

THE SPREAD OF TRADITIONAL STEAM BATHING AS A TRACK IDENTIFICATION OF SPICES IN INDONESIA

Persebaran Tradisi Mandi Uap Tradisional sebagai Identifikasi Jejak Rempah di Indonesia

Gaya Mentari^{1*}, Yuhaswita²

¹Center for the Study of History, Culture, and Literature, Faculty of Ushuluddin, Adab, dan Dakwah UIN Fatmawati Sukarno Bengkulu JL. Raden Fatah Pagar Dewa, Air Sebakul, Bengkulu, Indonesia.

²Fakultas Ushuluddin, Adab, dan Dakwah UIN Fatmawati Sukarno Bengkulu JL. Raden Fatah Pagar Dewa, Air Sebakul, Bengkulu, Indonesia.

*Email: gaya.mentari@iainbengkulu.ac.id

Abstract: *Spices are a hot issue that various groups are now discussing. The presence of spices in the archipelago became one of the pioneers for various cultural manifestations that appeared in different regions of the archipelago. One form of the presence of spices reflected in this cultural form is the traditional steam bath carried out in the various areas of the archipelago. The paper tries to examine the traditional steam bath, which has the potential to become an intangible cultural heritage in Indonesia. In addition, traditional steam baths can also indicate the distribution of spice plants in the archipelago from the past to the present. Therefore, this study uses qualitative methods and searches for sources of information from literature studies. The result shows that traditional steam bathing is a spice bath tradition spread across ten regions in Indonesia and dominated by people with a background of Malay cultural influence.*

Key Words: *Spices, Pioneer, Steam Bath, Malay*

Abstrak: *Rempah menjadi isu hangat yang kini terus diperbincangkan oleh berbagai kalangan. Kehadiran rempah di Nusantara menjadi salah satu pioneer bagi berbagai perwujudan kebudayaan yang muncul di berbagai wilayah di Nusantara. Salah satu bentuk kehadiran rempah yang tercermin dalam wujud budaya tersebut ialah tradisi mandi uap tradisional yang dilakukan di berbagai daerah di Nusantara. Tulisan ini mengkaji tentang tradisi mandi uap tradisional yang berpotensi menjadi warisan budaya tak benda di Indonesia. Selain potensi tersebut, mandi uap tradisional juga dapat menjadi indikator bagi persebaran tanaman rempah di Nusantara pada masa lampau hingga saat ini. Oleh karena itu, kajian ini menggunakan metode kualitatif dan penelusuran sumber informasi dari studi pustaka. Hasil kajian menunjukkan bahwa mandi uap tradisional menjadi tradisi mandi rempah yang tersebar di sepuluh wilayah di Indonesia dan didominasi oleh masyarakat yang memiliki latar belakang pengaruh kebudayaan Melayu.*

Kata Kunci: *Rempah, Pioneer, Mandi Uap, Melayu*

INTRODUCTION

Many women crave beauty that radiates from head to toe. Therefore, they are competing to find ways to obtain this beauty. One of them is to clean themselves using water vapor given certain ingredients. Another name is a steamy bath. The ingredients used in the steam bath are obtained from boiled water of various spices. In addition, the steam generated from the water that absorbs the

ingredients of these spices is believed to be able to scent the body and beautify a woman's skin. In some areas in the archipelago, the tradition of steam bathing using spices aims to give beauty to a woman's body. Therefore, people in several parts of Indonesia make it a tradition of bathing with steam using traditional natural ingredients.

The time of the emergence of the traditional steam bath, which is also often referred to as a sauna, varies in several regions of the archipelago. In Jambi, steam bathing is a tradition that has been going on since the 15th century. This tradition is an activity that is carried out from generation to generation (Sari, 2019, p. 41). Jambi people say that the tradition of steam bathing developed after Islam entered the archipelago. This is shown by using several Islamic-style prayers in the steam bath ritual process, such as *Bismillah* at the beginning of the procession and *Alhamdulillah* at the end of the steam bath procession (Sari, 2019, p. 42).

Traditional steam baths are run with a specific purpose. Among them are marriage, treating diseases, and obtaining freshness in the body. For weddings, a steam bath is usually done by the bride-to-be in the Malay tradition. In addition to the prospective bride who carries out the tradition, in some areas, there are also prospective grooms who carry out this tradition. In other regions of Indonesia, steam baths are intended for treatment efforts for sick people (Putri et al., 2017, p. 89).

In the process of implementing a steam bath, the person or bride and groom who will be bathed in steam will sit close to the tub filled with bathing water. All around, it is covered with a pandan mat or a towel. The unique thing is that the bathwater used is water that is boiled together with spice ingredients. In the past, this tradition was intended for self-purification and bad luck. For now, the purpose of this steam bath is to get a fragrance on the body. Various kinds of designations for this steam bath are essentially obtained from the ingredients used in the steam bath tradition, namely plants that come from natural resources provided by the people who carry out the tradition.

Understanding the statement that was stated earlier, traditional steam bathing has become a tradition that is practiced by people in various regions of Indonesia. This shows that the plants used as the main material for the steam bath are the result of the adaptation of the local community to the environmental resources available around them. They take advantage of natural resources that can produce health properties and fragrances that are beneficial to the body. This also proves that the people of the archipelago at that time already had good knowledge of aromatic-scented plants or spices around them. Therefore, a problem arises that will be studied, namely, which areas in Indonesia use the traditional steam bath tradition using spices? Information about areas that have experienced the steam bath tradition and still preserve this tradition can be a source of knowledge about the traces of spices that are scattered in areas in Indonesia. Not only that, but knowledge about the spread of traces of spices through the steam bath tradition can also be an indication of knowledge about the use of natural resources that give rise to aromatic benefits.

Furthermore, this literature-based research aims to map various regions in Indonesia that use the traditional steam bath tradition. This mapping of the steam

bath tradition can also be an effort to reintroduce the steam bath tradition, which includes the reasons for doing steam baths in various regions in Indonesia, obtaining information about the tools commonly used in traditional steam baths, and knowing about the surrounding ritual processes in various regions. Thus, this study is expected to enrich the study of intangible cultural heritage in Indonesia.

METHODS

This study aims to obtain a mapping of areas that have a tradition of using spices in the form of a steam bath using a qualitative method. In addition, there are three stages carried out in the research. First, a literature review was conducted to find out reference materials related to spice plants and steam baths from books and scientific articles. Next, collecting the information about the mentioned traditional steam baths in various regions, list the ingredients used in steam baths, and list the distribution areas that have this traditional steam bath tradition. In the next step, the collected data is analyzed and described systematically to obtain a clear explanation in an effort to answer the research problem. Furthermore, there is also a mapping of the distribution of areas that use the spice steam bath and make it a tradition in the archipelago.

FINDINGS AND DISCUSSION

Cultural Concepts in Produce A Form of Tradition

Before focusing on the study of the steam bath tradition, it would be very good to understand the culture. Kentjaraningrat said that culture is born from human creativity in adapting to the natural conditions in which they live. The culture was born because there are potentials in humans who work together, namely the potential of the mind, the potential of the heart, and the potential of the body (Koentjaraningrat, 2005). These potentials will also give birth to three forms of culture, namely ideas (ideas), activities (activity), and objects (artifacts). Koentjaraningrat also added that these potentials are mapped into several elements, namely elements of religion, science, community organizations, technology, arts, language, and the economic system (2005, p. 95).

Culture, which is more familiar with the term culture, is divided into two forms, namely intangible culture and tangible culture. The study of steam baths this time will touch on intangible culture. Intangible culture is a culture that is always alive and cannot be touched. In addition, intangible culture has philosophical elements or traditions that are passed down from generation to generation. In the legislation issued by the Ministry of Education and Culture, intangible culture is manifested in examples of ceremonies/rituals, food, musical instruments, fairy tales, folklore, singing, batik, and so on (Bangun, 2021, p. 7; MPSS, 2021, p. 4).

They have a mind that can create ideas that are embodied in action to respond to the problems around them. To complete their life, humans also end up creating many works that are formed in works in the form of cultural behavior and work in the form of cultural products. Some of these forms of cultural works eventually become traditions that are continuously preserved by future generations who are none other than the descendants of the owners of the

tradition. Because of human behavior, culture is created, and when humans continue to preserve this form of culture in their lives, the term tradition appears. Thus, tradition is a habit that is manifested in the form of thoughts and actions or behaviors that are continuously carried out by a group of communities from generation to generation. Not only that, Al-Qurtuby, Sumanto & Izak Y. M Lattu also emphasized that tradition is a belief, thought, understanding, attitude, habit, method, individual, and social practice that is passed down from generation to generation (2019, p. 11).

In its development, tradition reflects the character, personality, and values of the interaction of the community that owns it. Therefore, tradition as a cultural product becomes an identity and is recognized by many people as a way of life or a form of behavior (Al-Qurtuby & Lattu, 2019, p. 5).

Traditions that are maintained by a group of people can potentially become Intangible Cultural Heritage in Indonesia. Based on the regulation of the Minister of Education and Culture of the Republic of Indonesia Number 106 of 2013, intangible cultural heritage is all the results of actions and thoughts that are embodied in identity, ideology, mythology, concrete expressions in the form of sound, motion, and ideas that contained in objects, behavior systems, belief systems, and customs in Indonesia. Intangible Cultural Heritage is also the result of various practices, manifestations, expressions of knowledge, and skills related to the scope of culture that is passed down from generation to generation continuously through preservation or reinvention and cultural results in the form of intangible culture after going through the process of determining intangible culture object.

The traditional steam bath tradition emerged as a form of cultural manifestation that was carried out continuously for a certain time. Not only that, in some parts of Indonesia, traditional steam bathing has become a tradition that even provides benefits for people from outside the group that has the tradition. Therefore, traditional steam bathing can be a form of cultural behavior that has the potential to become an intangible cultural heritage in Indonesia.

The History of Steam Baths in Indonesia

The presence of a traditional steam bath as a form of sauna tradition using spices is not known for certain. However, as previously stated, several references state that this tradition emerged in the 15th century AD. Traditional steam baths have become the concept of a spa or sauna that has become a habit and culture in people's lives whose environment has natural resources of aromatic plants. This is by the philosophy in one area, namely in West Kalimantan, namely the Sintang Malay community. They have a philosophy about traditional steam baths, namely *beguru dari anai-anai makan di atas, pelanok makan di bawah* which means humans can take advantage of various things that have been provided by nature as a form of natural balance (Putri et al., 2017, p. 89). From this philosophy, it can be seen that humans can adapt well to the environment in which they live by utilizing local resources to maximize their lives.

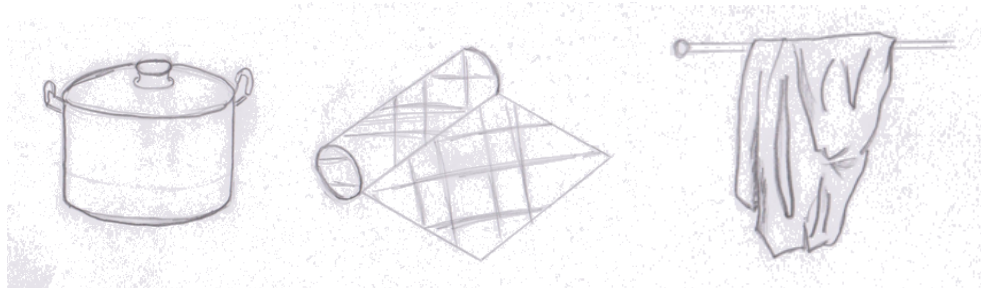
Based on records made by the Ministry of Education and Culture, Directorate General of Culture, Directorate of History and Traditional Values

Project for Inventory and Fostering Cultural Values of Riau 1990/1991, steam bathing is also known in other areas, namely in Riau. In addition to the Riau area, other areas also make steam baths a form of tradition. However, the history of the emergence of steam baths in these areas is not clearly stated.

Performance of Traditional Steam Bath Rituals

The steam bath ritual is done by making preparations in advance. To carry out the ritual, the bride and groom's family look for plants that will be used to carry out the steam bath procession. Some of these plants have been cultivated, and some have not. Therefore, these plants can be found in the yard of the house, in the plantation, in the forest, or in places where plant service providers provide steam baths (Putri, 2017: 89).

In some areas, the steam bath is run by the bride-to-be, but in some, it is run by the groom-to-be. Both men and women who will carry out the steam bath procession must perform two stages of the ritual. First is the preparation stage, in which the family of the bride and groom who wants to carry out the steam bath tradition for their children contact a ritual shaman to help lead the steam bathing ritual. Furthermore, after the dukun for the procession has been obtained, the schedule for the implementation of Betangas is mutually agreed upon. In the next step, the bride's family, together with the dukun, prepares steam bath equipment, such as a pot to boil water, spices to boil, a pot or container of water or a basin, and a mat made of pandan mat. The spices used for boiling water vary depending on the people in the area concerned.



Picture 1. Sketch of the equipment used for the steam bath tradition. From left to right there are sketches of pots, woven pandanus mats, and towels or cloths. (Source: Primary Data)

The mat that is used as a tool in the Betangas ritual procession will roll up the bride-to-be, who sits next to the boiled water of spices. When the prospective bride or groom is being steamed (sauna), the shaman or someone who is considered old and able to guide the ritual procession is in charge of bathing the prospective bride or groom.



Photo 1. People who get into traditional steam bath pandan leaf mats (**Photo Source:** Ashar, 2016) <https://aiya.org.au/2016/02/18/Betangas-sauna-tradisional-indonesia/>

The second is the implementation stage. This stage is done with water that is put in a pan that is ready to be heated over medium heat. After the water boils, add the spices to the boiling water. The pot that contains all the spices needs to be covered. This is done so that not a lot of steam evaporates to the outside. The steam is still maintained to expel sweat. Next, after the boiled water that has absorbed the essence of the spices from the spices is ready, the container is moved next to the bride-to-be, who will sit on a small chair. Then, the mats are arranged around the position of the prospective bride, who is sitting next to the boiled water of spices. The roll mats are covered with layers of cloth so that the steam from the cooking water does not escape from the area of the mat rolls. The lid of the container containing the spice water is then opened to allow the steam to escape from the container. After that, the shaman recites a mantra which is nothing but a prayer to read the holy verses of the Qur'an, sequentially, namely Surah Al-Ikhlas three times, reading Surah Al Alaq three times, and finally reading Surah An-Nas three times. This steam bath is done for twenty minutes. Furthermore, after the time is up, the role of mats can be opened. The opening of the roll of mats indicates that the steam bath ritual has been completed.

This steam bath procession should not be shown to the public because there is a woman or a man with his nakedness when carrying out the procession. The Malay tradition, which is very strong with Islam, is very protective of the genitals of women and men. Therefore, only those closest to the prospective bride or groom can accompany or see this procession take place. In addition, this tradition can only be done at night, precisely after the Isha prayer. This relates to a more flexible implementation if the process is carried out after and before bedtime.

Mapping the Betangas Tradition in the Indonesian Region

Traditional steam baths have become a tradition that is carried out and preserved in several regions in Indonesia. In some areas, there are different mentions of the term traditional steam bath. The term is adapted to the regional language used. Likewise, with ingredients from available natural resources. The materials used are different according to the environmental conditions of each area. Based on the studies that have been carried out, the following information was obtained.

Table 1

Distribution of Areas that Have The Tradition of a Steam Bath in the Indonesian Archipelago

No	Region or Tribe	Term	Steam Bath Material
1	Batak Karo, North Sumatera	<i>Oukup</i>	Ginger, plant roots, leaves, sweet bark, sangge-sangge, urek usar, utte panggir, pandan leaves, dilam flowers, sedap malam flowers, Bunga Cina, Bunga Tanjung, essential oils.
2	Tanjung Bojo Village, Jambi (Sari, 2019)	<i>Betangas</i>	Sariwangi Leaves, Pandan Leaves, Seven Colored Flowers, Kaffir Lime (Jeruk Purut), Sirih Leaves, Salam Leaves (Kurniawan, 2015).
3	Palembang (Fahmi, 2019)	<i>Betangas</i>	Paris Leaves, Rengas, Celery (Seledri), Pegagan, Nira, Areca Nut (Pinang), Rattan, Rattan Rambung, Rattan Runtih, Rumbia, Palm Oil (Enau), Potatoes, Candlenut (Kemiri), Basil, Eucalyptus, Fragrant Pandan, Orange Wood (Jeruk Kayu), Wild Betel (Sirih Liar).
4	Riau	Mandi Uap	Bunga Tanjung Leaves, Meransi Leaves, Rambutan Leaves, Cikorau Leaves.
5	Suku Lembak, Bengkulu	Belulur/ <i>Betangas</i> (Nurdin, 2018)	Bunga Tanjung, Meransi Leaves, Rambutan Leaves, dan Cikorau Leaves.
6	Mempawah Regency, Pontianak	<i>Betangas</i>	Fragrant lemongrass, fragrant pandan, langir, bamboo or bamboo root, turmeric leaves, galangal leaves, Ribu-ribu Leaves, Gende Ruse leaves, Restu root, and Weed Root (Akar Ilalang).

7	Sintang Regency, West Kalimantan	<i>Betangas</i>	Lemongrass (Serai), Fragrant Pandant (Pandan Wangi), Patchouli (Nilam), Among-among, Among-among (Jerok Purot), Pancak Flower (Kembang cerancak), Cardamom (Kapulaga), Cinnamon (Kayu Manis), Adas manis.
8	Sambas Regency	<i>Betangas</i>	Fragrant lemongrass, restu root or fragrant root, patchouli leaves/delam leaves, cloves, pandan fennel, cinnamon, dried purut orange leaves, dried purut orange peel, and orange juice (Ashar, 2016).
9	Pangkalan Buton Village, Sukadana District, Kayong Utara Regency	<i>Timung</i>	Lemongrass, Fragrant Pandan, Patchouli, Among-among, Kaffir lime, Pancak flower, Cardamom, Cinnamon, Anise, Ganti.
10	Belitung Timur (A. F, 2020)	<i>Betangas</i>	Turmeric (Kunyit), Cinnamon, Fragrant lemongrass, Pandan leaves

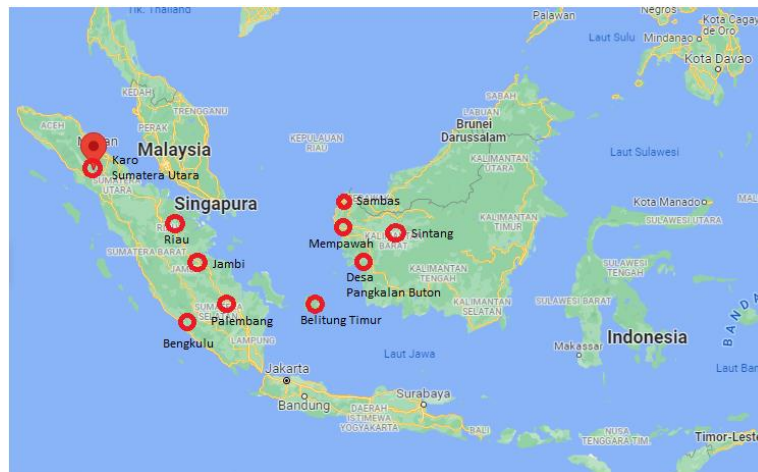
(Source: Primary Data 2022)

The traditional steam bath tradition that was developed traditionally in Indonesia has different names. The mention of a traditional steam bath with the term *Betangas* applies in Tanjung Bojo Village (Jambi), Palembang, Lembak Tribe (Bengkulu), Mempawah Regency (Pontianak), Sintang Regency (West Kalimantan), Sambas Regency, and East Belitung (Bangka Belitung). The mention of a steam bath with the term *Oukup* is found in the North Sumatra area. The mentioned the term *Timung* is found in Pangkalan Buton Village, Sukadana District (North Kayong Regency). This difference in mention is due to adjustments to the local language owned by each region.

The ten areas listed in **Table 1**. show the application of materials from different plants for traditional steam baths. Among the plants mentioned, some of them contain spices or aromatic plants whose properties are very beneficial for fragrance and health. The North Sumatra region uses 13 types of plants to make potions, Tanjung Bojo Village (Jambi) uses 6 types of plants, Palembang

uses 18 types of plants, Riau uses 4 types of plants, the Lembak Tribe (Bengkulu) uses 4 types of plants, Mempawah Regency (Pontianak) uses 10 types of plants, Sintang Regency (West Kalimantan) uses 10 types of plants, Sambas Regency uses 8 types of plants, Pangkalan Buton Village uses 10 types of plants, and East Belitung uses 4 types of plants.

The diversity of plants used for traditional steam baths in the ten areas is dominated by various types of spice plants. Steam bath or Oukup in North Sumatra, for example, there is ginger and essential oils which are used as spices which are included with other plants. In Tanjung Bajo Village, *Betangas* steam baths use betel leaves and bay leaves as spices that complement other ingredients. In Palembang, the spice used is candlenut. In Mempawah Regency (Pontianak), the ingredients used are citronella, turmeric leaves, and galangal leaves. In Sintang Regency (West Kalimantan), lemongrass, cardamom, and cinnamon are used as spices. Furthermore, in Sambas Regency, there are citronella, cloves, fennel, and cinnamon. In Pangkalan Buton Village, North Kayong, there are spice plants in the form of lemongrass, cardamom, cinnamon, and anise. Finally, in East Belitung there are spice plants in the form of turmeric, cinnamon, and citronella. Only two areas where the steam bath is not accompanied by spices, namely Bengkulu and Riau.



Picture 2. Location of the distribution of areas that are still using steam baths as a tradition in Indonesia (**Source:** Extracted from Google Map, 16 February 2022)

The diversity of plants used for traditional steam baths in the ten areas is dominated by various types of spice plants. Steam bath or Oukup in North Sumatra, for example, there is ginger and essential oils which are used as spices which are included with other plants. In Tanjung Bajo Village, *Betangas* steam baths use betel leaves and bay leaves as spices that complement other ingredients. In Palembang, the spice used is candlenut. In Mempawah Regency (Pontianak), the ingredients used are citronella, turmeric leaves, and galangal leaves. In Sintang Regency (West Kalimantan), lemongrass, cardamom, and cinnamon are used as spices. Furthermore, in Sambas Regency, there are citronella, cloves, fennel, and cinnamon. In Pangkalan Buton Village, North Kayong, there are spice plants in the form of lemongrass, cardamom, cinnamon, and anise. Finally, in East Belitung there are spice plants in the form of turmeric, cinnamon, and citronella.

and anise. Finally, in East Balitung there are spice plants in the form of turmeric, cinnamon, and citronella. Only two areas where the steam bath is not accompanied by spices, namely Bengkulu and Riau.

The presence of spice plants used indicates that the community already has in-depth knowledge. This knowledge includes the use of spice plants as ingredients that provide freshness to the body of people who carry out the procession of the spice steam bath. Therefore, the existence of a spice steam bath procession can be the basis for mapping the points of use of spices in Indonesia.

Traditional Steam Bath Potential As An Intangible Cultural Heritage

The traditional steam bath tradition is maintained by people in several regions in the archipelago as an expression of gratitude in entering the marriage stage, respecting ancestors, and is considered to have good benefits for the beauty of women or men. Betangas are maintained as an expression of gratitude because the prospective bride or groom is getting married. In addition, this tradition is also a form of respect for local ancestors who have formed a useful tradition. Not only that, based on the description previously stated, it is clear that this tradition is very beneficial for the beauty of the female body and the fragrance of the male body. Women or men who carry out the Batangas tradition become more clean, fresh, and fragrant. The various benefits that it brings to the bodies of women and men create a sense of confidence and happiness in the bride and groom before the wedding. Therefore, based on its benefits for the prospective bride/male and the family who run it, this tradition is still maintained.

Based on scientific studies on Betangas, this tradition as a traditional spa has benefits that can be grouped, namely medical benefits (health), aesthetic (beauty), business (business), financial (finance), hobbies (fun), education (learning), conservation (preservation), cultural benefits, social benefits (community), and ecological benefits (environment) (Putri et al., 2017, p. 88).

In addition to its beauty benefits, the steam bath tradition is also used as a relaxation medium (Putri et al., 2017, p. 90). The ingredients used as a mixture for the steam bath ritual have a fragrant aroma that provides aromatherapy for people who inhale it. Aromatherapy provides calm and helps treat a person's depression. Therefore, the aromatherapy of the plants used in the herbal steam bath ritual will greatly help improve health. The concoction of the steam from the herbs in the herbal steam bath can enter the human pores, thereby facilitating blood circulation and overcoming the aches experienced by a person.

In subsequent developments, herbal steam baths are also useful for evaporating disease in sick people through sweat. Steam baths can also refresh people who are sick with aches and pains and restore their body condition to return to normal. In Riau, the Ministry of Education and Culture, Directorate General of Culture, Directorate of History and Traditional Values Project Inventory and Fostering Cultural Values Riau 1990/1991 stated that steam baths, which they called Betangas, were known as steam baths, which were used to treat fatigue and discomfort. body, rheumatic pain, or aches (1991). Apart from Riau, there is also a steam bath called Ukup in North Sumatra. They believe that bathing

with this traditional herb can balance the body and soul. This is because heated leaves can produce disease-causing agents (Dumatubun, 2002, p. 6).



Photo 2. Home Treatment adopted the concept of the Betangas tradition in a spa business in Jambi City (Photo Source: <https://www.instagram.com/betangasmurahjambi/?hl=en>)

At present, several mass media have stated that the practice of steam bathing in spices is now starting to be carried out again to help avoid the outbreak of the Covid-19 virus (Dedi, 2020). Not only that but even medical testing has also been carried out on steam baths. The test results stated that the steam bath which is also Betangas/Oukup/Timung is a treatment method that can also help cure hypertension because steam baths can increase metabolism and oxygen consumption needed by humans (Purnawan et al., 2015, p. 64).

The steam bath tradition, which has various names, has the potential to become an intangible cultural heritage because it is preserved by a community group. Not only that, but this tradition also has many benefits that can be an attraction for local communities and the international community. The steam bath tradition, which can be called Betangas, Timung, and Oukup, has the potential to become an intangible cultural heritage in Indonesia.

CONCLUSION

Based on the studies, traditions resembling the traditional steam bath concept spread in ten regions of Indonesia. These regions are North Sumatra, Tanjung Bojo Village (Jambi), Palembang, Riau, Bengkulu (Lembak Tribe), Mempawah Regency (Pontianak), Sintang Regency. (West Kalimantan), Sambas Regency, Pangkalan Buton Village, Sukadana District (North Kayong Regency), and East Belitung (Bangka Belitung). The study shows that the ingredients of various plants and aromatic spices used in these areas are the same, and some are different. It is due to the environment that provides natural resources in the areas concerned. Not only that, but people's knowledge about plants is also one of the things that causes a variety of plants to be used for traditional steam baths.

This mapping is one of the efforts to redevelop the spice steam bath tradition in Indonesian society since the past through the recording of intangible cultural heritage embodied in the traditional steam baths called Betangas, Timung, and Oukup.

REFERENCES

- A. F, P. (2020). *Pesona dan Kisah Rempah-rempah di Negeri Laskar Pelangi*. Jalur Rempah Kemdikbudristek Republik Indonesia. <https://jalurrempah.kemdikbud.go.id/artikel/pesona-dan-kisah-rempah-rempah-di-negeri-laskar-pelangi>
- Al-Qurtuby, S., & Lattu, I. Y. M. (2019). *Tradisi & Kebudayaan Nusantara*. Elsa Press.
- Ashar, A. (2016). *Betangas, "Sauna" Tradisional Indonesia*. Australia-Indonesia Youth Association. <https://aiya.org.au/2016/02/18/betangas-sauna-tradisional-indonesia/>
- Bangun, J. (2021). *Pengelolaan Warisan Budaya Tak Benda*. Bahan Materi Peserta Peningkatan Kapasitas Pelaku Budaya Di Jalur Rempah; Direktorat Pembinaan Tenaga dan Lembaga Kebudayaan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi.
- Dedi. (2020). Betangas, ikhtiar warga KKKU tangkal COVID-19. *ANTARA News*. <https://www.antaranews.com/berita/1404682/betangas-ikhtiar-warga-kku-tangkal-covid-19>
- Dumatubun, A. E. (2002). Kebudayaan, Kesehatan Orang Papua dalam Perspektif Antropologi Kesehatan. *Jurnal Antropologi Papua*, 1(1).
- Fahmi, A. (2019). *Konstruksi Hukum Adat Pernikahan Masyarakat Melayu Palembang berdasarkan Syariat Islam*. Disertasi Universitas Islam Negeri Raden Fatah.
- Koentjaraningrat. (2005). *Pengantar Antropologi*. Rineka Cipta.
- Kurniawan, I. J. (2015). Mandi Sauna di Sepucuk Jambi. *Media Indonesia*. <https://mediaindonesia.com/weekend/2731/mandi-sauna-di-sepucuk-jambi>
- MPSS, P. (2021). *Tentang Warisan Budaya Tak Benda*. Bahan Materi Peserta Peningkatan Kapasitas Pelaku Budaya Di Jalur Rempah; Direktorat Pembinaan Tenaga dan Lembaga Kebudayaan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi.
- Nurdin, Z. (2018). PELESTARIAN BUDAYA PERKAWINAN SUKU LEMBAK DI KOTA BENGKULU (Studi Analisis Pemahaman Ushul Fiqh). *Tsaqofah & Tarikh*, 3(1), 73-84.
- Pengobatan Tradisional pada Masyarakat Pedesaan Daerah Riau*. (1991). Departemen Pendidikan Dan Kebudayaan Direktorat Jenderal Kebudayaan Direktorat Sejarah Dan Nilai Tradisional Proyek Inventarisasi Dan Pembinaan Nilai-Nilai Budaya Riau 1990/1991; Departemen Pendidikan dan Kebudayaan Direktorat Jenderal Kebudayaan Direktorat Sejarah dan Nilai Tradisional.
- Purnawan, I., Upoyo, A. S., & Awaludin, S. (2015). Pengaruh Terapi Mandi Uap terhadap Respon Fisiologis Stress Penderita Hipertensi. *Jurnal Keperawatan*

- Soedirman, 10(1), 60–66.*
- Putri, D. P., Zuhud, E. A. M., Hermawan, R., & Tumanggor, R. (2017). Keanekaragaman Tumbuhan untuk Bahan Betangas. *Media Konservasi, 22(1), 87–91.*
- Sari, R. (2019). *Tradisi Betangas bagi Calon Pengantin Perempuan sebelum Pernikahan di Desa Tanjung Jabung Barat Provinsi Jambi.* Universitas Islam Negeri Sulthan Thaha Saifuddin.