

Traditional Treatment Practices Of Fractures In Banda Aceh

Azzahra Oya Rasyida and Fikarwin Zuska

Department of Social Anthropology, Faculty of Social and Political Sciences,

Universitas Sumatera Utara, Indonesia

Oyaazzahra.09@gmail.com

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Abstract : The choice of traditional medicine methods as an alternative to treatment is becoming increasingly popular, especially with the recommendation to return to nature. One of the traditional medicine practices that is still often used is the treatment of fractures. This thesis describes the practice of fracture treatment in Banda Aceh City by a broken herbalist, and reveals the factors that cause patients to choose the traditional treatment of fractures. The thesis was written based on ethnographic field research with data collection techniques for in-depth interviews and observations of fracture shamans and patients treated by the broken shaman. The results of this study show that traditional medicine has been carried out for generations. Treatment is carried out using decoctions derived from traditional herbs and spices. The healing process in the practice of fractures is divided into two, namely the healing of light fractures and the healing of severe fractures. A mild fracture takes a short healing time of approximately about a week. As for severe fractures, it takes approximately three months. Patients who have fractures prefer traditional medicine over medical due to economic, social, and cultural factors.

1. INTRODUCTION

Nowadays, humans are increasingly competing in maintaining health as well as carrying out the best treatment accompanied by the development of technology in medical medicine that is increasingly sophisticated. Medical medicine refers to science, clinical evidence and in-depth scientific studies. Even so, not a few people still choose to do treatment with self-medication and traditional methods. According to the Chairman of the Indonesian Doctors Association (IDI), it was revealed that 70 percent of Indonesians choose to do self-medicating, namely doing self-medication. Meanwhile, according to the Decree of the Minister of Health of the Republic of Indonesia Number 1076 / Menkes / SK / VII / 2003 concerning the Implementation of Traditional Medicine, is a treatment and / or treatment by means of drugs and their treatment that refers to experience, hereditary skills, and / or education / training, and is applied in accordance with applicable norms. The results of research by the World Health Organization (WHO) also show that as much as 80% of the total population on the Asian and African continents depend on traditional medicine and WHO has also

recognized traditional medicine can treat various types of infectious diseases, acute diseases, and chronic diseases. Nowadays, the selection of traditional medicine methods as alternatives to treatment is becoming increasingly popular, especially with the recommendation to return to nature. Some data were obtained such as African countries, Asia and even 80% of the population in Latin America use herbal remedies as a complement to the primary treatment they receive. Some people still use health services from traditional medicine. The data shows a tendency to increase the use of alternative medicine in the community. This increase in the use of alternative medicine is supported by the rampant advertising of alternative medicine advertisements in print media and alternative medicine consultation events in electronic media such as radio and television. The development of traditional medicine is largely determined by the traditions and beliefs of local peoples or other societies that are not from the west. In general, some research results in Indonesia on traditional medicine show that almost most people choose to do traditional medicine compared to modern or medical medicine.



centuries ago, long before the formal health service with its modern medicine was known to the public. This is supported by the condition of the Indonesian nation which consists of thousands of islands and various ethnic groups as well as the availability of flora and fauna which is so numerous. This kind of treatment is one of the efforts used in overcoming the health problems faced. Traditional medicine is currently one of the alternative medicines that until now is increasingly in demand by the public, especially with the awareness of returning to nature or "Back to Nature". One of the treatment efforts that still uses a lot of traditional efforts is the treatment of fractures. A study related to the selection of traditional medicine in the United States, showed in patients with musculoskeletal problems who visited an ichthyologist by 23% in the past year who used traditional medicine. The global prevalence of traditional or alternative medicine use is 9.8%-76.0% varying widely from country to country, for example 38% in the United States, 51.8% in the United Kingdom, 68.9% Australia and 74.8% south Korea. Alternative type of treatment used with massage. Traditional 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. Through shamanic practices that differ from each other, there are interactions that allow social changes to occur, especially social changes in the field of health and more specifically those that concern how shamanic practices are patterned in the future.⁷ Several studies on the practice of traditional medicine of fractures have been carried out before among which is research conducted by Muhsin, the results obtained from field research are the revelation of the reasons why people still use the services of traditional medicine.⁸ Those reasons include practical, economical, effective, and successful reasons. In addition, it also revealed local wisdom that is manifested in the way patients are handled. Furthermore, other studies conducted in New Zealand and South Africa, the results of the study showed that traditional health practitioners in both countries are aware of the serious impact of fractures on patients, and traditional medicine helps with fracture healing, they also use Western medicines for analgesia and as an anti-inflammatory. In addition, they often refer patients to hospitals for more accurate diagnosis and subsequent treatment indicating that there is already integration and collaboration between traditional and biomedically trained health practitioners. Traditional fracture health practitioners in both countries believe that interventional tools for fracture

treatment/management will be beneficial in their practice in traditional settings. In Aceh Province, perhaps also in other regions, there are many alternative medicine practitioners of bone disease. It may be that almost in every sub-district area can be found. This indicates many things, including: the number of bone sufferers is quite large, people's interest in using the services of traditional therapists is quite high, the value of usability and use results is relatively high. Although human resources, facilities and infrastructure in the health sector for the treatment of fractures, especially in Banda Aceh City, can be said to be quite complete, according to research conducted by Novlisa that the people of Aceh prefer to seek their own treatment through traditional or alternative medicine, even though the government has provided free treatment at puskesmas and hospitals. This is a hereditary culture, if you feel sick, do treatment to people who are considered smart / respected before taking treatment to medical experts / hospitals, if you do not experience recovery, then you will do treatment to medical experts or hospitals.⁹ Many people in Banda Aceh come to the traditional practice of broken shamans if they have a fracture or sprained. This is still done for generations. If the injury does not change or heal, they will continue with medical/modern medicine at the health facility. Many factors influenced the behavior of some Banda Aceh residents who chose to go to the practice of shamans first instead of doing medical treatment. In addition to the main cultural factors, economic and social factors and beliefs are also supporting factors.

2. RESEARCH METHODS

This research uses ethnographic qualitative research methods, a form of research that focuses on the meaning of sociology through closed-field observation of sociocultural phenomena. Usually ethnographic researchers focus their research on a society. Ethnography is a method of social science research.

Data collection techniques of in-depth interviews and observations with broken shamans and patients treated by such broken herbalists. Interviews are conducted openly with questions and answers based on questions that have been made by researchers. The number of samples in this study was 6 (six) broken shamans in Banda Aceh City.



3 RESULTS AND DISCUSSION

Traditional medicine is a local medicine that is trusted by the people of Aceh even though medical treatment has been provided to the community such as puskesmas and hospitals, however, people today still use traditional medicine as an initial measure of healing efforts if they experience a fracture or sprain. The treatment carried out by the practice of broken or sprained shamans is by doing massages or healing hand methods and will be given medicines derived from the leaves and roots of trees.

Traditionally, the treatment and treatment of fractures there are some principles that are the same as the latest treatment that is logically acceptable, including the principle of pulling traction of the broken body part to restore the position of the bone as it was. Giving splints from coconut webbing, woven reeds, lemongrass leaf dressing. The principle is as the fixation of a broken bone after it is returned to its original position. Traditional fracture treatment is a traditional treatment that is treated by sequencing to reposition bones or muscles that have been broken or sprained, fixing, repositioning with a splint or wood known as a chain and applying compresses with decoctions of leaves or roots.

The practice of treating broken shamans in Banda Aceh City is widespread in several sub-districts. Generally, broken shamans are located in strategic places and are easily accessible to patients, some of which are located in the center of Banda Aceh. Most of the broken shamans the researchers encountered were men with an age range of 40-50 years and were the third and fourth generations continuing the ministry that had been started by their great-grandparents, grandfathers, or fathers.

Traditional medicine practice services in Banda Aceh City until now are still quite crowded with patients both from Banda Aceh City and from other regions. This can be seen when researchers are at the location of the treatment practice, the queue of patients is quite crowded and sometimes even does not have a seat. The services provided at the treatment practice are not only a convenient place and a location that is easily accessible to patients, but also a clear queue number that makes patients prefer to come again to the place of treatment practice.

Some of the reasons expressed by treatment patients are almost inseparable from suggestion and trust. When the patient chooses to do traditional medicine,

the patient certainly already has a sense of confidence that treatment in a broken herbalist speeds up the healing process more than medical treatment. Not only that, the social environment also contributes to influencing patients who take treatment, recommendations by family, neighbors, or close relatives who first do treatment also have an effect. Public trust in alternative medicine is influenced by knowledge factors, namely lack of knowledge about fractures and their healing, experience factors, namely the number of families or surrounding communities who recover with alternative treatment for fractures, and perception factors, namely the good views of the surrounding community on alternative treatment of existing fractures. People who use alternative treatment for fractures are generally educated in elementary and junior high schools due to limited costs, distance and easy-to-reach locations and the experiences of those closest to them who recover a lot.

The average patient who seeks treatment comes from Banda Aceh City, but there are also those from outside the city of Banda Aceh, one of which is Mrs. Fitri, she comes from North Aceh regency and does treatment at the broken shamans Mr. Hasnibar and Nyak Iman. He was one of the patients who had been hospitalized at the treatment site due to a fracture in the knee and could not walk. After almost 3 months, now he can walk even though he still has to do follow-up treatment. he said if he received a recommendation from the family to be taken to the treatment site in Banda Aceh. At first he had doubts, but after being convinced by his family he left for Banda Aceh accompanied by his son. After feeling many changes, Fitri's mother also recommended her treatment site to other relatives who suffered the same injury. He also added, "the economy is getting harder, but we 'don't want to recover while the cost for treatment is not borne entirely by BPJS/the government, especially us from the village, for accommodation here, how much is it, not to mention lodging for the damping so meseu ta pileh bak doctor the cost of jih lebeh is large (so if we choose to see a doctor, the cost is greater".

This may not only be felt by Ibu Fitri, but there are also some other patients who reveal that the cost of treatment is sometimes the main reason. So that the patient prefers to recover from the injury but at a cost that is adjusted to the patient's ability, even though in some severe fracture injuries there is a separate rate that has been determined by the broken herbalist. The



patient at another medicine practice, namely Mr. Achmad, revealed that he suffered a sprained injury while cycling and this was his seventh time he came to the place of practice of broken shamans.

4. CONCLUSION

Traditional health is the treatment and/or treatment with medicine that refers to empirically hereditary experiences and skills that can be accounted for and applied in accordance with the norms prevailing in society. During the development of traditional health services, the government provides the widest possible opportunity for the community to develop, improve and use traditional health services that can be accounted for for their benefits and safety.

Some broken herbalists carry out treatment traditionally and manually using the method of massage and massage, added decoctions, then bandaged. The treatment usually uses herbs that they find in herbs such as herbs, nutmeg, red ginger, and others. Generally, most of the bone repairers are men with an age range of 40-55 years. Some of the factors that influence traditional medicine are more interested than medical treatment include suggestion or trust, economic factors, social factors, communication and the location where the shaman practice is broken.

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