

SUWUK : CONSTRUCTION OF THE JAVANESE PEOPLE'S MINDSET IN MEDICINE

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ABSTRACT

Suwuk is a traditional medicine that still exists in Javanese society, including the Ngawi people. This study aims to describe and explain the Javanese people's mindset about *suwuk* as a traditional medicine. The method in this research is descriptive qualitative. The subjects in this study were people who were directly involved in the *Suwuk* procession in the Ngawi Regency, East Java Province. The result of his research is that *Suwuk* is included in the element of technology. The practice of *suwuk* is carried out using media and mantras. Community pattern construction: *Suwuk* still exist and coexist with modern medicine; The emergence of diseases can be caused by two things, namely diseases that can be treated medically and there are diseases that are considered unnatural so that they must be treated through *Suwuk*. There is a pattern of community treatment that applies from generation to generation and is suggestive. The treatment procedure through *Suwuk* consists of two stages, namely: first, the stage of diagnosis and selection of the right treatment method; and second, the application of treatment. Diagnosis is basically done through numerology or *petungan*, intuitive knowledge. While the application of treatment through techniques, among others, through the media and spells.

Keywords: *Suwuk*, Traditional Medicine, Javanese society

A. INTRODUCTION

Indonesia is a country rich in medicinal plants that can be used by its people with special knowledge to be processed into drugs that can be used to cure diseases. Many shamans and masseurs have knowledge and knowledge to cure these diseases in rural communities. Traditional medicine is a treatment that has been used for generations by the community to treat certain diseases and can be obtained freely (Sudardi, 2002). One of the traditional treatments that are still used today is the traditional *Suwuk* medicine. This traditional medicine is owned by the Javanese and is still believed to be a powerful treatment until now.

In Javanese culture, *suwuk* treatment has been carried out for generations in various Javanese traditions, where the healing process is carried out by reciting mantras from someone who is considered an expert, a shaman or healer, through the medium of water which is then given to people who are sick, either by way of drinking, splashed for bathing, or just sprinkled. Until now, this *suwuk* tradition still exists and can be found in various places in various healing rituals, as well as in places of traditional alternative therapy activities.

Basically, in this traditional *suwuk* treatment process, the shaman or healer will carry out a process consisting of two stages: (1) the shaman or healer will diagnose the patient first, (2) after completing the diagnosis, then the application of the treatment method in this method is carried out. *suwuk* treatment. How to diagnose a patient by a shaman or healer *suwuk* can be done in several techniques. These techniques include massages in the joints of the toes and hands, analysis of medical reports from patients, the use of heirlooms (such as kris), to inner communication

between the shaman and the village guard where the patient comes from. All of these diagnostic techniques are performed one or a combination by the shaman. After carrying out the diagnostic technique, the next stage is the application of the *suwuk* treatment method. *Suwuk* treatment is carried out with a combination of other treatment techniques such as massage and the provision of herbal ingredients. After knowing the illness, the patient can be cured through massage techniques, there are also patients who are given herbs made from plants that are formulated by the shaman himself. Typically, in addition to the herbal concoction is consumed by the patient, these ingredients can also be rubbed (*sleep*) part of the body. The whole process of treatment, both massage and the provision of natural ingredients, is carried out while the shaman is blowing prayers. Not infrequently, the recitation of these prayers is also given to patients in physical form, namely in the form of Arabic writings written on sheets of paper.

Regarding the attitude and condition of this healing (*suwuk*) scientifically it can be explained as a suggestive factor that occurs in the process of traditional medicine. The true efficacy of traditional medicine lies in the presence of suggestive factors that occur during the treatment process. Suggestion comes from the beliefs of both the healer and the patient. In addition, suggestions are also made by giving *unen-unen* (comments, suggestions) to patients which are stated implicitly or explicitly. Water media, prayer, and herbal medicines are efforts to increase patients' suggestions about healing.

One of the underlying reasons why traditional *suwuk* treatment still survives today in the midst of the modern era is caused by several sociocultural factors, including public belief in magical things, the presence of unnatural and incurable diseases through medical treatment and patterns of healing. community treatment which is more hereditary and the search for suitable treatment. So based on this background the author is interested in researching *suwuk* as a construction of traditional Javanese medicine mindset. The formulation of the problem in this study is how is the mindset of the Javanese (Ngawi) in medicine through *suwuk*?

Culture is divided into seven core elements, namely language; knowledge system; social organization; live equipment systems and technology; livelihood system; religious and artistic systems (Koentjaraningrat, 1983). Each ethnic group has its own cultural system, including Javanese culture. Not every ethnic group can easily accept elements of culture from outside.

In java, many cultural heritages of the ancestors to pursue a healthy path due to the plague (Pamungkas, 2021). The medical system can be included in the elements of a nation's knowledge system, especially in the technology element. Javanese culture has a system of medical knowledge that has been used by the Javanese for hundreds of years, before the introduction of modern medical techniques. The treatment system is called the traditional medicine system.

Suwuk is *japa-mantra* sing *disebulake ing embun-embunan (tulak lelara)*, namely certain readings (mantras) that are blown on the patient's crown with the aim of eliminating disease and others. *Suwuk* is an alternative healing by reciting certain mantras through the medium of a glass of water and then drinking it to the patient (Zuhdi, 2018).

Mantra is one of the manifestations of Javanese culture, including other traditional cultures in Indonesia (Kang, 2003). They believe in spells to overcome various purposes: magic, romance, wealth, safety, and health (Pamungkas, 2021). The Javanese cultural frame makes *suwuk* done from generation to generation in various Javanese traditions. The practice of *suwuk* carried out by the Javanese usually uses water as a medium. Until now, *suwuk* still exists and can be found in various places in traditional medicine.

B. METHOD

This study uses a phenomenological approach. Phenomenology is a study that describes a life experience (Given, 2008). This research method is qualitative. Qualitative method is a procedure in research that produces descriptive data in the form of written or spoken words from people and

observable behavior (Bogdan & Taylor, 1992).

The subjects in this study were people who were directly involved in the *Suwuk* procession in the Ngawi Regency, East Java Province, Indonesia. The data sources were selected purposively with the main condition that the informants are people who have direct experience/have experience of being involved in *suwuk* activities. In addition, the informants are also selected who are able to retell the events that have been experienced and are willing to become informants.

Data collection techniques in this study using interview techniques, observation, and document analysis. The data analysis technique utilizes three paths, namely data reduction, data presentation, and drawing conclusions (Miles & Huberman, 1992).

C. RESULT AND DISCUSSION

***Suwuk*: Javanese people's Mindset About Health**

Based on the results of interviews from several sources, *Suwuk* can be defined as a traditional treatment method that uses prayers, chants and mantras from shamans using water, salt, ingredients from plants, massage, and touch. There are several names related to the meaning of *Suwuk*, namely *japa*, *jampi-jampi*, and there are also those who call it mantra. Ngawi people still often call it *Suwuk*.

The progress of the times has made modern medicine more sophisticated. Even though modern medicine is currently supported by very sophisticated equipment and unquestionable medical personnel, *Suwuk* still exists in Javanese society, one of which is the people of Ngawi Regency, East Java Province, Indonesia. Even *Suwuk* is a complement to modern medicine. This can be interpreted that *Suwuk* is still considered as a means of treatment that is parallel to modern medicine. This is evidenced by the confessions of people who have been seriously ill and referred to the hospital. In addition to modern medicine, they also use *Suwuk* medicine.

Suwuk currently still exists and coexists with modern medicine. This is because the mindset of the people assumes that the emergence of a disease can be caused by two things, namely a disease that can be treated medically and a disease that is considered unnatural so that it must be treated through *Suwuk*. In addition, there is a pattern of community treatment that applies from generation to generation and is suggestive.

The treatment procedure with *Suwuk* consists of two stages. These stages include, first, diagnosis and selection of appropriate treatment methods; and second, the application of treatment. Diagnosis is basically done through numerology or *petungan*, intuitive knowledge through meditation and analyzing symbols. Diagnosis through *petungan* usually the shaman will ask for the day of birth and the day of illness. Through this method will be known the cause of pain and the form of treatment. Intuitive diagnosis is made by the shaman by meditating, after which the shaman will provide information about the disease and how to treat it. Analyzing symbols usually occurs in common diseases, such as gout, dizziness, toothache, and others.

For each disease that has been found, there are various treatments. There are medicines in the form of concoctions of various types of plants, water, salt, and wood. Previously, prayers were given in the form of mantras. There is also treatment is done by massage. Before the massage, the patient will be in *Suwuk* first and then blown on the crown.

Causes of illness based on *petungan*.

1. Fell sick Tuesday Kliwon. Tuesday = 3 and Kliwon = 8. Tuesday Kliwon = 11 means that the cause of illness due to fire or obstruction is obtained from the road, from traveling.

2. Got sick starting Tuesday Wage. Tuesday = 3 and Wage = 4. Tuesday wage = 7 means that the cause of illness is due to disturbances from spirits.

Why are the calculations different? because each shaman has a different count from one shaman to another. However, there are actually two things in common. In the example above, the remainder of the two counts is 3, which means that the cause of the pain is due to a disturbance on the road. Disturbances on the road in question can be in the form of disturbances from spirits.

Petungan wong lara

Iki petungan wong lara, dipetung saka naptune dina lan pasaran, nalikane wiwit lara, pira gunggung naptu iku, banjur winilang kalawan petungan papat. Iya iku: ujar; wanteya; ula-bandhotan; Rasullulah. Lamun entek-entekane tiba petungan: Ujar, iku kataman saka ujare dhewe; wanteya, iku lara sangum, kena alangan ing dalem omahe dhewe; ula-bandhotan, iku lara sebab saka kesalad ing geni, kena alangan saka dedalan; Rasullulah, lara atas ganjaraning Pangeran (Geertz, 1960).

The purpose of the description above is to find out the cause of a person's illness, the shaman will ask for the first day of illness, then it is calculated based on the Javanese calculation system. The result is divided by four. If the result of the division there is usually a remainder of 1; 2; 3; and 4. If the following count occurs. Remaining 1 = said, meaning the cause of pain from his own words, Remaining 2 = wanteya, meaning the cause of pain comes from inside his house, Remaining 3 = *ulo bandotan*, meaning the cause of pain comes from fire or from the road he is passing, Remaining 4 = Rasullulah, the cause sick from God.

Petungan wong lara nyuwun tambane

"iki petungan wong lara nyuwun tambane, uga dipetung saka naptuning dina lan pasaran ing nalika katekan lelara iku, pira gunggung naptu iku banjur diwilang kelawan petungan papat, iya iku Sabda; Guna; Wana; Pralaya. Sabda, yaiku iku kena ujare dhewe; Guna, iku kena panggawening wong; Wana, iku kena gangguwaning setan; Pralaya, iku pasthi mati, utawa sanadyan bisa waras, nanging suwe banget" (Geertz, 1960).

The meaning of the above description is to find out the cause of a person's illness, the shaman will ask the patient when the first day of illness is. After that, the shaman will add up the days according to Javanese calculations. The result of the sum is then divided by 4, if there is a remainder:

1 = sabda, meaning that the cause of pain is due to the patient's words,

2 = guna, meaning that the cause of pain is due to being used, witchcraft,

3 = wana, meaning the cause of pain from the path that is passed,

4 = pralaya, meaning that the illness cannot be treated, dies, or can be cured but takes a very long time.

Treatment techniques through *petungan*

Mantra lamun ana wong setanen

“A’uudzu billahi minasy syaeton nirrajim. Tamuli wong kang setanen di getaka kang seru lan ngucap: Elo, lah kok kowe ana kene, lunga! Kowe apa ora weruh aku, iki lurahmu, hara jenenge lurahmu...mula lungaa” (Geertz, 1960).

The meaning of the above mantra is *A’juudzu billah minasy syaeton nirrajim* (while the person in a trance is in his mind), then says: Hi, why are you here? Go! Don't you know that I'm your leader named.... Let's go!

Mantra tamba lara encok

Ngganggo sarana dipususake godhong kecubung utawa suruh tumurose, yen bisa utama sabubare digosok mau ditumpangi gosok rasa, patrape rasa diemorake ing lenga wijen, digosokake nganggo driji panuduh lan panunggul, ing papan, ing papan kang krasa lara, banjur mateka manira. Mantrane “Kluya-klyu lara encok saka watu, wis muliha, lara encok nyang panggonanmu alas gung liwang-liwung”. (Geertz, 1960).

The meaning of the above description is the treatment of gout, which must be prepared in advance is amethyst leaf or you can also use betel leaf where the veins are found. The leaves are then washed clean, then given sesame oil. After mixing well then rubbed on the sick body part using the middle and index fingers while reciting the mantra: *Kluya-klyu lara encok saka watu, wis muliha, lara encok nyang panggonanmu alas gung liwang-liwung.*

Mantra lara untu

Nganggo sarana rokok wangi rong iji, mateka mantra: “Sun matek ajiku sang wiku luka, kang manggon aneng pega, lumaku nurut kukus, tumeka ing untu lara sirna rasane padha sana (tanpa laku). (Geertz, 1960).

That is, the medicine for toothache, the condition is that there must be a fragrant cigarette, then recite the mantra: *Sun matek ajiku sang wiku luka, kang manggon aneng pega, lumaku nurut kukus, tumeka ing untu lara sirna rasane padha sana.*

Treatment techniques that are known to hurt

The mantra is *Setan ora doyan, demit ora ndulit*, meaning that the devil does not want to eat and does not want to touch. *Tombo teapot lara lunga* means that because the medicine came, he was cured.

D. CONCLUSION

Based on the results and discussion, the following conclusions can be drawn.

Suwuk is a traditional medicine that still exists in Javanese society, including the Ngawi people. *Suwuk* is included in the element of technology. The practice of *suwuk* is carried out using media and

mantras. Javanese society has a construction mindset related to traditional medicine. The construction of this mindset includes: *Suwuk* currently still exists and coexists with modern medicine; The mindset of the community assumes that the emergence of a disease can be caused by two things, namely a disease that can be treated medically and a disease that is considered unnatural so that it must be treated through *Suwuk*. There is a pattern of community treatment that applies from generation to generation and is suggestive.

The treatment procedure with *Suwuk* consists of two stages, namely: first, the stage of diagnosis and selection of the right treatment method; and second, the application of treatment. Diagnosis is basically done through numerology or *petungan*, intuitive knowledge. While the application of treatment through techniques, among others, through the media and spells.

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