



The Relevance of the Tatamba Mantra Manuscript and Family Medicinal Plants (TOGA) in the Baduy Indigenous Community

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Abstract

Sundanese manuscripts are still relatively unknown in today's society. Perhaps it is regarded a new science with no benefit to scientific development. In truth, manuscripts and writings as subjects of philological study have been known in Alexandria from the third century BC, according to a character named Erasthothenes. Manuscripts as cultural documents and literary references for other sciences must be made aware of their existence in the current millennium, as many manuscripts' contents remain unknown. One of them is Family Medicinal Plants (TOGA), which is revealed in the manuscript text of the Tatamba mantra and is used by the Baduy indigenous community to boost endurance and immunity. The Tatamba manuscript's significance to Baduy TOGA must be maximized in order to determine the kind, function, dose, processing technique, and therapy actions, as well as the usage of TOGA for health maintenance based on the *Tatamba* manuscript. Descriptive research, comparative analysis, and text criticism study methodologies, as well as codicology and textology, pharmacology, health communication, and transdisciplinary cultural studies, were investigated. TOGA in the *Tatamba mantra* manuscript is relevant to the lives of the Baduy indigenous community because it is supported by the *ngukus* tradition, which is a *ngajampé* ceremony 'reciting mantras' to pray for the safety, health, and welfare of the Baduy indigenous community, which is performed once a year when the *ngalaksa* tradition is carried out. This topic is relevant not only to philology, but also to other multidisciplinary fields such as agriculture, pharmacy, medicine, cultural communication, anthropology, and public health.

Keywords:

Baduy indigenous community; relevance; Tatamba Mantra manuscript; TOGA

Abstrak

Manuskrip Sunda di era milenial saat ini belum begitu dikenal secara umum di masyarakat. Mungkin dianggap sebagai ilmu baru dan tidak bermanfaat bagi perkembangan ilmu pengetahuan. Padahal manuskrip dan teks sebagai objek kajian filologi, sejak abad ke-3 SM sudah dikenal di Iskandariyah, melalui tokoh bernama Erasthothenes. Manuskrip sebagai dokumen budaya dan referensi literasi bagi ilmu lain, perlu diinformasikan eksistensinya di era milenial saat ini, karena masih banyak manuskrip yang belum dapat diungkap isinya. Salah satunya Tanaman Obat Keluarga (TOGA) yang terkuak dalam teks manuskrip *mantra*

Tatamba, yang di masyarakat adat Baduy bermanfaat untuk meningkatkan daya tahan dan kekebalan tubuh. Relevansi manuskrip Tatamba dengan TOGA Baduy perlu dioptimalisasikan potensinya, sehingga diketahui jenis, fungsi, dosis, cara pengolahan, dan tindak pengobatan, serta pemanfaatan TOGA untuk pemeliharaan kesehatan berbasis manuskrip Tatamba. Dikaji melalui metode penelitian deskriptif analisis komparatif dan metode kajian kritik teks, baik kodikologi maupun tekstologi, farmakologi, komunikasi kesehatan, dan kajian budaya secara multidisiplin. Relevansi TOGA dalam manuskrip *mantra* Tatamba dengan kehidupan masyarakat adat Baduy karena ditunjang oleh tradisi *ngukus*, yang merupakan upacara *ngajampé* 'membacakan mantra', untuk mendoakan keselamatan, kesehatan, dan kesejahteraan masyarakat adat Baduy, yang dilakukan satu tahun sekali saat melaksanakan tradisi *ngalaksa*. Tulisan ini bermanfaat selain untuk bidang filologi, juga berguna bagi disiplin ilmu lain secara multidisiplin, baik untuk pertanian, farmasi, kedokteran, komunikasi budaya, antropologi, maupun kesehatan masyarakat.

Kata Kunci:

manuskrip Mantra Tatamba; masyarakat adat Baduy; relevansi; TOGA



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Introduction

Every ethnic group in Indonesia possesses local wisdom, as evidenced by their predecessors' remains. The *Karuhun* of the Sundanese people experience the same issue. They are full with creative ideas, ideals, and perspectives on life that are still relevant today. One of these remains is related to customs, traditions, or belief systems, as well as the richness of the environment and its contents, as owned by the Baduy traditional community, which is still strong and adamant about preserving their local cultural wisdom in accordance with the beliefs they hold.

The Baduy traditional community's cultural diversity is a valuable tool for enrichment as well as a powerful tool for preventing the entrance of foreign culture that is not compatible with our country's individuality. Local knowledge also enriches and promotes the growth of national culture. The Baduy traditional community's local wisdom is considered a 'icon' and can be used as an example of ancient Sundanese society that is still strong and firmly 'obedient' in upholding its customs and traditions, particularly in efforts to care for and preserve the potential of TOGA, which is truly extraordinary, and may not have been touched by people outside Baduy (Sumarlina, et al., 2023b).

As we all know, the Baduy indigenous people live in Kanekes, Leuwi Damar District, Lebak Regency, Banten Province. In everyday life, they employ family medicinal plants (TOGA) to prevent and boost endurance and immunity. The Baduy traditional community continues to practice the many plant species, functions, dosages, processing methods, and treatment activities described in the Tatamba mantra document. The relevance and intertwining of the Tatamba mantra manuscript text and TOGA, as well as the rituals and traditions regularly observed by the Baduy indigenous people, appear to have been able to reduce the presence of Covid-19.

Baduy *Dalam*, in particular, are constantly obedient and strictly follow their ancestors' traditions. However, as time passes, the Baduy community must get

stronger, sorting and selecting while also guarding itself from exterior influences, which are becoming increasingly congested and, as a result, have a significant impact on the norms, rules, and way of life of the outer Baduy group. This effect stems not only from technology advancements, but also from various cultural aspects. However, the Baduy community's myriad concealed fragments of local traditional wisdom are inextricably linked to TOGA's potential.

Sundanese manuscripts, particularly the *Tatamba Mantra*, detail the qualities and functions of medicinal plants and traditional medicine, as well as dosages, processing methods, and treatment procedures to prevent, treat, or offer immunity. Traditional medicine or family medicinal plants (TOGA) are ingredients or concoctions of ingredients in the form of plant/plant ingredients, animal ingredients, mineral ingredients, extract preparations (galenics), or combinations of these ingredients that have been used for generations for treatment and can be implemented in accordance with societal norms (Sumarlina, 2020), particularly in the Baduy traditional community (Sasmita, 2017).

Sundanese people have recognized the terms *utek tongo walang taga* (an animal/animal) and *ron-ron gogodongan* (leaves), which are now known as flora and fauna, since ancient times. The definition of *utek* is a small micron-shaped (microscopic) animal that cannot be caught by the eye or seen with the naked eye; *tongo*'mite', a type of insect-like animal, usually reddish in color; grasshoppers are animals that are pests, particularly plant pests; and *taga* are animals that are *bangbung*. All animals transmit disease, including bacteria, germs, and viruses, which, if introduced into the human body, cause illness. Meanwhile, *ron* is foliage that is able to cure various diseases caused by these pests (Sumarlina, et al., 2023a).

TOGA was disclosed through old Sundanese manuscripts from the 16th century AD, including *Kropak 421 Mantera Aji Cakra*, which contained antidote spells and *Darmapamulih* (treatment spells), and *Kropak 409 'Soeloek Kidoengan Tetoelak Bilahi'*, which was created from palm leaves, scripted, and written in Old Sundanese. Plants or herbs are described in numerous other medical writings as an antidote or as a way to make a person 'immune' to attacks by viruses, germs, or bacteria.

The goal is to reveal the relevance of the potential, existence, and benefits of TOGA in the Baduy traditional community using the text of the *Mantra Tatamba* manuscript, which plays an important role as a traditional health solution in efforts to prevent disease and increase the body's resistance to various viruses, bacteria, and germs, by understanding the type, function, dosage, processing methods, and correct treatment actions for health maintenance. Aside from revealing the significance of the *Mantra Tatamba* manuscript and the Baduy TOGA, it is consistent with the *ngukus* tradition, specifically the *ngajampé* ceremony 'reciting the mantra', to pray for the safety, health, and welfare of the Baduy indigenous community, which is performed once a year during the *ngalaksa* tradition.

The phenomenon of the *Tatamba* mantra manuscript text is still being implemented and has relevance to the potential of TOGA in the Baduy traditional community, as well as other traditional communities in West Java, which is interesting to research, and which is expected to open people's horizons and views about the benefits and importance of preserving TOGA, through enrichment contained in the text of the *Tatamba Mantra* manuscript, which is useful for society, especially in the multidisciplinary fields of medicine, pharmacy and public health.

Method

TOGA has been known and utilized by Sundanese ancestors for millennia to treat a variety of sickness symptoms, and it was created through experience and technological advancement. The approach and application of TOGA is known as local knowledge, and it is still widely used in everyday life in society.

The purpose of this study is to determine the various potentials and uses of traditional medicinal plants hidden in *Tatamba Mantra* manuscript texts, using qualitative methods based on descriptive comparative analysis research methods and text critical study methods, which specifically include standard edition methods, both codicological and textological. Text studies incorporate transdisciplinary social culture and health communication, as well as anthropology, which is tailored to the conditions of manuscripts and the contents of both oral and written texts. Data gathering strategies include literature review and field work, as well as interviews, active involvement, and question and answer sessions.

According to the interests of this article, the people who are sources and participants in the problem of the potential and existence of TOGA in the Baduy traditional community come from the Inner Baduy traditional community and the Outer Baduy community at random, and include *Puun*, *Jaro*, *Kokolot*, and Elders involved in the field of medicine, such as a *Shaman*. To further disclose the potential and existence of TOGA, which is tied to the *Tetamba Mantra* manuscript text, the general population was enlisted as 'guides', as they frequently communicate with migrants or health practitioners in their villages.

Rusult and Discussion

Baduy Indigenous People in the Millennium Era

Reviewing the state and conditions of the Kanekes Baduy indigenous people is critical in efforts to implement TOGA in their community. Because in this scenario, there is continuity between the two. Baduy Indigenous People They dwell in Kanékés, Leuwi Damar District, Lebak Regency, Banten Province, and are known as a strong and tenacious group that keeps to its rituals, traditions, and beliefs despite its isolated location. The village is heavily reliant on its leaders, Jaro and Puun. They live modestly yet peacefully. People from other parts of Baduy have little influence on their life.

It is difficult to approach Baduy and residential neighborhoods since you must walk and manage slippery (clay) roads across high, rocky terrain with ups and downs. As a result, you must have exceptional stamina and endurance. The Baduy indigenous population has potential, natural wealth, and a high biodiversity that researchers may have overlooked, despite the fact that it has the potential to be enhanced and transformed into traditional medicines with great selling value. This is feasible because the Baduy traditional culture has long relied on the natural resources around them to support life, which they still do now.

The Baduy people dwell in steep terrain in Kanékés Village, Leuwi Damar District, Lebak Regency, Banten Province (Yani, 2008; Sumarlina, 2018a). The Baduy region is approximately 173 kilometers from Jakarta and 37 kilometers from Rangkasbitung. To get there, take a two- or four-wheeled vehicle to Cibolégér Village, Bojong Ménténg Village, Leuwi Damar District (Sumarlina, 2020). According to Yani (2008), Sumarlina (2013; 2017), Heriyanto (2019b), the Baduy area is organized into three distinct community groups: two Baduy ethnic

communities that comprise one community unit known as the Baduy Tribe, namely Inner Baduy and Outer Baduy. The Outer Baduy Tribe is a separate community from the Baduy Tribe.

The Baduy people are obedient and strictly cling to their forefathers' traditions. The Outer Baduy community is changing with time, particularly the community bordering Ciboleger, which is growing more populous as a result of outside influences. Not just from a technology standpoint, but also from numerous cultural factors, all of which will have an impact on the life structure of the surrounding community, particularly in terms of economic order (Yani, 2008; Sumarlina, 2018c). In this sense, in the current millennial era, the Baduy indigenous community must better guard itself against the flow of globalization and foreign culture, so that their local traditional wisdom can be preserved.

Use of Baduy TOGA Based on the Tatamba Manuscript

Ordinary people who have never seen or dealt with manuscripts have a limited understanding of their complexities. Manuscripts are the result of past ancestors' creativity, written by hand on lontar or nipah, gebang, saeh, daluang, pieces of bamboo, rattan, bark, or paper, with a *peso pangot*, *harupat* dipped in ink, *kalam*, or similar, *potlot*, pen, or ballpoint pen (Sumarlina, 2018b; Darsa, 1998; Sumarlina et al., 2023a). Manuscripts' contents or texts are diverse, covering seven cultural elements: religious systems, technological systems and material objects, social and community systems, livelihood systems, science systems, language systems, and arts (Ekadjati, 1983; Sumarlina, 2011; Heriyanto, et al., 2019a; Sumarlina, 2012; Darsa et al., 2020; Sumarlina, et al., 2023a).

Manuscript texts cannot be revealed without an understanding of script, language, literature, materials, and culture (Sumarlina, et al., 2020b; Darsa, et al., 2020). Similarly, researching ancient Sundanese texts from the 16th century AD, because these characteristics are difficult to interpret (Sumarlina, et al., 2022). The *Tatamba Mantra* is one of the manuscript's contents that shows the intricacies of the medicinal plants and therapies in question, and it is used as a case study in this article.

The varied biodiversity of the Baduy indigenous community, as documented in the *Mantra Tatamba* book, will have economic value if the people can effectively exploit it. The Baduy people use the different TOGAs found in *Tatamba* ancient texts. It is not for sale. TOGA's vast potential is not cultivated or used. In fact, the Alma-Ata Declaration, which supports traditional medicine in maintaining world health and is the realization of WHO's vision of world health in the twenty-first century (Sumarlina, et al, 2018c), even though its implementation is not yet complete, it may be beneficial to research TOGA so that it can be used by communities beyond Baduy.

The use of TOGA in the Baduy Indigenous Community, as described in the *Mantra Tatamba* text, is part of the nation's culture, although its effectiveness and safety have not been fully validated by acceptable research results. Given the foregoing, and the fact that Indonesia is a global mega-center for medicinal plants, it is critical to establish a national policy that can be used as a reference by all parties involved (Heriyanto, et al., 2019a).

The Baduy traditional society and those hidden in scrolls have a habit of eating TOGA mixtures to treat themselves and others. This demonstrates that traditional medicine employing TOGA has established a culture and makes a significant contribution to societal health. As a result, TOGA's substances are beneficial,

effective, safe, and reasonably priced, making their existence essential in the contemporary millennial period. TOGA mixture is thought to heal practically incurable disorders (Susanti, 2017; Sumarlina, et al., 2019; Sumarlina, 2020b). The TOGA concoction employed by the Baduy Indigenous Community has been utilized to prevent and treat diseases, with amazing success. For example, during the Covid-19 Pandemic, no Baduy community was exposed to the virus. This is not only because they are accustomed to drinking and eating TOGA, but also because they follow *Jaro* and *Puun's* customs and traditions.

TOGA concoctions pose dangers if ingested hastily and without regard for the proper dosage, processing method, and therapy. This still occurs frequently in the community when using Family Medicinal Plants (TOGA). So far, fresh doses have been referred to as "a spoonful, a pinch, a pinch, a handful, a sprig, a glass, a bunch, a sheet." The dosage mentioned does not specify the size of the leaves, the quantity of components processed, consumed, or eaten. This dose issue is critical because if it is not precise, issues can arise. To treat a sickness, you don't only utilize one variety of TOGA; you combine it with other therapeutic plants, such as medical medications.

One example of how the *Hareueus* plant from Baduy is used to care for and treat newborn newborns in order to keep them healthy is when it is combined with other plants such as *tamiang*, *awi apus*, *awi gede*, *tuak ki seureuh*, *tuak siwurungan*. In the Baduy traditional society, diseases are treated not only with one type of TOGA, but also with up to nine other varieties of medicinal herbs. The nine medicinal herbs that were combined can be utilized to cure a variety of ailments. The crucial element is that the plants blended must be nine different types, in accordance with their beliefs and those of their predecessors.

The results of research on the *Tatatamba Mantra* manuscript, according to disease, medicine, dosage, processing methods, and treatment actions, obtained almost 250 types of plants used as medicine, but in this paper, only 48 types of TOGA are represented in accordance with those used by the Baduy indigenous community. to overcome complaints and health, through topical (external medicine) or oral (drinking) use, colds/respiratory tract infections, pain, fever, digestive disorders, ENT disorders, psychiatric disorders, urinary tract disorders/urinary stones, appetite disorders, anatomical disorders, and trauma/accidents (Sumarlina et al., 2018b & 2019; Sumarlina, et al., 2022).

According to Ulfah (2006) and Sumarlina et al. (2020c), TOGA in Baduy contains elements, main components for medicinal purposes, supporting elements, elements that help strengthen the effect, and complementary or balancing elements in the formulation. Each of the elements listed above can be satisfied by more than one variety of medicinal plant, hence TOGA's composition is quite diverse.

This article does not include all of the medicinal plants (of the hundreds discovered) that are commonly used by the Baduy indigenous community and are also mentioned in the *Tatamba mantra* manuscript, particularly those that are useful for increasing immunity and body resistance and treating other diseases. It is vital to prevent Covid-19. Spices are good but may not be well known by the general population, as illustrated in the chart below.

Table 1. TOGA in Tatamba and Baduy Mantra Manuscripts

No.	Plant Type	Latin	Benefits and Function
1	<i>Daun Katuk</i>	Sauropus Androgynus	Beneficial for improving breast milk, influenza, eye medicine, fever, boils, dirty blood, brittle bones/osteoporosis, strengthening immunity and bodily resistance.
2	<i>Daun Kélor</i> 'Kelor'	Moringa Oleifera	For asthma, gout, toothache, canker sores, allergies, snake venom, scorpion venom, swelling, herpes, spots, cholesterol pressure, diabetes, nearsightedness, pain, nerve aches, ringworm, kidney stones, rheumatism, motion sickness, insomnia, jaundice, and urination.
3	<i>Cangkudu</i> 'Mengkudu'	<i>Morinda</i> <i>citrifolia</i>	Treats cancer cells, immune system, diabetes, goiter, digestion, blood circulation, infections, diarrhea, dysentery, typhus, fever, osteoporosis, bone health, antibacterial, antiviral. influenza, yellow fever/hepatitis A, hepatitis B, and hepatitis C, as well as treating worm infections, heart, cardiovascular, hemorrhoids, gout, removing gray hair.
4	<i>Daun Jambu</i> <i>batu/ kulutuk</i> 'Biji'	Psidium Guajava	To reduce hypertension, fever, cough, heart disease, thyroid, influenza, reduce fever. diarrhea, regulating blood glucose levels, visual accommodation, constipation, diarrhea, viral and bacterial infections, skin disease.
5	<i>Daun Surawung</i> 'Kemangi'	<i>Ocimum</i> <i>basilicum</i>	Useful for eye pain, antibodies, anti-oxidants for the body, forms muscles, blood vessels, anti-fungal, removes vaginal discharge, collagen, wounds, skin flexibility. Carcinogenic antioxidants, absorption of nutrients, acid and base levels, toothache,
6	<i>Daun Kahitutan</i> ' <i>Daun Tembelean</i> '	<i>Lantana camara</i>	To increase immunity, treat diabetes, improve digestion, reduce weight, relieve pain, reduce headaches, reduce aches, and improve breathing.
7	<i>Bawang Bodas</i> 'Bawang Putih'	Allium sativum	Treats influenza, cough with phlegm, tuberculosis, HIV/AIDS.
8	<i>Cécéndét</i> atau Ciplukan	<i>Physalis</i> <i>Minima</i>	As antiviral, antitumor and antibacterial.
9	<i>Cikur</i> 'Kencur'	Kaemferia Galanga	Skin pain medication; cough, cough with phlegm, pain, anticancer, sore throat, stress, and diarrhea.
10	<i>Daun binahong</i>	<i>Anredera</i> <i>cordifolia</i>	Medicine for diabetes, shortness of breath, high blood pressure, coughing up blood, lungs, arthritis and stroke.
11	<i>Daun Camcauh/</i> <i>Daun Cingcau</i>	<i>Cyclea barbata</i>	ulcers, diarrhea, fever, high blood pressure and typhus.

12	<i>Bawang Beureum</i> 'Bawang Merah'	<i>Allium cepa</i>	As a laxative, throat, diabetes, heart, cholesterol, constipation, brain, cancer cells, detoxification, bones, increases immunity, soothes the stomach, lowers blood pressure, coughs, fever, bloating.
13	<i>Jukut Teki</i> 'Rumput Teki'	<i>Cyperus rotundus</i>	Treat. heart disease, asthma, cancer. Walanda jackfruit 'soursop' is able to increase endurance, asthma, coughs and hypertension
14	Adas	<i>Foeniculum Vulgare</i>	For heartburn, hemorrhoids, bleeding, bad breath, and hives flatulence, cough with phlegm, shortness of breath, asthma, stomach ache, nausea, diarrhea.
15	<i>Asem</i> 'Asam'	<i>Tamarindus Indica</i>	Medicine for dysentery, diphtheria/asthma, canker sores, coughs, eczema, fever, kidneys, nosebleeds, blood in urine, blood vomiting, canker sores, coughs, increase and increase breast milk, defecation, eczema
16	<i>Daun Seureuh</i> 'Daun Sirih' Hijau	Piper betle	As magical energy, nosebleeds, medicine for hemorrhoids or hemorrhoids, antiseptic, antioxidant, fungicide, vaginal discharge, asthma, throat medicine, itching, body odor, excessive sweating, irritation, swelling, itchy eyes and red eyes. toothache, canker sores, bleeding from wounds, mouthwash, cough medicine, asthma, boils, as well as, medicine for burns, medicine for dengue fever, eye medicine, fever, menstruation, body odor.
17	<i>Daun Sirsak / Nangka Walanda</i>	<i>Annona muricata</i>	Increases body resistance, inhibits osteoporosis, breast cancer, back pain, baby diarrhea, hemorrhoids, boils, urine bladder, liver, slows down the aging process, forms strong bones, eczema and rheumatism. diarrhea, and as an antitumor, constipation, treating hemorrhoids, asthma, coughs, and hypertension,
18	<i>Batrawali</i>	<i>Tinospora Tuberculata</i>	Can treat scabs, scabies, wounds, fever, rheumatism, bruises, yellow fever, diabetes. Increases appetite, heals wounds, improves nerve function, speeds up drying of wounds.
19	<i>Jahé</i> 'Jahe'	<i>Zingiber Officinale</i>	To relieve coughs, increase endurance, treat whooping cough, colds, increase appetite, coughs, selesama, treat migraines, treat allergies, rheumatism, anti-inflammatory, worm medicine, cancer medicine, warm the body, slim the body, overcome travel sickness.
20	<i>Jaringao</i>	<i>Acorus Calamus</i>	Medicine for colds, relieves constipation, and medicine for dengue fever, appetite enhancer, medicine for fever, skin diseases.
21	<i>Koneng Temen /Kunir</i>	<i>Curcuma domestica</i>	Increases endurance, fever, anti-cancer, baldness, worms, diarrhea, appetite, pain, and scabies, increases appetite.

22	<i>Konéng</i> <i>Konéng / Temu</i> <i>Koneng /</i> <i>Temulawak</i>	<i>Curcuma</i> <i>xanthorrhiza</i> <i>Roxb</i>	Usually treats stomach ulcers, hepatitis, canker sores, eliminates menstrual odor, body odor, gallbladder, improves bowel movements, breast milk, spleen, chicken pox, and arthritis, morning sickness for pregnant women.
23	Putri Malu	<i>Mimosa</i> <i>Pudica</i>	Can be used as a medicine for inflammation of the respiratory tract, to overcome difficulty sleeping, to treat high fever,
24	<i>Kunca</i> 'Umbi <i>Kuca</i> '	<i>Allium</i> <i>Odorum</i>	Can be used to treat urinary problems in young children, mumps, mouth ulcers,
25	<i>Laja</i> 'Lengkuas'	<i>Alinia</i> <i>officinarum</i>	Can prevent cancer, cholesterol, reduce fever, prevent cancer, treat skin fungus, scabies, asthma, treat asthma, and treat cholesterol.
26	<i>Manggu</i> 'Manggis'	(<i>Garcinia</i> <i>mangostana</i>)	Can increase endurance and vitality. prevents thyroid-related diseases, diabetes, slims the body, reduces pain, stabilizes the heart, reduces depression, prevents premature aging, digestive ailments. cholesterol, hypertension, anticancer, proliferation of immune cells, increases the secretion of influenza Ig G antibodies, repairs cell damage, cures wounds, keloids, improves coordination between cells, neutralizes toxins, eye pain, sedative, reduces child hyperactivity, analgesic, prevents infection, reduces allergies, treats cataracts
27	<i>Panglay</i> 'Banglé'	<i>Zingiber</i> <i>Purpureum</i>	The medicine prevents cancer cells, diarrhea, slims the body & stomach after giving birth, jaundice, headaches, fever, rheumatism, nervous disorders, for appetite, stomach pain, constipation and cures worms, dysentery.
28	<i>Samiloto</i> 'Sambiloto'	<i>Andrographis</i> <i>Paniculata</i>	Functions as a medicine for colds, analgesic, antioxidant, antidiarrhea, anticancer, antimalarial, bacteriostatic, fever reducer, anti-venom, hepatoprotector, infection prevention, anti-inflammatory, blood glucose levels, treating upper respiratory tract infections. colds and flu, heart disease, diabetes, infections
29	Ajeran	<i>Bidens pilosa</i> L	Used as an anseptic to reduce fever, cure digestive disorders
30	Pegagan	<i>Centella</i> <i>Asiatica</i>	Able to increase body resistance, accelerate repair of skin cells,
31	Daun dadap	<i>Erytrina</i> <i>Subumbrans</i>	Treats intestinal infections, treats ulcers, relieves gout
32	Sereh 'serai' wangi	<i>Cymbopogon</i> <i>Nardus</i>	To treat respiratory infections, inflammation medication, mosquito repellent

33	Tapak dara	(Catharanthus Roseus)	For stress and anxiety relief, Diabetes, Alzheimer's, sore throats, bleeding, cancer, mouth sores, mosquito repellent, Stimulates blood circulation, skin, keeps the heart safe, treats wasp stings, improves memory, heals wounds.
34	Salendri 'Seledri'	Apium Graveolens	Can lower high blood pressure and prevent stomach cancer, calm the nervous system, increase appetite
35	Daun dewa	Gynura Divaricate	To treat pain and reduce fever, treat high blood pressure and bleeding, anti-venom
36	Lidah buaya	Aloe Vera	Can treat diabetes, overcome seizures and vomit blood in children. Eliminate headaches,
37	Balimbing/ Belimbing wuluh	Averrhoa Bilimbi	Can liquefy phlegm, remove acne, prevent hypertension, cure tinea versicolor, toothache and cough
38	Gedang/ Pepaya	Carica Papaya	Treats malaria, reduces fever, improves digestion
39	Blustru	Luffa Aegyptiaca	To treat coughs, coughs, relieve phlegm, irregular menstrual problems
40	Tomat	Solanum Lycopersicum	Can improve digestion, increase appetite, relieve thirst.
41	Daun Salak	Salacca Zalacca	Able to overcome internal heat, improve digestion,
42	Daun Pacar Cina	Aglaia Odorata Lour	Can overcome flatulence, treat coughs,
43	Tarate/ Teratai	Nymphaea	Treatment of anemia, headaches, coughing up blood and fever, Overcoming insomnia, diarrhea, blood in urine, heart disease, beriberi
44	Tiwu/Tebu	Saccharum	Relieves coughs, Relieves heart disease
45	Kulit Batang/ Kulit Akar Dalima bodas'	Puniba Granatum	Medicine for worms (especially tapeworms)
46	Pandan Wangi	Pandanus Amaryllifolius	To overcome pain and anxiety, body aches and pains, increase appetite, overcome hair problems
47	Kumis Ucing	Orthosiphon Aristatus	Overcoming kidney infections, eliminating heat, Overcoming problems with organs, digestion.
48	Cabé Beureum 'cabai merah'	Capsicum Annuum	Can prevent cancer, fever, reduce cholesterol, cancer cells, viral infections, fungi & body parasites, diabetes, sore throat, cough medicine, diarrhea, stomach ache, stabilize blood pressure, risk of heart attack, blood clots. toothache.
49	Babadotan	Ageratum conyzoides	Can treat cancer, fever, diabetes, heat and malaria.
50	Asparahas 'Asparagus'	Asparagus Cochinchinensis	Can increase immunity and reduce fever, sore throat, breast cancer, antitoxin, clean the lungs, treat coughing up blood, breast glands and diabetes.

TOGA, which includes katuk leaves, acts in addition to increasing body resistance and immunity by facilitating breast milk, lowering fever, eliminating unclean blood, brittle bones or osteoporosis, and eliminating influenza. *Moringa* leaves '*Moringa*' are generally connected with magic in society, but they are genuinely effective for curing asthma, toothache, canker sores, allergies, herpes, spots, gout, swelling, cholesterol, diabetes, conquering snake venom, scorpion venom, ringworm, and kidney stones. renal disease, nearsightedness, aches and pains, rheumatism, motion sickness, jaundice, urination, sleeplessness, and neurological disorders. Cangkudu fruit 'noni' has numerous applications, including cancer cell resistance, immune system support, antibacterial properties, and antiviral activity. Influenza, yellow fever/hepatitis A, hepatitis B, and hepatitis C, as well as treating worm infections, heart, cardiovascular, hemorrhoids, gout, diabetes, goiter, digestion, blood circulation, infections, fever, osteoporosis, bone health, and gray hair.

Kahitutan leaves '*Daun Tembelekan*' are used to boost immunity, lose weight, manage diabetes, improve digestion, alleviate pain, headaches, and aches, and improve breathing. *Jukut Teki* 'Grass Teki' is effective in treating heart disease, asthma, and cancer. *Walanda* jackfruit 'soursoy' is known to improve endurance, asthma, coughing, and hypertension. *Cikur 'kencur'* (*Kaempferia galanga*), in addition to strengthening the body's endurance, is effective in treating sore throats, liquefying mucus or phlegm, and acting as an anti-cancer medicine, which is frequently used by Covid-19 patients. Citrus fruits can also boost immunity, aid digestion, lower blood pressure, prevent cancer, heart disease, renal disease, and asthma attacks. Likewise with tamarind '*asam*' (*Tamarindus Indica*). Pulosari cures shortness of breath, sore throat, cough, gallstones, cervix, anti-venom, analgesic, infections, reduces blood glucose levels, anti-diarrhea, anti-cancer, anti-malarial, and upper respiratory. The Fennel plant (*Foeniculum vulgare*) can be used in *telon* oil to treat coughs, shortness of breath, asthma, stomach problems, diarrhea, and bloody hemorrhoids.

Another TOGA, guava leaves, can help with hypertension, heart disease, visual accommodation, constipation, diarrhea, fever, and coughing. Treats viral and bacterial infections, regulates blood glucose and thyroid levels, and reduces fever. It treats diarrhea and skin pains, as well as influenza. *Surawung 'Kemangi'* leaves are beneficial for treating eye pain, antibodies, anti-oxidants, collagen, wounds, skin elasticity, and carcinogenic antioxidants. Functions include nutrition absorption, acid and base balance, tooth formation, muscle and blood vessel formation, antifungal activity, and vaginal discharge removal. *Sembung* leaves help treat influenza. *Secang* stems are used to treat inflammation, fever, cancer, diabetes, high blood pressure, influenza-induced colds, and sore throats. Aside from enhancing bodily endurance, binahong leaves can help with shortness of breath, diabetes, high blood pressure, bloody coughs, lung disease, and strokes. Babadotan treats cancer, diabetes, heat, fever, and malaria.

Konéng 'turmeric' comes in a variety of forms, including *konéng bodas* 'white turmeric', *konéng beureum* 'red turmeric', *konéng hideung* 'turmeric/black turmeric', as well as *konéng gedé* 'big turmeric' and *konéng temen* emprit 'small emprit turmeric'. *Ginger* (*Curcuma xanthorrhiza Roxb*) contains essential oils that boost the body's endurance. *Turmeric* (*Curcuma Domestica*) not only boosts body immunity but also treats fever, diarrhea, anticancer, and scabies, prevents depression, inflammation,

alzheimer's, ulcers, inhibits chromosome damage, maintains brain power, reduces depression, and maintains blood sugar in diabetics (Sumarlina, 2020b).

TOGA found in the *Tatamba* manuscript but also utilized by the Baduy indigenous community is *Jahé* (*Zigiber officinale*), which is effective in improving body endurance, treating coughs and colds, anti-inflammatory, cancer, warming the body, headaches, allergies, whooping cough, and rheumatism. Ginger is a medicinal plant with several varieties, including elephant ginger, yellow ginger, and red ginger, which contain a lot of essential oils, especially for increasing body endurance, but there are also some that are useful for other purposes, such as yellow ginger, which is used as a cooking spice, and elephant ginger, which is used as a beverage ingredient.

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Application of TOGA in Health Care

Ordinary people believe that utilizing herbal medicine or TOGA is safer than using modern treatment because it has no side effects. This idea is not entirely right because TOGA contains a variety of active compounds that, if not used in accordance with recommendations and laws, including type, benefits, dose, processing method, and proper treatment, can be harmful to one's health. According to Kumalasari (Sumarlina, et al, 2018b), inappropriate use of traditional medicine, both in terms of the right ingredients, right dose, right time, right way of use, right action, right information review, right indication, and without misuse, can lead to fatal health problems.

In the current millennial era, TOGA is still considered safer than contemporary medication because it has no negative effects. Actually, this assumption is not totally accurate. This is because TOGA contains a variety of active chemicals, which, if not taken properly, might have a negative impact on health maintenance. In 2003, the World Health Organization (WHO) recommended the use of traditional medicines for health maintenance and disease prevention, as well as the treatment of chronic, degenerative diseases, and cancer, while also encouraging efforts to improve their safety and efficacy (Sumarlina, et al., 2020c).

WHO (2003) also supports efforts to improve the safety of traditional medicines. Aside from the search for alternative treatments, what is driving the surge in the usage of TOGA-based medications in industrialized countries? Because the results of contemporary medicine are not always good, and because traditional medicine's reputation is improving around the world (Sumarlina, et al., 2018b). However, it appears that the use of TOGA continues in indigenous populations.

TOGA is classified as a medicinal plant if it has been shown to help treat or prevent disease in people, or if it can alter physiological functions, influence the

immune system or metabolism, and be used to diagnose. Of course, TOGA must conduct clinical trials and toxicity/safety tests. TOGA's effectiveness and efficiency will be achieved if the TOGA type, TOGA function, dose, processing technique, and therapy activities are used correctly and on target. However, if these five variables are ignored, they are likely to be useless, and maybe conflicting. We must adhere to government regulations on TOGA in line with FROTI, as explained by WHO.

Intertwining Mantra and TOGA in the Baduy Indigenous Community

The intertwining of TOGA's potential and existence in Baduy society, as revealed in the Tatamba mantra manuscript, is considered important and should be informed about in the current millennial era, because there are still many Sundanese manuscripts whose contents have not been revealed but are still used by the indigenous people of Baduy as a medium for storing information and cultural literacy. Consuming TOGA in the proper type, function, dose, use, method, and treatment can boost the body's immunity/resistance to viruses, germs, and bacteria. It is intended that by socializing and implementing TOGA, individuals will be wise in sorting and selecting TOGA, resulting in an effective and on-target solution. This article is useful not only in the field of philology, but also in medical, pharmacy, public health, dentistry, nursing, agriculture, libraries, archives, and communication sciences.

The Tatamba Mantra text plays a vital part in efforts to overcome health problems and other complaints in indigenous communities, despite the fact that it is not completely safe for eating, as previously stated. This is comprehensible because the active ingredient content of the same plant can vary based on the plant's location and temperature, age, and treatment method. Of course, human elements that use it can also cause distinct impacts, such as local traditions or culture, and genetic/racial traits, which can differentiate how it is used in one place from another, such as staple foods/other foods typically consumed, spices, or specific spices. According to Susanti (Sumarlina, et al., 2021), this result supports the need for investigation, study, and standardization of natural constituents before they are classified as standardized herbs and phytopharmaceuticals.

TOGA and the Tataamba mantra manuscript are inextricably linked and relevant to the Baduy indigenous community's daily life, as are their rituals, habits, and beliefs. The Baduy traditional culture is highly close to the use of mantras (depending on their nature and needs) because they perceive their utility, particularly healing spells. This *mantra* issue is essential because it is backed by religious or belief-related rituals and traditions known as the *ngukus* tradition. The *Ngukus* tradition is a *ngajampé* ceremony to pray for safety and health that takes place once a year during the *ngalaksa* festival. Thus, there is a link between customs, traditions, and the belief system people follow.

Because of its association with the *ngukus* heritage, *mantra* remains important to the Baduy traditional community. Some people in society, either directly or indirectly, oppose the usage of mantras. The healing spells disclosed in the *Tatamba Mantra* manuscript are no exception, as they are regarded contradictory to belief. In fact, the text included in the Tatamba manuscript is publically accessible and can be used in a multidisciplinary manner by various branches of science, depending on their interests. These domains of knowledge include medicine, pharmacy, physics, nursing, public health, dentistry, health communication, entrepreneurship,

linguistics, literature, anthropology, and culture in general, all of which are tied to the local wisdom of the West Javanese Indigenous people. which has not been influenced by external civilization.

Conclusion

TOGA has enormous potential and is already present in the Baduy traditional community. Unfortunately, it has not been fully utilized due to a lack of expertise. Furthermore, certain cultures, traditions, and faiths prohibit them from being violated. The study's findings indicate a link between TOGA in Baduy and the manuscript text of the *Tatamba Mantra*, which is an important traditional health solution for preventing disease and increasing immunity or the immune system's resistance to various viruses, bacteria, and germs. The assumption that TOGA is safer than modern medicine and has no side effects is not entirely correct, because TOGA contains a variety of active substances that, when used, do not comply with recommendations and regulations regarding type, benefits, dosage, processing method, and treatment measures. which is true, can have a negative impact on health, and misuse of TOGA can result in fatal difficulties for health maintenance.

The *Tatamba Mantra* manuscript, which contains various types of TOGA as well as functions, dosages, processing methods, and treatment actions, is relevant to the Baduy indigenous people's daily lives because it is supported by religious or belief-related customs and traditions known as the *ngukus* tradition, which is always followed by the indigenous community. Baduy. The *Ngukus* ritual is a *ngajampé* ceremony 'reciting *mantras*' to pray for the safety, health, and welfare of the Baduy indigenous community, which is performed once a year as part of the *ngalaksa* tradition. Thus, customs and traditions have an indirect relationship with the religious system to which they adhere. This article is multidisciplinary in nature and can be applied to different sciences. Especially for TOGA-related sciences including medicine, pharmacy, nursing, dentistry, and agriculture. Also applicable in psychology, health communication, and anthropology.

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