Traditional knowledge of medicinal plants for health of women in Cibodas Village Lembang Subdistrict West Bandung Regency and their potency to development of biodiversity education

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Abstract. This qualitative study aims to explore the traditional knowledge information about the plants used for health of women, the folk classification and the conservation of medicinal plants which do villagers in the Cibodas Lembang West Bandung Regency, West Java Province. The research subjects involved consisted of 66 villagers residing in Cibodas Village. The results show that there are 113 species of medicinal plants used for health of women in this village in various ways of preparation and mode of use. There are about 98 kinds of diseases that generally assisted be made well with medicinal plants. Folk classification of medicinal plants is a horizontal classification with artificial and natural systems. Conservation efforts by society in the form of planting certain medicinal plants along the placenta and planting in the yard and garden. The response of community is very good. They perhaps that diversity of medicinal plant and its conservation can be included to school curriculum as part of biodiversity education.

1. Introduction

Traditional knowledge has many definitions but its central theme consists of cultural beliefs and traditions derived from their ancestors to the present generation for the purpose of survival and harmonious living with the ecosystem. The Northwest Government policy defines traditional knowledge as knowledge and values gained through experience, observation, from the ground or from spiritual teachings, and passed from one generation to another [1].

Traditional knowledge refers to local knowledge, innovation and practices and local communities. Developed from the experience gained over the centuries and adapted to local culture and environment, traditional knowledge is transmitted orally from generation to generation. Such local knowledge is the product of indigenous people direct experience of how nature works and its relation to the social world it is also a form of holistic and inclusive knowledge [2].

Traditional knowledge can be seen from two sides: knowledge is seen as a cultural heritage and traditional knowledge as a resource. Traditional knowledge as a cultural heritage is as an intangible cultural heritage, that is knowledge that is only fitted with the expertise or practices pertaining to nature and the universe. The domains that are manifestations of non-object cultural heritage according to UNESCO [3] include traditions and oral expressions, language, performing arts, social habits,
rituals and ceremonies, knowledge and expertise concerning nature and the universe, and traditional crafts. Knowledge and expertise pertaining to nature and the universe are knowledge, skills, expertise, and depiction, developed by society through interaction with the natural environment. Community knowledge and perceptions of the environment, and their relationships with them, are often an important element of cultural identity. One example of knowledge as a cultural heritage is ethnobotany. Ethnobotany considered to encompass all studies which concern the mutual relationship between plants and traditional peoples [4], is a science of botany that discusses the use of plants in everyday life and customs of a tribe. Ethnobotany of medicinal plants concern to the use of plants that are known and believed to have medicinal properties and have been used as raw materials of traditional medicine. It has been done by the Indonesian people for generations so it is one of the most precious cultural heritage.

Indonesia is among the 17 world megadiversity countries [5,6]. Based on world-class data compiled by World Conservation Monitoring Center (WCMC) Indonesia ranks among the top Southeast Asia's in terms of biodiversity and at world level Indonesia is ranked second only to Brazil. One of biodiversity of Indonesia is the diversity of medicinal plants. Talking about the traditional knowledge of medicinal plants cannot be separated from medicinal plants as tangible components and traditional knowledge about the diversity of medicinal plants itself, traditional medicine, and the classification of the people as an intangible component. Traditional knowledge of medicinal plants and their conservation is one of the potential resources for local level decision making in agriculture, health care, food preparation, education, and natural resource management.

Cibodas Village is located in Subdistrict Lembang West Bandung Regency, located north of the capital of West Java Province, precisely at the foot of Bukit Tunggul Mount. Originally intended as a buffer zone for the lower regions, it has now turned into a tourist area with all its consequences. Based on observations at a glance, this area still has a lot of medicinal plants diversity compared with other areas in West Bandung Regency. But it seems that the documentation about this wealth has not been done. While this new knowledge is delivered orally, from one generation to the next. In addition, the increased use of medicinal plants without the conservation effort, and the conversion of land use in the village are feared to cause a decline in the diversity of medicinal plants that ended in extinction before they were documented.

Women have a very important role and currently tend to have a role that is not single. Therefore, health of women is important to note. Based on observations, the use of medicinal plants in Cibodas Village still plays an important role for the maintenance of health of women. This documentation of traditional knowledge becomes important given the global tendency to return to nature, including in the case of traditional medicine with medicinal plants. In addition, the inheritance of traditional knowledge in writing will add to the repertoire of knowledge and intellectual property of Indonesia.

Based on the above problems, the purpose of this research is to explore information about traditional knowledge of medicinal plants used for health of women, folk classification, and conservation of medicinal plants by the community, and their opinion on the importance of such knowledge integrated in the school curriculum. The results of this study are expected to obtain data that can be used as a basis in the development of utilization and conservation policy of medicinal plants. With regard to the education world, the results of this study are also expected to be useful as materials for the development of biodiversity education.

2. Method
The research is qualitative research with survey method and interview on a number of people in Cibodas Village. The subject of his research is the people of Cibodas Village Lembang District West Bandung West Java Province selected at random. Research subjects involved as many as 66 people with age between 31-60 years. The instrument used in the form of a questionnaire contains free list of medicinal plants used for health of women, the part used, and how to prepare it (how to use it). It also used interview format for folk classification and conservation effort conducted by community. The collected ethnomedicinal informations were analyzed descriptively by using an index of Relative Frequency of Citations (RFC) and the Use Value (UV). Index of RFC used formula RFC = FC/N (0 < RFC < 1). This index shows the local importance of each species and it is given by the frequency of
citation (FC, the number of informants mentioning the use of the species) divided by the total number of informants participating in the survey (N), without considering the use-categories [7, 8]. The Use Value (UV) demonstrates the relative importance of plants known locally. It was calculated using the following formula: \( UV = \frac{\sum U_i}{N} \). Where \( U_i \) is the number of uses mentioned by each informant for a given species and \( N \) is the total number of informants. While data related to the classification of people and conservation efforts are analyzed descriptively qualitative.

### 3. Results and discussion

#### 3.1. Medicinal plants used for maintaining health of women in Cibodas Village

There are 113 species of medicinal plants used by Cibodas Village communities that are used to help maintain health of women. A list of medicinal plants, benefits, and parts used can be seen in Table 1 below.

| Local Name | Scientific name | Used Parts | Healing Disease |
|------------|-----------------|------------|-----------------|
| Abah      | Persea americana | Fruit, leaves | Diabetes, hypertension, stroke, ulcers. |
| Anarana   | Centella asiatica | All part of plant | Constipation, cough, fever, fluor albus, gastritis, gout, rheumatism, ulcers. |
| Aseh      | Tamarindus indica | Fruit | Dismenorrhoea, sprue. |
| Babadatan | Ageratum conyzoides | Leaves | Nosebleeds, wounds. |
| Babalming | Averhoa carambola | Leaves | Fever, hypertension. |
| Bawang beureum | Allium cepa | Layer tube | Blotted, cold, cough, fever. |
| Bawang bodas | Allium sativum | Tuberculosis | Gastritis, hypertension, hypercholesterol, ulcer, toothache. |
| Bahuntas  | Pluca indica | Leaves | Cough, eliminate body odor, fever. |
| Bayem cucuk | Amanthus spinosus | Root and rod | Constipation and drop off urine. |
| Binahong  | Averdera cordifolia | Leaves | Constipation, gout, heatness, hemorrhoids, rheumatism, scurry, wounds. |
| Bet         | Beta vulgaris | Root bulbs | Blood booster |
| Bonteng    | Cucumis sativus | Fruit | Hypertension, the body joint pain. |
| Brokolii   | Brassica oleracea | Flower | Anemia, cancer. |
| Burntiris  | Kalanchee pinnata | Leaves | Fever |
| Calancing  | Averhoa bilimbi | Leaves | Hypertension |
| Cangkudu  | Morinda citrifolia | Leaves | Hypertension, hypercholesterol. |
| Cangkores | Schizocladum sp. | Trunk | Sore eyes |
| Cau        | Moses paradisca | Sap, rind | Injuries, stress |
| Ceccendet | Physalis minima | The whole body | Back pain, diabetes, rheumatism. |
| Cengkak   | Capsicum frutescens | Leaves | Canker, fever, insect bites, wounds. |
| Cikur      | Kaempferia galanga. | Rhizome | Colds, cough, fever, headache, sprain, wounds. |
| Camcauha   | Culea barbata | Leaves | Canker, cold, heatness, hypertension |
| Dadap economic | Erythrina lysistemon | Leaves | Leg swelling, wounds. |
| Daun Reumatik | Plumbago zeylanica | Leaves | Gout |
| Delima     | Punica granatum | Fruits, rind | Fluor albus, hypertension, sprue, toothache. |
| Ehrh     | Imperata cylindrica | Root trunks | Diabetes, fever, hypertension, sprue. |
| Gemet     | . | Leaves, stems | Cough |
| Gedang    | Carica papaya | Fruit, roots, leaves. | Anemia, constipation, fever, hypertension, snake bite bidder. |
| Gelang/kroket | Portulaca Oleracea | Leaves | Blotted |
| Handealeum | Grapheolium pictum | Leaves | Canker, dysentery, hematomoids. |
| Honje     | Elingera elatior | Stems, flowers | Fever, headache, hepattis. |
| Hui boiled | Ipomoea batatas | Tuberculosis | Travel drunk, wounds |
| Inga      | Ruta angustifolia | Leaves | Fever, headache, stiff |
| Jabe      | Zingiber officinale | Cold, cough, fever, improve immunity, inhibits aging, painful, rhizome, leaves | Rheumatism, sprain, stomachache, warm body, wounds. |
| Jalaran   | Combretum sammatrensis | Leaves | Headache, pruritis, wounds. |
| Jambhe    | Areca catechu | Seed | Toothache |
| Jambhu Battu | Pridium guajava | Leaves, fruit | Diarrhea, dengue fever. |
| Jarak pagar | Jatropha curcas | Leaves, sap, leaves. | Fever, pruritis, swelling, toothache. |
| Jawerk kokot | Coleus antipropareus Bent. | Leaves | Abdominal pain, accelerate wound healing, hemorrhoid, sore |
| Jengkol   | Pithecellobium jiringa | Fruits, rind | Eyes, vaginal mustard plaster. |
| Jeruk Lemon | Citrus lemon | Fruit shell | Diabetes |
| Jeruk nipsis | Citrus aurantium | Leaves, fruit | Cough, hernomhoids, malaria, pruritis, ringworm, tinsels, inflamed. |
| Jeruk purut | Citrus hystrix | Fruit | Cough. |
| Jonghe / jotang | Spilanthes acmella | The whole body | Hypertension, vaginal health. |
| Kaca piring | Gardenia augusta | Leaves | Constipation. |
| Kadongdong | Spondias dulcis | Fruit | Hypertension |
| Kahanatan | Lantana punctata | Leaves | Blotted |
| Kalapa helia | Cocca ficifolia | The water | Kidney stone, nephritis, stomachache |
| Kaliki     | Jatropha curcas | Sterm, petiol | Earache |
| Kamanilan  | Plumeria obtusa | Leaves | Diarrhea, stomachache. |
| Kambaya   | Plumeria obtusa | Saph and skin | Leaves |
| Karesmen   | Mentha piperita | Leaves | Cough, fragrance of the body |
Table 1. Cont.

| Plant Name | Common Name          | Uses                                                                 |
|------------|----------------------|----------------------------------------------------------------------|
| Katuk      | Saururus amorphous    | Blood booster, cancer, fever, heatness, thirst, breast milk booster,  |
|            |                      | wounds                                                               |
| Katuncaur  | Coriandrum sativum   | Hepatitis, hypertension, obesity.                                     |
| Kelor      | Moringa oleifera     | Fever, expel witches, rheumatism, seizures, swollen breast            |
|            |                      | compressions                                                        |
| Kembang sapatan | Hibiscus rosasinensis | Constipation, whooping cough, wounds.                                |
| Kentang    | Solanum tuberosum    | Acne, boil                                                            |
| Ki amis    | Cinnamomum bartilani | Cough, shortness of breath.                                          |
| Ki beling  | Strublamhites crispus | Diarrhea, got, kidney stone, rheumatism, sore urination.             |
| Ki urat    | Plantago major       | Hyperuric acid, rheumatism, sprain.                                   |
| Ki rinyuh  | Eupatorium pallescens | Vaginal mustard plaster, wounds.                                     |
| Ki amis    | Chinchona ledgeriana  | Malaka, pruritis.                                                    |
| Korejat    | Laurenia longifera   | Sore eyes.                                                           |
| Kucubung   | Brugmansia suaveolens | Sore eyes.                                                           |
| Konis acung | Orthosiphon gruniflorus | Dismenorhoe, fever, hypertension, kidney stone, nephritisis, sore     |
|            |                      | urine, tonsilitis.                                                   |
| Kunci      | Gastrochils panduratum | Accelerate wound healing of puerperal, dry cough.                    |
|           |                      | Rhizome                                                              |
| Koneng temen | Curcuma domestica    | Blowing, dismenorhoe, fever, gastritis, hepatitis, hypertension,      |
|            |                      | tummy stomach pain, stiff, ulcer                                      |
| Koneng gebe | Curcuma santhorhiza  | Appetite enhancer, blood cleanser puerperal, fever.                  |
| Koneng bodas | Curcuma zeodaria     | Cancer, hypercholesterol, relieve pain.                               |
| Koneng hindeung | Curcuma aerengiosa  | Accelerate healing of puerperal                                      |
| Lampuanyang | Zingiber amarcanus   | Accelerate healing of puerperal                                      |
| Laja       | Langus galanga       | Fever, hives, ringworm.                                              |
| Lidah buaya | Aloe vera            | Cancer, fertilizer and treatment of hair, gastritis, heatness, obesity, |
|            |                      | ulcer, wound.                                                        |
| Lokat      | Eriobryta japonica   | Toothache, wounds.                                                   |
| Mahkota dewa | Phaleuria macrocarpa | Diabetes, hypertension, improve immunity, rhematism.                 |
| Mangga     | Garcinia mangostana  | Brighten skin, diabetes, cancer, gastritis, hypercholesterol, ulcer,  |
|            |                      | skin diseases                                                        |
| Jasmine    | Jasminum pubescens   | Acne, eye pain, fever, headache, gastritis, quasy, ulcers.           |
|            |                      | Flowers, leaves                                                       |
| Muncang    | Aeleurates mahocana  | Loss of hair                                                          |
|            |                      | Seed                                                                 |
| Pacing     | Costus speciosus Smith | Sore eyes.                                                            |
| Pala       | Merytica fragrans   | Body fragrances, itchy, pruritis.                                    |
| Panglai    | Zingiber cassumbar  | Accelerate birth, allergy, fever, pruritis.                          |
| Para       | Monorica charantia   | Diabetes, fertilizer and treatment of hair, fever, no appetite, toothache, |
| Pattrawali  | Tinospora tuberculata | Diabetes, hemorrhoids, medication after childbirth, ringworm.        |
| Pedes      | Piper nigrum        | Warms the stomach.                                                   |
| Penteuy selong | Leucana gulaea     | Diabetes                                                               |
| Penteuy gebe | Puekia speciosa    | Diabetes                                                               |
|            |                      | Seed                                                                  |
| Rambutan   | Nepheleum lappendum | Dysentery                                                             |
| Rosela     | Hibiscus sabdarifla | Sprue                                                                 |
| Saga       | Abras paracorum     | Canker, cough, heatness, sprue.                                      |
| Salam      | Eugenia polyantra  | Abdominal bloating, hypertension, hyperuric acid, pruritis.          |
|            |                      | Leaves                                                               |
| Saledri    | Apium graveolens    | Constipation, loss of hair, hypertension, rheumatism.                |
|            |                      | Leaves                                                               |
| Sambihoto  | Andrographis paniculata | Cancer, cough, hepatitis.                                           |
|            |                      | Leaves                                                               |
| Sampeu    | Mokhth utilissima   | Anemia, hypotension , gastritis, ulcer, wounds.                      |
| Sanagori    | Suda rhombifolia   | Gout, rheumatism.                                                    |
| Sarih boda  | Brassica juncea     | Hypertension.                                                         |
| Sembung    | Blumea balsamfera   | Abdominal pain, accelerate healing injury puerperal, haemorrhoids, whitish. |
| Sereh      | Andropogon nasrus  | Asthma, fever, rheumatism, painful, pruritis, refreshing body.       |
| Sneeruh    | Piper bete          | Accelerate healing injury puerperal, as antibiotic, caring the female organs, cough, dismenorhoe, fever, flu albus, nosebleeds, prevent illness, rheumatism, tootache, vaginal discharge, pruritis, stop the bleeding. |
|            |                      | Leaves                                                               |
| Sneeruh beureum | Piper sp.        | Bruising, caring the health of vagina, cough, hypercholesterol, leaves |
|            |                      | spray,                                                               |
| Sintrong   | Croosceplumum crepidoide | Hypertension stops bleeding.                                         |
| Sisuk/ mandakala | Anona marciata | Diabetes, fever, reduces hypertension, headache, hyperuric acid, hypercholesterol. |
| Surawung   | Ocinum sanctum     | Body odor                                                             |
| Tapak dara | Vincia rosea       | Breast cancer, hypertension, .                                       |
| Tiwu       | Saccharum officinarum | Flagging, sore.                                                       |
| Tea        | Camelia sinensis   | Cough, caring skin and hair, hypertension, stomachache, warm up of body, tootache. |
|            |                      | Leaves                                                               |
| Tempeuyung | Synchus arvens     | Kidney stones, nephritis.                                            |
|            |                      | Leaves                                                               |
| Terong kori | Cyphonkandra bevacca | Cough                                                                 |
| Terong papino | Solanum muricatun | Hypertension.                                                        |
| Tomat      | Lycopericum exculentum | Acne, cancer, fever, sores.                                         |
| Walsuh koneng | Cucumaba moschata | Anemia, cataract, wart.                                              |
| Walsuh xiem | Sechium edule      | Fever, hepatitis, hypertension.                                      |
| Wortel     | Dausus carota       | Asthma, caring healthy of eyes.                                      |
| Yakon      | Smaltinums sonchifolius | Diabetes, hypertension.                                           |
|            |                      | Leaves                                                               |
Data on Table 1 indicates that Cibodas Village has a large diversity of medicinal plants. This shows that there is a wealth of traditional knowledge of medicinal plants in the Cibodas village. Based on data analysis, from the 113 medicinal plants, the highest ten of RTP species are *Psidium guajava* (1.00), *Curcuma domestica* (0.92), *Piper betle* (0.71), *Zingiber officinalis* (0.62), *Citrus aurantifolia* (0.61), *Manihot esculenta* (0.55), *Crassocephalum crepidioides* (0.53), *Chaemperia galanga* (0.50), *Momordica sp* (0.47), and *Musa paradisiaca* (0.45). Based on these data can be interpreted that whole of these medicinal plants are the most widely used by the community and the most common found in the village. This suggests that Cibodas Village may have a suitable climate for the growth of the medicinal plants. Further investigation allows for the potency of medicinal plant cultivation in accordance with regional welfare. On the other hand, for other medicinal plants indicate that the plant is less well known by the community. Possible cause is that the plant began to rarely found. Data from this research can be used as a reference for government to immediately conserve the plants so that future generation can still recognize the richness of medicinal plants.

Medicinal plants with the highest UV in sequence are *Curcuma domestica* (8.33), *Piper betle* (7.85), *Zingiber officinalis* (6.21), *Chaemperia galanga* (5.00), *Aloe vera* (5.00), *Manihot esculenta* (3.27) *Citrus aurantifolia* (3.03), *Anredera cordifolia* (2.54), *Orthosiphon grandiflorus* (2.45), and *Anona muricata* (2.36). Based on these data can be interpreted that the ten plants are medicinal plants that have the most benefits compared with other medicinal plants in the village. This data can be used for further research to explore the content of active substances contained in the plants, even until the discovery of the right dose so that people who use it more secure and confident. This statement is in line with the opinion expressed by Elfahmi et al [10] that more research is needed to scientifically prove efficacy and to assure safety.

Diseases that are generally assisted with medicinal cures there are about 98 kinds. The most commonly assisted diseases are cured and the frequency of mentioning in sequence is fever (201), hypertension (184), wound (160), cough (119), ulcers (117), take cold (102), dismenorhoe and accelerate wound healing injury puerperal (83), stomachache (69), headache (68), and hepatitis (65). Other diseases are mentioned with frequencies 1-60 times. These data suggest that in Cibodas Village there is traditional knowledge of alternative medicine used in addition to modern medicine. It also shows that traditional medicine with medicinal plants still plays an important role in the village. This is in line with the invention Elfahmi et al [10] which states that although modern medicine is becoming increasingly important in Indonesia, medicinal plant is still very popular in rural and urban areas.

Part of the plant used the roots, leaves, flowers, fruits, seeds, tuber, stems, rhizomes, fruit skin, sap, and all parts of plant body. This demonstrates the similarity of the use of medicinal plant parts by Cibodas villagers with indigenous peoples in different parts of the world as reported in several studies [11,12,13,14,15,16,17,18]. Data on the parts of plants used to provide information about the plant part that is considered efficacious while showing how the harvesting of medicinal plants. Destructive harvesting threatens sustainable use, therefore it is imperative to make conservation efforts, especially for medicinal plants used throughout the body. Breeding methods suitable for these plants should also be considered.

When compared to other areas in West Java, there are some similarities in terms of drug diversity used with variations in usefulness and use. This can be seen in several research results such as those conducted by Roosita et al [19] and Malini et al [17]. Although the choices, patterns and ways of using medicinal plants vary to some extent, but in many cases have many similarities. This can be understood because the inhabitants of Cibodas Village are Sundanese tribes as other West Java residents so have the same cultural heritage about the knowledge of medicinal plants. Pieroni et al [20] states that the use of medicinal plants in the same biophysical environment can be strongly influenced by culture and religion, while differences in treatment differences by the people are a complex process of cultural adaptation for a long time.

Based on the results of questionnaires and interviews obtained data that the traditional knowledge of medicinal plants, most (91%) obtained from the elderly in the family orally, and the rest came from television, reading material, or anyone other than family. This suggests a tendency that the traditional
knowledge of medicinal plants inheritance through family regeneration is usually done orally. Research conducted by Torri [21] and Conde et al [22] shows a similar thing.

3.2. Folk classification of medicinal plants
Based on the results of interviews obtained data that the classification made by the community to medicinal plants is a horizontal classification, namely by describing the characteristics of each species and compare it with other species. The classification does not indicate hierarchy as in the vertical classification so that people cannot show the kinship relationship between species. Nevertheless, in some of the interviewed subjects it was able to show that among certain species indicates a feature equation that leads to a kinship relationship.

The classification system performed by the community shows the artificial and the natural system. Artificial systems place more emphasis on simplifying the object of study and are closely related to human interests, habitats, or living habits of organisms so they are easily recognizable or understood. While the natural system more reflects the natural characteristics are easily recognizable as its morphology. The classification criteria used are color, odor, form, and allotment (for women, men, children, and general).

3.3. Conservation efforts of medicinal plants by the community
Extremely high and increasing use, destructive harvesting, and lack of conservation efforts can lead to susceptibility to the sustainability of medicinal plant biodiversity. Increased knowledge of the community, the discovery of active substances that convince the efficacy of medicinal plants can aggravate the situation if there is no awareness of the community to do conservation.

Based on the results of questionnaires and interviews obtained data that although not all of the respondents involved have done the cultivation of medicinal plants in the yard and garden as conservation efforts. This is similar to that practiced by traditional medicine practitioners in Nigeria [23] and Bangladesh [24]. In addition, planting certain medicinal plants along with the placenta of the baby was born, for example Coleus antropurpureus. The communities involved are not only paraji (midwife) or certain figures, but the drug user community is also involved in cultivation. This shows that the community has a role in conservation. The involvement of paraji in the conservation of medicinal plants is similar to that occurring in Nigeria as reported by Oladele et al [23] that traditional medicine practitioners (TMP) have a high awareness in the conservation of medicinal plants due to scarcity. Another positive thing is that motivation of community to grow medicinal plants is not only for personal use, but also driven by the desire to help other people in need. Another finding related to this conservation effort is the habit of some residents, especially the elderly who showed a unique behavior when planting medicinal plants. Unique behavior is to plant while ngomongan medicinal plants to be planted. Ngomongan here can be interpreted by giving advice and a mandate to plants that want to be cultivated in order to grow in a new place or change owners. This shows that citizens have a sense of affection to fellow creatures of God so as to treat them well. This finding is in line with research conducted by Shaheed et al [24] that traditional beliefs about medicinal plants can provide important basics for guiding conservation strategies and efforts. Traditional knowledge is an essential component of successful future economic development and conservation efforts [25].

3.4. Public opinion on the potential of traditional knowledge of medicinal plants in the development of biodiversity education
The community is very enthusiastic and hopes that traditional knowledge of medicinal plants can include into learning in schools. Some of the reasons are for the next generation to preserve the use of medicinal plants. They also suggested that at the school held a live pharmacy (garden of medicinal plants) to introduce and preserve medicinal plants, and to be used as first aid in school. In the perspective of national education of Indonesia, the diversity of regional potentials becomes part of consideration in educational policy planning. The national education system requires the preparation of curriculum to observe the diversity of regional and environmental potency, as contained in Article 36 of Law no. 20 of 2003 on National Education System [26]. The integrity of traditional knowledge of medicinal plants into the school curriculum is possible because the government provides
opportunities for curriculum developers, including teachers through the Minister Regulation of Education and Culture no. 81 an on curriculum implementation. Based on the regulation, the integration of regional potency in the curriculum can be done through certain subjects or stand alone as local content subjects [27]. As an example the potential of traditional knowledge of medicinal plants can be integrated into junior high school learning, particularly in the material biodiversity and their classification, systems of organ and their relation to human health. The integration of traditional knowledge of medicinal plants into learning is an important part of conservation efforts. As stated by Okigbo et al [28] that effective conservation strategies for medicinal plants should take place within four main areas that are in-situ and ex-situ conservation, education and research.

4. Conclusion
There is a rich traditional knowledge of medicinal plants in the village of Cibodas Lembang West Bandung regency in the form of knowledge of medicinal plants, use, folk classification, and conservation efforts. A total of 113 species of medicinal plants preserve to health of women were identified from the village. Folk classification of medicinal plants in the form of horizontal classification with artificial and natural systems. Conservation efforts made by the community in the form of planting in the house and garden. The public response is very good, they agree that traditional knowledge of medicinal plants become part of the school curriculum. The pride of the wealth of traditional knowledge of medicinal plants is also accompanied by fears of the extinction of such knowledge. Therefore, it is necessary to immediately do conservation efforts and documentation in writing as an attempt to inherit the generations to come, one other thing is by integrate to the education curriculum.

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