

# TRADITIONAL FRACTURE FRACTURE TREATMENT KNOWLEDGE SYSTEM (CASE STUDY IN LUBUK ALUNG DISTRICT, WEST SUMATRA)

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**Abstract** : This study entitled "Knowledge System of Traditional Fracture Treatment in Tapakis (Case Study in Lubuk Alung District, West Sumatra)" describes the knowledge of traditional fracture treatment among the Lubuk Alung community in treating and or curing their patients, as well as to find out the reasons why patients choose Tapakis traditional medicine instead of seeking treatment with modern medicine. The results of ethnographic research conducted by means of observation and in-depth interviews using interview guide interview guidelines for healers and several informants who became patients in the traditional treatment of Tapakis fractures. Patients come from a variety of backgrounds and ages. The result of this study is that the traditional treatment of Tapakis fractures is a medicinal knowledge passed down from generations from Mr. Sofyan's ancestors. Not everyone can learn the knowledge of The Treaded fracture treatment because the knowledge should not be told to others because the science of medicine is only passed on to people who are considered capable. Patients and prospective patients are aware of the practice of this treatment through word of mouth and the results of some patients who recovered completely during treatment to this place. People prefer to treat fractures to Tapakis because the price is much cheaper than going to modern medical treatment in general.

## 1. Introduction

Healing of a disease in a society is carried out in accordance with the beliefs of the community. When man faces problems in life, among them illness, then the human being seeks to find a cure for the disease. A sick person and his family will try to find a cure in various ways for the recovery of the disease (Hastuti, 2006:1). Not only experience, socio-cultural factors and economic factors that encourage a person to seek treatment, but also the organization of the health care system, both modern and traditional, is decisive and influential on the behavior of seeking treatment (Lumenta, 1989:87-88). One of them is fracture disease. Folk treatment of fractures is a form of

traditional medicine that is still quite widely used by fracture sufferers as an alternative to the treatment methods provided by medical science. In Indonesia, there are very many traditional fracture treatment systems that are still used by the community. Traditional medicine seeks the return of abnormal limb function due to fractures or the like. Traditional treatment of fractures or shamans of fractures is almost found in all provinces in Indonesia. For example, in North Sumatra Province there are several well-known broken bone shamans, including the gurusinga broken shaman, the broken shaman Pergendangen, the broken shaman Malumta and the broken shaman Baturaden. This Batuerdan broken shaman is located in Dairi Regency, Tigalingga District. He uses ingredients made from traditional



spices without any mixture of chemicals and is still very natural. Almost all parts of the plant are used as traditional medicine ranging from stems, roots, leaves, stems and so on. What makes the Batuerdan broken shaman different from other broken shamans is seen from the treatment process carried out by the Batuerdan broken shaman, the ingredients used and the conditions or taboos that apply in the healing process carried out by this broken shaman. The practical principles of fracture treatment include the administration of psychic suggestion or strengthening, repositioning, relaxation, and fixation. The suggestion is done by giving a drink of water that has been given prayers. But there are times when it is given certain objects of a spiritual nature. After the type of fracture is known, then repositioning is carried out by pressing and sorting using oil. To find out if the broken bone has returned to its original position, traditional medicine takes advantage of the hot and cold vibrations that can be felt through the touching of the hand, after the repositioning is carried out relaxation to relax the tense muscles, by washing away warm water. Furthermore, a fixation is carried out which aims to prevent the bones that have been repositioned from changing their position again. Before fixation is carried out on some parts around the injured area given a special herb oil that is warming in nature and sprinkled with powder to avoid skin abrasions. Tools for fixation are usually used wood with cotton wool or a clean cloth / bandage. For patients with fractures with open wounds, they are usually referred directly to the hospital after repositioning. The ways of treatment or techniques carried out by the shaman or doctor are each different. A doctor performs his treatment using scientific and modern methods, while a shaman administers it in a non-scientific and traditional way. Although the healing techniques performed by a shaman are not scientific or difficult to accept by medical science, but in Simalinyang, shamans as healers of diseases are still famous, especially fracture sorters. This can be seen from the practices carried out by shamans in treating sufferers. The practices of the shaman are not officially recognized, due to their non-scientific nature, but there are still people who believe in them. Fracture or fracture is a condition in which the bone structure is partially or completely broken (Appley, 2005). One of the causes of fractures is the presence of pressure or impacts that are very hard and are received directly by the bone. Such pressure is caused by sudden and excessive force, which can be beating, crushing, bending, twisting or pulling. If the skin on it is intact it is called a closed fracture, while if one of the body

cavities is penetrated it is called an open fracture (Appley, 2005). Fracture management should be done quickly and appropriate measures so that immobilization is carried out as soon as possible because movement in bone fragments can cause pain. Soft tissue damage and excessive bleeding can lead to the occurrence of shock and neurovascular complications. This is also done so that the patient avoids some physical disability due to the trauma.

Basically, people need health services, this is because of the increasing public knowledge of the importance of health. And to answer people's needs for health services, health service providers always try to meet them. One of them is the traditional treatment of fractures which is an integral part of the entire health care system. The cost of traditional Medicine is relatively cheaper compared to Treatment with medical pathways. Traditional medicine is considered cheap, easy and effective, so it can reduce health care costs for the community. Traditional medicine serves to create a balance both physically and mentally because there are no side effects from the form of treatment. In healing a disease in society, it can be done in ways that apply in that community or in accordance with the beliefs and needs of the community itself. The importance of health services for every community, in general, makes a traditional treatment of fractures have a fairly important role in serving the needs of the community in health services. Due to the importance of the role of traditional fracture treatment in the health service system, various efforts to improve the quality of traditional fracture treatment services are a priority in the development of the health sector. Traditional medicine like this deserves to be pursued so that all people can enjoy health services in an affordable and equally served manner. People's ability to self-medicate, recognize the symptoms of disease, and efforts to maintain health are harbingers of the running of traditional medicine culture. Even in modern times like today, the culture of traditional medicine and traditional medicine still continues to exist. Its users are not only rural communities, but also people in big cities. This signifies that traditional medicine has merged with society and is used to address various health problems. Traditional health services have proven to have great potential to be developed continuously. In addition to being familiar in the community, health services and traditional medicine are easier to obtain and relatively cheaper than modern medicine. The term 'traditional medicine' in the world has basically undergone development. WHO calls it traditional medicine. In colloquial language it is known by the terms of herbal



medicine, the use of native herbs, traditional medicine, and alternative medicine. WHO states that traditional medicine is the science and art of medicine based on the set of knowledge and practical experience, but traditional medicine must also go through stages such as diagnosing and treating physical, mental, and social imbalances. The main guideline of traditional medicine is practical experience, namely the results of observations that are passed on from generation to generation as in the traditional treatment of Tapakis fractures in Lubuk alung, West Sumatra, the broken shaman received knowledge and observation results for generations and continued his parents' profession as a broken shaman in traditional medicine for Tapakis fractures until now. Traditional medicine services are called traditional medicine.

Traditional medicines are people who are known and recognized by the surrounding community as parties who are able to carry out treatment actions in the context of public health services. Mentions for traditional medicine also vary, depending on the region, community, and type of treatment. Popular names for traditional healers include shaman, healer, and sinshe. The science or art of medicine by traditional medicine of Tapakis fractures, Lubuk Alung healing in addition to using smear oil and bamboo to bandage the patient's legs during the treatment period also trusts healing to God Almighty as an effort to heal, restore and improve the physical, spiritual and social health of the community. At first glance the means of traditional medicine by traditional healers seem illogical. However, facts show traditional medicine can also produce healing for its patients. The resulting healing can also be permanent and personally felt. Basically, traditional medicine also has the belief that healing is Largely determined by the process of self-healing and belief in God Almighty.

Health services that use traditional methods are still widely spread in big cities or in surrounding areas, this method is considered more effective among people who have a lower middle economic level. Traditional medicine is an alternative medicine that is still popular in the midst of society even though it is side by side with modern medical medicine. One of the traditional medicines is the traditional treatment of fractures that are still growing in the midst of society, especially in Lubuk Alung, West Sumatra. Traditional medicine services are treatment or treatment by means and drugs that refer to empirically declining experiences and skills that are accountable

and can be applied in accordance with the norms prevailing in society. So with this, my traditional medicine services focus on the knowledge system about the bones, their types, forms and diseases related to bones, and how to massage and use special spread oil as a remedy.

This system of knowledge and traditional medicine methods is found in the treatment of fractures of Tapakis Lubuk Alung, West Sumatra. Tapakis fracture treatment is a traditional treatment place for patients who experience pain in the bone, whether it is broken, shifted, or cracked. A fracture can be defined as a fracture in the continuity of bone structure, which is usually caused by the presence of sudden hardness. The fracture may be more than a crack, a crack and the appearance of a thin part from the outside of the bone, usually the fracture is the result of the shifting of the bone from its position. If the skin on it is torn/associated with a broken part of the bone, it is called an open fracture that is likely to have an infection. Fractures are divided into 2 types, namely closed fractures, meaning that the bones do not stick out so that the broken bones are visible. Meanwhile, open fractures must be more careful because of the danger of infection and other dangers because the broken bones when moved can injure the surrounding blood vessels so that new bleeding occurs. People's conceptions and attitudes about health, about getting sick, towards shamans, towards traditional medicine and so on in health sciences require the science of Anthropology. For example, to provide information to doctors and health workers about cultural diversity, and ways to quickly adjust to the culture and customs of the community. The value of a healthy culture is an inseparable part of its existence as an effort to realize a healthy life. The culture of healthy living has also become part of the universally discovered human culture. And from the culture of healthy living can be traced, namely through the components of understanding healthy, sick, suffering from disease, disability and death. The various values of society that are implemented and believed, as well as the culture and technology that develops, can also be a reference for tracing a healthy lifestyle. Each community certainly has a different understanding of health and sickness. This understanding is very dependent on the culture of each society. In the healing stage of the past, culture forced people to go through a 'trial and error' method. This is because people's knowledge about health is still very lacking. So that all means are tried even though the risk of death of the patient is also not small. However, all those harmful experiences



actually gave rise to the traditional concept of curative health. This concept was born from a combination of people's empirical experiences with health concepts that are increasing day by day. The traditional healthy concept is also increasingly complete with the continuation of the cultural concept as a community belief system. For example, traditional treatment of fractures is influenced by cultural concepts. For treatment problems, the shaman broke using self-formulated smear oil which is used to sort the legs of patients who have broken bones and use bamboo that has been cut and arranged to bandage the patient's legs so that when the broken leg is moved, nothing fatal happens to the patient's broken leg. Indonesians believe the universe has provided a cure for all kinds of diseases, and the color equation between medicine and disease is their conclusion to cure, the knowledge and technology that develops in society greatly affects their health concept. The benefits of Anthropology for traditional medicine, for example in traditional medicine, fractures as a means to communicate and interact. Interactions can be carried out between a broken shaman with a patient, a broken shaman with the patient's family, as well as between a broken shaman and a fellow profession with him. Knowledge of the culture of a population is important in relation to health workers. The goal is that health workers in traditional medicine such as broken shamans always pay attention to the culture of a resident in interacting and in the success of health programs. With cultural understanding, solving health cases in the community can also be done because it is more influenced by local culture. Besides being able to facilitate the handling of cases because they can be received by patients well, patients will also feel more familiar with who treats them. In ordinary people, for example, they will be very happy to be called by the name they usually use daily, especially for the elderly. Aside from being a respect, the use of such calls will sound more familiar. It is the conversation starters with familiar designations that can make the next interaction smoother. Traditional medicine has been used by the people of Indonesia since ancient times. Folk remedies are more often used at the level of household health services because individuals and families play a major role. Knowledge of traditional medicine and the use of medicinal plants are important elements in improving the ability of individuals and families to obtain a healthy life. The trend of the use of traditional medicine has also increased, especially by low-income people. Therefore, attention to traditional medicine also needs to be increased in order to meet people's needs for

medicine. Traditional treatment of fractures includes traditional medicine with the use of equipment.

## **2. Research Methods**

This research uses ethnographic methods, a form of research that focuses on the meaning of sociology through closed field observations of sociocultural phenomena. Usually ethnographic researchers focus their research on a society. Ethnography is a method of social science research. This research took place in Lubuk Alung where Mr. Sofyan practiced. Pak Sofyan's place of practice is in JL. Raya Padang Bukittinggi km.30 Nagari Buayan Lubuk Alung Kec. Batang Anai, Padang Pariaman Regency. Lubuk Alung or nicknamed by the initials LA is a subdistrict in Padang Pariaman regency, West Sumatra, Indonesia.

The number of health facilities in Padang Pariaman Regency during 2007 did not experience any significant changes. All sub-districts in Padang Pariaman Regency already have Puskesmas, there are even some sub-districts that have two puskesmas, namely Batang Anai, Lubuk Alung, 2 x 11 Six Contexts, 2 x 11 Planting Wood, V Koto Timur, and Sungai Geringging, while other sub-districts only have one Puskesmas. In total, there are 23 Puskesmas, 23 Mobile Health Centers, 61 Auxiliary Health Centers, and 21 Private Medical Centers.

## **3. Results And Discussion**

Foster and Anderson explained that in people who still believe in traditional medicine, diseases consisting of two causes, namely naturalistic and personalistic, are also found in Lubuk Alung Village. Such naturalistic diseases are caused by changes in weather, food and changes in the condition of the body. The types of naturalistic diseases known for treatment are kidney disease, coral stones, ulcers, hemorrhoids, steps in toddlers, tetanus infections, wrong veins, joints shifted, bones shifted, seals, body fatigue, colds, men lacking passion, decreased intestines, have no offspring, slippage / choking or food stuck in the throat, children difficult to birth / late in birth, scabies, cataracts, food poisoning, burns, wounds due to sharp objects, stung by insects, loose stools, deep heat, gallstones, tipes, bitten by snakes or venomous animals, jaundice, hernia, toothache, diabetes, shortness of breath, tonsils, wind sitting, venereal diseases. This naturalistic disease exists traditionally known but many are also known from the development of the modern medical world.



Personalistic diseases are categorized as diseases caused by certain agents (Foster and Anderson, 2006). In the field of research, some of the causes of this disease have not been found anymore and even there is very rarely a disease because it is disturbed by subtle spirits, the treatment of others and curses. Types of personalistic diseases that are really traditional include the entry of subtle spirits, tumors, oblique mouths, tongue sticking out, mental illness because of other people's actions, mental illness can be due to the deeds of others and because of the inclusion of the spirit of the ancestors, trauma, having no offspring and not having children because the curse has never existed again in Lubuk Alung Village.

This knowledge of fracture treatment was obtained from generation to generation by Mr. Sofyan's parents since the 1980s. So in 2014, Mr. Sofyan began to officially open as a place for traditional treatment of fractures. The traditional treatment practice of fractures he developed has quite complete and fairly comfortable facilities.

The understanding of the behavior of the healer to achieve the perfection of his healing science, according to Clifford Geertz (2018: 117), in order to obtain the ability to become a healer, in addition to being inherited, is obtained also through learning. What Clifford Geertz said about this has to do with how the healers actually gained knowledge of treatment methods so that they could eventually be applied as a method of treatment accepted by society. What Geertz stated includes the important point of how the Broken Tapakis shaman can be accepted and believed by the community and the treatment method can be applied as a method that is indeed accepted by the community based on the trust that is built because the treatment method is proven to be healing.

Lawang dalam (Damsar, 2009:186) summed up the core concept of such beliefs as follows: 1. Social relations between two or more people, included in these relationships are institutions represented by people or individuals. 2. The expectations contained in the relationship if realized will not harm either or both parties. 3. Interaction is the thing that allows those relationships and expectations to be realized. Referring to the three above that the concept of trust ingrained in people who believe in broken shamans Tapakis meets the above three criteria that social relations between two or more people, then arise expectations that do not harm each other if implemented and interactions that allow those relationships and expectations to be realized. All of these things are found in the traditional treatment method of Tapakis (fracture) in Lubuk Alung Village which is carried out by broken shamans. The Tapakis

broken shaman's house is a place he uses as a place to meet with prospective patients and patients. Prospective patients get information about him usually rely solely on word of mouth. Nevertheless, people still believed in him. Furthermore, the factors that caused the local community and prospective patients from outside the village to know, believe and be sure to seek treatment for him were caused by: a. Because almost all patients who seek treatment to him can recover (the cure rate reaches 99 %). b. Because it does not use mantras so it does not conflict with religious norms. c. Because the medicinal herbs formulated are herbal and harmless (in other words, they have no side effects).

#### 4. CONCLUSION

1. Knowledge of illness and disease in society is influenced by traditional values and the influence of the development of modern medical science. Pain in the Minang community (in this case the people of Lubuk Alung Village) called *sakik* is a human condition that experiences dysfunction in certain parts of the body which results in the sufferer being unable to carry out his daily activities or in other words the sufferer needs the help of others in his recovery. The concept of illness and disease is also widely known from the development of medical science which is indeed very rapidly developing with technological advances. In the people of Lubuk Alung Village, the majority of Minang people still seem to know about traditional medicine for sick people who are still in the mild category, they can still treat or handle themselves without the help of doctors, healers, or medicines that can be found in pharmacies or shops.

2. Lubuk Alung Village, the people still believe in traditional medicine and there are two causes of disease, namely naturalistic diseases and personalistic diseases. But the results in the field show that in Lubuk Alung Village, which still seems to exist, it is a naturalistic disease while a personalistic disease related to supernatural things has never happened in this village again.

3. Knowledge of traditional medicine methods basically comes from a person's interaction with family, interaction with neighbors, and patient or patient family interaction with traditional healers or healers. There are 3 factors behind people seeking treatment to *bolang* :

- a. Because almost all patients who seek treatment to Sofyan can recover (the cure rate reaches 99%).



- b. For not wearing a mantra so that it does not conflict with religious norms.
- c. Because the medicinal herbs formulated by Sofyan are herbal and harmless (in other words, they have no side effects).

4. The people of Lubuk Alung Village still use traditional medicine knowledge such as to treat themselves and family members, treat others or neighbors, and for Sofyan as a traditional medicine to be an additional source of economy. Traditional medicine was chosen primarily because of the incompetence and fear of the modern medical system in treating certain diseases.

5. Sofyan's knowledge of the traditional treatment of Tapakis fractures is the knowledge he gained through inheritance passed down from generation to generation.

6. The medicinal plant used by Sofyan is a form of traditional medicine that is herbal in nature so that it is environmentally friendly and harmless and also has no side effects.

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