



Religious Behavior in Traditional Treatment Systems in Rural Communities: A Study in Kadungora District, Garut Regency

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Abstrak: The religious and social reality of rural communities are two things that always color the reality of traditional treatment systems in rural communities. So, in this regard it would be interesting to study and analyze so that the nature of the reality is found. The phenomenon of traditional medicine is a phenomenon which is an important condition to be revealed. To uncover the nature of reality, the authors conducted a study of the phenomenon using a phenomenological approach. So, from the results of the study, the authors found 3 important findings, namely: First, that the reality of the religious behavior of rural communities and social culture is inseparable from the elements of religion and myth. Second, that the reality of traditional medicine systems in rural communities is inseparable from the elements of religion, myth and magic. Third, that the understanding and experience of rural communities constructs the religious behavior of the community which will then reflect into the traditional medical system of rural communities. Then it can be drawn a conclusion that the reality of the traditional treatment system of rural communities is inseparable from the reality of experience and understanding of rural communities who are influenced by their religion and belief systems.

Keywords: Religion; Religious Behavior; Traditional Treatment; System of Rural Communities

Introduction

Religion is believed to be a belief or belief in God originating from the scriptures as a doctrine which is then brought and conveyed by the savior and actualized in the form of rites and cults. In this regard, religion is different from diversity. Religion is the application of human understanding and experience of religion. Religion is what is believed and sacralized by humans, when humans face powerlessness in dealing with life problems (K. Armstrong, 2002).

The existence of traditional medicine is an integral part of the culture of the Indonesian nation that needs to be sought for its preservation, as well as being something that needs to be studied and developed in rural areas. Technological advances in the modern age today are a follow up to yesterday's world developments. This is perhaps the one who helped encourage and influence the world in general and the world of medicine in particular. Just look at the development of the world of our traditional medicines from the past until now, also experiencing changes, both in the form of packaging, and in the form of presentation. Formerly the presentation of traditional medicine was presented in a coconut shell, but at present it has undergone a change. The drug presenter community has used glass as a substitute for the shell and sometimes is accompanied by a bitter antidote in the form of candy or ginger and so on.

The Indonesian people have long known how to treat medicine in an effort to cope with all kinds of ailments, at first, they used traditional concoctions to be formulated in a simple way and used the materials that were around their lives.

The inheritance of traditional medical works from the ancestors to future generations, has been done since hundreds of years ago. The Indonesian people since ancient times until now, even though they are familiar with medicines that are processed from modern laboratories, but they believe that prescription traditional medicines from their ancestors are effective, effective and cheap in price to maintain health so that conditions remain excellent.

According to the tradition or folklore, traditional medicine was developed more steadily thanks to the birth of kingdoms, especially to serve those who have many concubines. A king who wants to have intercourse with his consorts and many beautiful and beautiful concubines needs excellent body condition, undisturbed health and hale and hearty. Likewise, the empresses and concubines in an effort to attract the king's heart, also always maintain their health and beauty. This reciprocal need is perhaps the one that helped usher in the development of traditional medicine which also extended to villages

Rituals and religious behavior basically focus on the provision of ways to obtain salvation, through forms of worship, prayer, or meditation are described as means of communicating with God or gods, and forms of ethical behavior that bring life believers or communities of faith in harmony with the fate of their salvation. While the latent function of religion can be described where religion identifies a person's success in dealing with illness, or in seeking material security or prosperity, with the presence of a spirit of divinity that enters a believer. If the divine spirit will be present and work in the lives of believers, giving it the ability to overcome obstacles that hinder their life goals which at first were often understood as spiritual goals (Wallis, 1997).

The existence of a traditional medical system that developed in rural communities today is essentially divided into two parts, namely the traditional (non-clinical) treatment system and the modern (clinical) medical treatment system. The traditional medical system is a mainstream medical system that has existed since ancient times and was inherited by the ancestors. While the modern medical system exists after the development of science that gave birth to modern medical science.

The presence of modern medicine is often seen as the best treatment method in the modern era. Such opinion is not entirely true because sometimes modern medicine cannot overcome certain diseases. There is a dominant thing in the modern medical system, namely aspects of rationality, technology and science. These three things are the main characteristics in the modern medical system. So that its existence is considered more logical and reasonable.

As time goes by and the development of human knowledge. At the level of reality, humans in dealing with the problems of their lives experience significant developments towards the level of rationality and science. So, in the health sector also progressed. That phenomenon is in the research area so it is found a system that uses the services of shamans, clerics, smart people, psychics and other terms.

The reality of the people who are in the research area, in essence from the beginning have known the term shaman. Shaman is a human figure who is considered capable of providing solutions to community problems (Malinowski, 1948). One problem is the problem associated with the treatment system. People who do medicine before the advent

of modern medicine seek treatment from shamans, normal people, *pintar* people, clerics or clerics, and others. So that eventually a treatment system is formed which is known as a traditional treatment system. Traditional medicine is a treatment that results from the surrounding culture that develops over time. It was born as a cultural heritage passed down from generation to generation. The heir can be done through the family and can also be through the learning process. However, genealogy in this case is more dominant.

Literature Reviews

The existence of a traditional medical system is an embryo of a modern medical system. The difference is only in the technique and method. Sometimes modern medicine is considered more rational than traditional medicine. Even some people who consider traditional medicine is an irrational treatment and many myths. Traditional healers are often seen as powerful and holy people like Kyai, smart people and so on different from modern medical treatment (Suparlan, 1990).

Indonesian people in general are familiar with this traditional medical system as an alternative treatment. often known as alternative medicine. At the level of reality traditional medicine is often done by people who have hereditary experience. The technology and the media usually use a simple method.

In urban society, efforts to adapt to environmental changes are more quickly seen, because the challenges and guidelines for survival require this method. Conversely, in rural communities the response to changes that occur is rather slow. The tradition used so far is still valid for them to fulfill their life's guidance and adaptation to their environment. Cultural heritage and noble values received from generation to generation still seem to continue in everyday life, including traditional methods of treatment.

Regarding the absence of formal education related to traditional medicine, especially medicine that uses certain methods. This depends on the factor of expertise and whether this treatment has been documented or not? In general, treatments that are traditional medicines such as herbs and herbal treatments. Knowledge about this treatment can be obtained through writings that have been documented. Even in the digital age that knowledge can be learned from books. Although on the other hand alternative medicine is often influenced by things that are supernatural, mystical or metaphysical.

According to Geertz, Javanese traditional "doctors" have special techniques in treating patients, namely: magically through contact with spirits using special abilities called science, and using massage and medicine based on plants. The knowledge of these traditional "doctors" is interpreted as abstract science or magical supernatural abilities which are inherited and taught, while the ability to massage and mix medicines from plants is derived from hereditary habits (Geertz, 1960).

In Java they are very commonly called dukun, but in other parts of Indonesia they are called by different names based on the culture in which they live (Suparlan, 1990). Because of the bad connotation and deliberately exacerbated, the term shaman in Java in its development was then gradually abandoned, and turned into a kyai, paranormal, and so forth as one form of marketing strategy to be accepted by certain groups.

Traditional medicine is often proven to be more effective than modern medicine in dealing with psychosomatic diseases, in this case there is one interesting thing to study and study related to whether there is a relationship between Religion and traditional medical systems? So, starting from the above it would be interesting to conduct research

examining a review of Reflections on Religious Behavior in Traditional Treatment Systems of Rural Communities: This research basically focuses on the first two discussions of how the reality of traditional medicine and how the diversity of society influences treatment behavior. This is important in this research is this research will answer how the existence of traditional medicine in the future.

Methods

This research uses qualitative research methods with a phenomenological approach. In this study using two data sources. First, primary data was obtained from document studies, field observations and participant observation (Bachtiar, 1985), in-depth interviews and reinforced by focus group discussions (FGD) conducted with experts. In-depth interviews with 15 people consisting of shamans (medicine practitioners), namely 2 shamans and 1 cleric. While the rest are patients who do traditional medicine. FGD was conducted on 3 traditional healers, this was done to validate the data obtained by the authors. The selection of respondents/informants used the Purposes Sampling method with the snowballing method. Secondary data is supporting data obtained from books, journals, and magazines (Nasrudin, 2019) To analyze the relationship between religion and traditional medicine systems in rural communities.

As for the procedure steps of this research are as follows:

Choose a research topic, namely religious reflection in the system of medicine in rural communities, Selection of participants: at this stage the researcher selects participants who will be used as research objects. The participant selection technique used the Purposes Sampling method with the snowballing method so that 15 patient participants and 4 traditional healers were obtained.

Data collection: at this stage the researcher visited the 4 participants to make observations in the treatment of 15 patients who had been made participants by the researchers. Then conduct in-depth interviews with all participants. In order to obtain the data that will be examined then journal entries are made. This is done to gain an in-depth understanding of the participants' life experiences.

Transcription and analysis of data: Transcribe all data that has been collected from interviews or observation notes. Next, perform data analysis by reading and checking the transcriptions repeatedly to identify emerging themes and patterns.

Identification of themes: identify themes that emerge from the data. These themes reflect the subjective meanings that participants attach to their experiences.

Narrative writing: at this stage it is done to create a narrative that presents research findings. Here, participants' life experiences will be told by paying attention to the themes that the researcher has identified.

Verification and validation: discussing the results of this study with participants or other phenomenological experts to ensure that the researcher's interpretation is in accordance with their experience. This is important to ensure the validity of the researcher's findings and compilation of a research report which is the final result of this research and then it can be published.

Result and Discussion

Reality of Religious and Social Culture of the Community

Traditional Treatment of Rural Communities in Kadungora Subdistrict is influenced by Sundanese beliefs related to their interpretation of the natural environment. For them, forests for example are not only inhabited by wild animals, but also inhabited by supernatural people, supernatural types, datu, and so on. That is why, nature (forests, mountains, swamps, rivers, etc.) must be treated properly, and if you want to be used, certain rituals must be honored first; permission request; and requests for soil fertility and the success of the work being done. In Sundanese proverb there is the saying "*Mipit kudu amit, ngala kudu bebeja* (E. Ummi, personal communication, October 15, 2020)". In the period before Islam was popular in the area of research. When the local community harvests rice, there must be a ritual which the community calls "*nyuguh*" (offerings).

Usually people give advice to their children not to play in haunted places or ask permission from haunted watchmen to avoid danger. So that it becomes an ethic (as well as advice) that is inherited by nautical parents to their children and grandchildren in Sundanese society, so that they are careful when traveling to the forest or to certain areas that are considered haunted and rarely visited by humans. In addition, they are also required to ask permission from the occult occupants who reside in the area and are usually called 'Eyang or Grandparent. For example, they want to take firewood or cut down trees in the forest: "*Punten iyeu incu seja mipit, mugi eyang ngawidian kangge nuar ieu kai* (Participant 5, personal communication, October 15, 2020)". (Grandfather apologize, I am your grandson for permission, hopefully Grandpa gives permission for your grandchild to cut wood).

Of course, all of that is intended so that they are spared and not exposed to danger, sickness or interference of the supernatural as mentioned above. Unwritten ethics in the form of understanding like this then acculturated after Islam came. Where, Islam does teach and recognize the existence of supernatural beings (demons or jinn) who dwell in the forest, on the mountains, in the ocean, the desert, and so on. Therefore, before entering areas that are usually inhabited by jinn, Muslims are encouraged to read bismillah and blessings to the Prophet Muhammad.

The acculturation also touches on the belief and understanding of various other rites, including *tatamba*. If before Islam comes for the ritual the chanting is recited, then it is changed and the prayer is recited as a substitute or the shahada is added at the end of the mantra; the use of calligraphy engraving that replaces the repellent symbol; characters that read the verses of the Qur'an; *Yāsin* for obstructions (barriers) to avoid interference from unseen creatures, and so on. So that there is a mixture of cultural elements and beliefs held by the Sundanese before Islam came with Islamic elements in the intended ritual.

Judging from their religious affiliation, they are the students who were chosen as followers of Muhammadiyah, Persis, Islamic Syarikat (SI) and Nahdlatul Ulama. Besides being categorized into santri, they can also be categorized as abangan. Nevertheless, there is hardly any ideological conflict between the two social-religious classifications. Rivalry between NU, Persis, Syarikat Islam (SI) and Muhammadiyah did occur at the beginning of the entry of the Muhammadiyah movement in the villages. Between Muhammadiyah and NU they often face each other. NU as an existing organization seemed to feel threatened by the presence of Muhammadiyah, so that there were realities in the struggle for the

resources of followers which was reflected in the existence of education managed by the two organizations (Rizem, 2015).

Rivalry or whatever it is called, its essence only touches the dimensions of its elite because in reality among lay followers, rivalry is hardly found. For the laity, the bond of solidarity between them is still maintained. This proved that they did not question at all what and how the religious actions of each group. Even the nuances of integration are still evident in this sub-district, especially in its rural areas. If there is also death, they visit each other. When the holiday they visit each other. So rivalry is actually a problem that occurs in the elite who do have a very high awareness of identity.

For the Muhammadiyah group, the religious centers are scattered in three points, namely in the village of Cisaat namely in the education complex in the village of Cisaat, in the village of Harumansari in Harumansari and for Kadungora cihuni and Bangbayang centered in Kadungora. As for the NU group, it is centered in Kadungora and Karang Tengah.

The people in Kadungora sub-district are people with Sundanese culture. They believe that human life does not only take place in this world, but there will be other lives. when humans die, people believe that there is eternal inhalation. So then born from that understanding tahlil culture or serving people who died from the first day to the seventh day, forty days, hundredth day and thousandth day. In addition, they also have extraordinary awareness and surrender. They believe in the power of the creator who governs and controls the universe.

The element of myth in the life of rural communities is very thick and become an inseparable thing. To recognize the presence of myth in people's lives, there will be keywords that they often refer to as *Pamali*. The use of magical power in the life of rural communities in Kadungora sub-district can still be found. Even though it has begun to fade away over time. With regard to this matter, it can be understood that there is still a public view that the world of reality is an inseparable cosmic unity. For this reason, it is appropriate that rural people consider religious matters to be related to ritual ceremonies and are always associated with supernatural or mystical things. So that from all that often appear terms like *pamali*, *cadu*, and great-grandfather. These terms are prohibitions passed down from one generation to the next, which if violated not only bring consequences and even disasters for violators, but for the entire community where he lives.

Reality of Traditional Treatment Systems in Rural Communities

The traditional treatment system in rural communities cannot be separated from three things, namely: elements of magic, religion and myth. These three elements are the most important elements that characterize the traditional treatment of rural communities as the authors found in the field when conducting research. So regarding the existence of the three elements above will be described in depth as the following explanation.

The Magic Element in Traditional Medicine systems

The reality of traditional treatment of rural communities is inseparable from the element of magic. Magic is used by society as a tool for healing (Eliade, 1987). Most of the magic is used by shamans or kyai who do medicine. That is as the writer found at the time in the field. The use of magic has been used by rural communities since time immemorial

to the present time, the trail can still be found even though it has undergone changes along with the progress of time (Geertz, 1973).

While in the traditional treatment system, people also usually use the power of magic. Such magic is known as white magic, this is as stated by James Frazer. According to him magic is divided into two parts namely black magic and white magic. Black magic is usually used for crime, while white magic is used for good, such as magic used in traditional medical systems (Frazer, 1958)

Several types of magic found by writers in the field such as the use of witchcraft (teluh), writing magic for *pengalaris*, *wafaq* for crying children who are made like necklaces, which are then put on the neck of the child see examples of some *wafaq* that contains the power of magic on following picture:

Myth Elements in Traditional Medical Systems

Apart from the magic element, also known as the Myth element which is very often found in the daily lives of rural communities. Including those related to the traditional treatment system of rural communities in rural areas. The existence of myths in people's lives cannot be seen as trivial. Because there is something deep in meaning. This is as conveyed by a mythologist named Roland Barthes, in his book entitled Mythology. He stated: "Myth is a type of speech, anything can become a myth as long as it is presented by a discourse. Myth is not determined by the object of the message, but by the way he expressed the message itself (Barthes, 2006)".

Furthermore, if it is based on a semiotic aspect, the myth actually contains the meaning hidden behind the discourse. According to semiology, myth is a semiology at the second level, it occupies a place as a marker. While the first level is the sign itself. Starting from the case the author tries to explore various myths that arise in the lives of rural communities (Barthes, 2006).

The author will explain an example of a myth that exists in rural communities, including myths about children who are drooling (drooling), people assume that the child has a desire when he was still in his mother's womb which is reflected on his mother's psychological. Often want something. The desire is according to the perception of the community perceived as the desire of the baby it contains. If the desire is not fulfilled it will result in the child drooling. If according to modern medical science it is something that is natural that occurs at the age of children who start teething (Geertz, 1960).

From the above case, we can see how the community perceives and perceives the case. Actually, there is something deep that needs to be understood from the myth earlier is a construction of community thought to the reality that is based on the presumption of community tradition. It is possible that the myth appears when the community experiences the same case that occurs repeatedly so that the case according to the language of semiology is interpreted as a sign. Then increased to a marker that we know as a myth. There is a real meaning to be conveyed in the myth above is that it means that it becomes a symbol that drool is a symbol of this desire is actually the message to be conveyed in that case.

As like it, in addition, they are also required to ask permission from the occult occupants who reside in the area and are usually called 'Eyang or Grandparent. For example, they want to take firewood or cut down trees in the forest: "*Punten iyeu incu seja mipit, mugi eyang ngawidian kangge nuar ieu kai* (Participant 5, personal communication, October 15, 2000)". (Grandfather apologize, I am your grandson for permission, hopefully

Grandpa gives permission for your grandchild to cut wood). In addition, they are also required to ask permission from the occult occupants who reside in the area and are usually called 'Eyang or Grandparent. For example, they want to take firewood or cut down trees in the forest: "*Punten iyeu incu seja mipit, mugi eyang ngawidian kangge nuar ieu kai* (Participant 5, personal communication, October 15, 2000)". (Grandfather apologize, I am your grandson for permission, hopefully Grandpa gives permission for your grandchild to cut wood).

Religious Elements in Traditional Medical Systems

At the next level is the level where religion is present in the midst of society. Religion in question is a religion that originates from God's revelation and also Religion which is a cultural product of human contemplation. When religious elements enter the traditional medical system, this is actually the culmination of the perfection of the existence of traditional medical systems. This can be so if what is meant by religion is the religion that is felt in God's revelation (Joachim, 1958).

In the traditional treatment system of rural communities found by the author. In fact, religion is more dominant. When humans do various kinds of treatment does not produce healing then in the end, they return it to things that are religious. One of the facts found by the writer in the field. The author found many patients who seek treatment by using the services of Kyai and Shaman. Kyai in doing it using water *do'a*. Through the water of prayer, a Kyai begs Allah SWT, so that people who drink water or use the water will be healed. Whereas if the healers are Shamans, they usually use magical powers by carrying out mystical rituals to ask help from their allies, not directly to God. This is what distinguishes between Kyai and Shaman.

Pay attention to the description of medical behavior carried out by the Kyai as illustrated below, in carrying out his treatment actions, the Kyai always starts with the prayer. As for the method of treatment, first Kyai examines the patient then if indeed the disease requires massage then he massage otherwise he only gives water that he has recited verses of the Koran and prayers, such as *bertawasul* and awarding the prayer of Al-Fatihah to the owner of the diploma such as saying "*ila hadrati shahibul ijazah wa mujajina sheikh Abdul Qadir al-jaelani saeun lillahi Al-Fatihah*" (M. Siddiq, personal communication, October 16, 2020), reading the letter Al-Ikhlâs 3x, Al-Falaq 3x, An-Nas 3x, blessings of the Prophet 11 x and read the prayer called prayer *nurbuat*. Then he gave to patients to be drunk or bathed.

If the disease that must be treated must use a certain herb usually Kyai ordered to bring certain types of plants or objects to be made concoctions such as dadap leaves, betel lime, Chinese Pumpkin, and so forth. Then after the ingredients are available, he will make the concoction and give it to the patient to be used as medicine. The potion is actually only mixed and read a few readings as explained above.

From some of the explanations above, it can be found that the reality of traditional medicine in rural communities is inseparable from the three elements namely magic, myth and religion. from the three elements at the level of reality unite into one and intersect with each other. So that it becomes an inseparable unit. This appearance is evidence of synchronization of religious teachings that have existed in the lives of rural communities in the study area.

Overall, the above explanation can be described a reflection of the behavior of rural communities in the reality of traditional treatment systems. The traditional treatment system of rural communities is a system that was born from a social action which as Weber has explained about the core of social action is the behavior of the subject that has meaning and influence on the behavior of others. On the other hand, the existence of a traditional treatment system is the result of the construction of the reality of people's experience and understanding. This is reinforced by Max Weber's opinion which states that understanding and social behavior (human being) in the world of human life is a reality full of meaning (socially meaningful reality) (Weber, 2012).

The behavior of the community in conducting treatment can be understood as a relational interpretation of experience and understanding of the behavioral phenomena of the previous generation. While on the other hand the existence of traditional treatment systems in rural communities is a social reality that occurs traditionally which was originally born from the understanding of the people who interact and have a function in their interactions. The reality of traditional medicine depends on the actor who plays it, namely the rural community as the subject.

The traditional treatment system can be called a social action because it has two directions, namely in other to motive (goal motive) and because the motive (motive cause) is as agreed by Alfred Schütz. The purpose of the treatment system is related to the wishes of the people who want their bodies to stay healthy. While the motive cause is that health is possessed if it is healthy, then the body will be healthy if bodily functions are functioning, but if bodily functions are not going well (Schütz, 1970).

The traditional medical system at the practical level is inseparable from 2 cultures, namely local culture and sources of Islamic teachings. The medical traditions that exist in rural communities in the study area are recognized as the application of cultural and religious acculturation processes. Acculturation of local culture and religion looks very closely related, even almost simultaneously. In practice, both of them almost always touch each other. Therefore, religion is one of the seven universal elements possessed by human culture. Other elements of religion include knowledge systems, social organizations, living equipment, technology, livelihoods and arts. Thus, cultural religion can be likened to two sides of a coin. Both of them stand side by side in harmony and complement each other.

It cannot be denied, religion is an urgent human need in life. Religion is a symbolic form that describes the obedience and submission of a man to his Lord. Thus, religion has a binding nature on humans in terms of spirituality. This also happened to the abangan. On the one hand, he is spiritually bound to religion in this case, namely Islam. Meanwhile, on the other hand he is bound to the culture and beliefs of his ancestors. Therefore, an acculturation product that was later called Islam abangan was born (Rizem, 2015).

In fact, it is not only the abangan who have such practices. In the abangan community the process of seeking treatment or the process of treatment is based on two things, namely on aspects of local culture and aspects of Islam. The practical level of treatment they do is often based on mystical aspects. Mystical things in the Islamic tradition of abangan, is something that is sacred and inseparable.

This will appear visible in their daily practical life. They always rely on the existence of disease seeking drugs and making medicines that are all based on things that smell mystical. For example, believe in the existence of spirits when they are sick or part of them sick. As for the treatment, they often ask for help from the cleric or left of the Kyai or even

a shaman. Then the herbalist makes medicine in the form of writing containing Arabic script containing symbols. These objects are often referred to as *isim* or talismans. They assume that *isim* or talisman has magical power. Then to express that belief, a myth was made. Related to something like this. This is different from the people of the white or the Santri. they will express their beliefs originating from sources of teachings that are believed and understood. They do not do what the *abangan* do. That is because according to their understanding that it is an offense and is considered polytheistic.

So thus, in the artificial process they are always relying on the guidance of the teachings they believe. For example, Kyai people will treat their patients by *meruqyah* patients. Because according to teachings and experience find that's what he must do. They understand that this is a clue that must be applied.

The traditional medical system in rural communities in the Kadungora sub-district region is known as the community as "*Tatamba*" (the way to seek treatment). *Tatamba* is known as a unique treatment process in Sundanese society, especially in communities in the Kadungora sub-district. The medical techniques have been passed down from generation to generation and in their development have been acculturated dynamically. So thus, it is natural that in the procession *tatamba* still found more elements and influences from the beliefs of the ancestors (animism and dynamism), the influence of beliefs and teachings of Hindu-Buddhism, although in reality most are strongly influenced by Islam (Kahmad, 2006).

The interaction of dialectics of religion and culture is a necessity. Where religion and culture can influence each other, because in both there are values and symbols. Religion is a symbol that symbolizes the value of obedience to God, while culture also contains values and symbols so that humans can live in it. Religion requires a symbol system, in other words religion requires religious culture. But both need to be distinguished. Religion is something that is final, universal, eternal (perennial) and knows no change (absolute). While culture is particular, relative and temporary. Religion without culture can indeed develop as a personal religion, but without religious culture as a collectivity it will not have a place (Rodolf, 1959).

The process of externalization, is a continuous outpouring of human nature into the world, both in physical and mental activities. In world development, human beings because of their activities specialize in their drives and provide stability to themselves. Because biologically humans do not have human worlds so he built a human world. Humans create various types of tools to change the physical environment and nature in their will. Humans also create language through which human language builds a world of symbols that permeates all aspects of life. Like its material life, society is also entirely a human product. Understanding of society as a product of human activity as rooted in externalization is important given the fact that society appears in everyday terms as something different from human activities (Van der Leeuw, 1967). The transformation of human products into a world does not only come from humans but also treats humans as a facticity outside themselves as laid down in the concept of objectivation.

Then related to the existence of a traditional medical system that is in the Kadungora subdistrict, it was initially brought by Javanese Muslims who entered the environment and then developed its treatment but with a new form that was influenced by the surrounding environment and culture of origin, in addition to its religious behavior also colored it so formed a medical technique that comes from the Javanese then later

cultured with Sundanese culture and Islamic teachings. The results appear in a new form, this is as can be seen in the previous discussion. Where in the treatment of treatment using spells in combination with prayer. The spells or prayers are sometimes in the form of a combination of religious elements which in this case are Islam, Javanese and Sundanese. Like the following example of the spell or prayer: "*Bismillahirrahmanirrahiim, interrawelang antraweling* difficult or long *weling istan istan istan.*" *Bismillahi rahmani rahiim, tamba pik lara lungal* (Asep, personal communication, October 17, 2020) ".

The objectivation process is the bearing of the products of that activity (both physical and mental), a reality that confronts the original producers, in the form of a fact (facticity) that is external to and other than the producer itself. The world produced by humans then becomes something "out there". The world is made up of objects, both material and non-material, that are able to oppose the will of the producer. Once created, this world cannot be ignored.

The coercive objectivity of the community is evident in social control procedures, that is, procedures specifically intended to re-popularize individual or dissident groups. Political and legal institutions can provide clear examples of this. The objectivity of society includes all its constituent elements. Institutions, roles and identities exist as objectively real phenomena in the social world even though they are nothing but human products.

Furthermore, the traditional treatment system mentioned above will undergo an objectification process. Where the traditional treatment system becomes a treatment that is in rural communities. The treatment system has become something that is needed by the people who are in the area located in Kadungora sub-district which is a part of the Sundanese community. So thus, was born a treatment that was recognized by the Sundanese community.

The process of internalization is the re-absorption of that morality by humans, and transforming it once again from the structures of the objective world into the structures of subjective consciousness. Through objectivation, society becomes a generic, unique reality. Through internalisasi, humans are the product of society.

At this stage, then a treatment is born that is recognized by the Sundanese community. Legitimated as a result of new culture in the Sundanese village community. What is meant in this dissertation is the traditional treatment system of rural communities in Kadungora sub-district.

The interaction between religion and culture can occur in three ways. First, that religion influences culture in terms of its formation; the value is religion, but the symbol is culture, for example how prayer affects buildings. Second, religion can influence religious symbols; in this case Indonesian culture influenced Islam with pesantren and kiai originating from the hermitage. Third, culture can replace the system of values and religious symbols (Hjarvard, 2012).

Religion and culture have two things in common, that is, they are both a value system and a symbol system and both are easily threatened every time there is a change (Daniel, 1996). Religion, in the perspective of the social sciences is a value system that contains a number of conceptions about the construction of reality, which plays a major role in explaining the structure of normative and social order and understanding and interpreting the world around (Krauss, 2005). While traditional art is an expression of human creativity, work, and initiative (in certain societies) that contains values and messages of religiosity, philosophical insight and local wisdom (Fischer, 1998). Both

religion and culture, both provide insights and perspectives in addressing life to be in accordance with God's will and humanity. Therefore, what is desired from the occurrence of dialectics between religion and culture are two things that are equally beneficial, not things that are tense, let alone detrimental. Because, the harmonization between the two; religion will give color (spirit) to culture, while culture gives rich understanding of religion.

The Reality of The Development of Traditional Medicine in The Future

The traditional medical system that exists in rural communities is a cultural heritage that has existed since ancient times their ancestors. As for its development dynamically develops from the start of treatment that uses magical elements, religion and science. Traditional medicine is a form of culture that must be preserved. Given that it is still functional in the rural community environment as found by researchers in the field. Based on the development of the human mind, the traditional treatment system will undergo transformation or even evolve or do not rule out the possibility of modern medicine is an evolutionary form of the traditional treatment system. This is if it is based on the stages of development from traditional primitives to modern scientific modern medicine which was explained in the previous chapter.

The results of this study, resulted in the discovery of a model of the reality of social construction related to the reflection of the religious behavior of rural communities who experienced the evolution of religion from animism, dynamism, politeisme, relative monotheism and reached the highest peak, absolute monotheism. Into a cultural system known as the traditional medical system. This phenomenon is a reality that disregards how people's beliefs are formed and influences religious behavior which has implications for a living system. As for one of these systems is the treatment system itself.

The religious behavior of people is based on what they understand and experience. That will be the main capital to carry out various life activities. Everything that they understand is then manifested in the form of behavior and then referred to as experience. This understanding and experience then reflects on everything in his life, including the traditional medical system.

Thus, the reality of traditional treatment systems in rural communities is a phenomenon that illustrates the construction of the reality of people's experience and understanding of their religious behavior reflected in a traditional treatment system. The traditional treatment system is a system of treatment that is based on the traditions of a community that has come together as one. As for that which is characteristic in this treatment is a treatment that is inseparable from the elements of magic, myth and religion that form a system of treatment that applies to rural communities which incidentally work as farm laborers and farmers.

This research can prove that a theoretical formula which is a bucket of the theory of diversity reflection successfully proved to be a patent theory. The theory is proven by the author as data and facts of reality that have been reviewed and described by the author in the discussion of this book. The core findings of the theory according to the authors that the theory of reflection is based on aspects of one's experience and understanding. This assumption is evident when the authors examine the religious behavior of rural communities that reflect the existence of a tradisional treatment system in rural communities. In his findings, it is clearly proven that people who do traditional medicine are based on the background of their lives which are then constructed to be an experience

that goes into the world of their living habits. Then from that behavior enter into the world of understanding individual personality so as to produce a new understanding that will give birth to someone's actions to act on it.

In the end, traditional medicine must be able to integrate with the reality of modern medicine. The result of the integration of traditional and modern medicine is the result of integrating modern science with reflection on one's religion both as a practitioner and as a person receiving treatment. In the future it is hoped that a treatment will be born which is the result of integrating the two treatment systems. Thus, producing a perfect unity in the form of a contemporary medical system. In essence, the contemporary medicine system is a system of medicine that integrates traditional (classical) and modern medicine.

Conclusion

Based on the discussion above, it can be concluded as follows: First, that the reality of the religious behavior of rural communities and social culture is inseparable from the elements of religion and myth. Second, that the reality of the traditional treatment system of rural communities is inseparable from the elements of religion, myth and magic. Third, that the understanding and experience of rural communities constructs the religious behavior of the community which will then reflect into the traditional medical system of rural communities. Then it can be drawn a conclusion that the reality of the traditional treatment system of rural communities is inseparable from the reality of the experience and understanding of rural communities who are influenced by their religion and belief systems.

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