



PLANT ETNOBOTANY FOR POSTPARTUM CARE BY MANDAILING TRIBE IN VILLAGES AROUND THE BATANG GADIS NATIONAL PARK AREA, MANDAILING NATAL REGENCY

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ABSTRACT

Marsidudu is a smoking process to accelerate the discharge of postpartum blood so that the body becomes healthy after childbirth. The ingredients used in the *marsidudu* come from plants. According to the Mandailing tribe, currently, the *marsidudu* has begun to be abandoned by the community due to the influence of modernization. This study aims to reveal and document belief systems, local knowledge, plant utilization practices, and plant cultural significance (Index of Cultural Significance) plants used by the Mandailing Tribe in villages around the Batang Gadis National Park area related to plants in the *marsidudu*. The research location is in 2 villages around the Batang Gadis National Park, Mandailing Natal Regency. Data was collected through semi-structured interviews, participatory observation, documentation, collection of plant samples, and making herbarium. The data were analyzed descriptively qualitatively and quantitatively. The results showed that the *marsidudu* believed to be able to keep mothers and babies away from subtle-being disorders and has benefits for the health of the mother and baby. There are 13 plant species covering 9 families used in the *marsidudu*. The most widely used species come from the Asteraceae family, which is as many as 3 species. The dominant herb habitat is used in the *marsidudu* which includes 6 plant species. The part/organ of the leaf that is most widely used in the *marsidudu*. The plants used in the *marsidudu* are placed on coconut husks until the plants start to smoke. When the plants start to emit smoke, the mother covers the body with a sarong and spreads her legs wide with the uterus perpendicular to the burned plant. *Tangkal langkeso* (*Artemisia vulgaris* L.) and *tindo tasik* (*Clerodendrum serratum* L.) have important cultural values (Index of Cultural Significance) in the high category of the *marsidudu* by the Mandailing Tribe.

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Introduction

Indonesia is mega biodiversity known for its very high diversity of flora, fauna, and ecosystems and has a variety of ethnicities with unique and different cultural knowledge ranging from Sabang to Merauke (Oktoba, 2018). In Indonesia, there are 30,000 plant

species out of a total of 40,000 plant species in the world and 940 plant species are medicinal plants (Rahayu & Andini, 2019). Every tribe in Indonesia uses plants for various purposes, including as a source of food, shelter, medicine, traditional ceremonies, and others. This is in line with the

opinion of Bahriyah (2015) which states that each community group must have their local knowledge of the use of plants.

One of the local knowledge in the use of plants is for treatment. Data for Basic Health Research (Riskesdas) in 2013 showed that as many as 35.2% of Indonesians still use and maintain traditional medicines for treatment. Traditional medicine is generally in the form of potions. The use of plants as traditional medicine is generally carried out from generation to generation (Shanthi et al., 2014). Although medical treatment has been known, traditional treatment is still being carried out by various tribes in Indonesia. People believe that traditional medicine can maintain their health because it is safer and more effective. In addition, the increasing public awareness of the importance of health causes the use of traditional medicinal plants to be more in demand because of fewer side effects and relatively cheap prices than the use of medical drugs (Efremila, 2015).

One of the traditional treatments developed by the community is postnatal care. Postpartum care is an action given to mothers and babies after going through the delivery process within a period of 6 hours to 42 days (Rahayu et al., 2017). Childbirth is a natural event that occurs normally or with disturbances. Although labor can take place normally and smoothly, it can still cause fatigue for the mother. Physical fatigue resulting from the process of giving birth must be immediately overcome by restoring the condition of the body of the mother who has just given birth. After giving birth, a woman will also experience changes such as stretched abdominal skin and muscles, dirty skin, stretched vagina, and so on. Good body care will restore women's health and beauty (Walandari & Handayani, 2011). Traditional medicine is done to help repair the reproductive organs so that they can recover as before (Purwaningsih, 2013).

Tribes in Indonesia have long practiced postnatal care culture. For example, in the Acehese, there is a culture of carrying out madeung/sales during childbirth. Mothers who have given birth will sleep on wooden

cots that have gaps for a stove filled with hot charcoal to be placed. This local knowledge is believed to accelerate the deflation of the stomach, tighten the genitals, and warm the body (Rahayu et al., 2017). The Buton tribe also has a postpartum care tradition, namely the *posoropu*. Bhutanese women can do this tradition after 2-3 hours of childbirth until the postpartum period ends. Tradition *posoropu* for care during the puerperium consists of taking a hot bath (*pibaho weemusodo*), sauna (*pirarai*), tummy tuck (*kabongkoi*), and drinking herbal concoctions. tradition *posoropu* can be carried out within 40 days with the help of can (traditional birth attendants) (Usman & Sapril, 2018).

Another tribe that has local knowledge in the use of plants used for postpartum care is the Mandailing tribe. The Mandailing tribe is an ethnic group that has a different culture and knowledge from other ethnic groups in Indonesia (Siregar, 2020). Typical knowledge about the use of medicinal plants in the Mandailing Tribe community is different from other tribal communities. The difference can be seen in the selection of plant species and the processing of plant organs used as medicine. Usually, the plant species used are the species they find in the surrounding environment (Nasution et al., 2018). Nasution et al. (2018) stated that the Mandailing tribe used 81 species of medicinal plants to treat 4 types of diseases. Plant organs to treat various types of diseases are roots, leaves, fruit, seeds, rhizomes, bark, fruit peels, fruit sap, and stem sap. However, the plant organs that are widely used by the Mandailing tribe are leaves.

The Mandailing tribe has local knowledge in utilizing plants for postpartum care. Even though the delivery process is done medically, postnatal care is still done traditionally. The Mandailing tribe calls it the *marsidudu* tradition. *Marsidudu* is a smoking process to accelerate the discharge of postpartum blood so that the body becomes healthy after going through the delivery process. According to the Mandailing Tribe, if *marsidudu* is carried out every day during the postpartum period, the postnatal recovery process will be faster (Lestari, 2019). The

ingredients used for *marsidudu* come from a variety of plants that can be found in the local village. Currently, the *marsidudu* has begun to be abandoned by the community due to the influence of modernization. People have switched to using medical drugs to speed up the discharge of postpartum blood such as uterine drying pills instead of carrying out the *marsidudu* which requires a long and impractical process. This is different from the past when the availability of medicines was still limited, while the availability of plants around their homes was still abundant and the people's way of life was still traditional, so it was natural for them to use plants for treatment.

Based on the description above, it is necessary to conduct research to uncover and document belief systems, local knowledge, and the practice of using plants by the Mandailing Tribe for postpartum care so that they are not lost due to the influence of modernization through ethnobotanical research.

Materials and Methods

Location and Time of Research

This research was conducted in villages around the TNBG area, namely Huta Padang Village and Huraba I Village, Mandailing Natal Regency. The research was conducted from December 2021 to March 2022.

Tools and Materials

The tools used in this study were sound recording equipment, a camera, scissors, plastic rope, plastic bags, hanging labels, newsprint, herbarium paper, and stationery. The materials in this study were plant samples and 70% alcohol.

Data Collection and Data Analysis Techniques

Data collection in this study was carried out through semi-structured interviews, participatory observation, documentation, collection of plant samples, and making herbarium. The semi-structured interview aims to obtain information about the species of medicinal plants used in postpartum care, the parts of the plants used, the habitus

of the plants used, and the benefits of these plants in postnatal care through the *marsidudu* conducted with resource persons who are currently or have had postnatal care (*marsidudu* tradition) and understand the *marsidudu* and the community who have local knowledge, know the belief system, and how to use plants for postpartum care (*marsidudu* tradition).

Participatory observation aims to observe all postnatal care activities through the *marsidudu* from beginning to end.

Documentation aims to support and record community local knowledge data so that it is not lost.

The collection of plant samples and the making of a herbarium was aimed at identifying plant species which were matched with the identification key book written by Dr. CGGJ van steenis (Flora), CA Backer, and RC Bakhuizen van den Brink (Flora of Java Vol. II and Flora of Java Vol. III) and Marina Silalahi et al. (North Sumatran Medicinal Plants Volume I and North Sumatran Medicinal Plants Volume I). The scientific name of the plant refers to the Accepted Name The Plantlist (2015).

Local community belief system data related to the *marsidudu*, local knowledge systems (local names, plant parts used, plant habitus), and plant utilization data in the *marsidudu* were analyzed through an emic approach using semi-structured interviews. The results of the emic data collection were then tabulated.

Quantitative data for each plant species was analyzed by calculating the percentage of plant organs/parts, plant habitus, and plant processing methods used in postnatal care (*marsidudu* tradition) using the formulas according to Hidayat (2009):

$$\text{Percentage of Plant Family} = \frac{\sum \text{Certain plant families}}{\sum \text{the whole family of plants used}} \times 100\%$$

$$\text{Percentage of Plant Part} = \frac{\sum \text{certain parts used}}{\sum \text{all plants used}} \times 100\%$$

Habitus Percentage

$$\frac{\sum \text{Specific habitus species used}}{\sum \text{the entire habitus of the plants used}} \times 100\%$$

Quantitative data in the form of the importance of each plant used in postpartum care were analyzed using the Cultural Significance Index from Turner (1998) in Eni's research (2019). The formula used is as follows:

$$ICS = \sum_{i=1}^n (q \times i \times e)$$

Information:

q : quality value

i : intensity value

e : exclusivity value

Results and Discussion

The Mandailing Tribe's Belief in Plants in Postpartum Care (Marsidudu Tradition)

The Mandailing people believe that *marsidudu* is a way of smoking to speed up postnatal care and every plant used in the *marsidudu* is believed to be able to keep the mother and baby away from disturbances of the delicate creatures. This is because the distinctive aroma of the mother after doing *marsidudu* can replace the fishy aroma that comes from the postpartum blood released by the mother after giving birth. This fishy aroma is believed to cause the mother and baby to be very vulnerable to disturbances by spirits. The distinctive aroma of the mother after *marsidudu* comes from burning plants. Then the result of the mother's sweat after *marsidudu* is rubbed all over the body. babies so that babies are protected from a disease which is usually called *sampuon* by the Mandailing Tribe, which is a jaundice in babies which is believed to be the result of a baby's blood being sucked in by spirits. The Mandailing tribe continues to carry out the *marsidudu* in addition to medical treatment because the Mandailing tribe believes that *marsidudu* is the right medicine after giving birth or known as *idei ubat i*.

In the past, the *marsidudu* was guided and assisted by *datu*. *Datu* is believed to be able to help *marsidudu* because he obtained this knowledge from his ancestors. Based on

the information obtained from *datu*, the process of selecting and picking plants for smoking should not be arbitrary. Plant parts can be taken for the *marsidudu* if there are a lot of them in the garden, yard, or rice field. But if the amount is small then it should not be taken. This is to keep the plant growing and developing in large numbers. There is no special reading used by *datu* in taking plants for the *marsidudu* tradition. However, because the *datu* is Muslim, before taking the plant, first read *basmallah*. Plants for *marsidudu* are taken one day before partum.

The tradition of using plant fumigation for postpartum care is also found in other tribes in Indonesia. The results of research by Rahayu et al. (2017) revealed that postpartum mothers in Tanah Aceh Jambo Aye District, North Aceh Regency, have a belief in the *badapu* as postnatal care by heating the mother's body every morning and evening during the postpartum period with fire in a stove. Belief in maternal care after childbirth is still widely found in the community. Community trust in the tradition of postnatal care for mothers can have a beneficial impact on them. The local community's beliefs regarding postpartum care and postpartum care practices have cultural significance and most of the local community's beliefs and practices are not harmful to mothers and babies (Usman & Sapril, 2018).

Local Knowledge of the Mandailing Tribe Regarding Postpartum Care (Marsidudu Tradition)

The Mandailing Tribe community believes that the *marsidudu* has benefits for the health of the mother's body, such as warming the body so that it is resistant to cold or hot weather, increasing the mother's stamina, tightening the mother's womb, accelerating the process of expulsion of postpartum blood, and facilitating breastfeeding. The benefits *marsidudu* performed by the mother can be felt by the baby, such as, the breast milk produced by the mother is smooth and tastes delicious, the baby's immunity is strong, the baby is not fussy and the baby can sleep well.

Based on the results of interviews conducted with resource persons in villages around the Batang Gadis National Park area, Mandailing Natal Regency, namely Huta Padang Village, Ulu Pungkut Subdistrict, and Huraba I Village, Siabu Subdistrict, there are

13 plant species used for postpartum care (*marsidudu* tradition) which are included in 9 families. The following is a tabulation of plant data in the *marsidudu* tradition in Huta Padang Village and Huraba I Village.

Table 1. Plant Data Tabulation in the *Marsidudu*

No	Local Name	Scientific Name	Family	Parts/Organs	Habitus	Habitat
1	Tindo tasik	<i>Clerodendrum serratum</i> L.	Verbenaceae	Leaves	Shrubs	Garden
2	Galunggung	<i>Blumea balsamifera</i> (L.) DC.	Asteraceae	Leaves	Shrubs	Yard
3	Ulim	<i>Cinnamomum burmanii</i> (Nees & T.Nees) Blume.	Lauraceae	Leaves	Trees	Garden
4	Jambu orsik	<i>Psidium guajava</i> L.	Myrtaceae	Leaves	Trees	Yard
5	Sambung Nyawa	<i>Gynura procumbens</i> (Lour.) Merr	Asteraceae	Leaves	Shrubs	Yard
6	Kombang sila	<i>Eleusine indica</i> (L.) Gaertn.	Poaceae	Roots, stems, leaves	Terna	Yard
7	Congkeh	<i>Syzygium aromaticum</i> (L.) Merr. & L.M.Perry.	Myrtaceae	Leaves	Shrubs	Yard
8	Asom jorbing	<i>Averrhoa bilimbi</i> L.	Oxalidaceae	Leaves	Trees	Garden
9	Salim batu	<i>Acorus calamus</i> L.	Acoraceae	Leaves	Terna	Yard
10	Lampuyang	<i>Zingiber zerumbet</i> (L.) Roscoe ex Sm.	Zingiberaceae	Leaves	Terna	Garden
11	Unik bungle	<i>Zingiber purpureum</i> Roxb.	Zingiberaceae	Leaves	Terna	Garden
12	Singgolom	<i>Pogostemon cablin</i> (Blanco) Benth.	Lamiaceae	Leaves	Terna	Yard
13	Tangkal langkeso	<i>Artemisia vulgaris</i> L.	Asteraceae	Roots, stems, petioles, leaves	Terna	Ricefield

The plants used by the Mandailing Tribe in postnatal care (*marsidudu* tradition), are included in several families including Asteraceae, Myrtaceae, Zingiberaceae, Verbenaceae, Lamiaceae, Lauraceae,

Poaceae, Oxalidaceae, and Acoraceae. The graph of the number of plant species used by the Mandailing Tribe in the *marsidudu* based on plant families is presented in Figure 1.

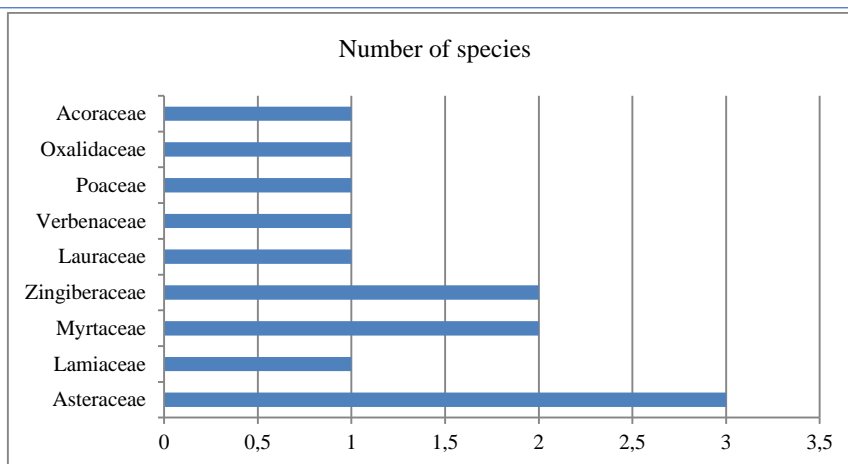


Figure 1. Plant Family Diagram used in postpartum care (*marsidudu* tradition)

A family with 3 species or 23.08%, namely Asteraceae, a family with 2 species or 15.38%, namely Zingiberaceae and Myrtaceae, and a family with 1 species or 7.69%, namely Acoraceae, Oxalidaceae, Poaceae, Verbenaceae, Lauraceae, and Lamiaceae. The family most widely used by the Mandailing Tribe for postnatal care in the *marsidudu* is Asteraceae. The Asteraceae family is a group of plants that can be spread and live in almost all habitats so that they are easy to obtain. This causes the local people of the Mandailing Tribe to use the Asteraceae

family a lot. In addition, plant species from the Asteraceae family have high reproductive power because they are easy to grow, produce a lot of seeds, and can be found in various wetlands and drylands so that even though they are often used they will not run out or become extinct (Utami et al., 2020).

The Mandailing tribe utilizes 4 plant parts/organs, namely leaves, petioles, stems, and roots for postpartum care (*marsidudu* tradition). The graph of the number of plant species based on the part used is presented in Figure 2.

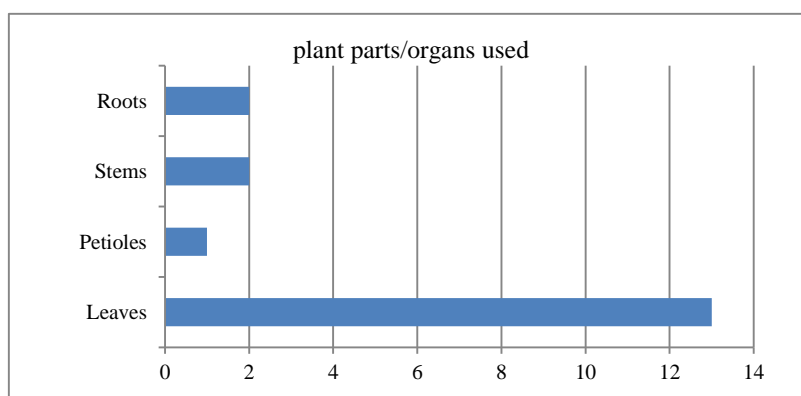


Figure 2. Diagram of plant parts/organs used in postpartum care (*marsidudu* tradition)

The most widely used plant parts/organs were leaf organs as many as 13 species (100%), followed by root and stem organs with 2 species each (15.38%) and petiole organs with 1 species (7.69%). Utilization of leaves is better than roots because the use of leaves as medicine will not

reduce the number of plant species, if using roots it can reduce the number of plant species because it will take all plant organs (Nasution, 2019). In addition, the leaf organ contains a lot of secondary metabolites and is easy to process because of its soft texture, making it suitable for traditional medicine. This is in

line with the research of Zumaidar et al., (2019) on the Aceh Tribe of Pidie Regency which showed that the leaves were the most frequently used part of the plant for traditional postnatal medicine by the Acehnese people of Pidie Regency.

The Mandailing tribe uses plants for postnatal care (*marsidudu* tradition) with stature (habitus) in the form of trees, shrubs, and terna. The graph of the number of plant species based on the stature (habitus) of the plant is presented in Figure 3.

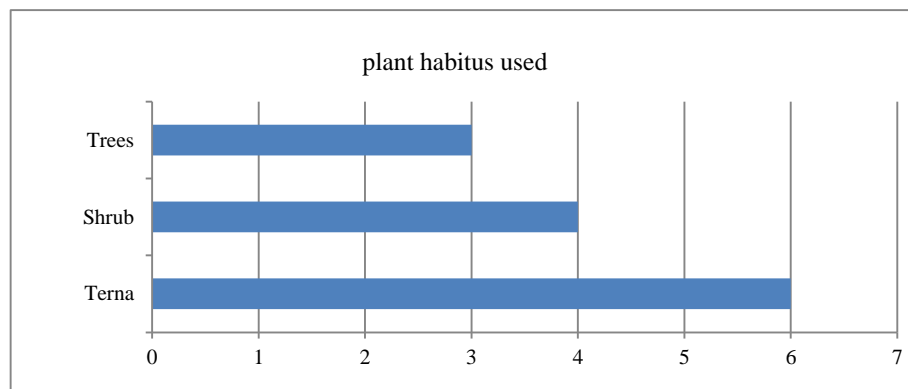


Figure 3. Diagram of plant habitus used in postpartum care (*marsidudu* tradition)

The most widely used habitats were herbaceous species as many as 6 species or 46.15%, followed by shrub habitus as many as 4 species or 30.77%, and tree habitus as many as 3 species or 23.08%. Terna is a plant habitus that has a very high diversity of species. The environment of Huta Padang Village and Huraba I Village has a low tree density compared to the surrounding forest so it can allow animal species to grow. The results of the research by Judas et al. (2017) stated that plant species with herb habitus are the species most widely used by the people in Etnogong Village, Kayan Hulu District, and Sintang Regency because these plants are most often found because they are the most numerous around their home yard so they use these plants to treat various types of disease.

The Practice of Utilizing Plants Related to Postpartum Care (marsidudu tradition)

The Mandailing tribe performs the *marsidudu* in a closed manner and does not involve outsiders so only the family prepares the materials and equipment that is carried out when carrying out the *marsidudu* tradition. The preparations made during the *marsidudu* are to provide a container that can be filled with soil or sand and burn the coconut

husk on top of the container until the smoke comes out. Then the parts/organs of the plant are placed on the coconut husk without any processing first. After the plants start to emit a lot of smoke, the mother covers the body with a sarong and spreads her legs wide with the uterus perpendicular to the burned plant. The process of *marsidudu* can be carried out for 14 to 40 days after delivery for a period of 10 to 30 minutes every 2 or 3 times. The Mandailing Tribe in ancient times carried out this tradition every 5 times a day.

Currently, the *marsidudu* is carried out after 1 week of delivery. This is because at this time the mother is required to give birth at the puskesmas so that for 1 week the mother must take medicine medically. To avoid side effects due to consuming medical drugs simultaneously with *marsidudu* traditional activities, the *marsidudu* carried tradition is out after consuming medical drugs. Although medical treatment is carried out, traditional treatments such as *marsidudu* are still carried out by the Mandailing tribe because the Mandailing tribe believes that *marsidudu* is the right medicine after giving birth or known as *idei ubat i*. Not all of the plants used in this tradition are suitable for use by mothers because 3 out of 10 interviewees experienced

itching on their body parts so they could be replaced with other plants. The plants used in *marsidudu* are cultivated by the Mandailing

people in their yards, rice fields, and gardens so that these plants are easy to find and can be used when they need them.



Figure 4. *marsidudu* tradition
(Source: Personal Documentation, 2022)

Other studies also reveal a tradition that is almost the same as the *marsidudu* namely the *pirari* in the local community of North Buton. The materials and tools and tools used for the *pirari* are the stove for the fire and the type of Gamal wood. When carrying out the *pirari* family members light a fire in a specially designed furnace in the room, the temperature or heat is according to the needs of the postpartum mother which is believed to have benefits for the baby so that the baby has a strong physique, does not catch a cold easily,

does not get jaundice and is not easy to get infected. hepatitis (Usman & Sapril, 2018).

Cultural Importance/ Index Of Cultural Significance (ICS) of Plants for Postpartum Care (marsidudu tradition)

Based on the results of interviews that have been conducted with informants at two research sites, the cultural significance values (ICS) of each plant used for postpartum care (*marsidudu* tradition) are as follows:

Table 2. Table of Cultural Values / Index Of Cultural Significance (ICS) in Tradition *Marsidudu* in Huta Padang Village

No	Local Name	Scientific Name	ICS Value	Total
1	Ulim	<i>Cinnamomum burmanii</i> (Nees & T.Nees) Blume.	(5x3x1) + (4x3x1) + (3x4x1)	39
2	Jombu orsik	<i>Psidium guajava</i> L.	(3x2x0.5) + (4x2x0.5)	7
3	Congkeh	<i>Syzygium aromaticum</i> (L.) Merr. & L.M.Perry.	(5x3x1) + (4x3x1) + (3x4x1) + (1x3x1)	42
4	Tangkal langkeso	<i>Artemisia vulgaris</i> L.	(5x4x1) + (4x4x1) + (3x4x1) + (2x4x1) + (1x4x1)	60

Table 3. Table of Cultural Values/Index Of Cultural Significance (ICS) in the Marsidudu Tradition in Huraba I . Village

No	Local Name	Scientific Name	ICS Value	Total
1	Galunggung	<i>Blumea balsamifera</i> (L.) DC.	(4x4x1)	16
2	Ulim	<i>Cinnamomum burmanii</i> (L.) DC.	(3x3x1) + (1x4x1) + (5x5x1)	38
3	Jombu orsik	<i>Psidium guajava</i> L.	(3x3x1) + (5x2x0.5)	14
4	Sambung nyawa	<i>Gynura procumbens</i> (Lour.) Merr.	(4x3x0.5)	6
5	Kombangсила	<i>Eleusine indica</i> (L.) Gaertn.	(3x4x1) + (5x2x1)	22
6	Congkeh	<i>Syzygium aromaticum</i> (L.) Merr. & L.M.Perry.	(5x3x1) + (1x4x1) + (3x3x1) + (4x3x1)	40
7	Asom jorbing	<i>Averrhoa bilimbi</i> L.	(3x2x0.5)	3
8	Salim batu	<i>Acorus calamus</i> L.	(2x4x1) + (1x1x1) + (5x3x1) + (4x1x0.5)	26
19	Lampuyang	<i>Zingiber zerumbet</i> (L.) Roscoe ex Sm.	(3x3x1) + (2x3x1)	15
10	Unik bungle	<i>Zingiber purpureum</i> Roxb.	(3x2x1) + (5x2x0.5)	11
11	Singgolom	<i>Pogostemon cablin</i> (Blanco) Benth.	(1x1x1) + (3x3x1)	10
12	Tindo tasik	<i>Clerodendrum serratum</i> L.	(2x4x1) + (5x5x1) + (3x2x1) + (4x4x1)	55

Based on table 2 and table 3, the value of Index Cultural Significance (ICS) in Huta Padang Village and Village Huraba I can be categorized as high, medium, low, and very low ICS plant species as follows:

Table 4. Value of the Index Cultural Significance (ICS) category

Value	Information	Score	Plant Species
1	Very high	>100	-
2	High	50-99	<ul style="list-style-type: none"> ▪ Tangkal langkeso (<i>Artemisia vulgaris</i> L.) ▪ Tindo tasik (<i>Clerodendrum serratum</i> L.)
3	Medium	20-49	<ul style="list-style-type: none"> ▪ Congkeh (<i>Syzygium aromaticum</i> (L.) Merr. & L.M.Perry.) ▪ Ulim (<i>Cinnamomum burmanii</i> (Nees & T.Nees) Blume. ▪ Salim batu (<i>Acorus calamus</i> L.) ▪ Kombangсила (<i>Eleusine indica</i> (L.) Gaertn.
4	Low	5-19	<ul style="list-style-type: none"> ▪ Galunggung (<i>Blumea balsamifera</i> (L.) DC.

			<ul style="list-style-type: none"> ▪ Lampuyang (<i>Zingiber zerumbet</i> (L.) Roscoe ex Sm. ▪ Jambu orsik (<i>Psidium guajava</i> L.) ▪ Unik bungle (<i>Zingiber purpureum</i> Roxb.) ▪ Singgolom (<i>Pogostemon cablin</i> (Blanco) Benth. ▪ Sambung nyawa (<i>Gynura procumbens</i> (Lour.) Merr)
5	Very low	1-4	Asom jorbing (<i>Averrhoa bilimbi</i> L.)
6	there isn't any	0	-

In the *marsidudu* tradition, there are several choices of plants used so that if one plant is not suitable for the mother's body, it can be replaced with another plant. This affects the exclusivity of the plant and ultimately affects the ICS value of the plant. If the plant can be replaced with another, it means that the exclusivity value is low, then the ICS value will also be low.

Tangkal langkeso (*Artemisia vulgaris* L.) has a high ICS value in Huta Padang village. This is in line with the research results of Wardiah et al. (2015) on the Acehese tribe in the South Pulo Breueh settlement which showed that Asteraceae was the family with the most widely used plant species as medicine, so the Asteraceae family had a high ICS value. *Tangkal langkeso* (*Artemisia vulgaris* L.) is a plant species that grows wild and is very commonly found in agricultural land areas of the Mandailing Tribe. In Huraba I . Village *tindo tasik* (*Clerodendrum serratum* L.) has a high ICS value. This is in line with the results of research by the Tobelo Dalam community in North Maluku which shows that Verbenaceae is a family that is widely used as medicine (Susiarti et al., 2015). The high ICS value in *Tangkal langkeso* (*Artemisia vulgaris* L.) and *tindo tasik* (*Clerodendrum serratum* L.) is influenced by the high quality or benefit, the intensity of widely used, and the exclusivity of plant species that are widely preferred for postpartum care (*marsidudu* tradition) by the Mandailing Tribe.

Conclusion

The belief system (*cosmos*) of the Mandailing tribe in villages around the TNBG area regarding the use of plants in post-natal care (*marsidudu* tradition) is that the community believes that the plants used for *marsidudu* can keep mothers and babies away from disturbances by subtle creatures. The knowledge system (*corpus*) of the Mandailing tribe in villages around the TNBG area related to the use of plants in postnatal care (*marsidudu* tradition) that the healthy concept of postpartum mothers is mothers who carry out this tradition because standing on fumigation has benefits for the health of the mother and baby. There are 13 plant species included in 9 families, namely Asteraceae, Lamiaceae, Myrtaceae, Zingiberaceae, Lauraceae, Verbenaceae, Poaceae, Oxalidaceae, and Acoraceae. The plant parts/organs used are roots, stems, petioles, and leaves. Habitus of plants in the form of shrubs, trees, and herbs. The plants used in the *marsidudu* are placed on coconut husks until the plants start to emit a lot of smoke, the mother covers the body with a sarong and spreads both legs wide with the uterus perpendicular to the burned plant, carried out for 14 to 40 days after delivery within a period of 10 to 40 days. 30 minutes every 2 or 3 times a day. *Tangkal langkeso* (*Artemisia vulgaris* L.) and *tindo tasik* (*Clerodendrum serratum* L.) have cultural importance (Index of Cultural Significance) in the high category of the *marsidudu* by the Mandailing Tribe.

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