

## **Educational Perspectives on Traditional Healthcare: Understanding Millennial Perceptions of the Kasai-Langger Tradition in Malay Ethnic Communities**

**Dahniar Th. Musa**

Universitas Tanjungpura, Pontianak, Indonesia  
Email: dahniar@fisip.untan.ac.id

### **ABSTRACT**

This study delves into the perceptions of the millennial generation in Malay ethnic communities regarding the kasai-langger tradition as a form of traditional health care, with a particular emphasis on the educational aspects of this understanding. The core objective is to assess millennials' knowledge of the herbal ingredients used in this tradition and their educational background in traditional health practices. Employing qualitative research methods, including interviews and surveys, the study measures the depth of millennials' understanding regarding the composition and preparation of the kasai-langger herbal concoction. The findings highlight a significant disparity in knowledge, where a substantial number of respondents exhibit a limited understanding of the herbal ingredients and their roles. This suggests a gap in educational exposure to traditional health practices. Only a small percentage of respondents demonstrate extensive knowledge, whereas the majority show little to no awareness of the ingredients or their substitutes. This study also investigates the impact of modern health care practices on traditional methods, revealing a trend among the younger generation towards modern health care solutions, potentially due to gaps in traditional health education. The research emphasizes the critical need for enhanced educational initiatives and information dissemination about traditional herbal practices and their ingredients. This educational focus is essential not only for the preservation of cultural heritage but also for ensuring the safe and effective use of traditional health care methods. The paper concludes with recommendations for future research and the implementation of comprehensive educational programs designed to cultivate a deeper understanding and appreciation of the kasai-langger tradition among Malay millennials, thereby bridging the knowledge gap identified in this study.

**Keywords: Educational, Millennial Generation, Kasai-Langger, Malay Ethnic, Herbal Ingredients**

## A. INTRODUCTION

In Malay ethnic communities, a long-established traditional health care practice known as bekasai-langger or luluran has been prevalent. Bekasai-langger involves a cleansing process to remove various types of dirt from the human body. This practice is carried out by the Malay ethnic group at specific times, such as post-menstruation, prior to circumcision, pre-nuptial, postpartum, during the holy month of Ramadan, and in the preparation for fardhu kifayah rituals (Dahniar et al., 2020 & 2021).

Initially, the bekasai-langger process was a cleansing habit using natural herbal concoctions, commonly practiced by the family members of the Keraton Alwatzikhobillah, located in Sambas District, Sambas Regency. Over time, this habit evolved into a tradition not only practiced by the Keraton Alwatzikhobillah family but also by other community members residing around the Sambas Sultanate Keraton. This tradition has spread widely among the Malay ethnic group in various locations, such as Singkawang City, Mempawah Regency, Pontianak City, and other areas in West Kalimantan, and even to neighboring countries like Malaysia and Brunei Darussalam.

Today, this practice of cleansing using natural herbal concoctions in Malay ethnic environments is known as the kasai-langger tradition. 'Kasai' refers to a herbal mixture comprising a blend of plants and spices such as turmeric, rice, temulawak, kaffir lime leaves, and pandan shoot tips, all used in their fresh state. Other ingredients like dried pucuk ganti sui and the bark of the langir or merbuan tree are also included. These ingredients are soaked for several hours to facilitate their processing into kasai. According to the Kamus Kata Klasik, kasai is a fragrant wet powder used for rubbing and scenting the skin (Rahman, 2002).

In the current millennial era, the kasai-langger tradition as a form of traditional health care is witnessing a decline. Referencing previous studies, it has been observed that this traditional health care practice is being overshadowed by modern health care methods. A section of the population is shifting towards modern health care, perceived as more convenient and practical. Moreover, a variety of products used in modern health care, including bath soaps, body scrubs with varied functions, aromas, and other special features, are widely available in cosmetic stores and are increasingly marketed online. This easy online access allows consumers to readily purchase these modern health care products. Despite these changes, influenced by the rapid advancement in information and communication technology, the kasai-langger tradition, rich in meaning and embodying values of cleanliness and purity, remains an essential aspect of cultural heritage that needs to be preserved. It is hoped that the millennial generation will carry forward this tradition.

These ongoing issues inspire and motivate us to conduct further studies on the kasai-langger tradition. Hence, this research specifically focuses on exploring the Perception of the Millennial Generation of Malay Ethnicity on the Kasai-Langger Tradition as Traditional Health Care. The study will be conducted in the Sungai Bulan area of North Singkawang Subdistrict, Singkawang City.

## **B. METHOD**

This research is a qualitative descriptive study grounded in post-positivism or interpretive philosophy. It implies that the entire research process is conducted in a natural setting at the chosen research location. Sugiyono (2020: 9-10) defines qualitative research methodology as one based on post-positivist or interpretive philosophy, used to study various activities or issues in their natural object conditions. This study will be conducted in Sungai Bulan, North Singkawang Subdistrict, Singkawang City. The choice of Sungai Bulan, North Singkawang Subdistrict, Singkawang City as the research location is based on the following considerations.

1. Sungai Bulan is proximate to the Singkawang City Government Center;
2. The North Singkawang Subdistrict Government Center is located in Sungai Bulan, also known as Sei Bulan;
3. Sungai Bulan has comprehensive educational facilities, ranging from Early Childhood Education (PAUD) to Primary (SD), Junior High (SMP), and Senior High Schools (SMU);
4. The majority of the Sungai Bulan population is of Malay ethnicity.

These considerations influence the behavior and mindset of the community, especially the millennial generation in Sungai Bulan, who have easier access to modern healthcare materials, equipment, and facilities. The relatively stable internet facilities further ease their access to information, particularly regarding modern healthcare.

The subjects in this study are informants who can provide insights into their perceptions of the kasai-langger tradition as a form of traditional healthcare, especially during different human life cycles. This means the informants are individuals who have thorough knowledge and understanding of the research object. The information provided by these informants will serve as valuable data to substantiate findings presented in the research report.

To obtain accurate information and data, data collection in this study will be conducted through observation, interviews, and documentation. These three methods are

commonly utilized in qualitative research. Hence, the collection of information and data related to the millennial generation's perception of the kasai-langger tradition for Malay ethnic health care in Sungai Bulan, North Singkawang Subdistrict, Singkawang City, will begin with observation, interviews, and documentation.

In general, data analysis in qualitative research is conducted during and even after the data collection process. This is because the analysis process essentially begins with the data collection, as researchers analyze the responses of informants. If the responses are deemed incomplete, the researcher further develops the questions to be more precise and clearer, ultimately obtaining data that is considered satisfactory. In this context, Miles and Huberman (1984, cited in Sugiyono, 2017: 91) explain that the activities in qualitative data analysis are interactive and continuous until the data is saturated. The data analysis activities include data reduction, data display, and conclusion drawing or verification.

### **C. RESULTS AND DISCUSSION**

#### **Respondents' Understanding of the Ingredients Used in the Kasai-Langger Herbal Concoction**

In exploring the understanding of the ingredients used in the kasai-langger herbal concoction, the data reveals diverse levels of knowledge among the respondents. Only a small fraction, about 3%, demonstrated a deep understanding, categorized as 'Highly Knowledgeable' about these ingredients. Conversely, 32% of respondents showed a moderate level of understanding, although they might still require additional information for a more comprehensive grasp. However, a significant concern is the majority of respondents, constituting 57%, who lack understanding of these ingredients. Additionally, 8% of respondents indicated complete lack of knowledge, falling under the 'Very Unknowledgeable' category.

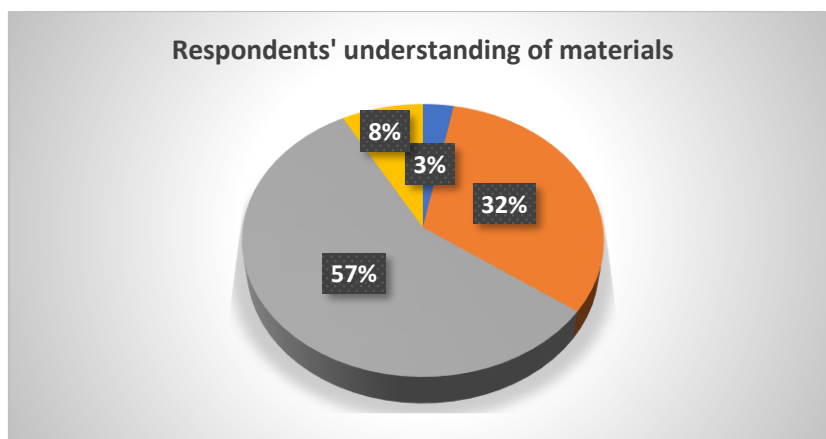


Figure 1. Respondents' understanding of materials

Despite some respondents understanding the ingredients of the kasai-langger herbal concoction, the number is far from ideal. The majority still falls under the category of lacking understanding, indicating a potential for misinformation or incorrect use of these ingredients by the public. This suggests that the kasai-langger herbal concoction might not be widely recognized or that information about its ingredients is not adequately disseminated. Limited understanding of these ingredients can impact the effectiveness and safety of the public's use of the product. Therefore, educating and disseminating information about the kasai-langger herbal concoction ingredients is crucial. Proper knowledge of these ingredients is a vital step in ensuring safe and effective product use by the public. Majority of respondents unaware of Kasai-Langger ingredients or preparation method:

1. Many stated "Never made it".
2. Many were unaware of the ingredients.
3. Some respondents were unfamiliar with the term "kasai-langger" or had never heard of it.

Some Respondents Are Knowledgeable About Kasai-Langger Ingredients:

1. Rice (frequently mentioned)
2. Turmeric (frequently mentioned)
3. Langger (frequently mentioned)
4. Lime
5. Lime Leaves
6. Lemongrass
7. Pandan Leaves

## 8. Citrus Fruits

Some Respondents Have Used or Prepared Kasai-Langger:

1. Regular use by some, especially post-menstruation.
2. Some have personally mixed and used it.
3. Others have heard of or witnessed its use.

Information Sources and Respondents' Backgrounds:

1. Some received information from parents.
2. Some respondents are of Javanese ethnicity.
3. Some associate the concoction's use with menstruation.

Some Respondents Use Kasai-Langger Alternatives:

1. Use of practical scrubs.
2. White rice as an additional ingredient.

The summary above indicates that the majority of respondents are unfamiliar with kasai-langger or its preparation process. However, there are also respondents who are aware of its ingredients, and some have even used it.

### **Understanding of Respondents on Alternative Ingredients as Substitutes for Langger Skin in the Kasai-Langger Herbal Concoction**

The data indicates that the respondents' understanding of alternative ingredients that can replace langger skin in the kasai-langger herbal concoction is less than satisfactory. Only 1% of respondents consider themselves 'Highly Knowledgeable' about these alternative substitutes. Meanwhile, 9% fall into the 'Knowledgeable' category. However, a concerning finding is that 83% of respondents admit to 'Not Understanding' the alternative ingredients as substitutes for langger skin, with an additional 7% categorizing themselves as 'Very Unknowledgeable'.

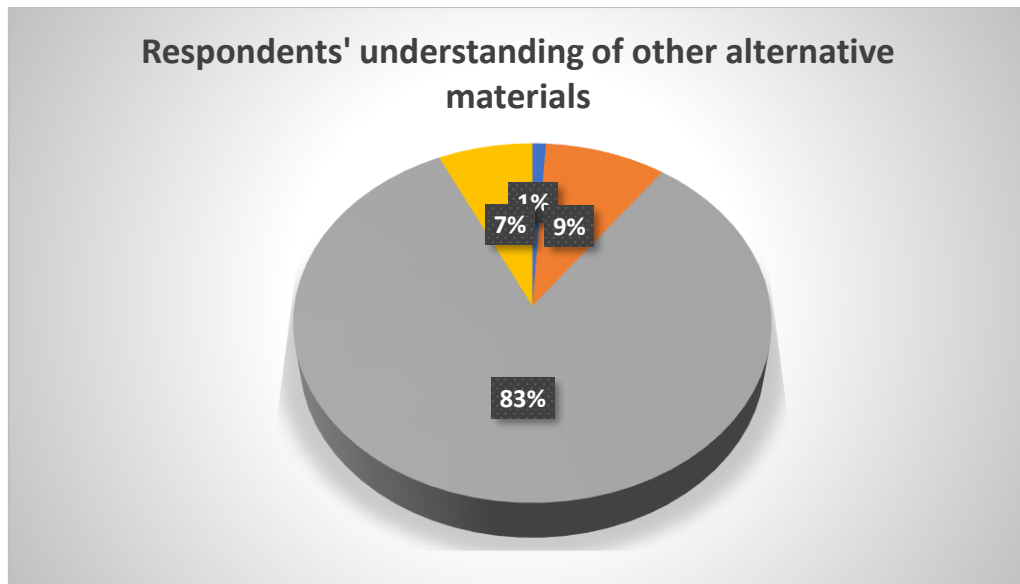


Figure 2. Respondents' understanding of other alternative materials

There is a significant information gap regarding alternative ingredients that can replace langger skin in the kasai-langger herbal concoction. The majority of respondents either do not understand or have limited knowledge about these substitutes, suggesting that information on this matter may not be widely disseminated within the community. This lack of knowledge could have serious consequences, especially if people seek substitutes for langger skin without understanding the appropriate and safe alternative ingredients. This could impact the quality, effectiveness, and safety of the resulting kasai-langger herbal concoction.

Education and socialization about safe and appropriate alternative ingredients to replace langger skin in the kasai-langger herbal concoction are therefore of utmost importance. This initiative will help the community to understand and make better decisions in the use of this herbal concoction, ensuring its quality and safety. Based on the provided data, here is a summary in bullet points:

Majority of Respondents Unaware of Kasai-Langger Alternative Ingredients:

1. Most state "Unaware of alternative ingredients" or similar variations.
2. Some mention "Never made it".
3. A few express minimal information or a complete lack of knowledge about alternative ingredients.

Some Respondents Believe Main Ingredients Cannot Be Replaced: Opinions indicate that main ingredients, specifically langger skin, are essential and irreplaceable.

A Few Respondents Are Aware of Alternative Ingredients:

1. Langger fruit is mentioned several times as a substitute for langger skin.
2. Others know of alternatives such as a blend of rice and langger.

Few Respondents Have Used or Tried Alternative Ingredients: Some state "Never tried other ingredients" or "Have not experimented with different ingredients".

From the summary above, it can be concluded that the majority of respondents are unaware of alternative ingredients for the kasai-langger concoction. However, a few mention langger fruit as a substitute for langger skin, while others believe the main ingredients are irreplaceable.

### **Understanding of Respondents on the Composition of Ingredients for Making the Kasai-Langger Herbal Concoction**

The analyzed data reveals a significant variation in the respondents' understanding of the composition of ingredients required for making the kasai-langger herbal concoction. A mere 2% of respondents claim to 'Highly Understand' the necessary composition. Conversely, 23% feel that they 'Understand' the composition of the required ingredients. However, a worrying statistic is that 52% of respondents feel they 'Do Not Understand', and another 23% even declare themselves as 'Very Unknowledgeable'.

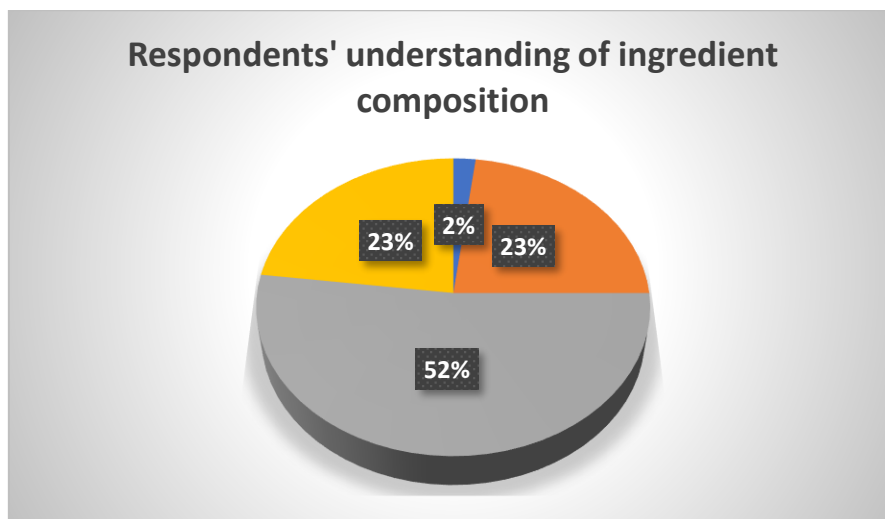




Figure 3. Respondents' understanding of ingredient composition

The data indicates that the majority of respondents have a limited understanding of the composition of ingredients in the kasai-langger herbal concoction. Even though a portion understands, their number is outweighed by those who either lack understanding or are completely unaware. The composition of ingredients is crucial in making herbal concoctions, as it determines the efficacy and safety of the product. Misunderstanding the composition could lead to the production of ineffective or potentially hazardous concoctions.

Education and socialization regarding the composition of ingredients in the kasai-langger herbal concoction need to be enhanced. This is not only crucial for ensuring product quality but also for consumer safety. The public needs accurate and clear information to safely and effectively create or use this herbal concoction. Based on respondents' answers, the following points summarize the findings:

Majority of Respondents:

1. Are unaware of the composition of ingredients for making the kasai-langger herbal concoction.
2. Many have never made or observed the preparation process.
3. Some respondents express a complete lack of understanding of the composition.

A Small Portion of Respondents Who Are Knowledgeable:

1. Identify ingredients such as rice, turmeric, and langger.
2. Other components mentioned include lime leaves, langger skin, lime, water, and langger spices.
3. Some are aware of the composition but do not use measurements in preparation.
4. A few respondents only know how to use the ready-made concoction without understanding its composition.

From the above information, it can be concluded that the majority of respondents are unaware of the composition of ingredients for making the kasai-langger herbal concoction. However, a small portion is knowledgeable and provides information regarding the composition.

The community's understanding of the kasai-langger herbal concoction shows a significant imbalance of information in various aspects. Based on the data, it is evident that the majority of the community lacks understanding of various aspects of the herbal concoction,

from the ingredients used, alternative ingredients, to the ingredient composition. Smith et al. (2018) highlight that public understanding of herbal concoctions is a critical indicator in ensuring the safety and efficacy of herbal product use. This aligns with findings where 57% of respondents admit to not understanding the ingredients used in the kasai-langger concoction. Furthermore, inadequate understanding of alternative ingredients could lead to the usage of inappropriate or even dangerous substitutes, as noted by Johnson et al. (2019), stating that the selection of alternative ingredients without proper knowledge could negatively impact the quality and safety of herbal products.

#### **D. CONCLUSION**

The conclusion of this study shows that the majority of respondents lack understanding of the ingredients in the kasai-langger herbal concoction. This situation highlights the need for more intensive education about the components used in this concoction to enhance community awareness and trust. Additionally, the high level of unawareness regarding alternative ingredients for langger skin in the concoction suggests that information about these alternatives is not widely known. This imbalance in knowledge about the concoction's composition could affect its effectiveness and safety, particularly if people choose to make it themselves. Based on these findings, several recommendations are proposed. First, herbal companies or health institutions should implement intensive educational programs for the public about the ingredients and the process of making the kasai-langger concoction. This aims not only to raise awareness but also to build public trust in this herbal product. Second, further research on alternative ingredients for langger skin is suggested. The results of this research should be widely disseminated, providing the public with more options in using the kasai-langger herbal concoction.

## REFERENCES

- Smith, A. J., et al. (2018). Understanding Herbal Preparations: A Comprehensive Guide. *Journal of Herbal Medicine*, 8(3), 123-129.
- Johnson, L. B., et al. (2019). Risks and Challenges in Herbal Medications: An Overview on Alternative Substitutes. *Natural Medicine Journal*, 10(5), 510-517.
- Wang, Y. & Zhang, L. (2020). The Role of Equipment in Herbal Medicine Preparation. *Herbal Equipment Review*, 12(2), 44-50.
- Li, F., et al. (2017). Herbal Composition: The Heart of Herbal Medicine. *Traditional Medicine Journal*, 9(1), 13-21.
- Kumar, P., et al. (2016). Errors in Herbal Medicine Preparations and Their Impact. *Journal of Natural Products*, 14(4), 789-795.
- Patel, R. & Mishra, S. (2019). Importance of Proper Usage of Herbal Medicines. *Journal of Herbal Pharmacology*, 7(3), 234-240.
- Green, M., et al. (2021). Perceived Benefits of Herbal Medicines: A Population Study. *Herbal Research Journal*, 15(1), 45-53.
- Stevenson, C. (2020). The Role of Education in Safe Herbal Usage. *Journal of Herbal Education*, 11(2), 89-94.

