Journal of Midwifery Science and Women\'s Health (JMSWH)
Volume 6, Nomor 2 Tahun 2026
ISSN (online) : 2747-0970 DOI: 10.36082/jmswh.v6i2.2822

# TRADITIONAL USE OF RORANO FOR POSTPARTUM RECOVERY AMONG THE TERNATE COMMUNITY

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**Article Info**

**Article history:**

Submissions: 30-11-2025
Revised: 12-03-2026
Accepted: 30-05-2026

**Keywords:**
Rorano; Traditional postpartum care; Postpartum maternal recovery; Ternate community.

Abstract

Indonesia is a country with the second-highest biodiversity after Brazil, with more than 1,000 plant species identified as potential sources of medicinal ingredients used by the Indonesian people, including in Ternate City, North Maluku. In Ternate, postpartum recovery practices rely not only on medical services but also incorporate local knowledge passed down through generations. One such practice is the use of *rorano*, a traditional herbal remedy rooted in local wisdom, believed to accelerate healing and restore the stamina or health of postpartum mothers. Postpartum recovery is a crucial phase in the female reproductive health cycle. This traditional herbal remedy, based on the local wisdom of Ternate's believed to accelerate the reduction of Fundal Height (FH), the expulsion of blood and placental remnants, eliminate postpartum odor, and reduce *afterpains*. To explore the practice of using rorano and its benefits for postpartum mothers in the Ternate community, identify the composition of ingredients, processing methods, and community perceptions of the role of rorano in postpartum care in the city of Ternate**.** The method used is a qualitative approach with a case study design. Based on the interview result in this study, 15 respondents reported knowing about rorano, the ingredients used in rorano are classified as Family Medicinal Plants (TOGA), the most commonly used ingredients by the community include miana leaf extract *(Coleus atropurpureus.),* daun beluntas (*Pluchea indica.), purple leaves (Graptophyllum pictum L. Griff), Insulin leaves* (*Costus Igneus),* turmeric *(Curcuma longa L.),* and nutmeg seeds (*Myristica Fragnans Houtt)*

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## INTRODUCTION

Indonesia is an agrarian country with extraordinary natural potential, thanks to the many plants to grow. In the field of medicinal plants, Indonesia is known as the second-largest country in terms of biodiversity after Brazil, with over 1,000 plant species available as raw materials for medicines.(Nurhab, 2023). The raw materials for traditional medicines used include miana leaves, beluntas leaves, purple leaves, jatropha leaves, and various types of rhizomes. These are traditional medicinal ingredients that have become a habit of the community for generations. In addition, the fertile land conditions also allow the community to grow various types of ingredients for traditional medicines. In addition to being used as medicine, Indonesian people also cultivate Family Medicinal Plants (TOGA) for daily food needs, including fruits, vegetables, and rhizomes used as kitchen spices. The Indonesian government has regulated the use of herbal medicines through the Decree of the Minister of Health number HK.01.07/Menkes/187/2017(Kartika et al., 2023)This provides a strong basis for the importance and benefits of medicinal plants, which warrants their preservation.

Treatment using medicinal plants that grow in the local community or are cultivated is an alternative treatment for various minor illnesses based on the beliefs and experiences of the community, which are then developed in accordance with the culture of the community. (Litaay et al., 2025) The culture of utilizing medicinal plants is also applied in maternal and child health, one of which is the use of herbal concoctions to accelerate the recovery process of postpartum mothers, this recovery process is

an important stage in the cycle of women's reproductive health, problems that often occur during the postpartum period include bleeding, uterine subinvolution and infections are cases that require collective attention, especially in areas with limited access to health services such as in West Ternate District, North Maluku Province. In West Ternate, postpartum recovery practices do not only depend on medical services, but also involve local knowledge passed down from generation to generation. One such practice is the use of "Rorano". Rorano is a traditional concoction based on local wisdom and is believed to be able to accelerate the healing process and restore the stamina and health of postpartum mothers, especially accelerating the decrease in the Fundal Height of the Uterus, removing blood clots and remnants of the placenta that are still left in the uterus after delivery, eliminating body odor, and improving maternal discomfort during recovery, such as afterpains. In the Rorano concoction, there are miana leaves, insulin leaves, purple leaves, turmeric, and ginger, which are known to have antioxidants, anti-inflammatory, stimulant, and provide a relaxing effect, so that it can accelerate the reduction of TFU and help the overall recovery of postpartum mothers both physically and psychologically.

Previous studies on rorano conducted in the Ternate community have generally focused on the relationship between postpartum cultural practices and maternal health outcomes and the use of herbal plants in traditional postpartum care. However, research specifically documenting community knowledge about rorano, the variety of ingredients used, the processing methods, and community perceptions of its role in postpartum maternal care is still limited. Furthermore, few studies have explored how knowledge about rorano is passed down and maintained between generations as part of the local wisdom of the Ternate community. Therefore, this study was conducted to explore the practice of using rorano in postpartum care in the West Ternate community, including the types of ingredients used, processing methods, and community perceptions of its role in supporting maternal recovery after childbirth. This study also seeks to document the process of inheriting traditional knowledge about rorano and identify challenges faced in preserving it amidst modernization. Thus, this study contributes to a deeper understanding of rorano as part of the traditional health knowledge system of the Ternate community, while also enriching the documentation of local wisdom that is still maintained to this day.

## METHOD

This study employs a qualitative approach using a case study design.(Holiawati, 2025).To explore in depth the habits of the People of Ternate regarding the use of "Rorano" as a postpartum recovery remedy. Qualitative research is a method used to understand the phenomena holistically through the experiences of research subjects, described in words and language within a specific natural context, and utilizing various scientific methods. (Siyoto & Ali, 2015)

The Scope of this study involved 15 participants selected using the *Purposive Sampling*. Taking into account their ability to provide information relevant to the research objectives (Firmansyah, 2022). Theparticipant consisted of 5 postpartum mothers, 2 adolescent girls, 3 traditional midwives, 2 religious leaders, and 3 local health workers. Inclusion criteria included participants residing in West Ternate sub-district, being able to communicate, having experience in rorano practices, and being willing to participate. Exclusion criteria included participants who did not complete the interview process or refused to be interviewed during the study. The research instruments consisted of a semi-structured interview guide and an observation sheet. The interview guide was first pilot-tested on 10 representative samples to ensure the clarity of the questions and their relevance to the local community context.

Data collection technique was conducted through semi-structured interviews and field observations. Each interview session lasted between 30 and 50 minutes. Participants were recruited through the assistance of community leaders and recommendations from informants familiar with rorano practices. Interviews were conducted by the primary researcher in the participants' homes, using Indonesian and the local Ternate dialect, depending on the respondents' comfort. Data collection was carried out until data saturation was reached. In this study, data saturation was achieved in the final interview session. The research data were analyzed using Braun and Clarke's thematic analysis, which includes six stages: data familiarization, initial coding, theme search, theme review, theme definition, and report preparation.(Braun, 2006)To increase the credibility of the findings, researchers applied source triangulation by comparing information obtained from postpartum mothers, adolescent girls, rorano makers, religious leaders, and health workers. This study obtained approval from all participants through

the signing of *informed consent* after they were informed about the research objectives, research procedures, data confidentiality, and their right to refuse or withdraw from participation at any time without any consequences.

## RESULT

### A. Background and Practice of Rorano Use in West Ternate

Rorano is a herbal plant used by the Ternate ethnic group to treat various health problems, including supporting the recovery process for pregnant, postpartum, and postpartum women. The following are statements from respondents.(Astri & Alhadar, 2018)The following is the respondent's statement:

*"We use rorano for those who… have just given birth because the daong-daong mayana with balontas can help with the cash turung puru" (S, 57 years old).*

Based on the interview results, most respondents reported that the people of Ternate city use rorano, such as miana leaves and beluntas, during the postpartum period. According to respondents, this practice is carried out because the community believes that rorano can help the recovery process of the postpartum mother, including in helping the uterus return to its pre-pregnancy condition. Of the 15 respondents interviewed, all stated that they knew about rorano, and 14 explained that this knowledge was obtained from their parents or passed down from previous generations. These findings indicate that the use of herbal plants as traditional medicine is still part of the community's health knowledge and practices and is perceived to have benefits for postpartum recovery. Herbal plants are plants that are traditionally used by the community to support health and overcome various health complaints. The use of herbal plants can be done through various methods, such as consumption, topical use, or inhalation, according to practices that develop in the community. The findings of this study indicate that the use of rorano is still practiced by the community of West Ternate Village as part of postpartum care. Based on respondents' reports and experiences, this practice is believed to provide health benefits for postpartum mothers and is therefore maintained as part of a tradition passed down through generations. The following are statements from respondents:

*"If you drink Rorano, your body immediately feels good, and the pain during menstruation is gone..." (Aurelia, 17 years old).*

This statement shows that Rorano is not only consumed by postpartum mothers but also by young women to relieve dysmenorrhea pain during menstruation.

### B. Classification of Rorano Materials Used

The results of this study indicate that there is no standardized composition of *rorano* among the people of West Ternate. The variety of ingredients used is influenced by the availability of plants in the surrounding environment, knowledge passed down within families, and the intended use of the concoction. Nevertheless, certain plants such as miana leaves, beluntas leaves, purple leaves, turmeric, nutmeg seeds, and cloves were the most frequently mentioned ingredients by respondents. In addition to these main ingredients, several informants also reported the use of additional ingredients such as gedi leaves, lemongrass, ginger, certain tree barks, and seawater. This variation reflects the diversity of local practices that have developed within the community and indicates that rorano is better understood as a healing tradition than a herbal remedy with a fixed composition. The following is a classification of Rorano based on respondent information:

**Table 1.** Classification of rorano materials used

| No | Category | Materials used |
|---|---|---|
| 1 | The main ingredients of rorano | Miana, Beluntas, Turmeric |
| 2 | Commonly used supporting ingredients | Purple Leaf, Nutmeg, and Cloves |
| 3 | Additional ingredients that vary | Gedi leaves, lemongrass, ginger, cinnamon bark |
| 4 | Non-herbal additional ingredients | Sea water |

### C. Composition Identification

Based on the interview results, respondents explained that rorano is made from various types of herbal plants used in postpartum care practices. Some of the plants frequently used by respondents include miana leaves *(Coleus atropurpureus),* beluntas leaves *(Pluchea indica),* purple leaves *(Graptophyllum pictum),* turmeric *(Curcuma longa),* and nutmeg *(Myristica Fragrans Houtt.).* However, the interview results showed that the composition of rorano was not uniform among each respondent. Differences in the types and amounts of ingredients used reflect the variations in knowledge and practices that develop within families and local communities. One respondent explained:

*"The ingredients that we use are various kinds of mayana, balontas, kabi-kabi Riha, kabi-kabi budo, lufiti Riha, lufiti budo, white turmeric, and yellow turmeric….(Fani, 68 years old)."*

This statement indicates that the community is familiar with various types of plants that can be used as ingredients for rorano. This finding is also supported by observations conducted by researchers in the field. To provide an overview of the various plant types mentioned by respondents, these observations were combined with information from relevant literature and presented in the following table.

**Table 2.** Composition of Rorano

| *No* | *Material Name* | *Parts used* | *Contents* | *Benefit* |
|---|---|---|---|---|
| ***1*** | Miana*(Coleus atropurpureus)* | Leaf | *Flavonoids, Saponins, Tannins, Alkaloids, Essential oils, Stereoids/terpenoids* | Anti-inflammatory, antioxidant, antibacterial, anti-fungal, improves blood circulation, reduces menstrual pain, helps heal boils, and helps speed up post-natal recovery. |
| **2** | Beluntas (*Pluchea indica)* | Leaf | *Flavonoids, Alkaloids, Saponins, Tannins, Amino Acids, Calcium Phosphorus, Magnesium, Vitamins A and C.* | As an antioxidant, it eliminates body odor and bad breath, improves digestion, relieves diarrhea and flatulence, maintains healthy skin and prevents premature aging. |
| **3** | *D*Purple aun (*Graptophyllum pictum l griff)* | Leaf | *Flavonoids, Alkaloids, Saponins, Tannins, Polyphenols* | Antioxidant, Anti-inflammatory, Antibacterial, Wound healing, antidiabetic, Antitoxic, and Antimitotic against cancer cells. |
| **4** | Ginger *(Zingiber officinale)* | Rhizome | *Gingerol, shogaol, essential oils* | Warms the body, anti-inflammatory |
| **5** | Turmeric *(Curcuma longa L.)* | Rhizome | *Curcuminoids, essential oils* | Anti-inflammatory, antioxidant, stamina enhancer |
| **6** | *Cinnamon (Cinnamomum spp.)* | Bark | *Cinnamaldehyde, eugenol, tannin* | Antimicrobial and gives a fragrant aroma |
| **7** | Nutmeg *(Myristica Frangrans Houtt.)* | Seed | *Myristicin, safrole, essential oils* | Stimulant, relaxing effect |
| **8** | Clove (Syzygium Aromaticum) | Fruit and Leaves | *Eugenol, flavonoids, essential oils* | Analgesic and antiseptic |

The table above presents the various ingredients mentioned by respondents as components in making rorano, including the plant parts used and information on their contents and uses, which the researcher obtained from relevant literature. Based on interviews, respondents explained that these ingredients were chosen because they have long been used as a postpartum recovery practice in Ternate.

These findings are not intended to prove the clinical effectiveness of rorano, but rather to illustrate traditional knowledge and practices that have developed in the community. The ingredients mentioned above contain bioactive compounds, thus providing pharmacological effects that can accelerate the recovery of postpartum mothers. Furthermore, respondents stated that most of the ingredients used in making rorano are easily obtained because they are grown in their yards. This easy access is one reason the practice of using rorano is still maintained today. One respondent stated:

*"There are lots of daong like mayana, balontas, yellow, kabi-kabi, casks planted in the sabla house, so if there is a family that has kase nae badaka, just pe ana tongs left over from the ambe at the sabla, tara's house, you need to buy them, or if tarada tong ambe is in the kobong...(Sitna, 32 years old)."*

Based on the statements above, respondents revealed that many types of leaves are used and are easily obtained, such as miana, beluntas, turmeric, and jatropha leaves grown in yards, making them very economical. Furthermore, several respondents also mentioned the use of other ingredients, such as palm sugar, lemongrass, ginger, and seawater, in the practice of making rorano. The following are the respondents' statements:

*"The ingredients that we use in our community are varied, sometimes we use sea water, uh... we use brown sugar and salt, and if we drink it, it can cause diarrhea after giving birth" (Rukiah, 46 years old)"*

In the statement, the respondent explained that some people boil rorano using seawater for bakera, a method of postpartum recovery that utilizes hot steam. Bakera is a steam therapy or in modern terms, known as a spa method, while Rorano is the practice of utilizing herbal medicine by drinking it. This is in accordance with the respondent's statement:

*"If you use rorano it means you drink it, but if you use water, it means you drink it as bafufu or bakera" (Nurja, 59 years old).*

Based on the statement above, respondents revealed that there are two practices that are most often found in the West Ternate community to help postpartum mothers recover, namely Rorano and Bakera.

## D. Rorano Processing Process

The process of processing rorano begins with collecting all the ingredients, such as miana leaves, beluntas, and turmeric, then all the ingredients are put into a container, squeezed until it becomes slimy. After that, the squeezed mucus is filtered into a bottle or empty container and is ready to be drunk by postpartum mothers. This rorano component is part of the use of traditional medicine by the Ternate ethnic community. Traditional medicine is an ingredient or concoction of ingredients in the form of plants, animal materials, mineral materials, preparations of essences, or mixtures of these ingredients that have been used for generations for treatment based on experience. In general, the processing of traditional medicine is still done conventionally, such as using hands and finger joints to obtain the essence or extract from leaves and other herbal ingredients. The following diagram illustrates the procedure for processing rorano by the people of West Ternate City.

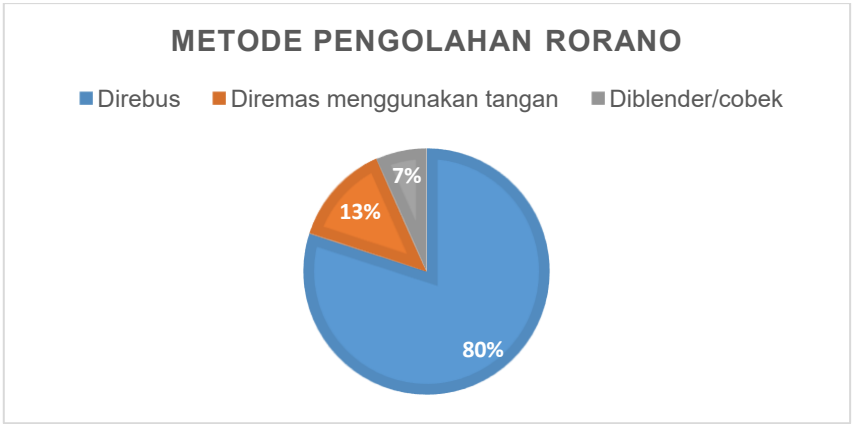



**Figure 1.** Diagram of Rorano processing procedures

Based on the results of this study, it was found that the process of processing Rorano by the people of West Ternate City was carried out in different ways. Of the 15 respondents interviewed, 12 people stated that the processing of rorano was done by boiling it first, 2 people stated that the processing of rorano was simply by kneading it using hands and finger joints, while 1 respondent

stated that the processing of rorano was done by mashing it using a blender or mortar. The following are the respondents' statements:

*"The method is to clean the cassava and boil the ingredients for 30 minutes (Sumiati, 37 years old)."*

*"For the ingredients such as degi leaves, take and crush them, then take garamakusu and water, garamakusu, yellow and white turmeric, then mix them with coriander, leech, brown sugar, and tamarind, then boil them (Fahima, 58 years old)."*

*"If you want to make it fast, you can use a blender, or grind it in a cobe, then place it in the sun until it dries. If you want to drink the rest, put it in water (Aisa, 41 years old)."*

This statement reveals that the use of a mortar and blender can be another alternative in processing rorano with the aim of making the process faster and more practical.

**E. Public Perception of Rorano's Effectiveness**

Currently, herbal plants have been widely used in the health sector, people prefer to use products that come from nature for safety reasons, and then preserve them as Family Medicinal Plants. (Tamalene et al., 2019) In this study, the Ternate ethnic community utilized rorano as a medicine, similar to traditional herbal medicine. Based on interviews, the people of West Ternate still hope for the preservation of rorano because they can experience its benefits firsthand. Respondent's statement:

*"Rorano makes the blood flow smoothly, the body feels light, and can make the uterus smaller after giving birth... then we can feel the benefits directly after drinking Rorano, the uterus shrinks faster (Nurja, 50 years old)."*

*"Young people need to know about Rorano because it is very useful. Young people nowadays like to buy practical drinks at shops, like Indomaret, one of which is Kiranti (Djamalia, 49 years old)."*

This statement is a form of hope for the younger generation to provide support for the local wisdom of the people of North Maluku, especially West Ternate, in maintaining cultural heritage from generation to generation. Local wisdom can be defined as a set of knowledge, values, and norms formed from the adaptation and life experiences of a social group living in a particular location. This is a cultural heritage that exists in society and is passed down from generation to generation by the community concerned.(Tamalene et al., 2019).

Most of the people in West Ternate have preserved rorano by planting plants that are used as ingredients for making rorano herbal medicine. These plants can also be called Family Medicinal Plants (TOGA). The plants they plant include miana leaves (*Coleus atropurpureus*), beluntas leaves (*Pluchea indica*), turmeric *(Curcuma longa L.), nutmeg* (Myristica Fragranss Houtt.), and cloves (Syzygium Aromaticum). Family Medicinal Plants are plants that can be cultivated in home yards and in residents' gardens and then used as traditional herbal medicines.

## DISCUSSION

**A. Practice of Using Rorano in West Ternate**

This study discusses an exploratory study conducted using an interview method with 15 respondents. The majority of the people of West Ternate know about rorano, the method of processing rorano and the ingredients used in rorano because it is a therapy that has been carried out for years from generation to generation, this is in line with research conducted by Hetty and Farida, Rorano is a traditional treatment method inherited from ancestors by utilizing certain parts of plants, such as roots, leaves, and bark. Rorano is usually used by mama biang for pregnant women who are approaching labor.

The composition of rorano consists of various types of leaves, including miana leaves (Coleus Scutellarioides), beluntas leaves *(Pluchea Indica)* purple leaves *(Graptophyllum pictum l griff),* turmeric *(Curcuma longa L.)*, nutmeg *(Myristica Fragranss Houtt),* and cloves *(Syzigium Aromaticum*). (Tuara, Zulkifli I, Fitriana Ibrahim, Rizky Gusti Pratiwi & Naser, 2025). This statement was later supported by research conducted by Najwa that people in several villages in

West Halmahera, North Maluku have utilized miana as a traditional medicine, both the stem and the leaves. Most use the leaves due to their abundance and higher secondary metabolite content compared to the stem. The secondary metabolite compounds in miana leaves can treat menstrual back pain, relieve menstrual cramps, stop postpartum bleeding, increase female reproductive fertility, treat mouth ulcers, such as chapped lips, coughs, and boils, and hemorrhoids.(Ubaedilah & Supriyatna, 2023).

Interview results show that the practice of rorano is not only used in postpartum care for mothers but is also used by young women. Respondents explained that the use of rorano in both groups has different purposes according to needs. According to informants. In postpartum mothers, rorano is believed to help the recovery process after childbirth, including supporting the release of lochia, reducing the odor of lochia, helping to remove residual blood and abdominal pain after childbirth or afterpains. This complaint of afterpains is a form of discomfort that affects the physical and psychological condition of the mother during the postpartum period.(Masita Hariyanto, Sunarjo L, Walin, 2024) Meanwhile, respondents also revealed that rorano is used by young women and is perceived as beneficial for reducing menstrual pain. Based on the results of interviews conducted with young women, some respondents stated that they did not know in detail the types of herbs used in making rorano, but reported positive experiences after consuming rorano during menstruation. This finding indicates that the use of rorano is not only related to the use of herbal plants but also reflects the process of passing on traditional knowledge. This condition is in line with research by Chandra et al., which shows that the level of knowledge of young women regarding the use of natural ingredients to overcome menstrual complaints still varies.(Candra et al., 2025)In the context of this research, families have an important role in maintaining and passing on the practice of using rorano to the younger generation.

In addition to the use of various herbal plants, interview results showed that several respondents also mentioned the use of seawater as a component of traditional postpartum practices. According to respondents, the use of seawater is part of a series of bakera practices. Bakera and rorano practices are often practiced side by side as part of traditional postpartum maternal care. This finding aligns with research by Febriyanti et al., who reported that traditional bakera healing practices in the community involve several methods, such as hot steam therapy, smoke vapor therapy, and the use of herbal concoctions taken orally.(Febriannty Buka, Melky Pangemanan, 2025). Although bakera and rorano are both understood by the community as forms of traditional treatment that utilize natural ingredients, respondents in this study explained that the two practices have different procedures for implementation and use of ingredients.

**B. Identification of Rorano Composition and Ingredients**

The miana plant *(Coleus Scutellarioides)* is known to have various phytochemical contents that are very beneficial for individual health, including healing *post-Caesarean (Post Sc)* postpartum wounds. The substances contained in miana leaves are essential oils, tannins, flavonoids, phytol, rosmanic acid, streptozocin, and quercetin. Various pharmacological activities found in Miana include antimicrobial, antihermintic, antifungal, anti-inflammatory, antibacterial, antioxidant, antidiabetic, and antihistamine. The next material used is the beluntas plant, a medicinal plant that contains various bioactive components, including tannins, alkaloids, flavonoids, saponins, and essential oils. Extraction of beluntas leaves using the maceration method with the help of fermentation by Rhizopus sp. produces the highest flavonoid content of 1.0398%.(Imanda et al., 2024)Meanwhile, other plants such as Insulin Leaves *(Costus igneus),* Turmeric *(Curcuma longa L.),* and Nutmeg *(Myristica fragrans Houtt.)* are known to contain bioactive compounds that play a role in pharmacological activities, such as being quite strong natural antioxidants. Extracts from these three ingredients are quite competitive as antioxidants and are very easy to find as part of the local wisdom of the North Maluku community.

**C. Rorano Processing Process**

This study revealed that the most common method used by the community to process rorano is by boiling, filtering, and then drinking it. According to Djefry Deeng's research, it was found that the processing of rorano in some respondents usually uses the principle of the number of ingredients with an odd number. The ingredients with an odd number are based on the principle of being passed down from generation to generation based on local community beliefs; however, some people do not apply the principle of ingredients with an odd number and state that calculating ingredients with an odd number is not mandatory, so that the measurement can use an adequate amount. In this study, there is no specific measurement for making rorano; the method is simply to knead and drink the squeezed rorano leaves.(Kumontoy, Grenvilco., 2023)

This is supported by research by Anisatu and Marina, who found that the Tuada Village community uses Miana by roasting the leaves until they are half wilted, then crushing them and using them to heal boils. The antimicrobial properties of miana leaves are believed to be effective in treating bacterial infections that trigger inflammation in hair follicles. (Wakhidah, 2018)

**D. Public Perception of Rorano's**

Based on the interview results, respondents revealed that the use of rorano is still maintained by the people of West Ternate city because it is perceived to provide various benefits that can be felt directly. Most expressed positive experiences after consuming rorano, so it is still passed down to this day. This finding shows that rorano is not only seen as a traditional herb, but also as part of local knowledge that is inherent in the lives of local people. This perception is in line with the practice of using herbal medicine, which has long been known by the Indonesian people as a form of traditional medicine based on natural ingredients. Jamu is a concoction that is processed and used based on traditional knowledge to support health maintenance. Usually, Jamu is used in alternative complementary medicine, namely non-conventional medicine that aims for preventive, promotive, and curative efforts in improving the health status of urban and rural communities. The use of herbal medicine by the Indonesian people reaches more than 50%. (Andriati and RM Teguh Wahjudi, 2016).

The results of this study indicate that respondents view rorano as a cultural heritage that needs to be preserved, especially by the younger generation. It is hoped to encourage young people to support the local wisdom of North Maluku, given the significant benefits they experience. Although residents reported the benefits they experienced from using rorano, the effectiveness of this practice still needs to be proven. Therefore, the benefits expressed by respondents in this study should be understood as community experiences and perceptions of the rorano practice, not as evidence of a causal relationship or proven clinical effectiveness.

## CONCLUSION

The results of the study indicate that all respondents recognized rorano as part of a traditional healing practice that has long been developed in the Ternate ethnic community. Knowledge of rorano is generally passed down through generations from parents, family, or the community. Based on the experiences and information provided by respondents, rorano is prepared in various ways, although most respondents explained that the concoction is generally boiled before consumption. Respondents also revealed that the ingredients used in making rorano are relatively easy to obtain because they are widely grown in home gardens as part of the family's medicinal plant (TOGA) system. Various types of herbal plants were mentioned by respondents in this study, including miana leaves, beluntas leaves, purple leaves, turmeric, nutmeg, and cloves. However, the composition of the ingredients used can vary according to the knowledge, family habits, and traditions that develop in each region.

According to respondents, rorano is an important part of traditional care used during pregnancy, childbirth, and postpartum. Furthermore, several respondents explained that rorano is used by young women as part of traditional efforts to overcome menstrual discomfort. These findings indicate that rorano is not only understood as an herbal remedy but also as a form of local wisdom that is still maintained across generations in the Ternate community. Overall, this study illustrates the continuity of

rorano use as part of the traditional health knowledge of the West Ternate community. The variations in ingredients and processing methods found reflect the diversity of practices that have developed through the process of cultural inheritance and community experience from generation to generation.

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