

BEROBAT KAMPUNG: RELIGION AND TRADITIONAL KNOWLEDGE OF SEEKING RECOVERY IN BORNEO

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ABSTRACT

This article explores the variants of tradition in seeking recovery within a group of religious community in the upstream Kapuas in Borneo island. It is presented using indigenous psychology, narrative analysis and psycho-anthropology. The data were collected using the techniques of in-depth interviews, psycho-anthropological observations, narrative interpretation and documentation. This work finds that the use of Quranic verses and dhikr as well as religious symbols are very prominent. The people of the upstream Kapuas river interpret and leave a legacy for traditional healing, beginning with an “agreement”, reciting a prayer, enhancing, testing to form and hardening. Passing occurs in a closed, difficult and secret process. The preservation of traditional healing is due to very important facts; that it is low cost, being located far from modern health facilities and short time between risk of death and health resources. In addition, the traditional healers are always ready, providing fast treatment, guaranteed recovery from certain types of diseases. This article suggests that the Sufistic-style traditional healing is profound within the tradition.

Keywords: Berobat Kampung; Traditional Knowledge; Seeking Recovery; Islamic Psychology

INTRODUCTION

Since the outbreak of the Covid-19 in 2018, the issue of vaccine and public health has been widely attracting the world community (Prada et al., 2023). All of a sudden, the health-related topics have become an important discussion of all circles. As an illustration, it can be analyzed from the studies conducted by Muhammad Adnan Shereen, Suliman Khan, Abeer Kazmi, Nadia Bashir, Rabeea Siddique (Shereen et al., 2020) about the highly contagious coronavirus-19 (COVID-19) outbreak that is causing a global pandemic around the world. There are no antiviral drugs or vaccines clinically approved for use against COVID-19. The following is a small part of research related to the above subject. Studies by Melika Lotfi, Michael R. Hamblin and Nima Rezaei; (Lotfi et al., 2020) Koichi Yuki, Miho Fujiogi, Sophia Koutsogiannaki (Yuki et al., 2020) are examples of research on COVID-19 which has drawn the attention of the world community in the last two years. Some of the research discusses all aspects related to Covid-19 as the disease outbreak that is devastating to the world community. Something that was unimaginable before.

Academic discussions about health are increasingly proving the urgency of this issue for humanity. In the context of [Islamic] psychology, health also includes both physical and psychological health [mental well-being]. In particular, the issue of mental well-being has become an important theme and concern. The WHO even launched the theme of mental well-being as an important agenda for the world community. For example, the publication of the Five Well-Being Index (WHO-5) (Sischka et al., 2020) some psychometric questions remain that concern the choice of an adequate item response theory (IRT) which is currently the most frequently discussed theme and the object of research in the field of psychology. It indicates that awareness of physical and psychological health has increased from local awareness to global awareness. The most intensive discussion related to the causes of the under-achievement of health conditions in these two aspects, in the global context, these two dimensions are now differentiated. Even the causes of “pain” are not only conventional causes but have transformed into extra-ordinary causes (Ren et al., 2021). The issue of environmental change, for example, has been proven to affect humans physically and psychologically (Mouratidis & Peters, 2022) teleconferencing, online learning, telehealth, and virtual meetings with friends and family all increased during COVID-19 compared to the pre-COVID-19 period. The next step in the analysis examined relationships between built environment characteristics and teleactivities before and during COVID-19. Telework and virtual meetings increased to a greater extent in denser neighborhoods than in lower-density neighborhoods. A larger increase in online learning

was associated with lower neighborhood density, lower accessibility to public transport, and more local facilities. Numerous local facilities were associated with more frequent telework and virtual meetings both before and during COVID-19. The substantial COVID-19-induced increase in teleactivities found in the study highlights the potential of information and communications technology (ICT) something that was rarely discussed previously.

Berobat kampung [traditional healing] is basically not a new theme. There have been so many articles that discuss this theme. Some of the discussions only focused on the procedures for traditional healing; some added a discussion about ritual (Satrianegara et al., 2021), spices (Djiazet et al., 2022), herbs (Liu, 2021) with all the benefits. There are also articles that discuss certain diseases that have been successfully cured using certain herbs. However, what distinguishes the theme of this research from the above is that this research involves a discussion of the Islamic style and the perspective of Islamic psychology related to traditional healing. Meanwhile, in the context of local community traditions, according to (Hariansyah, 2017) the mantra text contains elements of Sufism, fiqh [Islamic jurisprudence], fortune-telling and traditional medicine. In the coastal areas, mantras are used to treat various diseases. This is where traditional healing comes into contact with Islam (Elgazar et al., 2019) and is still in use by the Islamic communities in the coastal areas of West Kalimantan.

Adding a further description of Islamic dialectics and local people, (Hermansyah, 2016) stated that the Islamic community in the interior of West Kalimantan accepted Islam since its spread to a certain extent in order to accommodate local culture. The dialectical process of Islam and local culture is an example of massive acceptance of religion in areas far from the coast. This acceptance also included the traditional traditional healing using traditional methods through magic (Arenas, 1987). It clearly indicates the cohesion between Islam, psychology, Borneo cultural traditions and traditional healing. Therefore, this research seeks to prove that there is a point of agreement between Islamic studies, psychology and medicine (health) within the framework of Borneo's cultural traditions. In addition, the themes of health, physical and psychological well-being, and of course well-being in general, are being intensively discussed in the field of psychology, especially Islamic psychology.

This article discusses the transactional patterns and processes of Islam and the traditions of the local community in the upstream Kapuas River so that they converge to become traditional healing, as well as interpreters and pass down the transactional patterns with Islamic Psychology. This article explores the

patterns, processes and transactional patterns of Islam and the traditions of the local community in the upstream Kapuas River related to traditional healing as an effort to seek recovery from physical to psychological diseases that local people believe “only” *dukun kampung* [shamans] can provide. Diseases are not only caused by medical reasons. Some are caused by nature or by intent (Lee et al., 2020; Hermansyah, 2016). The recovery from these two types of disease can be provided by the health “services” of shamans. All of them are discussed in the “beliefs” of local people in the interior of West Kalimantan. Behind it --as metacognition-- there are so many psychological facts that are intertwined with religion that are interesting to examine.

BEROBAT KAMPUNG WITHIN THE UPSTREAM KAPUAS RIVER COMMUNITY

This work is based on the data from some areas of West Kalimantan such as Nanga Mongko Sub-District in Sekadau Hulu with one shaman as the informant; Sajad village, Sambas District with 2 female shamans as informants, and Sanggau District with one male shaman and one female shaman as informants, and in Peripin village on the Entikong border with one authoritative informant determined through snowball purposive sampling from the local community. The data were collected using techniques of in-depth interview, psycho-anthropological observations supported by narrative interpretation and documentation of facts at the research site. In-depth interviews was intended to get the psychological impression of the respondents; psycho-anthropology aimed to get a comprehensive understanding of individual and communal behavior related to the research theme.

To obtain data on the psychology of the inland community of West Kalimantan, traditional healing, Islam and various physical and psychological illnesses, this research employs C.G Jung’s theory. As explained by Belgin Tanrıverdi and **Özlem** Apak, Jung’s theory on collective consciousness and primordial archetype suggests that human mentality is processed through human development within their life (Tanrıverdi & Apak, 2014). In the context of psychological development of human being, Jane Van Buren & Shelley Alhanati believe that mental primitive theory is dependent to certain meaning making, including the fantasy of being in the process of having and making the experience itself (Buren & Alhanati, 2010).

This work, however, employs Jung’s theory as the basis tool in analyzing the behavior of seeking recovery practices by the local people in West Borneo. The theory has also been widely used by researchers in the fields of psychology and the psychology of religion such as Belgin Tanrıverdi, Yıldız **Özta**n Ulusoya

& Hülya **Çevirmeb** who have done studies on collective consciousness and primordial archetype. This is based on assumption that the local people of West Borneo in the upstream Sungai Kapuas may provide early expression on their consciousness. And Jung's theory allows the researchers to discuss that natural behavior and mental development process may grow up within everyone and inherited from collective experience of previous generation (Tanriverdi et al., 2009). Regarding this theory, Walters (Walters, 1994) argues that the evolution of universal psychological adaptation is projected in Jung's conception of archetypes and the collective unconscious.

C.G Jung's "primitive" mental theory which is used as the frame work in this article is constructed as follows: First, "primitive" thinking is an inherent psychological symptom. Second, the idea of "primitive" mentality is universalized. For Jung, thinking in a "primitive" manner is the initial psychological state of all humans. Third, Jung valued "primitive" thinking and recognized it as an expression of the workings of the human mind (Hariansyah, 2017).

ISLAM AND IN TRADITIONAL HEALING PRATICES

Entama putik is an example of traditional healing with religious values. Religion has become an important element in the healing tradition in West Borneo. As stated by the shaman of Paribang Baru Village, Tempunak Sub-District, Sintang Regency, the *entama putik* healing tradition is an example of how important the legacy of traditional healing is within local people of West Borneo. Local people believe that Mr. J is able to treat various diseases. Many people have proved to be fully recovered. The local community's typical illnesses range from fever, stomach pain, itching, *kayap* [herpes zoster], etc. Mr. J cures fever using "*entama putik daun merah betina*". The term *entama putik daun merah betina* is taken from the word *entama* which in the local language means treatment, and *putik* means to pick. Meanwhile, *daun merah betina* [literally meannig female red leaf] are the leaves as a treatment medium. The *entama putik* treatment is done by simply applying the ground leaves on the body of a patient who is sick with fever. This treatment process begins with picking some leaves and it must be in odd number for example three, five, or seven pieces, etc. Then the leaves are crushed and placed in a container of water and then a *mantra* is recite upon it. After that it is compressed on the patient's temple. The *mantra* consists of religious texts.

In addition to fever, *kayap* (herpes zoster) is also a typical disease in the village. This disease is still found in the United States today. D.R. Lazzaro, R. Ramachandran, E. Cohen, S.L. Galetta (Lazzaro et al., 2022) reported

through their research that herpes zoster may be a possible side effect of mRNA vaccination against the Sars-CoV2 vaccine. *Kayap* is treated using dry *mentawa* [*artocarpus anisophyllus*] leaves and jackfruit leaves. The use of dry leaves is intended to make it easy to burn and then take the ashes and add cooking oil. The procedure for giving the potion is by applying it on the affected part of the disease with a mantra [chant]. Traditional treatment for *kayap* disease in Peripin Village, Entikong, has also been practiced for a long time. As reported by shaman BR, the disease is similar to smallpox, but coils around the body. The Gunung people in Entikong and Sungkung Village believe that if this *kayap* disease has completely encircled one's body, it will be fatal and often ends in death.

In the Sambas community in the upstream Kapuas River, the pattern of Islamic transactions and local traditions is called *ditaware*. It is intended to ask Allah for recovery by mentioning the patient's name and then reciting a prayer. This traditional healing occurs and is carried out when the patient has been sick for more than a month. The length of "waiting" is because the patient has received medical treatment. The waiting process somehow becomes a requirement. Waiting is meant as "the shaman's ethic" when treating patients. The shaman is prohibited from interfering with treatment until the doctor declares that he is no longer able to treat his patient. Another reason is that they believe that there should be no mixing of 'medicine' between doctors and shamans.

This treatment is done by sticking herbal potion that is placed on the patient's forehead after a certain mantra is recited, then rubbed on the head or consumed directly. *Tawar ambun* is done by reciting prayer onto water, and adding other requirements such as nails or iron as a "hardener" and a modest amount of money that is handed over to the shaman. This "hardener" is intended so that the illness that has been treated [*ditaware*] will no longer recur and the patient can completely recover. Usually, the heat in the body "escapes" by being "removed" from the body through a mantra that is chanted. Another informant, Pak Cik, pointed out that in traditional healing, all patients are treated fairly. According to Pak Cik, the treatment is adjusted to the "conditions" of the patient. However, anyone can receive treatment. In Liku village of Sanggau Distric, a Dayak patient went to Pak Cik for treatment. He complained about heat on his back, as he said that if one puts an egg there, it will be cooked. This burning sensation is also accompanied by foul-smelling vomiting. According to the doctor, the patient has been diagnosed with a very serious heart injury. Then Pak Cik did a series of treatments using traditional healing, and thanks God that the heat began to drop. Pak Cik further said that he used a method of treatment which he calls the treatment of *Hak Allah*

[Allah's Rights].

With regard to this “traditional knowledge” of *Hak Allah*, one should not own too much “traditional knowledge” because he can become crazy. *Bismillah* [in the name of Allah], that's enough. *Bismillah* is the key to knowledge. The patient then recovered after undergoing three treatment sessions with Pak Cik after he was bathed in front of Pak Cik's house. Then, the way he treated the patient was only by giving him plain water that has been chanted with prayer. But if the patient's pain attacks the nerves, then it is massaged using oil specially mixed by Pak Cik. All the treatment processions are held because they carry out the Rights of Allah, completely done for Allah, which include from the “availability” of the methods and media [medicinal spices] in seeking recovery, the process of psychological belief towards recovery, to the removal of diseases from the patient's body. It is Allah who wills and moves the hearts of all those who are trying to seek recovery. So, all the patients who go to Pak Cik's house for treatment are all because of Allah's [guidance]. Allah guides the patients to seek treatment. According to Pak Cik, this is part of the knowledge of Allah's Rights.

Another variant of treatment with the knowledge of Allah's Rights, is also known as the *Lam Jalalah* treatment. If the patient is Muslim, the *Lam Jalalah* is written from the top right hand corner. As for the Dayak patient, the *Lam Jalalah* is written from below. This treatment technique was discovered by Pak Cik himself. It was written on the abdomen or back of the patient using chalk or saliva. Saliva is so effective because it indicates an oath. The use of saliva as an oath is interpreted to have natural power as a gift from God in curing illnesses. The saliva is believed to have “blended” with the shaman's “self”, believed to have “more” power than any media. Moreover, it is taken using the ring finger. That's the oath. For Pak Cik, saliva is the greatest gift from Allah that can be used in medicine, so it should not be wasted. But remarkably, saliva also has a double position: as a source of remedy, as well as a disease. Therefore, do not waste saliva carelessly. One can get a lot of diseases when one spits on the wrong place. There are many village diseases that can be “made” through the medium of saliva with relatively short time.

In order to be effective in treating patients, seeking knowledge of traditional healing should not be half-hearted. All stages must be completed and it must be done wholeheartedly. For those who seek knowledge, they must be really close to Allah. One should not merely stick to the shariah. Knowledge of the *Shari'a* [medium for healing] and its procedures are inadequate. Treating patients requires involving the *hakikat* [truth], *tarikah* [spiritual learning], *ma'rifat* [knowledge through experience], and *hakiki* [essence]. If it has

reached the essential level, night and day it is intended to always be in a state of “associating” with Him. The increasing intensity of closeness implies the stronger temptation to face. At this point, you must put your trust in Allah.

There are other basic principles that need to be adhered too. The principle is *Innalillah wa innaailaihi rajiun* [Indeed, to Allah we belong and to Allah we shall return]. So in this case, there is no need to be afraid. Hold the knowledge of Allah’s Right must be kept secret. Likewise God holds all our secrets. This is all for the afterlife later. “To Allah we shall return” is what is needed. So that we will return to Him later with provisions. It is feared that later when we die, we will become ghosts. Many events are based on oral stories in Nanga Soka. So, in seeking knowledge, we must do it wholeheartedly. Traditional knowledge should not make us turn into ghosts. In seeking knowledge of healing, it is not only in the Shari’a. It must be balanced and “whole”. We must be in unity with Him. As reported by Pak Cik, treating a patient must be done with the essence. The point is illnesses are from Allah, and healing is also from Him. One should never say, “I healed the patients. We should not be egotistical. Later it could be the cause of our unpeaceful death. In the process of traditional healing, a shaman must be sincere. He should not wait for Allah to be sincere, then we will be sincere. We have to be sincere first. No matter how people treat us. Let it go. Sincerity is the medicine of all medicine. So we are considered not to be able to treat people until we are able to be sincere in the series of treatment processes. The point is that the heart must be sincere. The key to all kinds of illness is in the heart. So with Allah we must be sincere.

Thus, the medicine of all medicine is a sincere heart. As long as we are sincere, we are protected from all kinds of diseases. Otherwise, then a lot of diseases will come to us. Physical illness begins with ‘illness’ of the heart. The practice to treat various diseases is *bismillah* [in the name of Allah]. For this you have to believe, in the truth of certainty, not just the eye of certainty. There is also a secret to treating patients by using *dhikr ha*. Treatment with *dhikr ha*, as a healer, first you should “kill” your inner self before treating patients so as to be fair in treating them in addition to a sign of closeness to Allah. When you are close to Allah, all healings and pains shall return to Allah as the owner of everything.

Another technique of traditional healing which is different from Pak Cik’s method can be found in Peripin Village and Nanga Mongko Village which is known as *nyampi*. It is done by carrying out movements such as picking something up [gently holding the fingertips together] onto the painful body part. Strangely, there is a shaman who uses *nyampi* to treat his patients by inserting a fishhook into his finger until it penetrates to the base of his arm.

This method is intended to facilitate the magical treatment process. With that fishhook, the shaman pulls the disease out of the patient's body. However, during the treatment process, the patient will feel pain even though the fishing line is invisible. *Nyampi* is believed to have the ability to cure almost all indigenous diseases. It even includes diseases caused by ghosts.

When doing *nyampi*, the shaman places his hand on the spot where the patient complains of pain. While performing movements such as picking something up, the shaman picks up [even several times] the patient's illness until the pain is thought to have gone away. The process of picking up the illness can take a short or long time depending on the level of "severity" of the illness. Almost all patients treated in this way admit that there is "something" that they feel being "uprooted" and "removed" of somethings from their body. This indicates that the disease is interpreted as having a material "body" that can enter and interfere with the patient's body.

In children, the most common illness is fever. This illness is treated with *nyampi* using *rumput pemutus* [breaker grass]. Interestingly, the use of various herbal plant ingredients can be replaced with other plants if medicinal plants are not actually available. For example, breaker grass can be substituted with the *babuhe* plant. This phenomenon seems to be a sign that traditional healing is very dependent on the availability of herbal plants. A worrisome problem now is that these herbal ingredients are getting scarce. It is hard to find around the village even though one searches everywhere except in the forest despite the healing of the illness suffered by the patient being largely determined by these various herbal plants. This was also reported in a study by Ambrish Kumar Srivastava, et.al. (Srivastava et al., 2022) who revealed that herbal plants that had the potential to inhibit SARS-CoV-2 are extracts of *harsingar*, *aloe vera* and *giloy*.

ISLAMIC PSYCHOLOGY IN TRADITIONAL HEALING

Remarkably, according to Mr. BR, all cases of *kayap* are guaranteed to be cured. This guarantee of cure is the magic power that appeals to the local community for the existence of this traditional healing. In addition, there is also a stigma that "village diseases" can only be cured by traditional healing. Shaman BR feel very happy when he is successful in treating his patients. This success is interpreted as being able to save human lives. Different from the treatment in Entikong Village and Sungkung Village, the *kayap* disease in Sintang district can be cured by using herbal ingredients, namely unripe jackfruit. The treatment that Mbah K [one of the shamans in Sintang] provides has proven to be effective. This is directly experienced by one of the authors of this article.

Villagers in Sintang refer to unripe jackfruit as *kebabal*. In the process of treatment, it begins by chewing a *kebabal* while chanting a healing *mantra*. The *mantra* consists of religious text as well. The next step is the chewed *kebabal* is sprayed from the mouth onto all parts of the body of the person affected by the disease. It is done to ensure that the *kebabal* evenly covers all parts of the body affected by *kayap* as well as to speed up the healing process. Based on interviews with the patient, it took only half a day for the *kayap* to dry up and heal. This is what makes local people believe in traditional healing which is effective against village diseases.

During the *kayap* healing process, there is only one taboo that must be observed, namely the patient is not allowed to take a bath. Bathing can cause the herb to lose its efficacy. The taboo ensures that the herb that has been sprayed onto the patient's body can work effectively and the healing process for the disease can also be faster. According to Mr. BR, the treatment for *kayap* is cured using herbal ingredients, namely *Mentawa* leaves and old jackfruit leaves and added with cooking oil. These old leaves were chosen so that during the burning process it is easier to take the ash from the leaves. The method of making this concoction is that the *mentawa* leaves and jackfruit leaves are burned together until they turn into ash and then mixed with cooking oil. Then, it is applied to the part of the body affected by the disease. Regarding how much ingredient is used for the treatment of *kayap* disease, it is adjusted to the part of the body that is affected by the disease. So there is no need to calculate how many leaves are required, but it is determined until the ash from the burning is sufficient to be used as medicine. During the treatment process for *kayap* above, the concoction is applied to the affected area and followed by a *mantra* recitation.

Based on the respondent's account, before the treatment was carried out the respondent felt a burning pain and itching in the area affected by the disease. But after being treated with the concoction earlier, the body gradually cooled down and the "burning sensation" and itching gradually subsided. The temperature of the body that was high, slowly decreased even though it didn't happen drastically. This is the strongest reason for local people to choose traditional healing over medical treatment. The recount of the traditional healing stories above is an indication of the local community's efforts in seeking recovery. Seeking recovery is in fact a dilemma. On the one hand, there is a strong local belief that all village diseases can be cured. This fact makes traditional healing only positioned as a "prerequisite" for the formality of treatment. While on the other hand, village diseases can only be cured with traditional healing. This is interesting that there is a kind of asymmetric relationship between the

two, which is in a relation of being logical and illogical. But it all boils down to seeking recovery.

Almost all of the traditional healing methods along the upstream Kapuas river are Islamic in nature. This is marked by the use of verses of the Qur'an, Shalawat, Islamic symbols, all of which are combined with various herbal ingredients. Some treatments use massage to speed up the healing process and eliminate taboos. And psychological dimension is clearly embedded within the practices of seeking recovery of the local people in West Borneo. This has indicated that the studies of psychology of religion are calling scholars to pay attention on this very important issue of seeking recovery within local people in the globe that connects to interdisciplinary issues, especially public health.

TRADITIONAL HEALING AND ISLAMIC PSYCHOLOGY: BETWEEN EXPRESSIONS, PATTERNS AND MEETING POINT

Belief is an important instrument in traditional healing, shaman's ability and seeking recovery. The three are intertwined into the power to seek recovery. There is a kind of postulate in the local community that there is no village disease that cannot be cured through traditional healing. As far as this research goes, traditional healing has become a feature of local communities. Interestingly, this treatment has occurred in a hybrid between traditional healing and Islamic traditions. In fact, this method has been taken by one of the village shamans who is non-Muslim. In the same context, in the Malay community of Nanga Jajang, Islam as a religious rituals are inseparable from the traditional rituals. There are no clear boundaries between traditions and religious rituals, as seen in *ma`syiral jum`atan*, *begunting rambut* (hair cutting ceremony), *sunatan* (circumcision) and *barobat kampung* (traditional healing) (Ibrahim MS, 2015). Traditional healing by incorporating Islamic elements in it has become a tradition in almost all communities in the the upstream Kapuas river community. The implication is that the use of Islamic symbols is inevitable. Remarkably, this traditional healing is actually a "last resort" when medical treatment can no longer be relied on. In fact, it is used as the first treatment when experiencing symptoms of physical or psychological pain that cannot be explained by medical science.

In addition, sincerity and patience and only hope for Allah's help as the Healer of all diseases becomes a cure for diseases. It is interesting to note that verses of the Qur'an and blessings on the Prophet are used with the intention of bringing the effort of treatment closer to recovery. These two things are believed to be able to bring us closer to as well as a medium of dialogue with God. At this point, there are similarities in patterns and transactions with

symmetrical patterns of local community traditions in the upstream Kapuas River. Surprisingly, this similarity occurs not only in the treatment method of Muslim shamans, but also non-Muslim ones. The symmetrical pattern starts from the use of chants that are sometimes added to verses from the Qur'an, the types of herbal ingredients used, the use of water media to the treatment procession – the use of equipment, decorative items or objects to healing ceremonies – which tend to be the same. Research by Marie Christine Köberlein (Köberlein et al., 2022) many musical activities, such as rehearsals and lessons, but also voice therapy sessions, have been restricted in many countries. Consequently, transmission risks and pathways have been studied, such as aerosol amounts generated by exhalation tasks, convective flows in rooms, or the impulse dispersion of different kinds of phonation. The use of water resistance exercises such as those utilizing LAX VOX®, are common in voice lessons and as vocal warm-ups. With this context, this study investigates the impulse dispersion characteristics of aerosols during a voiced water resistance exercise in comparison to normal singing. Methods: Twelve professional singers (six male, six female) can be used as an illustration of treatment using the water medium.

From a psychological point of view, the symmetrical pattern of traditional healing is based on the belief in recovery even though there will be variations in the healing time [healing process]. Islamic teachings also maintain a commitment to seek recovery. In the treatment process, there are events that are difficult to explain by empirical reasoning. Especially during treatment that uses drum beats where the manang [healer] is in a state of unconsciousness when treating the patient. At this time, the manang may injure the patient's limbs using a machete or other sharp weapon that he holds during the healing procession. But remarkably, this "injury process" is not fatal to the patient. It only leaves some scratches. Not long after, these scratches will soon disappear by itself. This process of injuring the patient is considered by the local community as a way of "removing" the disease from the patient's body. The "disease" that is in the body will come out with the wound, which is in fact very difficult to understand and explain through common sense. This is a sign that traditional healing has become a trait for the people in the upstream Kapuas River in their endeavor to "seek health." Traditional healing is considered to be more effective and of a higher class than medical treatment. This temporary conclusion, we believe, is a way for local people in the village to take care of the health of their people physically and psychologically.

In light of the earlier description, it is evident that the meeting point between traditional healing and Islamic psychology lies in the psychological impact

caused by physical pain conditions. Physical pain and its prohibition are the evidence. Physical illness due to violating taboos. The treatment of illness will have an effect on anxiety and stress disorder such as *becutak* (postnatal mothers who are angry and stressed out due to overconsumption of sweet leaf [*Sauropus androgynus*] and pumpkin). Local people believe that *becutak* is caused by dirty blood rising to the head which causes headaches. Likewise, in cases of difficulty in the childbirth process, it is also believed to be due to anxiety factors. This is supported by Tzu-Chi Kuo (Kuo et al., 2022) who confirmed that the training intervention during the postpartum period was effective in reducing the fear of childbirth in pregnant women. This anxiety can be overcome by drinking *selusuh* water. The use of the *selusuh* water is intended to facilitate the childbirth process. Technically, the *selusuh* water is a mix of plain water and coconut oil, and chanted with a *mantra*. Strangely, in some cases this water is mixed with soft drinks with the intention of stimulating the baby to come out quickly, so there is no need to push it manually.

To enhance the effectiveness of this *selusuh* water, the traditional midwife usually recites *basmallah* and *shalawat*, especially when cutting the baby's umbilical cord using a *selimbu*. The procession continues from the birth process, followed by bathing the baby. This bath is referred to as *mandi asal* so as to clean up the baby from blood to avoid skin diseases (local people call it as *bekoris*). There is something interesting about this traditional healing. Many times a village shaman expressed his refusal to be called a shaman. This "down to earth" attitude teaches humility not to claim to be "smart" or to be considered a "smart person" who is perceived as "capable of curing" various diseases. For this second argument, for him there is a kind of worry about being trapped in being arrogant, conceited and even claiming to be able to cure diseases. For him, recovery from illness is not determined by himself but it is due to "God's will". At this point, it is very clear that the patterns and expressions of Islamic psychology are connected with traditional healing.

CONCLUSION

The pattern and process of Islamic transaction and traditional healing using verses from the Qur'an and *dhikr* [remembrance of Allah] as well as religious symbols are the most prominent. The most interesting fact is the use of symbiotic *mantra*: the beginning always begins with reciting *basmallah* [in the name of Allah], in the middle using the local language and at the end reciting *berkat laa ilaaha illallah Muhammad Rasulullah*. This *mantra* is intended to bring healing efforts closer to recovery. This finding clearly shows that religion or believe has become an important element in the seeking recovery

with emphasizing on psychological dimension of the community in the West Borneo. In addition, the preservation of traditional healing is by the demand of the people. They continue to the use of traditional healing due to several reasons. First, it is cheap because the shaman does not expect “remuneration”. Second, geographical condition that are far from modern health facilities has supported the continuation of the healing practices. Third, the short time between handling anxiety at risk of death and available health resources has lead them to continue using the services by the shamans. Fourth, shamans are always ready at unpredictable times. Fifth, the traditional healing procession was handled quickly. Sixth, guaranteed recovery. Seventh, the efficacy of healing for certain types of diseases.

This article recommends that research on traditional healing with a Sufistic pattern is important, especially to see the way the people think about their religious practices within the local primitive thinking environment. Healing in this way, from different point of view, is genuine because it turns out to be able to “transcend” psychological and religious boundaries. Everyone has the right to see and understand their actions within their efforts to be healthy and free from illnesses.

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