript Collections in Suraus".

Yusri Akhimuddin, Andriana Yohan & Fitria Dewi (2009), a research report from the Padang Language Center with the title "Search and Description of Manuscripts for Private Collections in Dharmasraya Regency".

Yusri Akhimuddin (2007), an independent research report entitled "Mapping Religious Texts in Padang Pariaman".

Pramono (2009), a research report on the National Strategic Grant entitled "Inventory, Cataloging and Digitalization of Old Malay Manuscripts and Efforts to Rescue them in West Sumatra, Riau and the Riau Islands".

Irina Katkova & Pramono (2009), research report for Program Endangered, British Library, London, entitled "Endangered Manuscripts of Western Sumatra: Collections of Sufi Brotherhoods".

Irina Katkova & Pramono (2011), research report for Program Endangered, British Library, London, with the title "Endangered manuscripts of Western Sumatra and the province of Jambi. Collections of Sufi brotherhoods".

For more details, look and pay close attention to the distribution of Minangkabau manuscripts containing traditional medicine texts in table 1 below. The figure in table 1 below describes the problems related to: 1) catalog and list of manuscripts in Minngkabau; 2) manuscript number and manuscript code; 3) Manuscript title; and 4) writing code in research. Each item is written sequentially in table 1.

Table 1 : Distribution of Minangkabau manuscripts containing traditional medicinal texts

Catalog & Manuscript List	Manuscript Number	The Title of The Manuscript	Research Script Code
M. Yusuf [peny.] (2006)	MM.08.Matur.08	Kitab Perobatan?	(A1)
	MM.08.Museum.32	Kitab Azimat	(A2)
Zuriati, dkk. (2008)	EAP144_DMMC_S_P_03	Azimat	(B1)
	EAP144_DMMC_S_P_17	[Tarekat, Pengobatan dll.]	(B2)
	EAP144_DMMC_S_P_18	[Fiqih, Mantra dll.]	(B3)
	EAP144_DMMC_S_P_20	[Nazam, Mantra dll.]	(B4)
	EAP144_DMMC_S_P_27	[Tarekat, Mantra dll.]	(B5)
	EAP144_DMMC_S_P_28	[Doa, Mantra dll.]	(B6)
	EAP144_DMMC_S_P_31	[Tasawuf, Mantra dll.]	(B7)
	EAP144_DMMC_S_P_33	[Tasawuf, Mantra dll.]	(B8)
	EAP144_DMMC_S_MALS_29	[Asraru al-Shalat, Mantra dll.]	(C1)
	EAP144_DMMC_S_MALS_31	[Fiqih, Azimat dll.]	(C2)
Pramono (2009)	EAP144_DMMC_S_MNPR_69	[Tasawuf, Mantra dll.]	(C3)
	PHSN_IKDN_DIPAUNAND_2009_NKM_SB_KP_Z_Tasauf dll.	[Tasawuf, Pengobatan dll.]	(D)
	EAP352_EMWSPJCSB_S_5	[Tasawuf, Pengobatan dll.]	(F1)
Irina Katkova & Pramono (2011)	EAP352_EMWSPJCSB_S_6	[Fiqih, Pengobatan dll.]	(F2)

After searching and reading directly at the manuscript collection site, namely in Matur, Agam, it turned out that the manuscript (A1) entitled "The Book of Medicine" contained only a few medicinal texts. The manuscript contains more of the Naqshabandiyah tarekat text. This manuscript is based on lined paper with a size of 8 x 13.8 cm and a thickness of 96 pages. The writing uses Jawi and Arabic characters and each page contains an average of 10 lines of writing. The physical condition of the text is still good and the writing can still be read clearly. According to the colophon, this manuscript "was purchased from Taeh Baruh, Kampung Piliang 1321 Hijriah on the 8th". This manuscript is a collection of M. Arif Katik Sutan Dirajo (72 years), having his address at Jorong Ampek Surau, Nagari Matua Hilie, Matur District, Agam Regency (Yusuf [ed.], 2006: 74).

The manuscript (A2) is a collection of the Adytiawarman Museum, West Sumatra. Regarding the case with the manuscript (A1), the manuscript which is entitled "The Amulet Book" is not entirely about amulets. In the manuscript, apart from traditional medicinal texts equipped with various amulets, it also contains Sufism and fiqh texts. The base of the manuscript is European paper with a size of 12.6 x 5.2 cm and the manuscript is 182 pages thick. The characters used are Jawi and Arabic characters with an average

of 14 lines per page. The physical condition of the manuscript has begun to break down, but there are still many writings that can be read clearly (Yusuf [ed.], 2006: 134).

Traditional medicine texts are found in many collections of Manuscripts of Surau Parak Laweh, Pariangan, Tanah Datar Regency. Of the 33 manuscripts of the surau collection that had been described and digitized by Zuriati (2008), it was found that eight of them contained texts of traditional medicine. The manuscript (B1) contains traditional medicinal texts in the form of amulets used to increase female fertility, as a shield to protect against black magic crimes, as a fear reliever and to ward off rats in the fields. In it there is also a description of the Syattariyah Order. The basis for this manuscript is European paper with a size of 20 x 15 cm and consists of 16-19 lines per page and is only 10 pages thick. The text is written in Arabic and Jawi script in black and red ink. The condition of the manuscript is still good and the writing can still be read clearly (Zuriati, 2008: 4).

The manuscript (B2) contains only a few traditional medicinal texts and contains more of Minangkabau law, student etiquette in tarekat, problems of logic and reasoning and customary law. This manuscript is based on European paper with the physical size of the manuscript 16 x 9.5 cm and the manuscript is 58 pages thick.

The writing in the manuscript uses the Jawi and Arabic script, each page containing 11-16 lines. The condition of the manuscript is not good, but the writing is still legible (Zuriati, 2008: 19).

Similar to the text above, manuscript (B3) also contains a few traditional medical texts. Traditional healing texts are equipped with amulets and incantations, such as spells to neutralize poison and protect oneself from evil influences. Apart from that, this manuscript also contains fiqh texts. The base is lined paper with a manuscript size of 16.5 x 10.4 cm and the manuscript is only 24 pages thick. The writing in the manuscript uses the Jawi and Arabic characters with each page consisting of 10-19 lines of writing. The condition of the manuscript is not good, but the writing is still legible (Zuriati, 2008: 22).

The manuscript (B4) contains three texts, namely the Arabic grammar text, Sunur nazam and pekasih and healing mantras. The base of the manuscript is European paper with a manuscript size of 16.5 x 10.4 cm and the manuscript is 46 pages thick. The writing uses the Jawi and Arabic characters with each page averaging 22 lines of writing. The physical condition of the manuscript is not good, but the writing is still legible. Manuscript (B5) is much thinner than manuscript (B4), which is only 18 pages. This manuscript consists of two texts, the tarekat text and the mantra (including healing mantras). The physical size of the manuscript is 17 x 10.3 cm and each page consists of an average of 15 lines of writing. The writing uses Jawi and Arabic script. The physical condition of the script is also not good enough, but the writing is still legible (Zuriati, 2008: 29-30).

The manuscript (B6) contains two texts, namely the text of prayers and mantras (including healing spells). In it there are also several illustrations in the form of images of human bodies, snakes, centipedes and several decorative motifs. The base of the manuscript is European paper with a manuscript size of 16.8 x 10.3 cm and the manuscript is 56 pages thick. Writing using Jawi and Arabic characters, each page consists of 15-21 lines of writing. The physical condition of the manuscript is not good, but the writing is still legible (Zuriati, 2008: 33).

The manuscript (B7) is very thin, only 10 pages containing texts on Sufism and a little about traditional healing mantra texts. The base of the manuscript is European paper with the physical size of the manuscript 17 x 10.5 cm. The writing uses both Jawi and Arabic script and each page contains 10-16 lines of writing. The physical condition of this manuscript is very damaged and many writings can no longer be read (Zuriati, 2008: 35). The manuscript (B8) also contains Sufism and mantra texts, but the text is thicker, which is 90 pages. The base of the script is also European paper with a manuscript size of 20 x 16 cm. Writing using Jawi and Arabic characters, each page consists of an average of 17 lines of writing. The physical condition of the manuscript is not good, but there are still many writings that can be read (Zuriati, 2008: 37).

Apart from the above collection of Surau Laweh manuscripts, the researcher also found three manuscripts in the collection of surau-surau in Malalo, Batipuh Selatan District, Tanah Datar Regency, which contained traditional medicinal texts. The two manuscripts are part of the 79 manuscripts of the collection of surau-surau in Malalo which have also been described and digitized by Zuriati (2008). First, the manuscript (C1) entitled *Asrar al-Shalat* which explains the secrets of prayer and the letter *Al-Fatihah*. Apart from that, it also contains various kinds of spells, including healing spells. The physical size of the manuscript is 22 x 14 cm and the thickness is 68 pages. The writing uses both Jawi and Arabic characters and each page consists of 13-15 lines. The condition of the manuscript is damaged and many writings can no longer be read. Zuriati, 2008: 29).

The manuscript (C2) contains several texts, including fiqh texts, amulets (including amulets for medicine) and stories of the prophet. The base of the manuscript is European paper with a manuscript size of 21 x 16.8 cm and the manuscript is 80 pages thick. The writing uses Jawi and Arabic characters, each page consists of 13-19 lines of writing. The condition of the manuscript was damaged and many of his

writings could not be read (Zuriati, 2008: 34). Manuscript (C3) is also damaged, but many writings are still legible. This manuscript is quite thick, consisting of 360 pages. The physical size of the manuscript is 16.5 x 10.5 cm and consists of an average of 13 lines per page. The manuscript, which is written in Jawi and Arabic characters, contains several texts, such as the text of Sufism, earthquake takwil and mantras as well as medical amulets (Zuriati, 2008: 73).

Apart from the above manuscripts, Pramono (2009) has also described and digitized 80 manuscripts in the collections of the people that are scattered in various regions in West Sumatra. However, unfortunately, of the 80 manuscripts, only one manuscript contained traditional medicinal texts, namely one of the manuscripts of the collection of Surau Syekh Said Bonjol in East Pasaman: manuscript (D). This manuscript contains the text of Sufism, medicinal herbs and mantras. The base of the manuscript is European paper with a manuscript size of 17 x 21 cm and a text thickness of 64 pages. The writing uses Jawi and Arabic script, each page consists of an average of 15 lines of writing. This condition is quite good and the writing can still be read (Pramono, 2009: 87).

In Katkova & Pramono (2011) two manuscripts containing traditional medicinal texts were found from five manuscripts in the collection of Surau Simpang, Matur, Agam Regency. The two manuscripts, manuscript (F1) and (F2), have been described and digitized. The text (F1) contains the text of Sufism and traditional medicine. The physical size of the manuscript is 11.5 x 16.5 cm and the thickness is 60 pages. The base of the European paper manuscripts is in pretty good condition. The writing uses Jawi and Arabic characters and each page consists of an average of 15 lines of writing. The manuscript (F2) also contains two texts, namely the text of medicine and fiqh. However, in manuscript (F2) it contains less medical text than manuscript (F1). The physical size of the manuscript (F2) is bigger than the manuscript (F1), which is 16 x 21 cm with a 70 page thick manuscript. The writing uses Jawi and Arabic characters with an average of each page consisting of 17 lines of writing. The physical condition of the manuscript is still intact and the writing can still be read.

Manuscripts containing traditional Minangkabau medicinal texts are mostly found in the Surau Calau collection, in Sijunjung. Of the 100 manuscripts that have been described and digitized by Y umi Sugahara (2011), it is known that there are 10 manuscripts that contain texts of traditional medicine. As shown in table 1, the research manuscripts are 10 manuscripts with research script code (G1) to manuscript (G10).

The manuscript (G1) consists of several texts, such as the text of a collection of prayers, healing mantras and remembrance. The base of the manuscript is European paper with a manuscript size of 17 x 10.5 cm and a thickness of 110 pages. The writing uses the Jawi and Arabic characters, each page on an average of 13 lines of writing. The physical condition of the manuscript was damaged and many manuscripts were missing, some of the writings were also unreadable.

The text (G2) contains many texts of traditional medicine and few other texts in it. However, unfortunately in this text the traditional medicinal texts are only related to mantras and aziman. As for those related to medicinal herbs not found. The physical size of this manuscript is 17 x 11 cm and the thickness is 240 pages. The writing uses Jawi and Arabic script. The physical condition of the manuscript is still good and the writing can be read clearly.

The manuscript (G3) contains several texts, such as fiqh, Sufism, prayer and traditional medicine in the form of amulets and mantras. The physical size of the manuscript is 17 x 12 cm on a European paper base. The manuscript is 170 pages thick and the writing uses Jawi and Arabic script. The physical condition of the script is quite good, but many sheets of script paper are missing.

In it there is additional information with the words "this is the letter of Tuanku Under M Sophisticated di Aur di Calau".

Manuscript (G4) is a thin manuscript, which is only 40 pages. There is also only a little information on traditional medicine in the form of amulets and mantras, the rest contains prayer. The manuscript size is 17 x 10 cm with the base of the manuscript in the form of European paper. The writing uses Jawi and Arabic characters, each page consists of an average of 11 lines of writing. The physical condition of this manuscript is quite good, but some of its pages are missing. Traditional medicine in the form of amulets and mantras is also found in the manuscript (G5), but the number of pages is more than the manuscript (G4), which is 240 pages thick. The manuscript (G5) is based on European paper with a size of 17 x 10 cm and the writing uses Jawi and Arabic characters. The physical condition of the manuscript is quite good and the writing is still legible.

The 140-page manuscript (G6) with Jawi and Arabic script contains Sufism texts and a collection of traditional medicinal mantras. The size of this manuscript is 17 x 10.5 cm, which on each page consists of 12-15 lines of writing. The physical condition of the manuscript is damaged and many writings can no longer be read. In contrast to this manuscript (G6), manuscript (G7) is thinner, which is 60 pages thick. In it there are texts of amulets and healing spells as well as Sufism texts. The size of the manuscript is 15 x 10 cm with a base of European paper manuscripts. The writing uses Jawi and Arabic script and each page

consists of 16-20 lines of writing. The physical condition of the manuscript is still intact and the writing can be read clearly.

Mantra texts and traditional medicinal ingredients are also found in the text (G8), which includes fiqh texts. The base of the manuscript is European paper with a manuscript size of 17 x 11 cm with a thickness of 120 pages. The writing uses both Jawi and Arabic characters and each page consists of 15-17 lines of writing. The physical condition of the script is still good, but some sheets of paper are missing. The same medicinal texts relating to spells and medicinal herbs are also found in the manuscripts (G9). However, this manuscript is thicker, 368 pages, because in this manuscript there are many other texts such as iasawuf, fiqh and history. The condition of the manuscript was quite damaged, many sheets of manuscript had holes in them and many sheets of paper were missing. The same is the case with manuscripts (G10), also quite thick manuscripts, 340 pages, which also contain mantra texts and medicinal amulets as found in manuscripts (G8) and manuscripts (G9). His condition is also quite damaged, many sheets of manuscripts are missing.

From the reading of the texts containing traditional medicine texts above, the linguistic aspect has a different tendency from Minangkabau texts in general. The above manuscripts are all written in the Minangkabau language. This condition is different from the language used for other texts in one manuscript which also contains medical texts. If other texts are written in Malay, then medical texts (including spells) tend to be written in the Minangkabau language.

From a linguistic perspective, it appears that traditional Minangkabau medicinal texts still show their traditionality. In addition, it is easy to interpret why the mantra text and traditional medicine in Minangkabau were written in the local language (Minangkabau). In essence, traditional medicine knowledge is oral not written. The writing is meant to remember it, to be taught to others. Therefore, writing traditional medicine, especially in spell writing must maintain the sound of the original language, so that its supernatural powers are maintained.

It is also interesting to note that apart from using the Minangkabau language, the healing spell texts found in the above texts are also characterized by the use of phrases that are characterized by Islam. The characteristic of Islam appears in the use of greeting words or phrases, such as bismillahirrahmanirrahim, Allah, angels, Prophet Muhammad, and verses of the Koran. This indicates that in its development there was a fusion between mantra and Islamic elements in Minangkabau.

#### Traditional Medicine Texts in Research Texts

As mentioned in the early part of this paper, traditional medicine texts are usually contained in manuscripts that also contain other texts, such as Islamic texts. These texts were written in the orders of the tarekat. Thus it can be interpreted that the buya, ulama and / or sheikh in a tarekat surau, apart from having Islamic knowledge, also understands the world of medicine. In addition, traditional medicinal texts written or copied actually have something to do with religious understanding. Therefore, it is natural that to this day the Minangkabau people still have confidence in certain sheikhs and in certain orders to be asked for medicine.

From the transliteration and translation made of the Minangkabau manuscripts containing the above traditional medicine texts, the researcher can classify the treatment system as follows: (1) treatment with ingredients only; (2) treatment with mantras and / or prayers only; (3) treatment with potions and spells; and (4) treatment using amulets; 5) Each of these types of treatment will be described as follows.

#### Treatment with ingredients only

There are several types of drugs that are always mentioned and used as medicinal herbs found in research texts, namely sitawa, sidingin, cikumpai, cekarau, garlic, onion, turmeric, ginger and cotton lime. Medications that use ingredients alone are usually used to treat common diseases, such as fever, stomach pain, shortness of breath, piles and others. Unfortunately, very few types of treatment using medicinal ingredients are found in research texts. The following is a partial edition of the text (including the translation and reconstruction of the text) of treatment which only uses ingredients found in research texts.

#### Heat inside

Seven peanut leaves, lansano leaf, tomato, chicken eggs, rock sugar, kneaded, stirred, drunk. It needs to be addressed that people's attitude in choosing products depends on each individual. However, consumer attitude is a belief in the consumer itself. Consumer trust or consumer knowledge concerns the belief that a product has various attributes and benefits from these various products (Marwati & Amidi: 2018).

#### Stomach ache

Sicerek leaves, ginger, squeeze with warm water, drink. The dregs stick to the stomach. If the stomach is twisted, soak the dregs with warm water and drink. Another ways to treat stomach pain traditionally with ingredients are as follows: Garlic and shallots, mash and stir with mintah ground and cooking oil, massage on the stomach and calves.

Stomach twisted

Root of salayo, root of embarrassed daughter, soaked in bubbling hot water, after drinking cold.

Ambeyen

Shame root, brown sugar, boiled, drunk.

Out of breath

Sundai tamarind (large kaffir lime), coconut, turmeric, boiled, drunk.

Based on the example of treatment above, in fact traditional health services have been recognized existence and benefits by society in preventive and promotive efforts. Health services traditionally continues to evolve according to technological advances accompanied by improvements its use by the community as an impact from passion to re-use that thing natural which is known as 'back to nature' to date (Maryani, Kristina, & Lestari (2016).

Anyhow, it is necessary to know and understand that the advice of this treatment should be followed, understood, and at the same time believed.

This concept is in line with Koltunuk and Joanna's statement (2021) that medication adherence is a very important element in the therapy of MS patients and requires their cooperation, positive emotional status and acceptance of the disease. In this context Koltunuk and Joanna linked MS (multiple sclerosis).

### **Stomach, head, joints and calf pain**

The medicine is white or black or striped goat meat or curik chicken, slaughtered, braised with coconut oil, the meat is eaten without salt, and the oil is rubbed on the body.

### **Treatment with mantras and/or prayers only**

Medication texts that only use mantras and prayers are the most widely contained texts in research texts. This fact becomes important later to explain the cultural context of the text, especially from an ethnomedicine perspective. In this section only part of the edition of the text found in research manuscripts will be presented. In its presentation, the original text (in Minangkabau language) and the translation are deliberately presented. This is intended to confirm that the use of language in writing mantras in Minangkabau manuscripts does not use Malay, but in Minangkabau language. Following are some (some) of the healing mantras contained in the research texts.

### **Medicinal spell can (poison)**

The ubek biso spell. Bismillahirrahmanirrahim, birah itam kaladi itam, tumbuhan at the ends of the earth, mangosteen the buyuang itam, bisonyo is descending. Medicinal spells can. there are two spells in poison viz:

"Bismillahirrahmanirrahim, kemumu black taro, grows on the edge of the earth, biting venomous animals, usually I have brought it down. Mantra penawar upas atau racun".

### **Another one is like this.**

"Bismillahirrahmanirrahim. 'An kata Allah, Inna kata Muhammad, Maa sariiq kata Tuhan, laa ilaaha illallah engkau tiada melupakan aku, aku tiada melupakan engkau aku memandang engkau di dalam upas dan racun di dalam alam 'ian tsabitah nyatakan dia engkau di dalam alam 'ian. Kharajah mati, ali mati, aku tak mati ali tidak mati aku<sup>2</sup> memakai garak raya asal mula jadi di dalam diri aku menggarap insan karena Muhammad menggarap Muhammad karena Allah laa ilaha illallah Muhammadarrasulullah".

### **The antidote spells or poison**

"Bismillahirrahmanirrahim. Wadi di air janiah, talatak ditanah jati, tubuahnya janiah, asalnya putih, badiri sandirinyo. Wadi di tanah basa, talatak di dalam sarugo, turunlah aia zamzam kala kautsar dalam batang tubuahnya sianu, Takuciak, ta langkanglah engkau dalam diri, batang tubuahnya sianu, pahabiskan sakalian biso biriang, panarohok dibatang tubuahnya si anu, karano aku tahu di mulo asal engkau jadi, air maruyah asal engkau jadi, tahulah engkau dibatang tubuahnya sianu, tahu Allah, tahu Muhammad, tahu bagindo Rasulallah, nan tajam patapan nan biso tawa, Bismillahis Syafi, Bismillahil Ma'afi nan tajam panapan nan/ biso tawa nan hangek dingin, tajam do'aku dari pado kando Ya Rahman di Allah, rajo Sulaiman, luas di Allah, dihapuskan Allah, dihabiskan Allah, dihabiskan Muhammad, sekalian biriang, dihab rajah panah biso, dibatang tubuahnya sianu, berkat kebenaran do'a rajo sulaiman, tawa Allah, tawa Muhammad, tawa Bagiondo Rasulallah Kabul berakat Laa Ilaha Illallah".

### **Treatment with potions and spells**

This type of medicinal text in research texts is in the order of the mantra first then the potion or medicine. The emergence of this type of treatment is also important to explain the cultural context through the ethnomedicine approach. That is, this type of treatment assumes that a disease is not only caused by physical factors, but also due to supernatural influences. The following are some examples of types of medicine using potions and spells found from research texts.

### **Headache**

"Bismillahir rahmanir Rahim. This is the prayer (or laughter) for sakik Kapalo. Bismillahirrahmanirrahim tangkis daripada ilak, I know from you, black blood comes from you, so your place is in sulbi. Come back to where you were. Do not let me turn around, baduto to me, if you turn back and

forth, muttering against me, Allah cursed / 5 / cursed by Allah, Muhammad cursed, the Quran cursed tigo also juz. Thanks to laa ilaha illallah. Thanks to Muhammad Rasulullah. The method and the ingredients: take banana petals, stick, write this: Wala tahlaqu damagedmarhati yabiakhi ahaddi wanjagkana mingkum maithallaha iza man ruksah”.

#### The prayer (mantra) of headache

“Bismillahirrahmanirrahim is bad rather than dodgy, I know where you come from, so black blood comes from you, so your place is in sulbi. Come back to where you were. Don't come back again, lie to me. When you come back, lie to me, you are sworn in by Allah, Muhammad cursed, and the Qur'an cursed thirty juz. Thanks to laa ilaha illallah. Thanks to Muhammad Rasulullah. The method and the ingredients: take banana petals, stick, it is written this: Wala tahlaqusakarhati yabiakhi ahaddi wanjagkana mingkum maithallaha iza man ruksah”.

#### Stomach ache

The ingredients are: if it hurts, sticks out, twists and turns: selaya root, sakajadu soak in boiling hot water, drink cold afterwards. For mangareok: the ingredients are cat leaves with soupadan. Tokok soak with warm water to drink. The waste sticks to the stomach.

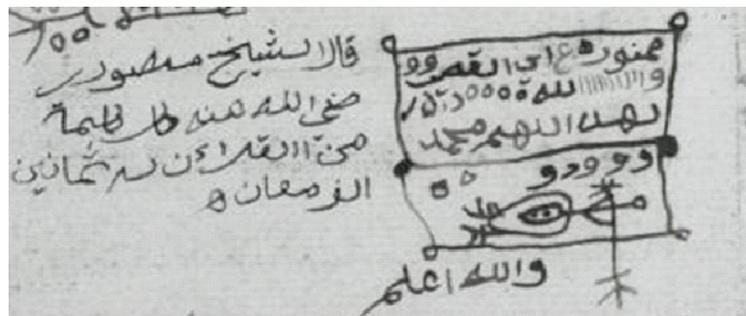
#### The prayer (mantra) of stomach ache

“Bismillahirrahmanirrahim: talam ta ilallazi na kharaju min diya rihim uluf hazal ral mauti, faqali lahu mullahu mutu. Sesudah tu, katanya: hai kacang-kacang rayu si anu (nama orangnya) janganlah engkau merusakkan, mainanyo pado si anu. Kalau engkau merusakkan, menganiaya si anu (nama orang yang diobati). Engkau disumpahi Allah, disumpahi Muhammad, disumpahi Quran tigo puluh juz. Qabul berkat laa ilaha illa allah Muhammad Rasulullah”.

#### Treatment using amulets

The use of amulets as a treatment found in research texts is very diverse, from diseases of the human body to the natural environment (houses, rice, lapau and others). It is important to note here that an amulet for the purpose of treating a certain disease is found in the same form in the several texts that contain it. That is, there is a standard or a common reference for making amulets. The only differences that appear are the type of writing and the subtlety of the copyist.

The practice of medicine using amulets is still widely practiced by traditional Minangkabau people. There are many orders of the order whose sheikhs are still in demand for making amulets. Thus, this type of treatment is also important to explain the cultural context. The following will be presented with pictures of the manuscript containing the healing talisman. There are some disease treatments that only use zimat only. The activities and forms of the zimat used to carry out the treatment can be seen in the following examples below. The following are some examples of the zimat pictures described above.



Figur 1: Bird repellent amulet (talisman)

Figure number 1 above illustrates that repelling birds when eating rice in the fields can use a zimat with such a picture. Furthermore, there is a charm used to repel mice, caterpillars and squirrels. For more details, it can be seen in Figure 2 below.

١٠	٩	٣	١٨
٣	١٦	٩	٦
١٣	٣	٧	١٢
٨	١١	١٤	١

Figur 2: Rat, caterpillar, and squirrel amulets (talisman)

Meanwhile there are other talismans that are used to expel or ward off serious diseases. The description of the zimat used to get rid of this severe disease is described in the following figure 3 below.

٢٨٠	٢٧٨	٢٨٢
٢٨١	٢٧٩	٢٧٧
٢٧٦	٢٨٤	٢٧٨

Figure 3: The talisman against severe illness

Readers need to know that this method of treatment using ingredients, prayers, and even a combination of the two, traditionally has not only happened and been experienced by the Minangkabau people. However, other areas such as Kalimantan, Java, Lombok, Irian, and so on also did (Budiana, 2020; Putri, 2020; Arbain, 2016; Maryat et al, 2016; Else Liliani, et al, 2016; Wikipedia, 2016; Ningsih, 2015; Osman, et al, no year; Lesmana, et al, 2018; Indriasari, 2011)

Based on the statement above, it turns out that our ancestors mixed it into medicine and developed typical Indonesian medicinal skills. The majority of medicines and skills generated from various cultures in the country have a philosophical basis that places humans as an inseparable part of the universe. A very holistic philosophy in accordance with the religious and cultural norms of the archipelago. The concept that places humans in complete humanity.

Traditional medicine and medicine exist in almost all cultures in Indonesia. Therefore, seeing this enormous potential, the Ministry of Health, through the Community Health Center, is trying to juxtapose Indonesian medicine and medicines with modern health services. The goal is to maintain health, improve health, prevent disease, restore the condition of the sick, and improve the quality of life of the community. This was conveyed by the Head of the Makassar Community Traditional Health Center (BKTm), dr. Anna Khuzaimah, M.Kes to Mediakom during a visit last March 2015 (Kilas Mediakom, 2015; Delani, 2017; Henuk, 2017; Pengpid & Peltzer, 2019).

#### In Ethnomedicine Perspective

The cause of a person to become sick can be due to personalistic factors (spirits) and naturalistic factors (physical). Sickness or illness caused by personalistic factors will be treated differently from those caused by naturalistic factors. If the first one is treated with supernatural powers (mantra, prayer or a combination of spells and potions), then the second treatment will use potions from plant ingredients (herbalmedicine) and animals (animalmedicine) or a combination of both. (Foster and Anderson, 1986: 63-64).

With the ethnomedicine approach as well, researchers will be helped to understand the nature of the traditional Minangkabau (health) medical systems and in particular the concepts of cause and effect of the diseases that underlie them. Furthermore, this approach will be able to interpret the cosmological aspects of traditional Minangkabau society related to illness and its treatment. One of the ontologies that can be interpreted to explain this aspect of cosmology is through traditional medicine texts contained in research texts.

In traditional society in Indonesia, local knowledge related to traditional medicine is mostly recorded in the people's oral memory. In this context, one of them has been collected and reviewed by Andri. His study resulted in an appetite-enhancing herb the influence of a belief factor or suggestion of the efficacy of medicinal squeezing. However, local people's knowledge of traditional medicine is also available or recorded in written form, namely in ancient texts such as in the research texts under study. Studies on written records of traditional medicine knowledge include those conducted Andri (2012).

Traditional medicine texts found in Minangkabau manuscripts have unique characteristics. Its uniqueness can be seen in the many incantations, prayers and amulets that are used for healing.

In addition, medical texts are not only for the treatment of a sick body, but also for environmental treatment (parts outside the human body) that are sick. For example, there are many traditional medicinal texts for home paureh (medicine), paureh lapau, rice and livestock paureh. Medical texts like this are always present in the description of medical texts for fever medicine, stomachache medicine and other medicines for human (physical) bodily diseases.

It can be interpreted that the Minangkabau people traditionally have a concept of health and illness which leads to "raso", taste. If what is wanted is not in accordance with reality it will cause "pain". The body is not feeling refreshed, the stomach feels bad, the house feels uncomfortable, the lapau is not profitable, all of which are conditions that cause pain. Therefore, the "feeling" of pain must be found for a cure so that "what is desired becomes a reality".

### In Traditional Minangkabau Society

Illness is sometimes believed to be caused by supernatural beings (jinn, demons, and others). Thus, the treatment is carried out by casting spells on medicinal herbs that are given to a sick person with the help of "smart people" or shamans. The practice of casting a spell on this potion is called laughter.

Diseases caused by personalistic or naturalistic factors and their treatment are found in Minangkabau manuscripts containing traditional medicinal texts. Traditional medicine is still practiced in traditional Minangkabau community life.

In the context of the latter meaning, in the Minangkabau culture the following expression is known: manto, the term dukun, prayer bahaso urang siak, 'the mantra of the term dukun, prayer of the language of alim ulama'. However, in reality the mantra and prayer are sometimes used simultaneously. The medical practices of a sheikh are still common among traditional Minangkabau society.

The picture below is an example of traditional medicine. pay close attention to pictures about traditional medicine, which includes: the tools, the material, the prayer, and at the same time how to put it into practice.



**Figure 4: Abdul Muas Title Elder Rajo Sutan (w. 2009) was enchanting a potion requested by Masrul (55 years) for medicine for his son who is suffering from a high fever**

In practice, the treatment performed by a Buya and/or Sheikh uses a system of medicine with only potions, treatment with mantras and / or prayers alone, treatment with potions and mantras and healing using amulets. The use of each treatment system is adjusted to the type of disease complained of by the person who comes. This also proves that the role of the Tarekat Buya and or Sheikhs is not only in religious matters, but also in medical matters.

From the reviews above, it can be concluded thatn modern society already thinks logically. The impact is that they trust doctors more (think scientifically) than traditional thinking concepts (based on

belief). However, at least the collection of old manuscripts can be used as a learning reference for current and future students.

## CONCLUSION

Traditional medicine texts contained in Minangkabau manuscripts are important cultural treasures both academically and socio-culture. Academically, through these texts, values that are relevant to today's life can be revealed. Socially and culturally, the texts containing the mantra text constitute a valuable identity, pride and heritage. It is the result of intellectual activity in traditional society (local genius).

Traditional medicine texts found from research manuscripts totaling 27 Minangkabau manuscripts can be grouped into four types of traditional Minangkabau medicine, namely treatment with potions alone, treatment with spells and / or prayers alone, treatment with potions and spells and treatment using amulets. In contrast to the third and fourth types of treatment, the first type of treatment was found very little in research texts.

In the ethnomedicine perspective, with the discovery of many types of medicine using mantras and amulets, it can be interpreted that in the cosmology of the Minangkabau traditional society, the meaning of pain is more caused by personalistic factors. Therefore, treatment for the disease, apart from using medicinal herbs, must also use supernatural powers.

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