

UNIT LAYANAN INFORMASI DAN PROMOSI REMPAH DAN JAMU INDONESIA
(SPICES AND JAMU CENTER)

● Additional References Supporting

Jamu

AS AN INDONESIAN BRAND



Directorate of Investment and Business Development
Directorate General of Processing and Marketing for Agricultural Products
Ministry of Agriculture Republic of Indonesia - 2012

Introduction

As a cultural heritage, Jamu is a potential asset of this Nation. Jamu is one of Indonesia's cultural products based on local resources and the creativity of the nation. Jamu needs to be maintained and further developed as it not only provides economic benefits such as the creation of markets both domestic market and international market, import substitution, creation of employment, and the increase in the farmers' income, but it will also have an impact on the improvement of the quality of life (health, fitness, beauty) as well as giving an image of Indonesia as a Nation.

Jamu as an Indonesian Brand has been declared by the stakeholders of Jamu (Government, Businessmen in the Jamu sector, academics, historians, etc.) on March 4, 2008.



10/3/2012

The book "Additional References Supporting Jamu as an Indonesian Brand" is expected to be a reference for the various parties in developing and promoting "Jamu" as one of the wisdom of Indonesia for the World.

I would like to thank profusely to all those who have been involved in the compilation of this book. I hope that this book may provide a significant contribution in promoting the preservation and development of Jamu for the public welfare.

Jakarta, October 2012

Director of Business Development and Investment,



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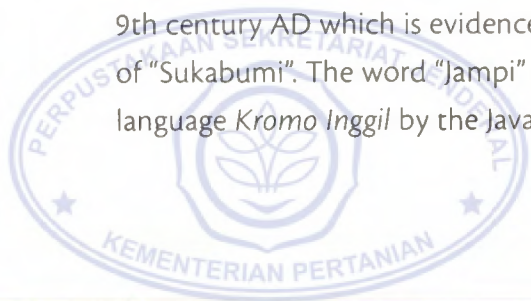
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Overview of Jamu

Jamu (herbal medicine) is one of Indonesia's cultural heritage that needs to be preserved, developed and used for health, fitness, beauty and prosperity of the people of Indonesia. The term "Jamu" may be derived from ancient Javanese language "Djampi" or "Oesodo" that means a healing method that uses herbs, while the term "jampi", according to local languages in Sumatra, means a healing method using prayer or spell with or without potions. The era of Ancient Java emerged since the 9th century AD which is evidenced by the discovery of the inscription of "Sukabumi". The word "Jampi" is also widely used in the Javanese language *Kromo Inggil* by the Javanese aristocracy in the era of New Java





(around the 15th – 16th century AD), after the Hindu Majapahit kingdom collapsed. The term used by the public (Javanese language *Madyo*) for the healing is “Djamu”. The term “Jamu” was introduced to the public by the “*dukun*” or “*tabib*”, the traditional healers of the ancient times. Currently, an estimated of 80% of Indonesia’s population have used Jamu.

The development of Indonesia civilization has also enriched Jamu. Jamu has been used by the ancestors of Indonesia, for example, the Hindu civilization, Buddhist and other native civilizations. Jamu is also much noted in some cultural symbols such as temples (Borobudur and Prambanan), literature of the ancestors (Serat Centini), Balinese culture, Malay culture, Islamic civilization and some of the literature of the Arabs and Persians. In its development, the term “Djamoe” had been adjusted to “Djamu” which was then refined to become “Jamu” as it is known to the public today.





The Abundance of Raw Materials of Jamu

Indonesia has natural resources of plants totaling approximately 30,000 species of flowering plants, which is the third largest in the world after Brazil and Zaire, including 7,000 species of medicinal plants, 940 species have been identified, 283 species are listed as raw materials that are used routinely in the traditional medicine industry. The Indonesian people are very rich in the science of health care, fitness and beauty using the natural ingredients (Jamu). Unfortunately, studies of drug efficacy of the natural ingredients native to Indonesia is still limited. As a result, the potential of medicinal plants in the country has not been optimally explored.



The rise of foreign traditional medicines into Indonesia such as America, China and Malaysia makes the competition get tighter, especially in the era of the free trade. The data of import value in 2011 shows that America is the largest supplier of traditional and herbal medicine with an import value of U.S. \$ 19.13 million, followed by Malaysia with an import value of U.S. \$ 7.09 million.



The cultural wisdom in the use of Jamu is also closely related to the environmental protection, because plants used as the raw material of Jamu are medicinal plants which their utilization shall adopt the cultural and environmental preservation insight. Thus, the use of plants herbs or medicinal plants can play a role in preserving the environment to reduce the effects of global warming that plagued the world lately.

The biodiversity in the ingredients of Jamu provides structural diversity of chemical compounds contained in them. This relates to the diversity of pharmacological activity. This has become the major challenge for scientists to unravel the workings of Jamu to improve health, to cure disease or as a natural cosmetic ingredients. With an intensive research, it is expected that there is a breakthrough in the world of health and beauty treatments using Jamu.

As an heritage, Jamu is a potential asset of the nation. In addition to contributing to the health and beauty, Jamu also provides a substantial



contribution to the economy and social culture. Indonesian people should have the awareness to preserve and develop the Jamu as the Indonesian Brand.





The Culture of Jamu in Indonesia

The History of Jamu

The utilization of Jamu in Indonesia has been started by our ancestors, since hundreds or even thousands of years ago and evolved with the influence of Hinduism and Buddhism from India, China and Islam (which entered Indonesia from Gujarat, India, and Turkey).

Not all data on Jamu developments are neatly recorded. Historical evidences supporting the origin of Jamu in Indonesia can be traced back through the discovery of inscriptions, reliefs, tools used to produce Jamu, writings, products, etc.

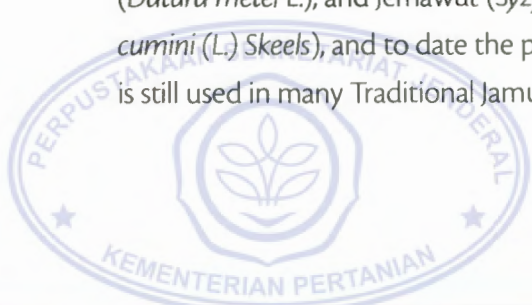


1. Temple Relief

In the first century AD, cultures and religions of Hinduism and Buddhism entered Indonesia through trade, which started the development of various Hindu kingdoms, such as Kutai, Mataram and Majapahit. Hindu kingdoms developed in various parts of the archipelago until the 16th century AD.

Public knowledge about the use of plants for medicines were enriched by the influence of Hinduism and Buddhism, which brought with it the knowledge about various aspects of daily life, including knowledge about the use of herbs for treatment. Historical evidence which shows the Hindu influence can be seen with the discovery of "seven Yupa inscriptions" from the 5th century AD in East Kalimantan, written in Palawa letter and using the Sanskrit. Since the time, it is alleged that Indonesian people had been familiar with compounding Jamu and the tradition of drinking Jamu.

The oldest historical evidence regarding the knowledge of Jamu compounding and the tradition of drinking Jamu for health care is engraved on the reliefs of Borobudur, Prambanan, Penataran, Suku and Tegalwangi. Relief at the Borobudur was made in 772 AD, describing various kinds of endemic medicinal plants in the region that has been used by the public at the time, such as Mojo (*Aegle Marmelos* (L.) Correa), Bunni (*Antidesma bunius* (L.) Sprengel), Lontar (*Borassus flahilifer* L.), Bintangur (*Calophyllum inophyllum* L.), Kecubung (*Datura metel* L.), and Jemawut (*Syzygium cumini* (L.) Skeels), and to date the plant is still used in many Traditional Jamu



concoction. Reliefs at Borobudur temple also describe the compounding of Jamu, the tradition of drinking Jamu, external health care (*Sadet saliro*), which is still done by the people. In addition, in the Penataran and Gamprang temples, which are the relics of Kediri kingdom, there are also reliefs illustrating health and fitness care, including to strengthen the vitality of men.

2. Inscription

The entry of Hindu culture, also influence people's knowledge about the medical uses of plants as evidenced by the "Inscription of Madhawapura" of the Hindu Majapahit era (in the year 1292 until 1478) that mentions the artisan professions of compounding Jamu called "Acaraki". The existing documentation in the form of inscriptions and the temple, indicates that Jamu has been in Indonesia for a long time, hundreds or even thousands of years ago and has changed in line with the progress of the intellectualism and experience of the people.

3. Tools Used to Make Jamu

Most of the material of Jamu is presented in the form of processed herbs "that has been mashed". Tools to create a concoction of Jamu used in ancient times are relatively simple. Materials widely used to make Jamu processing tools are

widely available in Java, in particular the mountain stones. The tools that are used to mix herbs have many similarities both in material and form with the equipment found in the stone age. Neolithic equipment in the form of tools made of stone such as *lumpang*, *ulesan/pipisan/gilingan* has been used by people to make Jamu (a particular concoction). Stone tools can be found in the palace, national museum and even traditional markets. Stone tools are still used to this



day by the people. The makers of traditional Jamu such as *Jamu Gendong*, still use stone tools to mix Jamu.

4. Scripts

The oldest evidence of scripts which contains knowledge about treatment using natural ingredients is found in Bali. Balinese culture, especially the culture of writing is strongly influenced by India, especially the Sanskrit letters, which entered Bali about the 1st century AD. The term "Djampi" or "Oesodo" has been known in Bali since more than a thousand years ago.

This terms are engraved on palm leaves called *Lontar Usada*, written starting from 991 - 1016 AD in Sanskrit, ancient Javanese and Balinese languages.



Other historical evidences that contain the term of jampi (medical treatment) was found in several scripts, among others the *Ghatotkacha Sraya* (14:10, ie verse 14 or a collection of stanzas with similar rhythm / matrum, verse 10), *Bhomakawya* (26.1), *Sumanasantaka* (7.7; 54.3; 101.1), *Lubdhaka* (9.2), *Abimanyuwihaha* (3.2), *Kidung Harsawijaya* (4.98) and *Kidung Sunda* (1.26). *Ghatotkacha Sraya* was written by Mpu Panuluh, who lived in the kingdom of Kadiri in Java during the Government of Jayabaya in 1135-1159 AD. *Bhomakawya* from the East Java is the longest *kakawin* in Old Javanese Literature, according to an expert on Java from Prussia named Friederich. The literary work period of *Bhomakawya* can also be aligned with the period of *kakawin Arjunawiwaha*. *Kidung Sundanese* is a literature in the new Javanese language in ther form of song/poem that was likely originated from Bali, whose age is estimated earlier than the year 1511 AD.



Indonesia which is rich in biodiversity and ethnic groups with local wisdom in using herbs for health and beauty was also known at the time of colonization by Europeans. Many publications on the knowledge of the people were written by Europeans since the 16th century AD.

The first publication on the use of herbs for treatment written by Yacobus Bontius, a Portuguese adventurer, who published his work "*Historia Naturalist et Medica Indiae*" in the year 1627 AD depicting 60 kinds of Indonesian herbs with their description and utilization. Bontius was also the first person to write about medicinal plants in Java in 1658 AD.



Thenceforth, a lot of publications issued. In the years 1628 - 1702 AD, Gregory Rumphius -a botanist- who lived in Moluccas conducted a research on plants and animals in the Moluccas. The results of his work was written in the book "*Amboinish Kruidboek*". Furthermore, the book "*Herbarium Amboinense*", a written document on the use of plants for health care and treatment, was written by Rumphius, around 1741 - 1755 AD.

In 1816 AD, Horsfield published a medicinal plants monogral in Java and Greshoff's (1890 to 1914 AD) published a book on poisonous plants, some of which are medicinal. Van Hien while on his duty in Java in 1872 AD, studied medicinal plants used by the local people, in which eventually the results were recorded with the title "*Het javaanese receptenboek*" (ancient Javanese treatment recipe). In 1888 AD, GJ Fillet wrote a book of plants for household / kitchen.



Mantra, was written in Balinese language in 1892 AD that was copied from the *keropak Bali* owned by Van Zutphen (a *controluer* in *Binnenlandsch bestuur*) contains spells, prayer, medicine and others. Kloppenburg-Versteegh was also published the book "*Indische Planten en haar Geneeskracht*" (Native Plants and the Power of Healing) in 1907 AD that explains how plants grow around the neighborhood his residence in Semarang were able to treat various types of diseases.



The Recipe Book, a manuscript written on paper, written in the Malay language in which is sometimes mixed with Dutch language, uses the Latin alphabet with the old spelling. The term of Jamu is widely used in the recipe book. The recipe book contains a collection of prescription drugs and traditional medicine, which were brought into the collection of the Van Het Bataviaasch Genooftscha van Kustenen Wetenschappen Museum in 1909 AD. Later in 1927 AD, Heyne wrote the book "*Tumbuhan Berguna Indonesia*" which contains comprehensive information on different types of plants in Indonesia, their descriptions, benefits and distribution.

The publication includes the benefits of each type of plant or herb form used by the people of Indonesia at the time. The publication was alleged to play a great role in the development of the knowledge of medicinal herbs for health in Indonesia.

Publications about the knowledge of Jamu written by the people of Indonesia, are found after the 18th century AD. In the era of New Java, the palace of the kingdoms in Java is the center of government, culture and science. The palace



ordered to gather the experts to make a literatur of the people's knowledge in a variety of fields including the medical treatment using herbs, so as not to become extinct. The evidence of the handwriting regarding herbs and treatments are recorded in various books, including *Serat Centini*, written in 1814 AD and "*Serat Kawruh Bab Jampi-jampi Jawi*" or "The Writing of the Knowledge of Javanese Jamu", which was written in 1858 consisting as many as 1,734 Jamu ingredients.

There are many different versions of *Serat Centini*, including the *Sunan Giri* and *Mangkunegaran* version. According to the R.M.A. Sumahatmaka, a



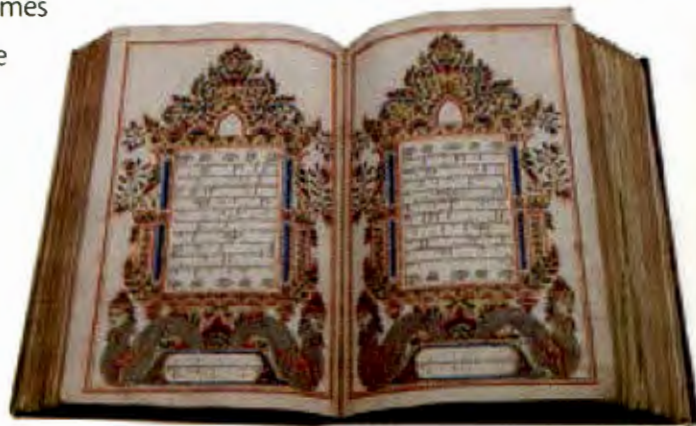
Mangkunegaran courtiers, *Serat Centini* of Mangkunegaran version was composed by the order of Kanjeng Gusti Pangeran Adipati Anom in Surakarta, a son of Kanjeng Susuhunan Pakubuwana IV who later reigned as Sunan Pakubuwana V. *Serat Centini* or *Suluk Tembanglaras* or *Suluk Tembangraras-Amongraga* is one of the greatest literary works in New Javanese literature, collecting all sorts of Javanese science and culture from the West to the East of Java, including the knowledge of Javanese traditional medicine to prevent the from the extinction. It is delivered in the form of song that contains 725 songs and the writing of those songs are grouped by types of song.

Other writings is the *Serat Primbon Jampi* which uses the Javanese alphabets, in the form of prose, which contain prayers, spells and medicines. *Serat Racikan Boreh Wulang nDalem* contains recipe of Jamu for beauty treatment and maintenance for the royal family. *Serat Primbon Sarat*, which its original title was "*Isarat Warna Warni*" by R.

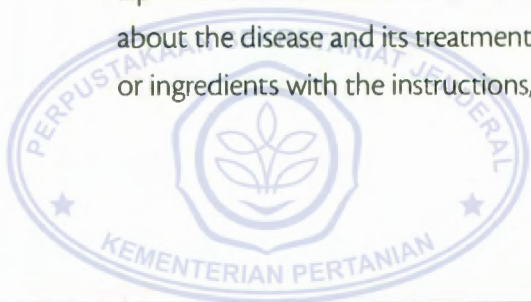


Atmasupana II, Surakarta was written on the day of Setu Pon, Sura 25, Alip 1779 (30 November 1850 M) then the script is enhanced and complemented by Ngabei Wirapustaka at 12 Ruwah, Jimawal 1845 (June 26, 1915). This script contains various instructions and ingredients such as: how to safely hold flame, what kind of drugs to make us stay healthy and strong, Jamu, *ulesan*, etc.

The books in the form of handwriting which is the secret ingredient and treatment, are stored in the library of Surakarta and Yogyakarta Palace. Thus, people think that the knowledge of Jamu comes from the palace. At that time, the knowledge of Jamu was inventoried and developed by the palace, and passed down through generations. With the growth of the mindset and culture of the community, the knowledge of Jamu has been growing in the society until today.



Islamic culture began to enter into Indonesia in the 12th century AD, which influenced people's knowledge in the use of natural materials for medical treatment. Several scripts on medical treatment were published. One of the scripts that were influenced by the culture of Islam is the *Kitab Tibb*. *Kitab Tibb* is a manuscript copy of the *Bataviaasch Genootschap* during the period of Cohen Stuart, copied by a clerk of Kebon Jeruk, Batavia in 1869 AD from the original manuscript from Garut in 1860 AD, using the Malay language in Arabic alphabets. The substance of the scripts is on the science of the healer, which is about the disease and its treatment, equipped with a list of 79 different medicines or ingredients with the instructions, benefits and usage.



Then the *Tetamba*, the script written on paper, on the front page there is a title "*Tetamba's en djampis's*" written in Latin alphabet, but the texts in the book are written in the Arabic alphabet, using the Javanese language (Pegon). The script is written in black ink and some parts are written in red ink to indicate the names of the treatment that comes with a serial number. This script does not include the year of composition, but it is contained in the collection of Brandes in the 1933s.

Jamu from Time to Time



For the people of Indonesia, Jamu is a hereditary ingredients that need to be maintained and developed. Through Jamu recipes collected in the palace, the knowledge of Jamu ingredients has grown in society today. In the present, the traditional Jamu produced from herbs and other natural ingredients can be found in women who sell Jamu by carried their products on their

back, therefore these traditionally made Jamu is called *Jamu Gendong*.

Along with the advancement of science and technology, Jamu has grown rapidly on an industrial scale, and herbal remedies have been widely accepted in almost every country in the world. Jamu began to be used by the medicine not only as



a preventive maintenance, but also as a curative treatment for acute and chronic treatment. This is the result of a thorough and deep research and scientific study. Forms of Jamu products are varied from the boiling Jamu, powders, pills and capsules, even later Jamu is develop into different types of beverages and health food, functional food products and spa / beauty products. Functions and benefits of Jamu products is also growing, not only as a traditional medicine, but it has been processed into a variety of products such as Standardized Jamu, Phytopharmaceutical Jamu, products for health maintenance, disease prevention, restoration of health, fitness, relaxation, beauty treatments and Jamu for animals / livestock.

The Culture of Jamu in Different Regions in the Archipelago

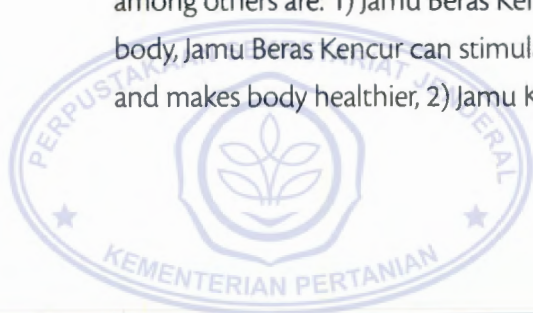
Jamu Nusantara, has been created from a sense of a work that has a great *kulinasi*, derived from herbs typical of each region across Indonesia, and enjoyed in a cup of the warmth of Indonesian Flavors. Here are some examples of selected Jamu products based on the region and ethnicity in Indonesia (ethno-pharmaceutical).

Jamu Ingredients of the Badui Banten

Most of the Jamu ingredients derived from the Badui tribe in rural Banten are used for the treatment of broken bones, sprains, arthritis or post-accident recovery. Some also believed to cure disease, restore fitness and fertility.

General Jamu Ingredients of the Javanese People

Some types of Jamu widely consumed by the people on the island of Java, among others are: 1) Jamu Beras Kencur: it is believed to get rid of sore on the body, Jamu Beras Kencur can stimulate appetite, so it encreases the appetite and makes body healthier, 2) Jamu Kunir Asem: It is consumed to nourish the



body or it can make the body cool and to avoid heartburn or ulcers, as well as to cure the stomachache; 3) Jamu Sinom: It is consumed to nourish the body or it can make the body cool; 4) Jamu Cabe Puyang: It is known as “Jamu Pegal Linu” that is able to relieve aches and pains in the body, particularly the stiffness in the waist, to eliminate and prevent tingling, to eliminate fever in the body; 5) Jamu Pahitan: It is consumed for a variety of health problems namely itching, diabetes, poor appetite, eliminate body odor, high cholesterol problem, abdominal bloating / obstruction, acne, fatigue, and dizziness; 6) Jamu Kunci Suruh: It is consumed to treat fluor albus, tighten the womb, eliminate body odor, shrink the uterus and abdomen, as well as to strengthen teeth; 7) Jamu Kudu Laos: It is able to lower blood pressure, improve blood circulation, warm the body, making the stomach feel comfortable, increase appetite, menstrual problems, and refresh the body, 8) Jamu Uyup-uyup/Gepyokan: to increase milk production in nursing mothers, eliminate body odor in both mother and child, and to ‘cool’ the stomach.



Jamu Ingredients of Madura

Madura is an island in the north eastern part of the island of Java, in the province of East Java. In addition to typical culinary Sate and Soto Madura, as well as the Karapan Sapi culture, Madura is also famous for its traditional herb. The Jamu Ingredients of Madura are widely known to keep and care for the body such as, treatment after childbirth, infant care, as well as the typical ingredients for health, cleanliness and vitality of men and women (such as Tongkat Madura, Rapet Wangi and Empot-Empot).



Jamu Ingredients of the Dayak Borneo

The Dayak tribe in Borneo Island is known to have traditional ingredients which are formulated from a variety of medicinal plants that grow in the jungle of Borneo. There is a Jamu concoction of 41 traditional medicinal plants roots in Dayak which are believed to be beneficial for treating various chronic or mild diseases and can rejuvenate the body fitness. One of the 41 kinds of roots is the roots of the Pasak Bumi plant.

Jamu Ingredients of Papua

Lately, the traditional ingredients that comes from Papua are hunted by the Indonesian people. The Jamu ingredients of Papua are believed to cure various diseases naturally and safely, especially in cancer and tumor, heart and kidneys. The ingredients of natural herbs include the Buah Merah and Sarang Semut that have been passed down from generation to generation by the people of rural western part of Wamena, tribes in Bogondini and Tolikara.

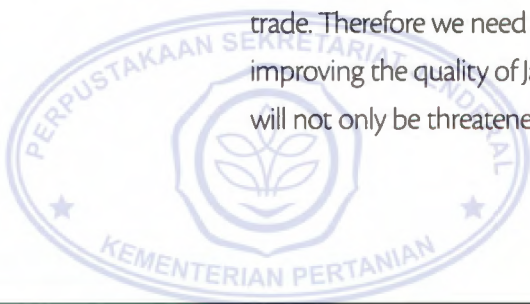




Supporting Policies and Scientification of Jamu

Jamu Indonesia has a high comparative advantage because it comes from the cultural diversity and the local wisdom and the rich biodiversity. Jamu is also a product of the creative economy of Indonesia, based on the hereditary culture and it is time to propose Jamu Indonesia as one of the World Heritage. Jamu as a national asset has an extensive dimension of benefits including health, economic and socio-cultural. It is time to develop Jamu Indonesia into a competitive commodity at the local, regional and global levels.

The rise of foreign traditional medicines that enter into Indonesia such as China and Malaysia has made the competition get tighter, especially in the era of free trade. Therefore we need the support and protection of the government as well as improving the quality of Jamu products. Otherwise, the existence of Jamu Indonesian will not only be threatened, but also its very large share of the market will be flooded



with products of traditional medicines from other countries, so Jamu as one of the original product of Indonesia can not be the host in his own country. Limitations of marketing support, particularly the promotion and public perception of Jamu are some problems in the industrial development of Jamu Indonesia. Therefore we need an increase in marketing and promotional efforts of Jamu in a systematic and continuous way. In addition, to further enhance the public trust in Jamu, the increase in marketing and promotional efforts needs to be supported by the results of research and testing related to Jamu (Scientification of Jamu).

In the medical world, there has been a shift in terms of health care, from treating disease (curative) to prevent disease (preventive), promotive and palliative. From the use of synthetic chemical based drugs to the natural remedies, as well as in the world of beauty / cosmetics. Back to nature is a term that was born on the awareness of the dangers of chemical ingredients contained in medicines and cosmetics. In addition, the fact shows that there are some diseases that can not be overcome by synthetic chemical drugs. This awareness will further open the eyes of the importance and value of natural medicines / Jamu. Given this reality, the development of Jamu and natural cosmetics becomes an importance and strategic action for Indonesia.

Some obstacles in the development of Jamu, such is the weak coordination among relevant sectors in the development of Jamu, the development and utilization of science and technology in Jamu that is not optimal, the number and competence of human resources in developing Jamu, and the lack of support of regulations and policies as a formal basis and reference in the implementation.

Jamu as Indonesian Brand has been declared by the stakeholders of Jamu on March 4, 2008. In the Rise of Jamu in 2008, the President of the Republic of



Indonesia conveyed four important things related to the development of Jamu, namely: 1) building an integrated system through the development and integration of Jamu into the applicable health care systems, 2) enhancing the research and development of technological innovation of Jamu, 3) encouraging the Jamu industries to enter into the mainstream global and domestic market as well as establishing the Indonesian branding for Jamu products; and 4) encouraging the development of the business of Jamu through micro, small and medium sized businesses.

In order to formulate policy and technical implementation of the directives of the President, the development of Jamu in the health, educational and cultural aspects are coordinated by the Coordinating Ministry of People's Welfare. While the economic and business aspects are from the raw material independency, industrial development, investment and promotion of "Jamu" at the global level coordinated by the Coordinating Ministry of Economic Affairs.

Another challenge faced by the development of Jamu is that there is no integration of traditional medicine / Jamu with the formal health services. This is among others due to the lack of acknowledgement of the health professionals in general (especially doctors and dentists). Acknowledgement of the health professionals on Jamu should be based on empirical evidence obtained through a process of the Scientification of Jamu. Therefore, since 2010 the Ministry of Health of the Republic of Indonesia has implemented the Scientification of Jamu Program which is supported by various parties. Scientification of Jamu Program, among others aims to encourage the use of Jamu in improving health services and simultaneously has multiple benefits to grow the economy sector in the community, to provide jobs and to reduce poverty.

In order to improve the quality of Jamu products, there is also a standardization



of the materials and products of Jamu and the implementation Good Agriculture Practice (GAP), Good Handling Practices (GHP), Good Manufacturing Practice (GMP), Good Laboratory Practice and Good Clinical Practice.

In order to realize Jamu as competitive reliable products at the global level, it needs a clear direction in the future development of Jamu accompanied by strategic measures and programs that can be measured their achievements. For the reason, as a factor in the development of Jamu, through the coordination of the Coordinating Ministry for Economic, a Roadmap of Jamu Development has been prepared from 2011 to 2025.

Further development policies of Indonesian Jamu are directed towards five (5) programs, namely: 1) Maintenance of quality, safety and efficacy, 2) The balance between supply and demand, 3) The development and sustainability of the upstream, midstream and downstream industries; 4) Market development and structuring, including the use of Jamu in health care services, and 5) research and development of science and technology related to Jamu. All supports for the development policy of Jamu must be in the possession of all stakeholders, in an integrated and synergistic way. It is expected that the results of the development program of Jamu will bring positive impact on the development of Jamu in the health care services and the welfare of the people of Indonesia.

The increasing tendency of the global community to back to nature requires the availability of high quality natural ingredients products, which are practical and in accordance with the modern lifestyle. Jamu is one of the products of natural ingredients that have to compete with similar products of natural materials from other countries. The global and regional agreements on trade governance of a variety of consumer products including natural medicine products, is a challenge



and a threat to the development of Jamu products. For that reason, the efforts to improve the competitiveness of the industry and Jamu products is an important step to take.

In order to support increased competitiveness of Jamu, in addition to facilitating the realization of the production system of quality raw materials, protecting farmers and agribusinessman of Jamu in the upstream and downstream parts (on farm and off farm), there should be a service unit that serves as the center of information, promotion, marketing and education. All this time, those various functions are scattered in various private and government institutions making it difficult to obtain a complete picture and sufficient information for the purposes of promotion and decision-making.

In this regard, the Ministry of Agriculture initiated the establishment of a special unit known as the Indonesian Spices and Jamu Center which was inaugurated by the Minister of Agriculture on 18 September 2012. This Indonesian Spices and Jamu Center is located in the Agribusiness Information Centre Building of the Ministry of Agriculture, Ragunan - South Jakarta.

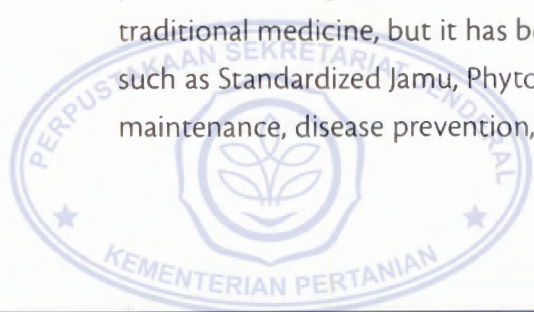
Spices and Jamu Center has a vision as a community service of a reliable unit for realizing Indonesia as a leading manufacturer of Spices and Jamu in the world. Its mission is to develop a community service unit associated with Spices and Jamu with these following responsibilities: 1) Collecting, providing and disseminating information on Spices and Jamu from upstream to downstream sectors, 2) Facilitating the promotion and marketing of Spices and Jamu, 3) Facilitating the education and training of Spices and Jamu, and 4) Developing the agribusiness Spices and Jamu with an environmental insight.





Industry of Jamu and The Development of Jamu Products

In Indonesia, By the end of 2010, there are 1,166 traditional medicine industries which have the industrial business license, consisting of 129 Traditional Medicine Industries (assets > USD 600 million) and 1,037 Small Industries of Traditional Medicines (assets <U.S. \$ 600 million). The main market of the Jamu products resulting of those industries is the domestic market. Different types of products have been produced, ranging from the boiling Jamu, powders, pills and capsules, even later Jamu is develop into different types of beverages and health food, functional food products and spa / beauty products. Functions and benefits of Jamu products is also growing according to the consumer request, not only as a traditional medicine, but it has been processed into a variety of products such as Standardized Jamu, Phytopharmaceutical Jamu, products for health maintenance, disease prevention, restoration of health, fitness, relaxation,



beauty treatments and Jamu for animals / livestock. Jamu products are more widely marketed from around the house to be exported to foreign countries. The data of GP JAMU in 2010 shows that the omzet of the trade of the National Jamu reaches IDR 3 trillion equal USD 300 juta per year. Most of the medium / large traditional medicine industries or 97% are located in the island of Java and the Small Industries of Traditional Medicine or 73% are located in Java and only 23% are located outside Java. Nevertheless, it is possible for the development of the upstream and downstream industry of medicinal plants or Jamu outside the region, considering the diversity of cultures and types of medicinal plants used by people in various parts of Indonesia. Medicinal plant market opportunity is still wide enough to meet the needs of both the domestic and export markets. Domestic demand increases every year as reflected in the growing number of the Traditional Medicine Industries and the Small Industries of Traditional Medicine in Indonesia, not including the demand from the household industries and Jamu Gendong which are not required to report themselves to the Food and Drug Supervisory Agency (Badang POM).

Jamu Industries began in 1825 AD, starting from only a household business which is marketed in the local neighborhood. The ingredients were in a simple form, the boiling of fresh ingredients or the dried botanicals.

The first record of the Jamu Industry have been around since almost 200 years ago, pioneered by Ny. Item and Ny. Kembar in Ambarawa, Central Java in 1825 AD. At the beginning, it was just a home industry, and in the era of the 1900s it evolved into an advanced industry applying modern science and technology and quality management system so as to produce quality, safe, and efficacious products. Some Jamu industries are growing

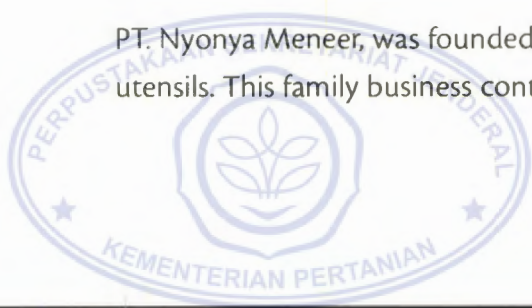


rapidly among others Djamoel Iboe, Djamoel Djago, Nyonya Meneer, Sido Muncul, Air Mancur, Mustika Ratu and Sari Ayu Martha Tilaar.

PT. Djamoel Iboe was founded by Tan Swan Nio Nio and Siem Tjong as the Djamoel Chemicalen Industrie en Handel "IBOE" Tjap 2 Njonja in 1910 in Surabaya. Since then, the history of the business begins and it became more well-known after it was able to cure and eradicate the "cough" epidemic in Surabaya. In 1938, it started to market its products outside Java. In 1942 (during the Japanese occupation in Indonesia) the value of sales increased. In 1950, the modernization era of production began. Much of the production processes utilized machines. The Pottery and Milling Machines are the first machines used. In 1979, the technological breakthrough was the use of aluminum foil to package the products, which was eventually followed by other Jamu industries. During the same year, laboratory researches were used and developed to produce high-quality Jamu.

PT. Djamoel Djago was founded in 1918. This business was started by a young man named T.K. Suprana who was used to observe the making of Jamu by her mother. He then devoted almost all of his time to study and carry out experiments on the new method of the production of Jamu. Currently, more than 138 kinds of Jamu have been produced, to cure many diseases, to maintain stamina, to improve appearance and health. Its products have also been exported to many countries including Japan, Malaysia, Singapore, Canada and Australia.

PT. Nyonya Meneer, was founded in 1919, armed with regular kitchen utensils. This family business continued to expand sales to surrounding



towns. The company had achieved its dream, which was to establish the company "Jamu Jawa Asli Cap Portret Nyonya Meneer di Semarang". The company continued to expand with the help of Mrs. Meneer's children. In 1940, it opened a shop in Pasar Baru, Jakarta. Jamu that had emerged from the limitations and concerns entered into the capital and spread to all corners of the country.

PT. Sido Muncul was began in a household industry in 1940, which was managed by Mrs. Radmat Sulistio in Yogyakarta. The high demand for more practical Jamu packaging had promoted him to establish the company in 1951 with the name Sido Muncul, meaning "a dream come true" with its first and flagship product, Jamu Tolak Angin.

PT. Air Mancur was founded in 1963 by Wonosantoso, Ongkosandjojo, and Hindrotanojo. Initially, it only produced Jamu, but since 1966 the company began to produce healthy food and cosmetics with the main ingredients derived from plants and natural materials. Since 2001, the company has achieved the quality certificate ISO 2001. To meet the demands of Muslim consumers, the company also has a HALAL certificate from the Indonesian Ulema Council.

PT. Mustika Ratu was established in 1975, started from the business in the garage of the residence of Mrs. BRA. Mooryati Soedibyo. In 1978, the company began to commercially run its business, by producing Jamu which were distributed in Jakarta, Semarang, Surabaya, Bandung and Medan. In its development, the consumer demand keeps increased, until in the 1980's the company began to develop different kinds of traditional cosmetics. In 1981, the factory was official operated. The company began



to implement the International Standard as well as the ISO 9002 on the Quality Management System and the ISO 14001 on the Environmental Management Systems since 1996.

Sari Ayu Jamu Company, was founded by Martha Tilaar Group (MTG), pioneered by DR. Martha Tilaar in 1970 by opening a beauty salon "Martha Salon" in her parents' home, Yakob Handana, which was a salon based on the herbal and traditional cosmetics. Then, Sariayu Martha Tilaar opened the herbal and cosmetics production in Cipete, South Jakarta. In 1977, partnered with Kalbe Group, Sariayu Martha Tilaar began to market Sariayu as the brand of the Martha Tilaar that produces modern herbal medicine and cosmetics. In 1981, it built its own factory and in 1983, the second factory was opened in Pulogadung. Currently, Martha Tilaar Group includes beauty consultation and education services such as Beauty School, Spa, Designer School, Art and Beauty, PT. Cantika Puspa Pesona (a local and international franchise for Spa, Dewi Sri Spa by Martha Tilaar, Eastern Garden Spa).





Reference

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