Unveiling Indigenous Health Knowledge through Folk Songs: *Prau Layar, Padhang Wulan, Suwe Ora Jamu, Kodok Ngorek*

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Abstract

Indonesia's territory, which consists of land and sea, is a positive side that supports aspects of public health. The sea can be used as a vacation spot (mental health) while the land can be used to plant herbal plants (body health). Community knowledge about these health benefits is shared in folklore activities, in the form of folk songs. People create songs to store and share knowledge about health. The folk songs are *Prau Layar*, *Padhang Wulan*, *Suwe Ora Jamu*, and *Kodok Ngorek*. This study aims to explore indigenous knowledge in those folk songs. The results showed that the knowledge contained in folk songs was mental health (the importance of picnics at the sea, playing and joking with friends), body health (taking naps), and the names of ingredients for making *jamu* (traditional health drinks). The conclusion is that the indigenous knowledge contained in folk songs is mental health, body health, and herbs for making traditional health drinks. The findings in this study is that cassava leaves and sweet potato leaves have potential as natural skincare ingredients.

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Introduction

Indonesia has long been known as an archipelagic country because it consists of land surrounded by sea. Islands surrounded by sea and vast expanses of land make Indonesia famous as a maritime and agricultural country. This fact makes Indonesia rich in community groups, whether they live on the coast, mountains, or lands. Each community has its indigenous knowledge, including health. People who live near the coast will consider the sea as a source of health. Likewise for those who live on the plains, what is embedded in the soil also has health benefits. Another uniqueness of Indonesian society is the oral tradition that is strongly embedded in society. They prioritize communication in the form of spoken words, either directly or through folklore, for the example is folk songs. Folk songs not only function as mere entertainment, but also as a medium for conveying moral messages, the meaning of life, philosophical values, cultural reflections, and indigenous knowledge.

This is said by Nakata et al. (2005) that folk songs are an example of folklore because they are oral (lore) from certain people (folk). People pronounce (sing) songs in everyday life. Other examples of folklore are proverbs, cultural values, beliefs, rituals, customary laws, and regional languages. They created folklore not only to tell stories but also to convey the meaning of life or certain knowledge because in ancient times they were still dominant in oral traditions. The meaning of life is represented

by cultural values, beliefs, rituals, and customary laws. Indigenous knowledge explained through folklore usually takes the form of health, forestry, agriculture, fisheries, and livestock both land and sea.

Based on those explanations, we intend to research the indigenous knowledge behind folk songs. This research was inspired by our previously published research, namely Indigenous Knowledge About Disaster in Folk Prose Narratives of the Indonesian Coast (Nurislaminingsih & Rochwulaningsih, 2022). If in that research we examined folklore about disasters, then in this research we examined folk songs about health. Another research that inspired us was Sing to Learn: The Role of Songs in the Transmission of Indigenous Knowledge among the Tsimane' of Bolivian Amazonia (Reyes-García & Fernández-Llamazares, 2019) which explainded that folk songs also function as a medium for transmitting local knowledge. For example, traditional Tsimane songs convey species names, habitat locations, physical characteristics (shape, color, sound, smell), and wildlife behavior and hunting tips (according to customary norms, culture, and local beliefs).

If in the research of Reyes-García & Fernández-Llamazares (2019) the focus is knowledge about wildlife, then in this research we limited it to local health knowledge. Another difference is in the source of the song. Reyes-García & Fernández-Llamazares (2019) searched for songs by visiting the community (local informants) while we searched for songs that had been published on YouTube. We got four famous folk songs that dream of health; *Prau Layar, Padhang Wulan, Suwe Ora Jamu,* and *Kodok Ngorek*. The four songs come from Central Java. Our selection of YouTube media was based on visualizations (in videos) that depict the background of the song lyrics. This visualization makes it easier for us to analyze the song's theme, so we find that there are health elements in the song's video. Another consideration is the fame and views parameter. The more views, the more it was confirmed that people known the song. On the YouTube channel, there is also a comments column from viewers which contains acknowledgment of the existence of folk songs and the region the song originates from.

The essence of the song *Prau Layar* is tourism at sea. The theme of the song *Padhang Wulan* is playing under the moonlight. We argue that picnics and play are beneficial for mental health. The song *Suwe Ora Jamu* clearly suggests health because *jamu* means herbal drink. Likewise, the song *Kodok Ngorek* includes the words *jamu temulawak* in the lyrics. Based on this explanation, the formulation of the research problem is "What Indigenous Knowledge Is Relating to Health in the *Folk Songs Prau Layar, Padhang Wulan, Suwe Ora Jamu,* and *Kodok Ngorek*?".

Method

This research is qualitative research that aims to explore the indigenous knowledge behind folk songs. We used Content-Driven (Exploratory) Document Analyzes. Guest, Namey, & Mitchell (2013) explained that Content-Driven (Exploratory) Document Analysis has inductive and exploratory properties. Documents can be text or images (both static and moving images). There are no absolute categories that are standard in the process because when analyzing data, researchers will automatically feel (discover) themes and can imagine patterns of the themes they find in text or images. During an exploratory study, researchers carefully read and continually reread the data, looking for keywords, trends, themes, or ideas in the data. The analysis is usually descriptive, outlining the main themes identified in the data. O'Leary & Hunt (2017) provide suggestions for selecting documents so that they are suitable for use as research data, such as what documents are needed, where the document is located, who is the author/writer/creator, language style, socio-cultural background information behind the document, main content in documents, document credibility, what the search process is like, including obstacles that might arise and what alternative solutions are.

In this research, we chose folksongs that contain local knowledge about health that has been documented and published on YouTube. The songs are entitled *Prau Layar, Padhang Wulan, Suwe Ora Jamu*, and *Kodok Ngorek*. Publication via YouTube is proof of the existence and credibility of these songs. Videos stored automatically on YouTube become a source of data for researchers, even data that tends to be easily accessible because it is open to the public. Media researchers can search for data on YouTube using qualitative media analysis methods. There are so many video themes, various people who upload them, various levels of society who enjoy them, and millions of people who share, give like marks, and respond to uploads with comments.

This is as stated by Mikos (2018) that YouTube is the largest digital audiovisual archive in the world. Videos uploaded there do not only come from personal users but also from professionals and institutions. The existence of YouTube has not only changed the digital distribution of audiovisual content but has also become a cultural archive. Content on YouTube is not only enjoyed by people who need entertainment, academics are also used to analyzing content on YouTube. We analyzed the *Prau Layar* song from content on the *Lagu Daerah Indonesia* channel with 1.5M views. On this channel, viewers admit that the song comes from their region, Central Java. There are even some people who explain that the original title of *Prau Layar* was *Praon* created by Ki Narto Sabdho. We chose the Teta Record channel for the song *Padhang Wulan* because it presents songs with a background of children's activities playing and having fun at night during the full moon, according to the lyrics in the song. The song has been watched by 1.54M viewers. We got *Suwe Ora Jamu* from NGP Music's channel because the song was sung by Waldjinah (Javanese song maestro). We analyzed the Javanese version of *Ngorek Frog* from the Shanshan Twins TV channel. The song was even made into *bahasa* version by the Uwa and Friends channel which has been enjoyed by 8.4M viewers.

We listened to the song and read the text (lyrics) over and over to get the health theme behind the lyrics. We also looked at the background of the video to understand the essence of the song and find elements of health in the video visualization. These observations strengthen our assumption that the song does have health implications. We copy the songs, translate the meaning, and mention the local knowledge behind the lyrics. This grouping can be seen in Table 1, 2, 3, and 4. We strengthen the scientific side of each indigenous knowledge (in songs) with quotations from research results that have been published in journals. This will confirm that indigenous knowledge about health which is implicated in the song has been scientifically proven to have health benefits for the community.

Results and Discussion

Folklore was a tradition commonly used by ancient people to communicate. They told stories about life experiences, natural phenomena they seen, taught how to do something, or shared knowledge verbally. This is as Briggs and Naithani (2012) said that folklore is a reflection of society. They do many things in a folklore way. They also trusted each other in the contents of the story. What they believe will become knowledge for their listeners. The knowledge in the story is practiced by the community in daily activities. Thus, folklore contains local knowledge that they apply to a traditional way of life.

According to Kim et al. (2016), traditional knowledge (TK) is a collective heritage from certain indigenous communities that is given to generations living in certain local communities. Generations have continued to maintain this indigenous knowledge for a long time so to this day their knowledge is still maintained. One example of traditional knowledge is traditional medical knowledge (TMK). TMK plays a role in the fields of physical and mental health. In this research we obtained four folk tales in the form of songs that imply indigenous knowledge about health; *Prau Layar, Padhang Wulan, Suwe Ora Jamu*, and *Kodok Ngorek* as can be seen in Table 1.

Table 1: *Prau Layar*

Tittle Song: *Prau Layar*	Translete: Sailboat	Indigenous Knowledge Implicated in The Song
Yo konco ning nggisik gembiro. Anglerap-lerap banyune segoro. Angliyak numpak prau layar *Ing dino minggu keh pariwisoto*	Friends, let's have fun. Enjoy the sparkling sea water. Take a sailboat. On Sunday we go on a trip.	A picnic in the middle of the sea is beneficial for maintaining mental health because it evokes a feeling of happiness, eliminates lethargy, and makes you enthusiastic to return to your activities tomorrow.
Alon praune wis nengah. Byak byuk byak banyu pinelah. Ora jemu-jemu karo mesem ngguyu. *Ngilangake roso lungkrah lesu*	The boat slowly went out to sea. Crashing waves. We have fun in the middle of the sea. Disappears fatigue and lethargy.	
Adik njawil dik *Jebul wis sore* *Witing kalopo katon ngawe-awe* *Prayogane becik balik wae* *Dene sesuk esuk* *Tumandang nyambut gawe*	My sister reminded me that it didn't feel like it was already afternoon. Coconut trees sway. We'd better go home. Tomorrow we have to go back to work.	

The song *Prau Layar* describes the joy of traveling at sea. We can enjoy the sparkling sea surface due to the reflection of sunlight. We can also ride a fishing boat to sail the sea. When in the middle of the sea we will feel the waves from the boat. The boat will move according to the size of the waves. This will cause its sensation. Activities at sea will make us happy. All the tiredness and tiredness that we previously felt because of work disappears. We were so lost in the happiness of the picnic that we didn't realize it was already afternoon. It's time to go home so that tomorrow we can work again.

The happiness of a picnic at the sea is a reflection of a healthy mentality. The song *Prau Layar* indicates that there are mental health tips in folk songs. The sea is considered a place for mental health therapy. Informants in Satariano (2019) also acknowledged that the expanse of the sea is a therapeutic landscape that is beneficial for our health. The mind and muscles relax while enjoying the ocean. Severin et al. (2022) also acknowledge that coasts appear to have an emotionally restorative effect. Informants in their research admitted that the beach gave the effect of happiness, enthusiasm, feeling reborn, "recharged" and provided "peace of mind". All these positive feelings are obtained after seeing the charm of the sea, changes in the color of the sea surface, tides, blue algae, standing on the edge of the sea, listening to the sound of the waves, playing in the snow on the beach and observing beach insects.

The song *Padhang Wulan* in Table 2 narrates the happiness of children (back when Indonesia still had minimal electricity) enjoyed the full moon night. They approached each other's friends' (neighbors') houses to gather and play together in the yard. They were not afraid to play even at night (around 7-8 p.m.). The yard looked bright because of the moonlight even without electric lights. In the yard, they were free to play and joke around without being afraid of the dark. Sjodin et al. (2015) explained that the full moon has a happy effect and supports a positive energy balance for children. They also sleep better on full moon nights.

The song also implies indigenous Indonesian knowledge which prohibits sleeping in the afternoon. Indonesian people use the term afternoon to refer to the time 3–6 p.m. At this time, parents forbid their children to sleep because they believe it will cause them to be confused or dazed when they wake up. This was also stated by Dhand & Sohal (2006) that the best time to take a nap is no later than 3 p.m. This means that a good nap is during the day, not an afternoon nap. Daytime naps are common in many cultures, with the practice of 'siesta' (taking a nap to protect the body from the heat of the sun) very popular in Spain. The benefits of 'siesta' are also recognized and adopted in Latin America, Asia, and Africa. A nap of less than 30 minutes can restore consciousness, and improve performance and enthusiasm for learning.

Table 2. *Padhang Wulan*

Tittle Song: ***Padhang Wulan***	Translete: Moonlit	Indigenous Knowledge Implicated in The Song
Yo 'pra kanca dolanan ing jaba. *Padhang wulan padhange kaya rina.* *Rembulane e sing awe-awe.* *Ngelingake aja padha turu sore.*	Come on, friends, let's play in the yard. The moonlight was very bright. The moon seems to be waving to invite you to play. Reminds us not to sleep in the afternoon.	Prohibiting sleeping in the afternoon is good for our health.
Yo 'pra kanca dolanan ing jaba. *Rame-rame kene akeh kancane.* *Langite pancen sumebyar rina.* *Yo padha dolanan sinambi guyonan.*	Come on, friends, let's play in the yard. The more friends the more fun. The moonlight was enough to illuminate the yard. We can play while joking and having fun.	The benefits of moonlight make you happy. Happiness is also very necessary for human health.

Table 3. *Suwe Ora Jamu*

Tittle Song: ***Suwe Ora Jamu***	Meaning: Long Time No Drink ***Jamu***	Indigenous Knowledge Implicated in The Song
Suwe ora jamu yo mas *Jamu godhong telo* *Suwe ora ketemu* *Temu pisan ojo gelo*	I haven't taken herbal medicine for a long time. Cassava and sweet potato leaves herbal medicine. Long time no see. When I met you, I was disappointed.	Benefits of cassava leaves and sweet potato leaves
Suwe ora jamu yo mas *Jamu godhong meniran* *Wis suwe ora ketemu* *Temu pisan dadi pikiran*	I haven't taken herbal medicine for a long time. *Meniran* leaf herbal medicine. Long time no see. After meeting you, I remember it all the time.	Benefits of *meniran* (Phyllanthus urinaria) leaves
Wis suwe yo mas ora jamu *Jamu godhong seligi* *Wis suwe ora ketemu* *Temu pisan dadi ati*	I haven't taken herbal medicine for a long time. *Seligi* leaf herbal medicine.	Benefits of *seligi* (*Phyllanthus buxifolius Muell. Arg*) leaves

	Long time no see. Once they met, they fell in love.	
Abang-abang ora kurang. *Sing ijo di undhuhi.* *Sing legan ora kurang.* *Sing duwe bojo kok di rusuhi.* *Ireng-ireng montore kanjeng yo mas.* *Ganen rene tak setirane.* *Yen podo seneng aja mung mandeng.* *Golekana ngendi omahe.*	Don't flirt with someone else's husband or wife. Better with those who don't have a partner. If you like her, don't just look at, but visit her house.	-
Wis suwe yo mas ora jamu. *Jamu rempah rempah.* *Wis suwe ora ketemu.* *Temu maneh karo mbak waljinah.*	Haven't taken herbal medicine for a long time. Herbal spices. Long time no see. Meet again with Miss Waljinah.	Benefits of herbs.

Basically, the song *Suwe Ora Jamu* as can be seen in Table 3, is a regional song which tells the story of a woman who is missing her lover. The use of the word herbal medicine in the line does not mean that they both drink herbal concoctions. The word *jamu* is used to make the words in the lyrics nicer. However, the song still implies health because herbal medicine itself means herbal drink. The song also clearly mentions the words *Jamu Godhong Telo* (cassava and sweet potato leaves herbal), *Jamu Godhong Meniran* (Phyllanthus urinaria), *Jamu Godhong Seligi* (Phyllanthus buxifolius Muell. Arg), and *Jamu Rempah-Rempah* (herb drinks).

The results of research by Fariska et al. (2024) proved that cassava leaves have antibacterial (*Staphylococcus aureus, S. aureus, E. coli, P. aeruginosa*, and *S. mutans bacteria*) and antioxidant properties. The antioxidant content in cassava leaves was also proven in research by Hasim, Falah, & Dewi (2016) who explained that cassava leaves contain alkaloids, flavonoids, phenolics, tannins, and saponins. According to Wulandari, Wijayanti, & Sunarjo (2023), consuming cassava leaves has been proven to increase levels of the hormone prolactin in breastfeeding mothers. Their breast milk production continues to increase. The research results also prove that the flavonoids in cassava leaves are higher than in *katuk* leaves (*Sauropus androgynus (L.) Merr.*).

Fachriyah et al. (2023) explained that the important nutrients in cassava leaves are triterpenoids, alkaloids, tannins, saponins, quinones, steroids, phenolics, and flavonoids (quercetin). Phytochemical analysis of cassava leaf extract in the research of Boukhers et al. (2022) added to the list of nutrients in cassava leaves, namely fiber, lutein, and b-carotene. In the research of Koubala et al. (2015) was explained that Cameroonian people believe that cassava leaves are a source of macronutrients, micronutrient minerals, and antioxidant compounds to fight malnutrition. Tambalo et al. (2023) said that cassava farmers in the Philippines use cassava leaves as an alternative source of protein for humans and livestock.

According to Meilawaty, Dharmayanti, & Prafitasari (2019), cassava leaves can be used as an alternative anti-inflammatory in periodontal disease which is caused by the bacteria Porphyromonas gingivalis. Not only useful for the inside of the human body, cassava leaves also have the potential to have a good effect on the outside of the human body, namely the surface of the skin. The research results of Jampa et al. (2022) found active ingredients in cassava leaves that can be used as skincare. The rational chemical composition containing routine, apigenin, and kaempferol supports the creation of skin care products with the aim of anti-melanogenesis, increasing collagen, anti-adipogenesis, anti-oxidation, and sunscreen.

Similar to cassava leaves which have many benefits, sweet potato leaves are also rich in goods. According to Mayasari et al. (2023), the results of the phytochemical analysis show that sweet potato leaf extract has an anti-free radical potential because it contains alkaloids, flavonoids, terpenoids, tannins, and saponins. Hue, Boyce, & Somasundram (2012) also stated the same thing that sweet potato leaf extract contains flavonoids and phenolics to ward off free radicals. The results of research by Sun et al. (2014) add to the list of the nutritional content of sweet potato leaves which can not only be used as a source of bioactive polyphenols, protein, and fiber. These leaves also contain copper (Cu), potassium (K), calcium (Ca), iron (Fe), magnesium (Mg), phosphorus (P), and manganese (Mn) to complement minerals in the body. Carotenoids are also contained in sweet potato leaves. Odongo et al. (2015) acknowledged that sweet potato is one of the most important and versatile crops for Kenyan society. Sweet potato leaves down to the roots are believed to contain high levels of vitamin A and protein. Sahu et al. (2019) sweet potato leaves contain protein, ß-carotene, vitamin B, iron, zinc, calcium, and protein, and provide immunity against disease.

The result of research by Tasya & Kustiawan (2023) show that the active anti-inflammatory compounds in purple sweet potato leaves are flavonoids. Nguyen et al. (2021) explained that the leaves of various varieties of sweet potato (red, yellow, purple, green, white) contain high bioactive compounds, polyphenols, and flavonoids so they have the potential to be anti-oxidative, anti-hepatotoxic, anti-cancer, anti-bacterial, anti-diabetes, and anti-inflammatory. Patel et al. (2022) also revealed various benefits of sweet potato leaves, namely to treat neoplasia, antioxidant, anticancer, antimutagenic, antimicrobial, antihypertensive, anti-inflammatory, relieve constipation, body immunity, relieve nausea, reduce stomach ache, reduce anxiety, relieve stress, stabilize blood pressure, effective for colds, flu, burns, insect bites, and scratches. Patel et al. (2022) gave the example of consuming purple sweet potato leaves by basketball athletes to increase plasma polyphenol levels and the body's immunity. Hartati, Hasanah, & Sucahyo (2021) offer another way to consume sweet potato leaves, which is not only a vegetable, namely by processing them into ice cream. The research results of Dipahayu et al. (2019) showed the potential of young sweet potato leaf extract as an additional ingredient in sunscreen formulations in skincare.

Meniran (phyllanthus urinaria) is a tropical plant, generally found in India, Sri Lanka, Indochina, Japan, Malaysia, Indonesia, and the United States. This herb has long been used in traditional oriental medicine to cure liver damage, diarrhea, jaundice, kidney disorders, colitis, hepatitis, and dropsy (Du et al., 2018). Not only used in oriental medicine, but phyllanthus urinaria according to Varsha (2022) has also been used in the ayurvedic system of medicine for more than 2,000 years for jaundice, inflammation, tumors, kidney stones, edema, genitourinary system infections, normalizing calcium levels in hypercalcemia sufferers, and gallstones. This is because Phyllanthus urinaria decoction is rich in bioactive compounds such as phenyl propanoid, hypophyllanthin, steroids, ellagitannin, alkaloids, glycosides, phyltetralin, phyllanthin, ricinolic acid, triterpenes, flavonoids, and lignans. Phytochemical results conducted by Geethangili & Ding (2018) revealed that phyllanthus urinaria is a plant rich in tannins, lignans, flavonoids, terpenoids, and phenolics which have anticancer, antidiabetic, hepatoprotective, cardioprotective, and antimicrobial effects. The same thing was also stated by Osei et al. (2021) that phyllanthus urinaria contains antiviral, anti-inflammatory, antibacterial, anticancer, and immunoregulatory properties.

Similar to *meniran (phyllanthus urinaria)* which can also be found easily in Indonesia, *seligi (Phyllanthus buxifolius Muell. Arg)* is an Indonesian plant which has long been used by people as a pain medicine or analgesic for joints, sprained feet, and rheumatism. One practical way to make topical or topical medication from this plant is to make an ointment containing Phyllanthus buxifolius Muell. Arg ethyl acetate extract (Hastuti, 2017). Sari & Hastuti (2020) Phyllanthus buxifolius Muell leaves. Arg contains flavonoid, saponin, and polyphenol compounds for antioxidant, antibacterial, antiviral, anti-inflammatory, anti-inflammatory, anti-allergic, and anti-cancer properties.

Another traditional Indonesian healing art is *jamu* (herbal medicine). Sumarni, Sudarmin, & Sumarti (2019) argue that Javanese people have known the term jamu for centuries to describe various types of herbal drinks. The basic ingredients of herbal medicine are spices and kitchen herbs. The

term herbal medicine then spread and became known to the Indonesian people because some people still entrust their health to traditional medicine rather than chemistry. Harismayanti & Syukur (2022) mention several herbal medicine ingredients that are good for women, especially after giving birth, namely turmeric, *binahong* leaves (Anredera Cordifolia (tenore) steen), *turi* leaves (Sesbania Grandiflora), *katuk* leaves (Sauropus Androgynus), *gedi* leaves (Abelmoschus Manihot L), and *ginger*. Examples of herbal medicine as a form of local Javanese wisdom is *jamu kunir asem* (*kunir* means turmeric and *asem* is tamarind), *jamu beras kencur* (*beras* is rice and *kencur* is *kaemferia galanga*), and *jamu paitan* (*paitan* means bitter taste). Sumarni, Sudarmin, & Sumarti (2019) state that *jamu kunir asem* to reduce blood pressure, menstrual pain, and constipation. *Jamu Beras Kencur* can relieve stiffness in the body, body aches, fatigue from work, and stimulate appetite. *Jamu Paitan* is efficacious in relieving muscle pain, eliminating swelling in the body, increasing appetite, treating joint pain, itching, hives, body odor, diabetes, lowering cholesterol, flatulence, acne, and dizziness. More complete names of *jamu* (herbal medicines) and their ingredients can be seen in Figure 1.

Traditional drugs	Main Materials and others Materials
JamuPaitan	The raw material for *paitan*herbal medicine is *sambiloto*, but there are also other ingredients that add bitter taste such as *brotowali, widorolaut ,doroputih, babakan pule, adas* and or *empon-empon* (rhizome ingredients used in spices).
JamuBeraskencur	The raw material for *kencur* rice is rice and *kencur*. Other ingredients that are usually mixed are *kedawung*, ginger, *kapulogo, kawak* acid, *temukunci, keningar* wood, turmeric, lime, and nutmeg. As a sweetener used brown sugar and white sugar
JamuKunirAsem	The raw material for tamarind turmeric is turmeric and tamarind, sometimes it is mixed with *sinom* (young tamarind leaves), ginger, kedawung, and lime. As a sweetener used brown sugar mixed with white sugar and salt
JamuGodhongkates	The raw material for herbal medicine *godhongkates* is papaya leaves [9], but some herbal makers add *temuireng* [10], *adaspulowaras*, and salt
JamuTemulawak	The raw material for *temulawak* herbal medicine is ginger rhizome, often added with *kencur*, seedless *asemkawak*, palm sugar, fresh *pandan* leaves, and cumin.
JamuKuncisuruh	The raw material for *jamukuncisuruh* is *temukunci* rhizome and betel leaf. Usually *kawak* acid is added. Some *jamu* sellers add other ingredients commonly used in concoction of whitish herbal medicine such as pomegranates, areca nuts, *pepet, majakan, jambe*, cinnamon, *beluntas*, and *kencur*. As a sweetener used sugar and brown sugar and salt
Gulaasem	The tamarind sugar is commonly used to reduce the bitter taste of herbal medicine or as an antidote to the bitter taste after consuming herbs. The raw material for tamarind sugar is tamarind, boiled water, brown sugar and salt
JamuCabepuyang	The main ingredients of the herbal medicine for *cabelempuyang* are chili and *lempuyang*, added with other ingredients such as *temuireng, temulawak*, ginger, *kudu, adas, pulosari,* turmeric, pepper, *kedawung, keningar,* tamarind, and*temu*kunci. As a sweetener used brown sugar, white sugar and salt

Figure 1. Names of *Jamu* and the Ingredients
Source: Sumarni et al. (2019)

The core of the song *Kodok Ngorek* as can be seen in Table 4, is actually support for children to study diligently. Children who study diligently will become smart children. If children are smart, they will achieve their dreams, such as becoming a doctor. Even smart children have the potential to become rich so they can afford plane tickets to travel. As an analogy, at the time this song was written, the vehicles generally used by Indonesian people were bicycles or motorbikes. Riding a car or plane was a luxury. This was used as part of the song lyrics to encourage children to study diligently. However, even though parents have tried to encourage their children to study hard, there were still

children who were lazy about studying. Therefore, there was a punishment for lazy children, namely being given *temulawak (Curcuma xanthorrhiza Roxb.)* medicine because it tastes bitter.

Table 4. *Kodok Ngorek*

Tittle Song: *Kodok Ngorek*	Meaning: Frogs Croaking	Indigenous Knowledge Implicated in The Song
Kodok ngorek, kodok ngorek *Ngorek pinggir kali* *Teyot tekdung, teyot tekdung* *Teyot-teyot tekdung*	Frogs croaking on the river bank.	-
Bocah pinter, bocah pinter *Besok jadi dokter* *Numpak opo, numpak opo* *Numpak helicopter*	Smart kids will become doctors. what are they up to? Take a helicopter.	-
Bocah bodo, bocah bodo *Jaluk dijamoni* *Jamu opo, jamu opo* *Jamu temulawak*	Stupid children should be given herbal medicine. What herbal medicine? *Temulawak* is the answer.	Benefits of temulawak (Curcuma xanthorrhiza Roxb) for health

Despite its bitter taste, *temulawak* actually contains many substances that are beneficial for the body. For this reason, it is used as an herbal medicine (traditional health drink) by the Indonesian people. Widyastuti et al. (2021) said that *Curcuma xanthorrhiza Roxb.* is a medicinal plant native to Indonesia which contains curcuminoid, xanthorrhizol, phenolic and flavonoid compounds. Simamora et al. (2024) said, *Curcuma xanthorrhiza* called *temulawak* in Indonesia, has been widely used as a medicine for infections, stomach aches, jaundice, fatigue, bloody stools, rheumatism, and lack of appetite. Curcuma xanthorrhiza also has antidiabetic, antimicrobial, antihyperlipidemic properties and provides protective effects on various organs, hepato, neuro, nephro, and skin.

Briefly, Anggraini, Rusijono, & Maulana (2018) explained that *Curcuma xanthorrhiza Roxb* is rich in natural antioxidants to protect the human body from damage caused by reactive oxygen species, inhibit degenerative diseases, and inhibit lipid peroxidation in foods. Oon et al. (2015) proved that *Curcuma xanthorrhiza Roxb* has antihyperglycemic, anticancer, antihypertensive, anti-inflammatory, antimicrobial, antioxidant, antiplatelet, nephroprotective, hepatoprotective, estrogenic, anti-estrogenic effects, treatment of infectious diseases (bacteria, candida, fungi), hypertension, platelet disorders, nephroprotective, and hepatoprotective.

The use of *temulawak* was also conveyed by Rahmat, Lee, & Kang (2021) that *Curcuma xanthorrhiza* is traditionally used to treat stomach, liver, constipation, diarrhea, vaginal discharge, dysentery, arthritis, fever, hypotriglyceridemia, hemorrhoids, rheumatism, and skin eruptions. Pharmacological test results reported that *Curcuma xanthorrhiza Roxb.* has antitumor, antioxidant, anti-inflammatory, antimicrobial, anticancer, and antidiabetic properties. This herb is also commonly used to increase appetite in children.

Conclusion

Indonesian Folk songs that convey indigenous knowledge about health are *Prau Layar, Padhang Wulan, Suwe Ora Jamu,* and *Kodok Ngorek.* The song *Prau Layar* hints at the importance of mental health (the benefits of a picnic at the sea). *Padhang Wulan* implies mental health (playing and joking with friends) and physical health (taking a nap). *Suwe Ora Jamu* contains knowledge about the names of typical Indonesian herbs for making *jamu* (traditional health drinks). *Frog Ngorek* implies the benefits of *temulawak (Curcuma xanthorrhiza Roxb)* as a herbal medicine. This

research found that cassava leaves and sweet potato leaves are not only useful as herbs but have potential as natural skincare ingredients for sunscreen formulations.

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