

## THE CONTRIBUTION OF HINDU BALINESE TRADITIONAL HEALING ON THE SUSTAINABLE DEVELOPMENT OF BALI

Nyoman Adiputra

Universitas Udayana

Email: [nadip2003@yahoo.com](mailto:nadip2003@yahoo.com)

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### Abstract :

The existence of tradition medicine in Bali is a factual thing. It is a part of Balinese culture, and it's potency due to the three factors, such as: the written - unwritten sources of knowledge, providers, and the consumers. The traditional knowledge is written on the palm leaf (lontar). Lontar for traditional healings consist of tatwa or tutur (the philosophy, religion, cosmology, calendar, etc), lontar usadha (anatomy, physiology, patho-physiology, pharmacopea, and clinical textbooks). To be a traditional healer in Bali, there is no formal schooling. It is done very informally; and the process is ended based on two ways communication between the student/candidate and the teacher. The learning situation is performed in accordance with local culture, by a process of self acquired knowledge, individual learning, home works, and discussion. Practical aspect is based on observation on the self acquired knowledge processing. Everything is done through a process of initiation ceremony. By doing that, the Balinese' traditional healer is guaranteed, a professional one. It will support the development's process. The development is a must, and should be done until forever. Not just for this generation, but, for the further generation. Therefore, all resources should be taken into consideration, including the traditional medicine. The providers, and the natural resources in terms of medicinal plants, should be managed gently. Their roles and functions is a must for the sustainability. By doing that the efficient and effective development program could be achieved, implementing do the right thing and doing the thing right. That is the positive role of traditional medicine to the sustainable development. In doing that the development program should be based upon the both approaches (bottom up and top-down) for the equity effect to the all regions. That is in agreement with development program patron of Bali, based on agricultural sector, tourism, and small scale industry. By doing that it has been proven the prosperity of Balinese at a moment..

**Key Words :** Balinese traditional healing, medicinal plants, sustainable development.

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### INTRODUCTION

Bali is one of the many provinces in Indonesia. It is a small area, but, due to historical background, especially from the cultural point of view, is considered as one province. In carrying out the development program of Bali, is based on three basic elements, such as: agricultural aspect, tourism, and small scale industry. The problem encountered is, among others, the equity of results of development between the northern and the southern area of Bali. Therefore, now has started to do, how process of equity should be tackled appropriately. The similar problems also happened in the medical services, either the Balinese go to public

hospital, or to the traditional healer, it depends on the user. This article, try to criticizing the contribution of the Balinese traditional medicine on the development program in the region.

## **MATERIAL AND METHOD**

This paper is written based on the data of literature studies on the Balinese traditional medicine and development program carried out in Bali. Plus a common sense as a Balinese, based on the participatory approach in observing the results or process of development at the grass root level. No statistical analysis was implicated. It is very sorry, for the Balinese traditional healing services, event it is still utilized by people, but, in fact still no evidence based at all. It is due to the fact, that reporting and recording system on traditional medicine has never been done.

## **RESULTS AND DISCUSSION**

In term of Balinese traditional medicine, it is a fact, that Balinese still do believe and utilized them. The modern health facilities such as the Health Center in every district, and Public Hospital in every sub-provincial area had been built. There are 57 districts in Bali, but, for the Health Center, there are about 120 had been built all over Bali, and staffed by more than one medical doctor, and one dentist in every health center. There are about 129 Mobile Health Centers (BPS Bali, 2016). If comparing with the traditional healers, there are about 1 - 2 persons per village, and there is no cultural gap between the people and the traditional healer; as it is true, for the Medical Doctors and the clients. From the cultural aspect point of view, traditional medicine and modern medicine, it is not, an un-bridgeable one. After carrying out a national seminar in 1980, and a workshop on traditional medicine in 1983, in Denpasar, there was a consensus for collaborating each other between the Medical Doctors and the traditional healers.

The traditional healers, Balian Usada, looking from the process of becoming the traditional healers, identically to the Medical Doctor (Goris, 1937; Pigeaud, 1967; Adiputra, 1979; 1981; Bagus, 1981). There are four categories of healers: herbalists, spiritual healers, bonesetters and massage therapists, and practitioners who combine several approaches. As a traditional healer, of course, he or she given a license to offer private practice, as long as the requirements are fulfilled.

But, for this article the pin point of report is limited on the Balian Usadha only, looking from the curriculum. Many subjects should be studied before offering the services (Weck, 1937; Pigeaud, 1937; Goris, 1937; Adiputra, 1981; Angela, 2014). The main subjects are: a) general knowledge tatwa or tutur (Weck, 1937; Goris, 1937; Adiputra, 1979), teaching about the philosophy, religion, calenders, cosmology; b) The usadha (traditional medical knowledge: panca maha bhuta, saraswati, sastra sanga, buwana mahbah, genta pinarah pitu, kahilangan kawah, pati urip), pharmacopeae (Taru premana, Sundari siksa, Parik kayu), and the applied clinical knowledges (Buda Kecapi, Kalimaha Usadha-Usadhi, and several kinds of usadha). In the Balinese Traditional Medicine there is also a specialization, based on usadha. The approach more holistic, and the herbal drugs are used. Due to that, the traditional healers having a special functions in their society such as: a healer, a mediator, an adviser, an artist, a priest, a village council, village administrator and as informal leader (Goris, 1937; Pigeaud, 1967; Bagus 1981; Adiputra, 1979; 2009, Nala, 2010).

From the foreigners who are interested on the tropical medicinal plants in Bali, some criticisms were offered. They worrying on the sustainability of the medicinal plants, while a very small amount of research have been done on them, and due to a great changing's land used from agricultural purposes into non-agricultural one (Manuaba, 1995; Dulbary, 1995). Therefore, it is reasonably to say, that many of the tropical medicinal plants will disappear.

In other studies, we found that there are some roles of the medicinal plants in Balinese society, such as: ceremonial-, commodity-, horticultural-, and magical-plants (Adiputra, 2007; 2014; 2015 ). Due to that the medicinal plants used as horticultural plant, planted in the hotels (Adiputra, 2005), governmental offices (Adiputra, 2006), house yards (Adiputra, 2004), and in the median road strips (Adiputra, 2005). Some examples had been shown in form of medicinal plants park and ceremonial plants park. In individual level, every family also plant as horticultural plants in the house yards, and the products of them are used in the daily live for offerings. By so doing, the medicinal plants will not be totally disappeared. Nevertheless, for several times it was wisely advised to do a program of preservation and conservation, in every village (Adiputra, 2007; 2009; 2011; 2014; 2015). In terms of commodity and from business matters, medicinal plants also bring an economical added value for the country, either as raw materials or as products of phytopharmaca (Mooryati Soedibyo, 1990).

On the development program of Bali for several decades had been put the program of development based on three basic elements, such as: 1) agriculture in a broad meaning, 2) tourism which is cultural based one, and 3) small scale industry (Manuaba, 1995; 2015). The problem that we are facing is the equity in distributing the development programs among the all over of Bali area, especially between southern and northern parts. Secondly, the Balinese' young generation are not interested any more on agricultural works. It is associated by the great land used shifting from agricultural purposes into non-agricultural one (Manuaba, 1995; Dulbahri, 1995).

In regarding to the contribution of traditional medicine, it is, fair to say that there is a positive contribution on development of Bali. In terms of human capital the traditional healers (Balian Usada) they function in a multi facet in the society such as agent for treating the patient, as a mediator, as a consultant, as a priest, an artist, village administrator, or as informal leaders. They are elite one in the society (Mel Borins, 1990; Angela Hobart, 2003; Cal Stanny, 2014), they must given opportunity to participate in every development process. The traditional healers talk using their mother language with the people. It is not like a medical doctor talks with the patients, there is a great communication gap. Participatory approach is a must, in involving every one in the community to be active in the health program development or in general development. Secondly, in using and preserving the natural resources, active participation of local people is very important. The medicinal plants will not be disappeared, meanwhile, they have many roles in Balinese society. The people understand on the multi-role or function of the medicinal plants; such as ceremonial plants due to it needed in conducting any religious ceremony. It also considered as commodity which economically valued (to say one: clove); as well as food stuffs (rice, corn, coconut), and as a horticulture (which are planted in hotel-, governmental-offices, and private house yard). The last, as magical plant (coconuts with it' variant, ficus rhumpii Bl.; banyan tree, Rhaps excelsa, Piper betle L; and dedap: Erythrina cuodiphylla Hosste). Most of Balinese could not be separated from those plants. Therefore, people at grass root level understand how to maintain those

plants for its sustainability. From tourism aspect, the existing Balinese traditional medicine is becoming one interesting point for foreigners to see. That is an asset for net-working, in carrying out any collaboration program with any one (Adiputra, 2011).

Some of the recommended medicinal plants written in *usadha* had been searched in some university in Bali or Indonesia. The aims are looking for its effects from the physical fitness point of view, its active component, chemical characteristics, main effects, maximal dosage, effective dosage, its anti aging activity, and anti-viral activity (Adiputra et al, 2017), etc.

Beside the positive aspect of Balinese traditional medicine on the sustainable development, there is also a problem. Frankly speaking, it is, seems to be serious, that among the young generation of Balinese, there is no more interested on becoming a healer. In the reality, in rural or in the urban area, most of the existing healers, are not because of their choices. They are forcedly agree to do, for maintaining the role and duty of their ancestors. It is, usually preceded by a suffering with any kind of illness or disease, before becoming a healer. Why? Becoming a *balian* (healer), considered, it is, as an old fashion; it has not as trendy as becoming a medical doctor. We have searched around 24 healers who already actively offering the services, around 20 persons were preceded by suffering an illness. In fact also, the modern health facilities in Bali, had been built more than enough, as stated above. It is also, in Denpasar to day, there are two schools of medicine, already opened and in operational. But, based on what had been handed down from older generation, the traditional medicine is also one of our heritages, should also be preserved and conserved. That is our task and duty to be, otherwise, it will be disappeared and just existed in a prescriptive, heritage one. That is a pity for the Balinese or Indonesia as a nation.

The sustainable development concerned with continuity. The principles are exist in the way of life of Balinese who believe on Hinduism. The principles, among others, are: 1) *Tri Kona*: trichotomy (past/yesterday, now/to day, and next/tomorrow). What is happening to day is due to our past/yesterday. Our to day's condition is foundation for tomorrow. 2) *Phala Karma*, a doctrine to motivate for every one doing his (her) best. If you plant a corn you will harvest a corn. It is covering either for to day living, next living or results of the past living. 3) *Tri Angga*: head, body, and legs. Head is part of body which is sacred one. What the body will do is depend on what is commanded by the head (brain). This concept also prevails in the Balinese traditional architecture. Whatever will be constructed should be consists of three parts. Another thing which is also implementation of this concept is orientation of the building location. There are two orientations. First, geographical orientation, started from north to south. The house yard is divided into three parts: north (mountain; is considered sacred), middle (considered moderate), south (sea considered impure). Secondly, solar' orientation, started from east to west. The house yards also divided into three parts. East is considered sacred; middle is considered moderate; and west is considered impure. By combining these two orientations, the north-east is considered the most sacred one, and therefore, is the chosen location for the family temple or house shrine. The south-west is considered to be the most impure. In this part the sanitary waste, as well as all of the other wastes produced from the daily activities must be dumped or buried. Practically, in the south-west part of house yard, Balinese plants quick yielding plants. In the area of family shrine usually flowers are planted. It is important to note that in their daily lives, flowers and fruits are the most important elements of the offerings. In the middle part of yard, the compound house is built.

4) Tri Hita Karana. It means the source of prosperity and welfare. It is a doctrine for everyone to practice completely for the prosperity and welfare. The elements are: 1) parhyangan, the spiritual environment; 2) pawongan, the social environment; and 3) palemahan, the natural environment. The Tri Hita Karana should be understood by everyone, and then should be able to practice in the family, in a community, at village level, district level, provincial and country level (Bagus, 1981; Nala, 2010;). As a Balinese this philosophy has been instilled since childhood by the parents (). It is the duty of parents to hand down this information to the new generations. As members of community, everybody should obeys and respects with the tradition of transferring this information. It is the basic foundation for the sustainability. 5) Tri Kaya Parisuda. It consists of thinking, talking, and doing. The doctrine tells us, as a Balinese always think, speak, and do with the best intentions. These important three bests must be done in regards to our interactions with others, our environment of living thing and the non-living things. This is also considered as preservation principle with the last concept – doing or action – manifesting in a harmonious balance with the environment. In another aspect it also teaches the Balinese to be aware of themselves as similar beings in essence to one another; therefore, humans must respect each other. Respect for others in this case is done by practicing the concepts of Tri Kaya Parisuda (Peter and Wardana, 2013).

Why should Balinese people be so concerned about sustainable development? For Balinese the social value of children is extremely important, they are the successors to the older generation. This implies that young generation carries the responsibilities in society for what the older generation has done. In this regards, each person in the older generation would like to have a good child to replace them. That is way, the parent must teach the younger generation as well as possible. Another important motivating factor for the Balinese, it is, the social stigma attached to having a child with a bad reputation. The last, but not the least, the Balinese to be so concerned on sustainable development, is the older generation wants the younger generation to have a better quality of live than they experienced.

On the other hand, the Balinese who did as a traditional healer, he or she also doing the similar thing for his or her young generation. It is, therefore, supporting the sustainable development. Every parent wants to preserve and conserve their duties to their young generation.

## CONCLUSIONS AND RECOMMENDATIONS

From the above discussion it can be concluded: 1) the Balinese traditional medicine still functioning; 2) it is a part of Balinese cultural heritage; 3) Balinese traditional medicine positively contribute to development of Bali; 4) the sustainable development of Bali on one side, and the traditional medicine on the other side, having the similar basic foundations in the Balinese way of life. Therefore, maintaining the traditional medicine of Bali, it means also supporting the sustainable development.

Therefore, it is recommended: as a part of Balinese culture, preserving and conserving the traditional medicine in Bali is becoming an every body business.

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