**Jamu ‘Herbal Medicinal’, Tamba ‘Medication’, and Ritual ‘Ritual’ on Javanese Traditional Medicine**

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**Abstract:** This research tries to describe jamu ‘herbal medicinal’, tamba ‘medication’, and ritual ‘ritual’ to overcome various diseases and health problems in traditional Javanese medicine using anthropological linguistic approach by qualitative research design. The data collection by participant observation and interview. The results of this study concluded that jamu to maintain health and overcome the types of natural diseases, tamba to overcome a natural diseases, and ritual to overcome an unnatural diseases. Jamu ‘herbal medicinal’ can be distinguished by (1) materials ---plants, animals, natural substances other than plants and animals, (2) tastes ---sweet, bitter, spicy, salty, and (3) types ---jalu usada ‘men medication’, wanita usada ‘women medication’, triguna usada ‘men, women, children medication’, rarya usada ‘children medication’. Tamba ‘medication’ includes (1) tamba njaba ‘external medication’ ---outside patient’s body; (2) tamba njëro ‘internal medication’ ---inside patient’s body; (3) tamba njaba njëro ‘external and internal medication’ ---outside and inside patient’s body’. The ritual ‘ritual’ for healing unnatural diseases which is related to the supernatural world. In addition, there are also rituals to deal with the pagebluk ‘plague’.

**Keywords:** Disease, Javanese traditional medicine, anthropological linguistics, jamu ‘herbal medicinal’, tamba ‘medication’, ritual ‘ritual’.

**INTRODUCTION**

Bannerman, et al. [1] states that the traditional system of medical and local medicine has been going on for centuries. In the beginning traditional medicinal life thrives in fairy tales. Then, in accordance with the development of human knowledge, these tales are tested in scientific ways by partial pass results and some fail to maintain their name as a healer of a disease or various. Those who passed the examinations were included in the traditional medicine class [2].

Bannerman, et al. [1] and Djoyosugito [2] opinions are in line with the World Health Organization (WHO) at www.who.int [3], which states that the notion of traditional medicine is the total amount of knowledge, skills and practices based on theories, beliefs and experiences of people of different cultural customs, described or not, used in health care and in the prevention, diagnosis, or treatment of physical and mental diseases.

Referring to Bannerman’s, et al. [1], Djoyosugito [2], and the World Health Organization (WHO)[3] opinions, then traditional Javanese medicine is a centuries-old traditional and medical treatment used in health care and in the prevention, examination for the determination of disease (diagnosis), repair or treatment of physical and mental disease by the Javanese.

The Javanese are very familiar with the terms jamu ‘herbal medicinal’, tamba ‘medication’, and ritual ‘ritual’. Jamu ‘herbal medicinal’ are medicines whose use is by eating or drinking [4], the tamba ‘medication’ made to cure the disease [4], and ritual is associated by the rites ceremonies of costum/religious [5]. The understanding and use of the three terms are often simultaneously in treating a disease, depending on the illness. This is what the authors describe to know exactly the meaning and use of the jamu ‘herbal medicinal’, tamba ‘medication’, and ritual ‘ritual’ according to the Javanese.

Furthermore, the results of this study are expected to complement the documentation of disease treatment according to the Javanese and can be useful in the preparation of traditional Javanese traditional medicine theories are more comprehensive. In addition, it can also give an overview to a broader audience to better recognize the Javanese culture seen in jamu ‘herbal medicinal’, tamba ‘medication’, and ritual ‘ritual’ primarily related to traditional remedies for disease.
Previous studies on traditional Javanese medicine have been considerable, but none have specifically addressed the terms *jamu* ‘herbal medicinal’, *tamba* ‘medication’, and *ritual* ‘ritual’. These include research on traditional Javanese medicine. Yitno[6] through the writings of “Kosmologi dan Dasar Konsep Kesehatan pada Orang Jawa” ‘Cosmology and Basic Concepts of Health in the Javanese’ reviews the Javanese health base, including various illnesses and treatments. Kasniyah[7] through “Etiologi Penyakit Secara Tradisional dalam Alam Pikiran Orang Jawa” ‘The Etiology of Traditional Diseases in the Realm of the Javanese Mind” discusses the way the Javanese classify the causes of illness according to the nature of the mind. Sudardi[8] in “Konsep Pengobatan Tradisional Menurut Primbon Jawa” ‘The Traditional Treatment Concept According to Javanese Primbon’ discusses traditional medicine using guidelines from Javanese almanac.

Marsono’s writing[9] in “Naskah Klasik Obat Tradisional” Classical Manuscripts of Traditional Medicine detail the contents of the classical manuscripts of the archipelago, especially the classical Javanese texts containing traditional medicines/herbs in the libraries of Yogyakarta, Surakarta, and Jakarta; such as *Serat Primbon, Serat Primbon Sarat Warna-warni, Buku Primbon Jampi Jawi, Punika Kagungan Dalem Jampi, Serat Primbon Jampi-jampi*, Catatan Jamu Tradisional I, Kitab Primbon Betaljemur Adammakna, Serat Primbon Ratijikan Dampi Djawi Djilid 1-4, and *Kawruh Bab Jampi-jampi Jawi*. The manuscripts discuss the types of diseases and the way they are treated.

Triratnaawati [10] in “Masuk Angin dalam Budaya Jawa” ‘Catch a Cold in Javanese Culture’ specifically discusses the ‘catch a cold’ with prevention and treatment. Furthermore, Torri [11] through “The Jamu System in Indonesia: Linking Small-Scale Enterprises of Traditional Knowledge and Social Empowerment among Women in Indonesia” presents the phenomenon of herbal medicine in Indonesia as a small-scale business and a form of traditional knowledge to overcome diseases that can strengthen the role of women.

From these studies it appears that no one has specifically discussed the terms *jamu* ‘herbal medicinal’, *tamba* ‘medication’, and *ritual* ‘ritual’ in traditional Javanese medicine. This is what makes this study interesting and provides a true understanding of the three terms that always used in traditional Javanese medicine.

**RESEARCH METHODS**

This research method is using qualitative research design. Bogdan and Biklen [12] state that qualitative methodology is a research procedure that produces descriptive research reports in the form of written or oral words of people and behavior that can be observed. This research is also called contextual research [13] because the term *jamu* ‘herbal medicinal’, *tamba* ‘medication’, and *ritual* ‘ritual’ are highly dependent on the context of Javanese traditional medicine and Javanese language as the main standard of activity.

The selection of research sites in Tulungagung is known as one of the warehouses of “traditional medicine” in Java, making it easier to seek understanding and understanding of *jamu* ‘herbal medicinal’, *tamba* ‘medication’, and *ritual* ‘ritual’ for dealing with illness.

In addition, the majority people in Tulungagung are still living in traditional Javanese ways. The selection of informants based on the criteria, among others, is quite normal among the people, adults, men or women, healthy, have clear language habits[14] Informants in this study are *dukun* ‘traditional healers or shaman’ who understand the terms *jamu* ‘herbal medicinal’, *tamba* ‘medication’ and *ritual* ‘ritual’ to overcome diseases.

The data collection of this research uses two ways, namely the participation of observation and interview. Participation of observation is an observation that involves the researcher in field observation and the researcher acts as an observer or part of the studied. The interview is a meeting of two or more persons to exchange information through question and answer so as to know the meaning of *jamu* ‘herbal medicinal’, *tamba* ‘medication’, and *ritual* ‘ritual’ or other related topics. Interview means proof of information from the informants, so that obtained reliable data [13].

Furthermore, the authors will conduct data analysis following Ahearn [15], “Once anthropologist linguistics has all the data they need, the interpretation becomes a pattern-finding process to find answers to research questions on which to base research or to answer questions that arise during data analysis. For most anthropologist linguistics, this involves reading and re-reading all field notes and other documents, copying interviews and natural conversations, and analyzing the responses of the survey. Some experts then conduct an in-depth analysis of the conversation data, while others focus on data on language policy or ideology on a wider scale.”

Data analysis through testing using questions in Javanese language. How to test what is meant by *jamu* ‘herbal medicinal’, *tamba* ‘medication’, and *ritual* ‘ritual’ to overcome the disease and how Javanese responses to the three terms. Furthermore the authors will explain the *jamu* ‘herbal medicinal’, *tamba* ‘medication’, and *ritual* ‘ritual’ according to anthropological linguistic view. This research is included in ethnolinguistic or anthropological linguistic.
studies [16] because it departs from linguistic facts. According to Foley [17], anthropological linguistics is a study done by looking at linguistic facts in a wider social and cultural context. Anthropological linguistics views and examines the language from an anthropological, cultural, and linguistic perspective to discover the meaning behind its use. Anthropological linguistics is an interpretive discipline that explores language to find cultural understanding.

In anthropological perspective, language is part of culture [18]. In contrast, culture is generally inherited more thoroughly through language. So language is the main vehicle for inheritance and cultural development. This is in line with the opinion of Duranti [16] which states that describing a culture as well as describing the language.

Traditional Javanese medicine contains many important things related. Javanese medicine not only deals with the problem of disease handling, but also involves other aspects, especially the term traditional Javanese remedies that still survive until now and still widely used by the Javanese. Traditional Javanese medicine is not something that emerged recently, but it has been a long journey. The attitude of the Javanese is adaptive and open to change, making traditional Javanese medicine also always keep up with the times.

RESULTS AND DISCUSSIONS

**Jamu ‘Herbal Medicinal’**

In traditional Javanese medicine, *jamu* ‘herbal medicinal’ are medicines whose use either eaten or drunk [4]. *Jamu* ‘herbal medicinal’ is used to cure diseases as well as to maintain health, for example by drinking *jamu beras kêncur* ‘from Kaempfera galanga plant’, *kunir asêm* ‘from Curcuma longa plant’, and *paitan* ‘from Zingiber montanum plant’ people will be healthier. People who are used to working hard, are advised to drink *jamu beras kêncur* ‘from Kaempfera galanga plant’ to keep the condition of the body remains prime and prevent from *pégêl linu* ‘sore’ disease’.

*Jamu* in the Javanese’s life is also used to overcome the problems of illness, which not a disease, for example women who are sick after giving birth given a certain herbal medicine for recovered her body quickly. Another example is a girl whose face was pale given a certain herbal medicinal to look beautiful and more smooth skin. The use of the term *jamu* ‘herbal medicinal’ tends to be used for natural diseases. Herbal medicinal in traditional Javanese medicine can be distinguished based on three things, namely (1) materials, (2) tastes, and (3) types.

First, based on the material, herbal medicinal consists of three kinds, (1) herbal medicinal made from plants, (2) herbal medicinal made from animals, and (3) herbal medicinal made from natural material, non plants and non animals²

**Herbal medicinal made from plants**

Javanese take advantage of almost all parts of medicinal plants for treatment, ranging from roots, stems, leaves, flowers, and fruits. Each section has different functions. According to traditional healers, at least more than a thousand of medicinal plants exist in Java. Some are familiar to the Javanese, such as *ginger, kaempfera, turmeric, galingal, iodine, betel, lime, zingiber, cardamom*, etc.³ The ingredients of the medicinal plants can be obtained easily in supermarkets or traditional markets. If in Tulungagung, people who plant medicinal plants in their yard either planted directly on the ground or in pots.

![Fig-1: Example of Medicinal Plants](http://scholarsmepub.com/sjm/)

Examples of medicinal herbal made from plants for children bloated, the young leaves of *Ricinus communis* are 7 sheets, smeared cooking oil and attached to the child’s stomach by a cloth or belt tied. Not long the child will be able to defecate and recover [19].

**Herbal medicinal made from animals**

Herbal medicinal made from animals are medicines from animals, such as lizards, earthworms, leeches, geckos, etc. Example of herbal medicinal made from animals are lizards for the treatment of asthma: lizards dissected, dumped intestine, and swallowed every day one tail until healed. If the patient is easily disgusted, the lizard should be fried and eaten twice a day until healed.⁴

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1 Interview with Mbok Surati, a traditional herbalist trader, on Friday, January 23, 2015, in Tulungagung.

2 Ibid.

3 Ibid.

4 Interview with Mbah Suroso, herbalist, on Sunday, January 11, 2015 in Tulungagung.
Herbal medicinal made from natural material, non plants and non animals

These materials outside plants and animals, such as salt, sulfur, whiting, etc. to complement the treatment’s need. For example, the salt to heal the rangên ‘exposed to water fleas’: cook 1 liter of water to boiling, add 2 tablespoons of salt, add cold water to warm. Soak feet for 10 - 15 minutes every morning and afternoon for a week. The water fleas will die and recover. Sometimes someone adds grated ginger.6

For example herbal medicinal from Zingiber montanum plant which tastes nano-nano ‘multifarious taste’ because its function is diverse, that is to increase energy and stamina, warm the body, and eliminate aches.

Materials to makes herbal medicinal from Zingiber montanum plant:
• 3 ounces Curcuma zanthorrhiza
• 3 ounces Zingiber zerumbet
• 15 seeds of dried red chili
• 4 lime juice
• 1 ounce cinnamon
• 1 Citrus hystrix
• ½ pax of complete herbal medicine concoction
• 1 teaspoon of salt
• 3 stalks of lemongrass
• 4 liters water

How to process
• Complete herbal medicinal material roastes then puree.
• Red dried chili is also roaste, set aside.
• Combine Curcuma zanthorrhiza, Zingiber zerumbet, and Citrus hystrix with chili that has been roasted. Then mash by a complete herbal concoction.
• Add the mixture with water and strain. Boil while in stir and then enter the cinnamon and lemongrass.
• When it is boiling, add salt and lemon juice.
• Lift then let until half cold (warm) just put in bottle herbal medicinal [7].

The third, herbal medicinal based on the type of treatment, namely (1) jalu usada ‘men medication’, (2) wanita usada ‘women medication’, (3) triguna usada ‘men, women, children medication’, and (4) rarya usada ‘children medication’ [19]. Based on this types, whenever the herbalist receives the patient for

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5 Interview with Mbok Yani, herbalist, on Saturday, February 17, 2015, in Tulungagung. Grated ginger serves to eliminate sore or achy in the legs.

6 Interview with Mbok Surati, a traditional herbalist trader, on Friday, January 23, 2015, in Tulungagung.

7 The ingredients and recipes of Zingiber montanum plant are results of an interview with Mbok Surati, a traditional herbalist trader, on Friday, January 23, 2015, in Tulungagung.
treatment, he/she has started thinking about the disease and his treatment.

In medicine, traditional healers often give more than one herbal medicinal. For example with a potion to be drunk and there is also to be smeared. All that depends on the condition and illness of the patient as it aims to restore his health.

Tamba ‘Medication’

Tamba ‘medication’ means made to cure diseases [4]. Tamba ‘medication’ is commonly used for lélara lumrah ‘natural disease’. Sometimes, the treatment of natural disease is using tamba ‘medication’ and jamu ‘herbal medicinal’.

The use of tamba ‘medication’ includes (1) tamba njéra ‘external medication’, (2) tamba njéro ‘internal medication’, and (3) tamba njébra njéro ‘external and internal medication’. First, tamba njébra ‘external medication’ means medication and treatment of disease is done on the outside of the patient’s body. Here is the description.

- Blonyoh ‘smearing’ [4] is type of traditional medicine by smearing the material on the sick’s body. Materials are vary, for example eucalyptus oil, baby oil, balm, olive oil, ginseng oil, etc.[9]. The diseases such as (1) dènám ‘body shiver and cold sweat’, (2) linu ‘bone pain’, and (3) lungkrah ‘very tired and weak body’ can be cured by blonyoh ‘smearing’.

- Bobok ‘gluing’ leaves, tubers, etc. which is crushed by a grinding stone and used as an external medicine by attaching to the affected part[5]. Bobok ‘gluing’ is also heal the flu in infants, reduce heat and overcome the cold heat in children[5]. The diseases such as (4) slèngôtsulûmûngêt ‘feel slightly hot body’, (5) sumûng ‘warm body, not feeling well’, and (6) sumpyuh ‘limp body, exhausted’ can be cured by bobok ‘gluing’.

- Borèh ‘giving wet powder’. Wet powder means wet powder that yellow coloured and nice smell [5]. Memborèh means giving wet powder. How to use the borèh is by giving the medicine to part of sick’s body [19]. The diseases such as (7) këkkûlêhyot ‘acne’, (8) kutil ‘small and hard acne’, and (9) wûtêng adûmèn pûnas ‘hot and cold stomach’ can be cured by borèh ‘giving wet powder’.

- Gosok ‘rubbing’ is smoothing something by hand (KBBI, 2007:370). Gosok in traditional medicine is curing by rubbing medicine to the part of sick’s body [19]. The diseases such as (10) dhêngên balûng ‘bone pain’, (11) sêmûpût ‘fainted’, and (12) roga ‘whole body pain’ can cured by gosok ‘rubbing’.

- Kêrokan ‘currying’ is an act to curry (scratching body parts, back, neck) the person who get masuk angin ‘catch a cold’ by coins etc to recover quickly [5]. Materials for currying is eucalyptus oil, balm, olive oil, etc.10. The diseases such as (13) masuk angin ‘catch a cold’, (14) mûngkug-mûngkug ‘stomach is not as good as vomiting’, and (15) ngêlu ngalar ngidul ‘dizzy’ can cured by kêrokan ‘currying’.

- Parêm ‘giving medicinal pills’ is give medicinal pills such as wet powder to which smeared on the body to relieve soreness (KBBI, 2007:829). Parêm also can cure pêgêl linu ‘bone pain’, éncok ‘bone pain’, awak ngôgrêgi ‘whole body aches’ [19]. The diseases such as (16) pêgêl linu ‘bone pain’, (17) ngôrêsi éncok ‘whole body aches’, and (18) srênut-srênut ‘sick’s body’ can cured by parêm ‘giving medicinal pills’.

- Pijêt ‘massaging’ is pressing with the fingers of the body to relax the muscles so that blood circulation smoothly [5]. Massage generally consists of various hand activities such as pushing, grasping, pressing, knocking, twisting, patting parts of the body to deal by various diseases in various systems, such as the nervous system, muscular system, respiratory system, digestive system, and others11. The diseases such as (19) bëngkëk ‘back pain’, (20) bëngkông ‘the back is not straight which causes the body pain’, and (21) jimpé ‘limbs cannot be moved’ can cured by pijêt ‘massaging’.

- Pilis ‘attaching medicine to the forehead’ is traditional black-colored medications attached to the forehead to overcome and sometimes cross-published on the forehead to ward off diseases based on trust [5]. The diseases such as (22) mumët ‘head pain’, (23) panas dènâm ‘hot and cold’, and (24) ngêlu ‘dizzy’ can cured by pilis ‘attaching medicine to the forehead’.

- Pipis ‘smoothing’. This is smoothing herbal medicinal concoction by smoothing stone and pipisan (tool for smooth) [5]. Traditional medicine in solid or paste’s form is used by attaching to the affected part. The diseases such as (25) jëndhôl ‘swelling (stung by bees)’, (26) kêmhu ‘bloated’, and (27) tatû ‘wounds’ can be cure by pipis ‘smoothing’.

- Pupuk ‘grinding to crushed’ is traditional medicine from plants (leaves, flowers, etc) that crushed, gluing in the forehead [5]. Pupuk is the pills or paste’s form and used by gluing in the forehead12.

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8 Interview with Mba Sumiati, massage therapist, on Tuesday, January 27, 2015, in Tulungagung.
9 Interview with Mba Wiji, midwife, Tuesday, January 20, 2015, in Tulungagung.
10 Interview with Mbah Sumiati, massage therapist, Tuesday, January 27, 2015, in Tulungagung.
11 Ibid.
12 Interview with Mbo Surati, a traditional herbalist trader, on Friday, January 23, 2015, in Tulungagung.

Available online: [http://scholarsmepub.com/sjm/](http://scholarsmepub.com/sjm/)
The diseases such as (28) kéyongên ‘a type of boil in the child head’, (29) lara sirah ‘headache’, and (30) uci-ucinên ‘lump white and maybe enlarged like a tumor’ can cured by pupuk ‘grinding to crushed’.

• Tampêl ‘smearing on the stomach’ is traditional medicine in solid, paste, or pulp’s form is used by smearing on the entire abdominal surface by help on bandages in order to survive as needed to treatment 13. The diseases such us (31) lêngêdan ‘stomach disease in children’, (32) wêtêng abuh ‘stomach and swollen’, and (33) wêtêng adhêm panas ‘hot and cold stomach’ can cured by tampêl ‘smearing on the stomach’.

• Urut ‘massaging’ is traditional medicine by massaging, rubbing, rubbing the affected part by certain sequence oil [5]. Massaging like tracing a sick body part to relax it, so the muscles are not stiff and the body becomes good 13. The diseases such as (34) lêmês lungkrah ‘body without energy’, (35) kêsêlêo ‘one of the tendons of falling or sprins’, and (36) ngêdhopyok ‘unwell body’ can cured by urut ‘massaging’.

So, the natural diseases can cured by tamba njaba ‘external medication’. This external medication can done by twelve ways, namely (1) blonyoh ‘smearing’, (2) bobok ‘gluing’, (3) borêh ‘giving wet powder’, (4) gosok ‘rubbing’, (5) kêrokan ‘currying’, (6) parêm ‘giving medicinal pills’, (7) kèbêr ‘massaging’, (8) pilis ‘attaching medicine to the forehead’, (9) pipis ‘smoothing’, (10) pupuk ‘grinding to crushed’, (11) tampêl ‘smearing on the stomach’, and (12) urut ‘massaging’.

Secondly, treatment to the diseases by tamba njéro ‘internal medication’. Internal medication is treatment that its use is in the patient’s body. The use of internal medication can be detailed as follows.

• Cêkok ‘force-feeding’ is traditional medicines made from herbs that are milled and wrapped in cloth to be forcibly by pouring them into the mouth, usually to the children [5]. Herbal medicinal which famous is cêkok to increase the appetite of children 13. The diseases such as (37) nglétrih ‘have no energy because of illness’, (39) sêmaput ‘fainted’, (40) lêlar-lêlur ‘have no energy, sick’ can cured by cêkok ‘force-feeding’.

• Kêmu ‘gargling’ is the use of traditional medicine from a liquid ingredient that uses it by gargling 16. The diseases such as (41) lara untu ‘toothache’, (42) ilat pêcèh–pêcèh ‘toothache because of injury’, and (43) untu ngišu ‘dental pain’ can cured by kêmu ‘gargling’.

• Ombe ‘taking medicine’ is the traditional medicine of drinking fluid, just like when we drink water, such as herbal medicinal bêrus kêmcur ‘from Kaempferia galanga plant’, kunir asêm ‘from Curcuma longa plant’, and paitan ‘from Zingiber montanum plant’ 17. The diseases such us (44) wêtêng nginthir-inthir ‘gastric pains’, (45) usus panas ‘intestinal heat due to eating, germs’, and (46) sêmêngkrang-sêmêngkring ‘heart disease’ can cured by ombe ‘taking medicine’.

• Pangan ‘taking drugs’ is traditional medicine in the form of food or solid by eaten, just like when we eat. Eating this type of drug has certain rules, for example every morning before eating 18. The diseases such as (47) sêngik-sêngik ‘out of breath’, (48) krêminên ‘stomach cause of pinworms’, and (49) cêkot-cêkot ‘very dizzy’ can cured by pangan ‘taking drugs’.

• Têtès ‘dripping’ is traditional medicine dropped on the affected part of the body, on eyes, nose, ears, teeth, etc. Drops of liquid from processed plant material, such as boiled, squeezed, etc. taken fluid dripped on the sore 19. The diseases such as (50) untu krowok ‘cavity’, (51) mata gatêl ‘itchy eyes’, and (52) lumpangên ‘sprue’ can cured by têtès ‘dripping’.

So, to cure the natural diseases by tamba njéro ‘internal medication’ could do by five ways, namely (1) cêkok ‘force-feeding’, (2) kêmu ‘gargling’, (3) ombé ‘taking medicine’, (4) pangan ‘taking drug’, and (5) têtès ‘dripping’.

Furthermore, the third use of tamba njaba njéro ‘internal and external medication’. Internal and external medication is the use of drugs that are outside and inside the body’s patient, such as sangkal putung ‘to deny a broken bone correction’. Usually that cure by sangkal putung ‘to deny a broken bone correction’ are (53) patâh tulang ‘fracture’, (54) kêsêr ‘bone changed position or location due to accident’, and (55) kêsêlêo ‘one of the tendons of falling or sprains’. In addition to correcting abnormal bone, shaman also provide herbs/ drugs outside the body part of the problem is not

13 Interview with Mbah Giman, herbalist, on Monday, January 26, 2015, in Tulungagung. Tampêl is term that used in Tulungagung, others city in Java using tapêl, include in Yogyakarta.
14 Interview with Mbah Sumiati, massage therapist, on Tuesday, January 27, 2015, in Tulungagung.
15 Interview with Mbah Wiji, midwife, on Tuesday, January 20, 2015, in Tulungagung.
16 Interview with Mbok Surati, a traditional herbalist trader, on Friday, January 23, 2015, in Tulungagung.
17 Ibid.
18 Interview with Mbah Sugeng, herbalist, on Wednesday, January 28, 2015, in Tulungagung.
19 Interview with Mbah Joyo, herbalist, on Saturday, January 10, 2015, in Tulungagung.
bruised, sometimes accompanied by certain herbs in order to get the patient quickly recovered.

Ritual ‘Ritual’

The ritual ‘ritual’ for dealing with unnatural diseases. Ritual is relating to rites (ordinances in traditional/religious ceremonies)[5]. Rituals are commonly used for the treatment to unnatural disease in traditional Javanese medicine. Treatment of unnatural diseases usually used rituals as they relate to the supernatural world. Sometimes in addition to using rituals, the handling of unnatural diseases also uses tanda ‘medication’ and jama ‘medicinal herbal’. Rituals for the handling of unnatural diseases adapted to the conditions and illness of patients.

• Syarat ‘the terms of condition’ is healing therapies by certain qualifications, such as fasting, giving something as a ransom, cleansing the tomb, etc. The diseases such as (56) késiku ‘exposed to illness due to bad relationship with spirits’, (57) kěbêndhu ‘exposed to illness due to bad relationship with God’, and (58) kěwala ‘exposed to the disease because hurts the parents or older’s heart’ can cured by syarat ‘the terms of condition’.

• Lélaku ‘certain act’ which is common for Javanese for a particular purpose, such as fasting, ngrowot ‘eating rice from tubers in a certain time’, mutih ‘eating rice, salt, and drink water for a certain time’, ngêblêng ‘not eating, not drinking, but sleeping and traveling in some time’, ngêbêng ‘no food, no drinking, cannot get out of room except defecate and urinate, and sleep some time’, pati gêni ‘no food, no drinking, no sleep, no out of room and if the night should not use the lights’, etc [19]. The diseases such as (59) kënêng enyèngên ‘somewhat crazy because made people’, (60) diédanaké ‘made crazy’, and (61) digawé wong ‘made or sent disease by people’ can cured by lélaku ‘certain act’. Patients who are exposed to the pain are usually in an unconscious condition, so the healing model of pain like this usually involves the nearest family. Lélaku ‘certain act’ also done by the nearest person for the healing of the sufferer.

• Mantra ‘spell’ is prayer utterances have magical powers so that the mantra’s readers get their desires. According to Tjakraningrat [19] there are various types of mantras for other purposes, such as mantra for have a child, mantra for love, etc. The diseases such as (62) diguna-guna ‘given a mantra’, (63) dijampi-jampi ‘spelled’, and (64) dipélèt ‘given a mantra’ can be cured by a certain mantra ‘spell’ to return the spell that has been sent to sufferers.

• Ruwatan ‘cleaning the soul’ is one of the traditional Javanese rituals for people to be free from all sorts of misfortune of life, including diseases that do not heal. Ruwatan that most popular is ruwatan Murawakala by Murwakala’s shadow puppet play performance and cleaning the soul of sukêrta’s person ‘the one who will be the prey of Betara Kala, the great and frightening giant’. The diseases such as (65) lara sangar ‘severe pain does not heal’, (66) salah urat ‘crazy because of wrong treatment or wrong parenting’, and (67) lara sukêr ‘sick of supernatural causes’ or sukêrta ‘person affected sukêr’ can cured by ruwatan ‘cleaning the soul’.

• Suwuk/sêmbur ‘spell and action’ is japa mantra ‘healing spell’ which is blown on the crown of the sufferer to remove the natural or unnatural disease. But most of the traditional Javanese healers consider that suwuk/sêmbur for unnatural diseases. The diseases such as (68) kêsambêt ‘possessed spirits’, (69) kêsampiran ‘exposed to disturbance of spirits’, (70) kèsêtan ‘exposed to devil’s interference’ can cured by suwuk/sêmbur ‘spell and action’.

• Têbusan ‘redeem’ is giving something requested by the “supernatural world” in return for human harm. The diseases such as (71) kêtêmplèkan ‘followed by spirits because certain deeds’, (72) kandhuwan wingit ‘ill because of wrongdoing in haunted place’, and (73) kêna sarap wêdhung ‘sick by the fault of using a butcher knife to kill a certain human or animal’ can cured by têbusan ‘redeem’.

• Têtulak/Tolak bala ‘refuse reinforcements’ literally can be interpreted as an antidote by spell, festivity, offerings, certain act, etc. which corresponds to the condition and state of the sufferer. The diseases such as (74) kënêng enyèngên ‘somewhat crazy because made people’, (75) kêsurupan ‘trance’, and (76) kédanan ‘crazy about something’ can cured by têtulak/tolak bala ‘refuse reinforcements’.

• Wêton ‘calculation of birth day’ is Javanese almanac calculation that combine from seven days on a week (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday) and five

20 Interview with Mbah Jami, sangkal putung’s shaman, on Thursday, January 29, 2015, in Tulungagung.

21 Ritual for treatment to unnatural diseases summarized from interviews with informants (shamans, herbalists, massage therapist) in Tulungagung, period January – February 2015.

22 Interview with Mbah Jono, shaman, on Monday, January 12, 2015, in Tulungagung.

23 Interview with Mbah Sunaryo, shaman, on Friday, January 30, 2015, in Tulungagung.

24 Interview with Mbah Bisri, shaman, on Tuesday, January 13, 2015, in Tulungagung.

25 Interview with Mbah Sunaryo, shaman, on Friday, January 30, 2015, in Tulungagung.

26 Interview with Pak Susilo, shaman, on Wednesday, February 4, 2015, in Tulungagung.
days on Javanese calendar system (Legi, Pahing, Pon, Wage, Kliwon) that calculated base on certain rules to know the type of disease, cause, and treatment. The diseases such as (77) disanthét ‘enchanted’, (78) ditêluh ‘sent disease through supernatural powers’, and (79) ditujiu ‘sent black magic that causes people in pain’ can cured by wêton ‘calculation of birth day’ to restore evil items from others.

- **Rajah** ‘medication tattoo’ is a collection of letters or sentences that make up the image and believed to have a function of medicine, healing, supernatural, salvation, or compassion. Rajah is also listed in the book of Javanese primbon [19]. The diseases such as (80) diélanaké ‘made crazy’, (81) digawé wong ‘made or sent disease by people’, and (82) kêneng ènyengèn ‘somewhat crazy because made people’ can cured by rajah ‘medication tattoo’.

- **Jimat** ‘amulet’ is certain objects used and previously have been filled with mantras according to their needs, for example for healing, supernatural, salvation, or merciful [19]. In the present when the cause of illness or disturbance in a person has been removed, for example the spirit has been expelled, usually do not need to use the talisman. The diseases such as (83) kèsêtan ‘exposed to devil’s interference’, (84) kèsurupan ‘trance’, and (85) kêtêmpèlak ‘followed by spirits because certain deeds’ can cured by jimat ‘amulet’.

- Removing disease in animals. This way need syarat ‘the terms of condition’ and lêlaka ‘certain act’ which must be met by the sufferer or his family. The diseases such as (86) disanthét ‘enchanted’, (87) ditêluh ‘sent disease through supernatural powers’, and (88) ditujiu ‘sent black magic that causes people in pain’ can cured by removing disease in animals.

So, the handling of unnatural diseases according to the Javanese can be done by eleven ways, that are (1) syarat ‘the terms of condition’, (2) lêlaka ‘certain act’, (3) mantra ‘spell’, (4) ruwatan ‘cleaning the soul’, (5) suwuk/sêmbur ‘spell and action’, (6) têbusan ‘redeem’, (7) têtulak/tolak bala ‘refuse reinforcements’, (8) wêton ‘calculation of birth day’, (9) rajah ‘medication tattoo’, (10) jimat ‘amulet’, and (11) removing disease in animals.

The way which traditional healers deal with unnatural diseases may differ from one another. It all depends on the illness of the sufferer and the expertise of each the traditional healers. Sometimes the handling of unnatural diseases requires not only one ritual, but several ways and rituals at once. For example, kèsurupan ‘possessed’, in addition to the ritual of giving a talisman that has been filled to cure the patient, can also be added the provision of herbal medicinal or certain medication for a stronger body and soul. Reinforcement of the soul will make it healthier and not ‘empty mind’, so that not kèsurupan ‘trance’ anymore.

There was also the ritual that exist among the Javanese relating to cope with the disease, especially if the disease is comprehensive (pagebluk ‘plague’) in an environment. Here is the description.

- **Bêrsih dêsa** ‘cleaning the village’ is Javanese traditional ceremonies to provide offerings to the dayang ‘lady-in-waiting’ village, especially if there are villagers who violate the custom, such as violating the agreed provisions so that there is a disturbance of evil spirits or in the event of pagebluk ‘plague’.

- **Kidung** ‘prayers are in doubt’ is Macapat songs to ward off all forms of occult disorder do not come and go from the sufferer. Kidung serves as a universal prayer form to evict the disease, especially when the disease in the environment is a strange disease in large quantities and tends to bring death in a short time.

- **Pantangan** ‘abstinence’ is prohibition, not doing anything harmful to his health. For example, certain villagers have a strange disease that has not healed, so it is prohibited to travel on a certain day as understood by the therapist.

- **Sêlamêtan** ‘salvation’ is a form of gratitude by including offerings for a particular according to his illness. The shaman will provide the rule of salvation according to the disease occurring in the village. Generally sêlamêtan consists of rice cone
and side dishes, recited prayers congratulations, then eaten with the villagers.\footnote{33}

So, for the handling of pagebluk ‘plague’ must be done according to the cause of the disease. If pagebluk ‘plague’ is a natural disease, then the handling also uses the procedure of treatment to natural diseases. If pagebluk ‘plague’ is an unnatural disease, then the handling will involve the procedure of treatment to an unnatural diseases. Pagebluk ‘plague’ is a special disease for the Javanese because it can be caused by things that are natural and unnatural things. Foster\footnote{20} excludes the problem of causing this pagebluk ‘plague’ in the cause of disease for the modern non-medicalists.

The Javanese regard pagebluk ‘plague’ as an extraordinary event because of its considerable impact and influence. But for now, pagebluk ‘plague’ is rare among the Javanese. In addition to a better public awareness of health, there is also a government effort to isolate infectious diseases.

CONCLUSION

Based on the description in the previous section can be concluded four important things, the section can be concluded four important things, the following. First, the Javanese community recognizes the phenomena of diseases as well as to maintain health, for example children medication”, (3) types ---

Second, jamu ‘herbal medicinal’ in traditional Javanese medicine can be distinguished by (1) materials ---plants, animals, natural substances other than plants and animals, (2) tastes ---sweet, bitter, spicy, salty, and (3) types ---julu usada ‘men medication’, wanita usada ‘women medication’, triguna usada ‘men, women, children medication’, raryu usada ‘children medication’. Jamu ‘herbal medicinal’ besides used to cure diseases as well as to maintain health, for example by drinking jamu béras kencur ‘from Kaempferia galanga plant’ people will be healthier. Herbal medicinal is also used to overcome illness that is not a disease, for example sick women after birth giving certain herbs to recovered her body quickly.


Fourth, the ritual ‘ritual’ for dealing with unnatural diseases include ---syaarat ‘the terms of condition’, lêlaku ‘certain act’, mantra ‘spell’, ruwatan ‘cleaning the soul’, suwuk/sêmbur ‘spell and action’, têbasan ‘redeem’, têlulak/loluk bala ‘refuse reinforcements’, wêton ‘calculation of birth day’, rajah ‘medicine tattoo’, jimat ‘amulet’, and removing disease in animals. In addition, there are also rituals to deal with the pagebluk ‘plague’, that is bêrsih dêsa ‘cleaning the village’, kidung ‘prayers are in doubt’, pantiangan ‘abstinence’, sêlamêtan ‘salvation’.

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\footnotetext{33}{Interview with Mbah Mukijah, shaman, on Saturday, January 13, 2015, in Tulungagung.}


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