



## The Process of Community Behavior towards Use of Herbal in Makassar City

<sup>1</sup>Mustar, <sup>2</sup>Syamsuddin AB

<sup>1</sup>Social Faculty, Sibatokkong Mambo Bone University

<sup>2</sup>Social Welfare, State Islamic University Alauddin Makassar

### ABSTRACT

Actions taken by the community in using herbs can cure illnesses suffered, this is done in collaboration with the officers of the Traditional Community Health Center (BKTM) with the community. This study aims to examine the processes carried out by officers and the community in the process of healing diseases through traditional medicine. The approach method used in this research is qualitative by using informants from officials and the community. Data obtained through observation, in-depth interviews and documentation, then analyzed by data reduction, data presentation, and drawing conclusions.

The results of this study indicate that the process of occurrence of behavior by officers and the community in healing patients using traditional medicines or herbs, namely: 1). There is a basic belief in the use of herbs, 2). Social attitudes towards habits, 3). Communication behavior carried out by officers towards patients, 4). There is an honest attitude in conveying information to patients, 5). Actions on patients in healing, 6). Shows the patient's desire and concern for health, 7). Behavior in the process of making traditional or herbal medicines. Novelty in research, namely the behavior of herbal workers towards patients is implicated by the values of local wisdom (spirit local genius) sipakatau, sipakalebhi and sigunakange, when carrying out their duties and creating calm for patients during healing, and using herbs can help medical personnel in healing patients who will but reduced patients to health care units.

**Keywords, Process, Officers And Patients, Healing, Disease, Herbs**

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### I. INTRODUCTION

Since ancient times, herbal medicine has been carried out with evidence that books were found containing procedures for treatment and types of traditional medicines. In Bali, for example, the books of usadhatuwa, usadhaputih, usadhatuju, and usadhaseri were found which contain various types of traditional medicines. Folklore, such as the story of Sudamala, tells how Sudamala managed to heal the eyes of the blind priest Tambapetra. Even at the time of the Majapahit kingdom, where the people had practiced herbal medicine, this was told in inscriptions. Likewise, the relief of the Mahakarmmawibhangga story at the foot of Borobudur Temple depicts a small child who is sick and being treated by two healers. The transition from the Hindu-Buddhist era to the Islamic era has enriched the treasury of medical traditions in Indonesian society, and even found various Islamic medical books written in Arabic and Persian which were translated into both Javanese and Malay, all of which continued uninterruptedly, until The Indonesian people knew medical science from Europe during the colonial era. It cannot be denied that in reality people's behavior amidst the onslaught of modern medicines containing chemicals, herbs and traditional ingredients packaged in herbal form remains one of the choices for the community. Not only people in rural areas, people in urban areas are also starting to consume traditional or herbal medicines. The diversity of traditional medicines in the country has enriched the body of knowledge and the health of the Indonesian nation which has become one of the centers for medicinal plants in the world. Other evidence of the use of herbal medicine in the past is found in writings on palm leaves, inscriptions and temple reliefs such as the inscription of the SeratCenthinimanuscript from the Majapahit kingdom which tells about the benefits of herbs and their properties, as well as the inscription on the manuscript of Admiral Cheng Hoo from Cini who held a Herbal journey in the Majapahit kingdom and developed herbal medicine in the land of Java. The herbal due diligence system is carried out empirically with the criteria that traditional medicine must be used for at least three generations and has been proven safe and beneficial. Human

life is increasingly modern in various aspects of life including health aspects, gradually along with the times that are happening are able to rationally explain how to optimize health status, so that various efforts are made through advances in science and technology such as finding ways to cure various diseases, discovery of drugs new drugs, more up-to-date medical techniques, earlier recognition and anticipation of disease and various matters regarding efforts to achieve a better and more comprehensive health status for every community.

Modern society has begun to have a tendency to use health services. These services consist of two types, namely modern and traditional health services. Modern health services are services that provide health services based on modern medical science, including private and government health services. Health services must be felt by all levels of society and be able to improve the degree of public health. So health services must also meet several requirements, including in accordance with the needs of service users and guaranteed quality (accessibility, affordability, quality assurance). Formal education has carried out herbal medicinal actions in private and state schools, even in tertiary institutions, especially health colleges). Alternative medicines (herbs) are commodities that can replace the function of the cost or price of hospital visits so that the price of a substitute commodity can affect the demand for the commodity that can be replaced. In general, when the price of a substitute commodity increases, the substitute commodity will experience a reduction in demand.

Social behavior occurs because of a lack of socialization or promotion of the properties contained in herbal medicines, the lack of knowledge of doctors about the uses and benefits of herbal medicines and the high investment value that must be issued. To build a strong herbal medicine industry while developing existing potential, strong coordination with many parties is needed. Approaches also need to be carried out systematically and thoroughly, starting from approaches in terms of science, industry, to educational approaches and the support and alignments of all parties are needed, to be able to advance the herbal medicine industry.

Basically, the social behavior of herbal users can be understood more by looking at the structure where the behavior occurs than by looking at the personality of the individual who does it. Social behavior occurs in herbal users, of course, due to the initiation of a desire to change, the preparation of changes in existing relationship patterns, the formulation and stabilization of changes and the attainment of the desired final condition, namely the social behavior of herbal users. Transcending material relations that occur in real herbal users in society is a social behavior of collective sentiment creating a form of solidarity, but with the development of society, where new social relations are formed as a result of the herbal division of labour, it becomes broad solidarity. The occurrence of the process of changing the form of social behavior gives rise to what is called a crisis of the meaning of the function of herbs, this indicates the occurrence of contradictions in the social system, namely the emergence of functional differentiation of herbal users.

The social phenomenon of herbal users influences society because people respect the existence of herbs. For unintentional transformation, it is difficult to determine management because the course of the process cannot be anticipated nor is it clear that the transformation process will end and how soon or how long. Changes resulting from unintentional transformations cause social upheaval in society. But in the end society will arrive at a new social stability, because society cannot be in a state of constant doubt about the function of herbs. Social behavior always involves changes in society from a simpler society to a more modern society. In a social group that is composed of society, there will be a transformation in that composition which is a necessity. because transformation is an absolute thing to happen wherever it is, especially the relation to the social behavior of herbal users in the city of Makassar.

South Sulawesi, which has biodiversity, especially the largest medicinal plants, has not responded positively and utilized traditional medicine as the nation's prima donna. Herbal medicine and the use of herbs in health care for various diseases, as well as the use of herbs as aesthetic components (for example in the form of ingredients for body scrubs, mengir, SPA and others) are part of the history and culture of society and have concepts that only belong, with respect to Therefore, it is very necessary for experts in the herbal field to improve herbal medicinal and cosmetic products.

Social changes in community members in terms of social facts in patients who visit the Traditional Community Health Center (BKTM) and herbal clinics in Makassar City reason that there is a saturation of consuming chemical drugs that does not go away until they use herbal medicines, and after using herbal medicines there are significant changes. felt, on the other hand, herbal medicines have been used or consumed by his family for a long time to treat the type of illness he was suffering from. Thus material cannot always be used as a measure of the happiness of a family, but health is everything. Patients who visit for prevention or treatment at BKTM and the Makassar City Herbal Clinic, assume that to be healthy, we must maintain health, have a healthy body, we must know how to take care of our bodies, both physically and mentally. The social behavior of using herbs has implications for reducing public interest in consuming chemical drugs, but there is a tendency for people to use herbs to treat the types of illnesses they suffer, even though it is a social fact that chemical drugs certainly heal faster or have a quick healing reaction than using herbs which have a slow healing reaction.

Based on data from people who visited the BKTM and Herbal Clinics in Makassar City, this led to

changes in social behavior for consuming herbs, making researchers interested in exploring more about the occurrence of social behavior of herbal users in Makassar City. Based on the research background described, the problems to be explored and become The finding is the process of social behavior of herbal users from the aspects of healing, prevention and treatment in Makassar City

## II. THEORETICAL FRAMEWORK

### Social Behavior Theory

Individual actors direct their behavior towards certain determinations or expectations in the form of general habits or are strictly demanded and even frozen by law. Social life that studies social institutions and structures from the outside alone, as if there is no inside-story, because it rules out self-direction by individuals, does not reach the main and basic elements of social life (K.J Veege; 1990). According to Weber, the classification of social behavior or social action is divided into four parts, namely (a). Behavior that is rationally directed towards achieving a goal or suitability between means and goals, (b). Value-oriented behavior. Related to basic values in society, such as beauty, independence, brotherhood (c). Behavior that receives orientation from feelings or emotions or affective, (d). Traditional behavior can be said as an action that does not take into account rational considerations. (Sztompka Piotr. 2007). A person's physical and psychological activity towards other people or vice versa in order to fulfill themselves or other people in accordance with social demands is social behavior, (Hurlock, B. Elizabeth. 1995: 262). Model of social behavior according to SarwonoWirawanSarlito. (2000; 150) is divided into three, namely: a). Social behavior (social behavior), b). Less social behavior (under social behavior), c). Too social behavior (over social behavior). (Riezer, George, 1979). There is a bond of interdependence between one person and another. (Rusli Ibrahim, 2001).

Individual social behavior seen from role disposition can be said to be adequate, when it shows the characteristics of an interpersonal response, namely; confident in their ability to get along socially, have a strong influence on peers, able to lead friends in groups; and not easily influenced by other people in socializing. (Johnson, Doyle Paul; 2002). The social behavior paradigm focuses on the relationship between the individual and the environment which consists of various social and non-social objects that produce consequences or changes in environmental factors that cause changes in behavior. The main focus of this paradigm is on rewards or reinforcement (rewards) that lead to desired behavior and punishment (punishment) that discourages unwanted behavior. (Sztompka Piotr. 2007). According to Talcott Parsons (1975), that the social system is one way in which social action can be organized. Besides that, there are two other complementary action systems, namely the cultural system that contains values and symbols and the personality system of individual actors. Parsons revealed that society is a social system that is seen in totality. However, if the social system is seen as a partial system, then society can be part of a small system. (Talcott Parsons: 1975). Individual human actions have the freedom to choose means (tools) and the goals to be achieved are influenced by the environment. (Ahimsa Putra, H.S. 2009). Rational action according to Weber conscious consideration and choice that the action is expressed. Weber divides action rationalism into four types, namely instrumental rationality, value-oriented rationality, rational action, and affective action. (Ritzer; 1979).

### Social Behavior Of Herbal Users

Today the need for a theoretical perspective on social behavior is an urgent need, this is because without such a theory society will not only be unable to understand existing social realities from a social perspective, but will also make people sway. in the currents of great social change. Human life is constantly changing, habits, rules of decency, law, institutions are constantly changing resulting in other changes being affected in people's lives. (Polak, 1991; 385). Social behavior changes society according to the ideals of social behavior, the use of herbs is of course always consuming fruits and vegetables regularly for all family members because consuming fruits and vegetables will produce tremendous strength for the body, (Ali Khomsan, 2006). The social behavior that occurs in the community regarding herbal users is the way of thinking and self-order systems in society, especially the people of South Sulawesi regarding the use of herbs. (Department of Tourism Province Level I East Java, 1993). Society has social dynamics for the emergence of pressure for social behavior continuously, it turns out that it is also rooted in its ideological mission, namely the aspirations to uphold social law are two sides that cannot be separated from transcendence. (Kuntowijoyo, 1994; 338). Social behavior can occur intentionally and is desired by society. For example, it is programmed for development so that unpleasant conditions become favorable, poverty is transformed into prosperity, agricultural culture is transformed into industrial culture such as protecting herbal plants from pests and diseases in an integrated manner; an approach to controlling organisms using herbal plants, (RahmatRumana, 2003:41). In a social group whose society has been structured, changes will occur, in this composition it is a necessity because change is something that absolutely happens wherever it is. ( Sztompka Piotr; 2007). When people walk after eating is not bad at all, on the contrary a leisurely walk after eating helps in digestion of food, weight control is very good for people who have problems with flatulation (gas in the stomach), but walking immediately after eating will make the

digestive system it is difficult to absorb nutrients from the food we eat but wait at least thirty minutes to an hour after eating and then walking, there will be a change in body condition after eating (Myra Puspitorini; 2011; 8).

The culture that was practiced by parents in the past when healing sick people was to use plants such as the type of diabetes mellitus which is known in Indonesia is diabetes due to metabolic disorders caused by many factors with symptoms in the form of chronic hyperglycemia and impaired carbohydrate, weak and protein metabolism as a result. from deficiency of insulin hormone secretion, the method used to cure it is with bay leaves and other herbs such as avocado seeds, donkey powder, (Rianti Amelia, 2010:43). In the past, the symbols used to maintain the structure of the body so that it remains culturally healthy was galangal. Galangal is a symbol for improving body structure, herbal galangal certainly has the benefit of maintaining a healthy body condition, galangal has benefits such as neutralizing poisons (antitoxic), reducing heat (antipyretic), eliminating pain, straightening coughs, straightening urine, mushroom medicine, chase the body, strengthen the stomach, and increase appetite. (Daily Arief, 2012:95). The motivation of families to use herbs is for beauty, reducing body odor, overcoming dry facial skin, softening skin, hair fertilizer, getting rid of acne, bad breath, (NurhetyYuliarti, 2009:14). Needs at one level must at least be partially satisfied before needs at the next level become important determinants of action such as physiological needs, safety needs, love and belonging needs, esteem needs, self-actualization needs. (FauzieNurudin et al, 2001: 63).

Maslow's theory, one of these aspects to meet family needs, of course, is health. The health care that is being carried out is not only chemical drugs but some are starting to use herbs so that health remains stamina and fresh. (AgusRamadhani, 2012).

### **Herbal Medicine**

Herbal medicine based on the Regulation of the Minister of Health Number: 246/Menkes/Per/V/1990 Article 1 states that: traditional medicine is an ingredient or mixture in the form of plants, animal materials, mineral materials, galenic preparations or mixtures of these ingredients which are traditionally has been used for treatment based on experience. Herbal medicine is used as a fragrance, flavoring, or for treatment. Furthermore, the scope is extended to animals or organisms or parts of an organism that are used for medicinal purposes. (Abu Muhammad Margareth, 2010). Proper treatment must start from the right diagnosis. So the definition of herbal medicine that says it is free of chemicals and 100% safe needs to be reviewed again. (Willie Japaries, 2010:40). Herbal medicine and the use of herbs in health care for various diseases, as well as the use of herbs, for example in the form of concoctions for scrubs, mangir, SPA, are part of the history and culture of society and have concepts that only belong to the Indonesian nation. (Rina Nurmalina, 2012). Using medicinal plants, there are several things that need to be considered so that the results of the treatment can be maximized, namely the time of collection; leaves are collected when the plant is flowering and before the fruit is ripe. Flowers are collected before or immediately after blooming. The fruit is picked when it is ripe. Seeds are collected from perfectly ripe fruit. Roots, rhizomes (rhizome), tubers (tubers), and tubers (bulbs) are collected when the plant process stops. (SetijoPitojo, 2006:31).

### **III. MATERIAL AND METHODS**

The research approach used by researchers is a qualitative approach because qualitative research can guide researchers to obtain data at research locations to serve as a theoretical basis. This research was carried out intensively, in depth, in detail and comprehensively.

Primary data sources are the main data sources used to capture various data and information, as well as informants, namely BKTM officers and herbal clinics, adult and elderly patients. The instrument in the research is the researcher himself because humans have sensitivity and react to environmental stimuli that are considered meaningful or not meaningful.

The data collection technique is natural setting (natural conditions) in the sense that it is expected that what kind of events will be experienced by individuals and not influenced by the presence of researchers, then collected data that are descriptive in the sense that they are written down and reported about what is seen including what is related to the subject, (Muhajir, 1991). Data collection techniques are observation techniques, in-depth interview techniques, documentation techniques. While analyzing the data obtained from the research field, a qualitative analysis is carried out by means of a narrative description. (Abu Hamid, 2003) and also uses the data analysis model of Miles and Huberman, namely data reduction, data presentation and drawing conclusions. (Syamsuddin AB)

### **IV. RESULTS AND DISCUSSION**

The development of herbs goes hand in hand with the swift currents of global capitalism and modernization which are increasingly difficult to control, but the development of types of diseases is no less fast developing and regenerating. Therefore, it is supposed to revive belief in various types of drugs as was done by parents in the past when taking action. treatment for people who need it, the attitude that is used to cure various

kinds of diseases is a type of plant or herbs that come from nature. To be more clear, the authors classify the behavioral progress of herbal users in Makassar City from the aspects of healing, treatment and prevention as follows:

### **Confidence In Using Herbs**

Human medicine knows the term placebo (a kind of instilling a suggestion and then giving a neutral medicine which is actually not a cure for the disease he is suffering from), so Islam recognizes the term prayer and belief accompanied by social reality in the form of a physical form, namely natural (herbal) treatment. By him it can be believed that every disease must have a cure or in other words there is no disease that cannot be cured except for diseases that lead to death because that is a provision from Allah SWT. Therefore, the behavior of parents in dealing with patients deserves appreciation and is used as an example. Someone who is sick should always pray to Him to remove all harm and take wisdom from the illness that befalls him. Based on the researchers' observations that the behavior of herbal clinic staff when treating patients reflects good deeds because dependence on the divine is still present in him, just as humans cannot live their lives without the help of others. As proof that humans in meeting the needs of life as individuals cannot do it alone but need help from others, there is a bond of interdependence between one person and another. (Rusli Ibrahim, 2001). Thus, the behavior of using herbs when carrying out healing actions does not only rely on herbs for the patient's recovery, but the belief and reliance on divinity are still imprinted in the soul when providing treatment, so that what is done is still blessed by Allah SWT in the hope that the patient will recover from the illness he is suffering from.

### **Socio-Cultural Behavior**

Socio-cultural influences in society play an important role in achieving the highest degree of health and are a sign that people in a given area have experienced changes in their thinking processes, which will have both positive and negative impacts, including the traditional healing system through herbs. According to Abu Hamid (2008) that socio-cultural behavior in the disease healing system before the arrival of western influences, the Bugis people in South Sulawesi were already familiar with a system of knowledge and healing diseases through traditional (herbs) ingredients, this was found in the Bugis Lontara manuscripts of Makassar, South Sulawesi. The development of a healing system for the types of diseases that each patient suffers, gave birth to a reconstruction of the mind to deal with it through herbs. In reality, based on the observations of researchers and the results of interviews, the socio-cultural behavior of BKTM and Herbal Clinic officers in dealing with patients, of course, understands the type of disease they are suffering from and then takes action. According to Suchman (in MomonSudarma, 2008) limits sick behavior as an action to relieve discomfort or pain as a result of the onset of certain symptoms. The socio-cultural behavior of BKTM and Herbal Clinic officers to determine reactions or actions related to the symptoms of the disease felt by patients through several stages such as the symptom recognition stage, the sick role assumption stage, the contact stage with health services, the patient's dependence stage, the healing or rehabilitation stage, (MomonSudarma, 2008:32).

### **Communication Behavior Of Officers Towards Patients**

The communication behavior of BKTM and Herbal Clinic officers when visiting patients certainly provides an explanation of the treatment procedures that will be undergone by the patient by being full of hospitality and implementing 5S (Smile, Greet, Greeting, Polite, and Courtesy). Greet the patient and ask about their condition or needs, then invite the patient to register at the counter that has been prepared by the officer, then the patient is then examined. Patients who have been examined based on the disease they are suffering from are given herbal medicines besides giving an explanation to the patient regarding how to use it and the rules for using it before use. According to Echols and Shadily (1997), communication is an attempt to send messages or the process of sending messages to one or more people with the aim of providing treatment or healing. Greeting patients when visiting BKTM and Herbal Clinics is a form of responsibility and concern when meeting patients. According to Berlo's (1990) that communication through the interaction of officers with patients is a process of sending news to one or more people that aims to build relationships, increase self-awareness, increase self-identity and integrity, increase the ability to have intimate and interdependent relationships, improve function and ability to meet self needs. . (Berlo's in Varcarolis; 1990). Communication is one of the efforts made by herbal workers to be able to act properly and effectively, because it requires training and honing communication skills so that goals can be achieved. At the time of acquaintance, the officer must first introduce himself to the patient. According to Brammer (1999) introducing himself means that the staff has been open to patients and this is expected to encourage them to open up (Suryani, 2005). Based on the researchers' observations that the strategy carried out by officers in the early stages was to build mutual trust by showing acceptance and open communication with patients by not burdening themselves with an attitude of refusing at the beginning of the meeting, besides that officers formulating contracts (time, meeting place, and topic of discussion) together with the patient. To explore thoughts, feelings and actions as well as identify patient problems is generally done

by using open-ended questions communication techniques The behavior shown by BKTM and Herbal Clinic staff so far when interacting with patients is based on the observations of researchers, namely always focusing on conversations when interacting with patients, this is done as a method with the aim of limiting the material of the conversation so that it is more specific and understandable. Staff should not interrupt a patient when raising an important issue unless the conversation continues without new information. Even when interacting with patients, sometimes they are silent listening to what is being said. Actions taken by officers when communicating with patients focus their attention and silently listen to what their complaints are. This method is one way to get clearer information, so that the actions taken by the herbal workers are in synergy with the development of the type of disease the patient is suffering from. According to Stuart and Sundeen (1987) that what officers do in response to messages conveyed by patients is to focus the conversation because it helps patients talk on topics that have been chosen and which are important and keep the conversation moving toward goals that are more specific, clearer and focused on reality, and Silence, this method is usually done after asking a question, with the aim of giving an opportunity to think and motivate officers to speak. (Stuart and Sundeen, 1987;124). The behavior of staff towards patients when interacting certainly provides leeway in conveying complaints about the conditions they are feeling. Thus the attitude that is carried out by officers when interacting with patients when interrogating the development of the type of disease suffered by focusing on what is conveyed and listening to what is said by the client indicates that the behavior of officers in patients is to make it easier and know the extent of the development of this type of disease patients, so that later it will be easier for officers to take action on healing patients through herbs.

### **Honest Behavior With Patients**

Honesty is the main capital in order to be able to carry out positive value communication, without honesty it is impossible to build a relationship of mutual trust. Patients will only be open and honest in providing correct information only if they are sure that the officers can be trusted. Honest behavior that arises in herbal workers towards patients is something that is embedded in the officers themselves with the term Bugis people which is the local wisdom "taro no taro gau" which means words according to deeds. Local wisdom is applied in actions when interacting with patients. The attitude of the officer towards the patient provides an alternative solution to the problem of the type of illness suffered, but even though they feel the problem felt by the patient but are dishonest in their actions, of course the officer will experience obstacles in the patient's healing process, on the other hand, sometimes the attitude of sympathy makes the officer unable see the problem objectively because it is emotionally involved and dissolved in it. For this reason, officers use active listening techniques and patience in listening to patient expressions. If the officer concludes in haste by not listening in full to the patient's expressions about the condition of the disease suffered, the consequences can be fatal, because the explanation given may not be honest which in the end will not actually cure but add to the type of disease the patient is suffering from, but if done calmly and full of honesty in conveying something then the result can cure the patient's illness. According to Roger (1996) that the core of a communication relationship is warmth, sincerity, empathetic understanding and a positive attitude. An attitude of empathy is needed because with this attitude the herbalist will be able to feel and think about the patient's problems. According to Johnson (1987) that openness between staff and patients reduces anxiety levels, these dimensions include confrontation, freshness, self-disclosure, these actions must be implemented in context of warmth, acceptance, and role play. (Stuart and Sundeen, 1995:23)

### **The Behavior Of The Officers In Healing**

Even though herbs come from plants, when they are used on patients, of course, they have to go through the stages that have been regulated internally by BKTM officers and the Herbal Clinic, so that herbs are always cared for and preserved. Herbal medicines are made from natural ingredients, the types and properties of which are very diverse, so that to ensure the quality of herbal medicines, a good manufacturing method is required by paying more attention to the production process and handling of raw materials. To guarantee that the products produced always meet the quality requirements that have been determined according to their intended use. Product quality depends on the starting materials, production processes and quality control, buildings, equipment and personnel handling. For this reason, a quality system should be built, strengthened and implemented so that the policies set and the desired goals can be achieved. With the development of types of medicinal products made of natural ingredients not only in the form of herbal medicine, but also in the form of standardized herbal medicines and phytopharmaca, guidelines on how to make good traditional medicines can be applied to industries that produce standardized herbal medicines and phytopharmaca

### **Behavioral Desire To Be Healthy**

The need for clothing, food, shelter and education, health is also one of the basic human needs because with good health and excellent body condition, humans can carry out life processes, grow and carry out their

activities properly. In the event of an illness or health problem, herbal medicine will become an important part that plays an active role in efforts to recover from the illness. Health is something that is always well maintained, because if health is disturbed then other organs of the body can also be disturbed, therefore one of the steps taken to maintain health is to always consume nutritious food, because eating nutritious food can maintain health. The use of medicinal plants among the public is very broad, ranging from flavoring agents to raw materials for the pharmaceutical and cosmetic industries. However, in the public health service system, in fact the role of natural medicines has not been fully recognized even though empirically the benefits of these natural medicines have been proven, for example the use of herbal medicine as a strong medicine, medicine for aching rheumatic pain, to maintain beauty, to relieve pain during menstruation. It is realized that herbal production has not been touched by research results because herbal medicine producers in general still adhere to ingredients passed down from generation to generation. Considering that the opportunity for natural medicines to take part in the public health service system is quite large and in order to become an element in this system, natural medicines need to be further developed so that they can meet safety, efficacy and quality requirements.

### **The Behavior Of Making Herbs**

Traditional medicines (herbs) are products made from natural materials whose types and properties of the ingredients are very diverse so that to ensure the quality of traditional medicines, a good manufacturing method is required by paying more attention to the production process and handling of raw materials. Good methods of making traditional medicines cover all aspects related to the manufacture of traditional medicines which aim to ensure that the products produced always meet the quality requirements that have been determined according to their intended use. Based on the results of interviews and observations that product quality depends on the starting materials, production processes and quality control, buildings, equipment and personnel who handle them. The culture practiced by parents to heal sick people is to use plants such as the type of diabetes mellitus which is known as diabetes due to metabolic disorders caused by many factors with symptoms in the form of chronic hyperglycemia and impaired metabolism of carbohydrates, weakness and protein as a result of deficiency of hormone secretion. insulin, the method used to heal with bay leaves and other herbs such as avocado seeds, donkey powder, (Rianti Amelia, 2010:43). Thus the application of good methods of making traditional medicines is an added value to traditional medicinal products so that they can compete with similar products from other countries both in the domestic and international markets. Given the importance of implementing the method of making traditional medicines, the government continuously facilitates the traditional medicine industry both large and small scale to be able to apply it through programmed steps and stages. With the development of types of medicinal products made of natural ingredients not only in the form of traditional medicines but also in the form of standardized herbal medicines and phytopharmaca.

## **V. CONCLUSION**

After going through observations and in-depth interviews in answering the problems posed, it was concluded that the social behavior of herbal users has several attitudes that are carried out by herbal officers on patients, namely 1). Confidence in using herbs, 2).Socio-cultural behavior. 3). Communication behavior of officers towards patients, 4). Honest behavior with patients, 5). Officer behavior in healing, 6).Behavioral desire to be healthy, 7).Herbal manufacturing behavior.

This study has produced findings on the behavior of herbal workers in carrying out healing, treatment and prevention using herbs derived from herbs, social behavior through the social interaction of herbal workers with patients in the development of health services.icle.

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