

Community Service Activities: Appreciating Jamu Through the Kindergartens Togetherness

Kartika Nuringsih*, Edalmen Edalmen, Harry Kristanto
Faculty of Economics and Business, Universitas Tarumanagara, Jakarta, 11470, Indonesia

*Correspondence should be addressed to Kartika Nuringsih: kartikan@fe.untar.ac.id

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Abstract

Jamu is known as a herbal product that has benefits for maintaining body stamina. Jamu is synonymous with Javanese tradition, but nowadays the term is generalized to represent herbal drinks. To foster interest in drinking herbal medicine, the dissemination and practice of herbal medicine such as kunyit asam and beras kencur were conducted. The activity was carried out with students, principals, and accompanying teachers at Raudhatul Athfal Taufiqurrahman in Beji Timur Village, Depok. The approach used is Participatory Action Research, which involves the role of teachers and jamu traders during the activity. This activity involved Budhe Sumi as a jamu maker who often sells her jamu around the school. In addition to getting to know various types of jamu, children are introduced to raw materials or empon-empon such as turmeric, kencur, ginger, lemongrass, tamarind, and others. They were given information on how to make jamu and the benefits of jamu in keeping fit. Each child received a 1/4 liter bottle of beras kencur produced by Budhe Sumi, which is useful for relieving coughs, increasing appetite, and relieving fatigue. The results showed that the students recognized kunyit asam and beras kencur. They can taste the flavor and aroma of ginger, turmeric, kencur, lemongrass, and other ingredients. This event provides new experiences for children. The majority of children are interested, even though there are 25 percent of participants who do not like to drink the jamu. It is basic knowledge about jamu in a simple way. This is social engineering to educate children about local cultural wisdom so that the togetherness of stakeholders is very useful to foster caring behavior with local wisdom or pro-local culture behavior.

Keywords: children, jamu, pro-local culture behavior

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Introduction

Indonesia has local wisdom in maintaining health through *jamu*, so it has been named a cultural heritage for the Indonesian people (Nurcholis & Arianti, 2024). Mentioned by Gardjito, Harmayani, & Suhardjo (2018), having herbal medicine is one of the advantages inherent in the Indonesian nation. Jamu is the heritage of the health of the Indonesian people, so to maintain its sustainability, it must be realized that the importance of the habit of drinking herbal medicine. In this case, it is necessary to manage herbal ingredients so that information on the benefits and properties of herbal medicine is better presented. This tradition needs to be maintained so that it can be harmonized with the achievement of sustainable development goals (SDGs), especially ensuring the community's health.

Jamu is a traditional medicine which the World Health Organization (WHO) defines as the sum of knowledge, skills, and practices based on the theories, beliefs and experiences of different cultures that are used to maintain health, as well as to prevent, diagnose, improve or treat physical and mental illness (Torri, 2013). It is implied that herbal medicine is related to local culture as a characteristic of the community related to efforts to maintain health. In practice, the tradition of drinking herbal medicine is self-medication or an effort to treat symptoms of illness without first consulting a doctor (Madania & Papeo, 2021). Maintaining this tradition is the basis for realizing sustainable public health. To make it easy to understand the plot of this article, the use of the word jamu is equated with herbal medicine, so that the terms drinking jamu or taking herbal or traditional medicine are used interchangeably.

This local wisdom product is identical to the Javanese tradition because it uses terms that are attached to Javanese culture. This can be seen in the following types of jamu: *kunyit asam*, *beras kencur*, *cabe puyang*, *pahitan*, *suruh kunci*, *kudu laos*, *gepyokan*, and *sinom*. Jamu is aligned with the cycle of life from infants, children, adolescents, adults, to the elderly. In particular, it implies the philosophy of human life that: “Starting from birth to childhood, which is full of happiness and the sweetness of life. Then grow into adolescence with the sweetness and warmth of life. Entering adulthood with the bitterness of life. Entering the phase of glory in order to nurture others and surrender to God Almighty, and finally facing old age with the hope that life will once again be sweet and harmonious” (Nuringsih, 2023). Efforts to maintain physical and spiritual fitness at every phase of human life are represented by the specific benefits of each type of herbal medicine. In alignment with the wisdom, the United Nations

Educational, Scientific, and Cultural Organization (UNESCO) declared the Healthy Culture of Jamu as an Intangible Cultural Heritage for Indonesia in 2023.

According to Worldstats (2025), Indonesia, as an archipelago, has more than 17,000 islands, so it is known as the hotspot of world biodiversity. Table 1 shows that Indonesia is ranked second after Brazil, making it one of the countries rich in biodiversity, including medicinal plants. It was mentioned by Saptaningtyas & Indrahti (2020) that Indonesia has 7,500 types of medicinal plants, although only 940 plant species have been identified. Herbal medicine materials are plant parts such as leaves, roots, flowers, fruits, seeds, tendrils, bark, or other parts of the plant. These parts of the plant are easily found in Indonesia, including in the yard around the house.

Table 1. Biodiversity rank by country

Rank	Country	Type and Amount of Biodiversity (Species)					
		Amphibian	Bird	Fish	Mammal	Reptile	Plant
1	Brazil	1,175	1,864	4,930	776	868	34,387
2	Indonesia	393	1,791	5,014	777	799	19,232
3	China	604	1,330	3,838	710	631	31,362
4	Colombia	832	1,917	2,182	525	657	24,025
5	Peru	672	1,892	1,661	567	542	19,812

Source: <https://worldstats.com/biodiversity-rank-by-country-updated-list-2025/>

Previous studies (Nuringsih, 2023) mentioned raw materials in the form of rhizomes known as *empon-empon*, such as turmeric (*Curcuma domestica*), ginger (*Zingiber officinale*), *temulawak* (*Curcuma xanthorrhiza*), *kencur* (*Kaempferia galanga*), galangal (*Languas galangal*), *temukunci* (*Boesenbergia pandurata*), bangle (*Zingiber purpureum*), *temugiring* (*Curcuma hayneana*), *temuireng* (*Curcuma aeruginosa*), *lempuyang* (*Zingiber aromaticum*), and *kunci pepet* (*Kaempferia augustifolia*). These materials are used as raw materials for herbal medicine and spices in Indonesian cuisine. However, some people began to forget the use of rhizoma with limited utilization as a seasoning. Therefore, it is necessary to maintain the tradition of drinking jamu to maintain health.

Empirically, Hasan, Muslimah, & Destiarni's (2024) study identified that knowledge and attitudes influence jamu consumption behavior among the younger generation in Bangkalan. Knowledge factors also influence the interest in buying herbal medicine among Gen-Z in Madura (Ibrohim & Nugroho, 2024). The herbal consumption habits of the Magelang

community are influenced by the level of knowledge and attitude towards accepting herbal products (Kusuma et al., 2020). According to Yahya et al. (2024), most of the younger generation in Semarang Selatan showed interest in jamu, but there was some resistance due to unattractive appearance, unpleasant odor, and bitter taste. Thus, innovation is important so that it becomes easy to consume and store. The presence of jamu cafes can attract young people to try various types of jamu with the aim of maintaining health or body fitness. As stated by Nurdewanto et al. (2023), the transformation of jamu cafes through product and marketing innovation is important. The study illustrates the interest of young people in herbal medicine, so it is considered necessary to introduce this knowledge through the role of schools.

Jamu is a traditional knowledge that is beneficial to humans. In line with the research master plan in the application of positive psychology to improve the quality of life, the benefits of jamu as an herbal drink were disseminated to the school environment at Raudhatul Athfal (RA) Taufiqurrahman in Beji Timur Village, Depok. The term of Raudhatul Athfal is a kindergarten level of education under the Ministry of Religion. The purpose of the activity is to foster awareness of preserving the herbal tradition as local wisdom of the Indonesian people. This was a new experience for the children, so they have a positive image of jamu as a drink to maintain fitness.

Methods

The community service activity was held at RA Taufiqurrahman Jalan Baitul Rohim number 12, Beji Timur Village, Depok. Followed by 16 participants with three accompanying teachers. This activity involved Budhe Sumi as a jamu maker who trades daily in front of the school. Therefore, appreciating the jamu traders also plays an important role in this activity so that their business can survive. This is important because they are the daily provider of herbal drinks.

This community service activity includes four stages, namely preparation, implementation, evaluation, and feedback. The method of implementation is through information dissemination to children about plants and the benefits of herbal medicine, followed by the practice of drinking beras kencur. Teacher involvement is required to support this activity. Budhe Sumi's involvement in this activity is to share knowledge and overcome the limitations of teachers when making an activity in kindergarten. The approach used is Participatory Action Research

(PAR), which involves the role of the teacher with one of the home herbal business actors during the activity. The stages are shown in Figure 1.

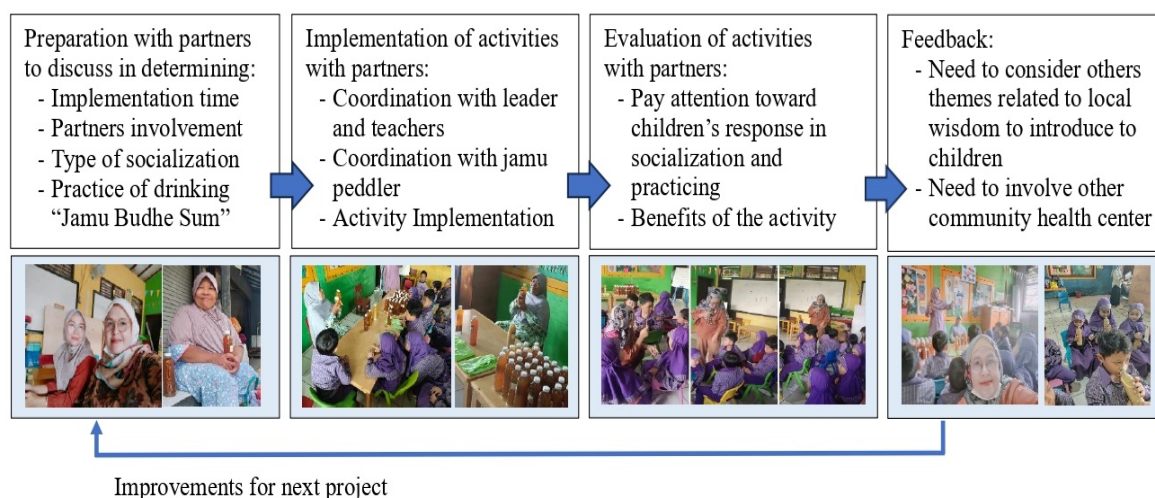


Fig. 1. Activities and outcomes of community service

Figure 1 depicts that partner participation was realized starting from the preparation, implementation, and evaluation of activity for giving the feedback. It was information to improve for the next project. This community service activity involves action research, so the design used is participatory action research. In accordance with Darwis (2016), action research is based on the assumption that there is a relationship with the change agenda in society. In this case, it emphasizes the participation and actions of the school environment at RA Taufiqurrahman in maintaining the tradition of drinking herbal medicine. The analysis technique used is descriptive with the aim of obtaining an in-depth description of the phenomena that occur when social engineering is carried out through socialization and the practice of drinking the jamu.

As an appreciation of the RA Taufiqurrahman partner audience, a variety of education has been carried out with an orientation towards the introduction of a sustainable lifestyle. In a simple context, the targets of this activity are as follows: (1) introducing the types of herbal medicine plants such as lemongrass, ginger, turmeric, kencur, and tamarind, (2) introducing the benefits of jamu to keep the body fit, (3) introducing the beras kencur, kunyit asam, and *jamu asam*, (4) distribute beras kencur to students and teachers.

The target of this activity is related to character building in children to care about tradition or respect local wisdom. Stakeholder collaboration is very supportive of the sustainability of this

program. Tarumanagara University's contribution as a subjective norm to provide support for children to be more interested in local wisdom. This social engineering is to educate children about the wisdom of local culture.

Results and Discussions

Results

Budhe Sumi is a herbal medicine trader who helped explain the making of jamu beras kencur, the ingredients, and the benefits of herbal medicine. This involvement was to build awareness of the jamu trader represented by Budhe Sumi with the branding of “Jamu Budhe Sum”. Because of these considerations, it was carried out with the business owner, Budhe Sumi, while promoting in the school area. The photo documentation of the activity is shown in Figure 2.



Fig. 2. Explaining some types of herbs to children

Figure 2 shows Budhe Sumi telling about types of jamu, such as beras kencur, *temu lawak*, and jamu asam, with the benefits of the jamu. At this event, the children were shown some herbal ingredients such as turmeric, kencur, ginger, lemongrass, and tamarind. They saw, held, and smelled the ingredients. Some students were already familiar with the smell of the ingredients.

The children were introduced to the benefits of herbs that their grandparents used to drink to keep them from getting sick easily. For example, beras kecur is effective for relieving coughs, increasing appetite, and overcoming fatigue or tiredness. This is evidence that it was used long ago and is still maintained today.



Fig. 3. Disseminating the benefits of beras kencur

In Figure 3, the children are seen enjoying the beras kencur. The evaluation results show that most of them like jamu and are enthusiastic to drink it immediately. Of the 16 students who participated in this activity, 8 students were enthusiastic about drinking beras kencur, while 4 students needed to be persuaded to be interested in drinking herbal medicine. Although they did not complain excessively, there were 4 students who were not interested because they were not used to the smell or taste of kencur. As feedback, it would be advisable to also invite teachers, principals, and employees within the school to drink jamu together once a month. It can also involve medical doctors from the Puskesmas in Beji Timur Village on special events.

The majority of the students were not bothered by the aroma of beras kencur. Each student received a quarter-liter bottle of beras kecur to drink, and the rest was taken home. The children were interested in the bottle packaging with the branding “Jamu Budhe Sum” and illustrations of various types of jamu. Some said they liked it and would drink it with their mothers at home. Teachers and school officials liked the jamu produced by Budhe Sumi and were happy with

this activity. The invitation to drink jamu is a concrete step to maintain local wisdom, with the aim of instilling awareness of the preservation of jamu to maintain body fitness.

Discussion

Children are attracted to packaging and flavor innovations. As mentioned in Prabawa & Fitriani (2019), packaging factors affect the sales and marketing of herbal medicine. Aulia & Putro (2021) found that innovation through attractive packaging design is needed in the development of herbal medicine. This innovation makes herbal medicine easy to consume and store. The target of this activity is to provide simple knowledge about herbal medicine to children. The results of this approach are expected to initiate a positive attitude towards herbal medicine, so that when adolescents do not reject the role of herbal medicine as self-medication (Madania & Papeo, 2021). Thus, it can form an interest in consuming herbal medicine, as implied in the study by Hasan, Muslimah, & Destiarni (2024), Ibrohim & Nugroho (2024), Kusuma et al. (2020), and Yahya et al. (2024). Getting used to drinking jamu means that the community is helping to preserve the heirlooms of the Indonesian nation's health guardians (Gardjito, Harmayani, & Suhardjo, 2018), or preserve cultural heritage (Nurcholis & Arianti, 2024). In addition, it increases appreciation for the jamu community so that they can maintain the jamu business.

In ensuring sustainable health, local wisdom in consuming herbal medicine also supports important targets in sustainable development. The culture is aligned with sustainable development goals, including SDG-3 (health and well-being), SDG-5 (gender equality), SDG-12 (responsible production and consumption), and SDG-16 (life on land). This indicates that culture or local wisdom is a new pillar in realizing sustainable welfare. In this case, this culture contributes to the achievement of the SDGs. As an appreciation for this wisdom, it is appropriate that since 2023, UNESCO has designated Jamu Healthy Culture as an Intangible Cultural Heritage, like other intangible wealth in Indonesia. As Indonesians, we must be proud of the world's appreciation of this healthy living culture, so that the preservation of this intangible asset must be continuous for future generations. Moreover, Indonesia consists of a wide variety of plants that are useful as medicine. Thus, the tradition of herbal medicine is relatively varied in each region.

Therefore, information dissemination or education activities to encourage interest in consuming herbal medicine need to be done among young people, including children. One of

these approaches is through the role of schools to familiarize students with herbs and plants that can be used for self-medication. Togetherness with Raudhatul Athfal Taufiqurrahman is a response to the world's appreciation for the sustainability of herbal medicine in Indonesia.



Fig. 4. Information dissemination activity at RA Taufiqurrahman

Figure 4 shows that the information dissemination activities that were conducted at the school involved three parties, namely RA Taufiqurrahman, Universitas Tarumanegara community service team, and Jamu Budhe Sum. For children who like jamu, they can enjoy and actively ask questions during the activity. However, there are some (about 25 percent) who have not shown interest in jamu. They are student participants from the smaller age group. The invitation to drink jamu can build self-awareness or pride in local wisdom to maintain fitness. This method is social engineering to provide knowledge to children about local wisdom. Being together with stakeholders is very useful to foster pro-local culture behavior.

However, the biggest obstacle is how to ensure that the sustainability of activities continues with the willingness of stakeholders. This togetherness is very useful for fostering caring behavior with local wisdom from an early age. Therefore, repeated activities are needed to support the ongoing education process. This community service activity is a continuation of education with the orientation of introducing sustainable lifestyles at the kindergarten level. The target to be achieved is to touch on important aspects of the SDGs. As an illustration, previous activities have been carried out with various themes, such as education on environmental conservation through green behavior (Nuringsih et al., 2019) and education on

the use of clean water as a way to stimulate water awareness (Nuringsih & Edalmen, 2023). Both are relevant to the environmental domain in the SDGs. As related to the economic domain, it is done through savings education (Nuringsih & Natsir, 2021), while for the social domain, through the theme of sharing with others (Nuringsih et al., 2024). Linked to the SDGs, three domains are relevant to what is known as the triple bottom line.

To complement the previous activities initiated through caring about local cultural wisdom in the context of disseminating herbal medicine as a cultural domain. This orientation is to complement the pillars of sustainable development towards the fourth bottom line. These activities can be maintained and developed through collaboration with stakeholders. Long-term commitment is needed in continuing education to increase school members' knowledge of the SDGs and simple practices in pursuing these goals.

Conclusion

Generally, kindergarten students of RA Taufiqurrahman participated positively in the community service activities. The majority of children are interested in herbal medicine, even though there are around 25 percent of participants who do not like to drink the jamu. They come from smaller age groups so that they can still be tolerated. This information dissemination activity provides new experiences for children. The attitude of children towards herbal medicine reflects the existence of a positive or familiar judgment of herbal medicine. Likewise, the willingness of teachers and Budhe Sumi as traders and herbal medicine makers shows that there are still commitments and opportunities to use herbal medicine as a healthy drink to maintain body fitness. Togetherness in drinking herbal medicine can build awareness in appreciating local wisdom in maintaining health. This activity also helps teachers overcome the limitations of teachers in carrying out unique activities with children. As a recommendation to improve experience with herbal medicine, further activities can be carried out with gardening activities to plant medicinal plants for families in school gardens.

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