

SEMBE' TRADITIONAL MEDICINE PRACTICE LOMBOK COMMUNITY IN THE PERSPECTIVE OF SOCIO-CULTURE AND ISLAMIC AQIDAH

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ABSTRACT:

This research examines the practice of Sembe traditional medicine in Lombok society in the context of socio-cultural and Islamic aqidah. The issue raised is the community's perception of the harmony of Sembe practice with Islamic teachings and its impact on health and social cohesiveness. The purpose of this study is to analyse the interaction between cultural values and religious principles in Sembe practice. The method used was a descriptive qualitative approach through in-depth interviews and participatory observation in several villages in West Lombok. The results showed that the practice of Sembe is still believed and accepted by the community, despite criticism from some religious leaders who consider some aspects of it deviating from Islamic teachings. The conclusion of this study emphasises the importance of harmonising cultural practices with religious values to create a more inclusive understanding in society. key four words or phrases. The keywords are written in Indonesian in alphabetical order

Keyword: islamic aqeedah traditional medicine, Sembe, socio-culture.

A. INTRODUCTION

Indonesia, as a country with rich cultural diversity, has a rich heritage of traditional medicine that has been passed down for generations. Each region in Indonesia has a unique traditional medicine system, with different

types of medicinal plants,1 rituals, and beliefs. These practices have been an integral part of Indonesian life for centuries, and continue to survive today. Despite the rapid development of modern medical science and technology, traditional medicine still has a special place in people's hearts. This shows that the cultural values and beliefs contained in traditional medicine are still relevant and believed to be able to provide benefits for health and well-being.

Sembe is a typical Lombok traditional medicine heritage that has been passed down from generation to generation². The people of Lombok believe that natural herbal concoctions processed with special techniques, as well as certain rituals, can cure various diseases, both physical and spiritual. Natural ingredients such as roots, leaves, and fruits are the basis for making Sembe potions³. This treatment can be done in various ways, ranging from drinking, applying, to massaging. Despite the changing times, the practice of Sembe is still preserved as an integral part of Lombok culture, as well as a form of alternative medicine that is still trusted by the community⁴.

Explains that Traditions are part of our culture, but we must ensure that they are in accordance with Islamic religious values. In a social context, traditional practices such as Sembe contribute to the strengthening of social cohesiveness within the community⁵. Sembe is considered a culturally important practice, where many community members prefer it over modern medicine due to its attachment to local traditions⁶. The community's trust

¹ Vera Iriani Abdullah et al., "Cross-Cultural Analysis of the Role of Traditional Medicine in Health Access in Indonesia," *West Science Interdisciplinary Studies* 1, no. 10 (2023): 940–47, <https://doi.org/10.58812/wsis.v1i10.279>.

² Mutmainna, Nur Amalia, and Elva Cristy Irianti, "Pengobatan Tradisional," *Jurnal Kesehatan* 1, no. 1 Development (2022): 32–41, <http://journal.iaialmawar.ac.id/index.php/JKUSIMAR/article/view/320>.

³ Immy Suci Rohyani et al., "The Ethnoecological Study of Local Community Food in Supporting the of Culinary Ecotourism in the Sekotong Region, West Lombok," *Jurnal Penelitian Pendidikan IPA* 10, no. 4 (2024): 2014–23, <https://doi.org/10.29303/jppipa.v10i4.6113>.

⁴ Emi Sundari, Baiq Muli Harisanti, and Siti Nurhidayati, "Identifikasi Tumbuhan Obat Tradisional Berbasis Kearifan Lokal Di Desa Ranggagata Kecamatan Praya Barat Daya Kabupaten Lombok Tengah," *Bioscientist : Jurnal Ilmiah Biologi* 10, no. 2 (2022): 785, <https://doi.org/10.33394/bioscientist.v10i2.5461>.

⁵ Independence Gabriel, "African Traditional Religion and Medicine in Contemporary Times," *International Journal of Current Research in the Humanities* 26, no. 1 (2023): 257–71, <https://doi.org/10.4314/ijcrh.v26i1.15>.

⁶ Ramadhanita Mustika Sari et al., "An Examination of Talal Asad's Anthropological Thought on

in Sembe medicine is strengthened by its long history of use and their close ties to ancestral traditions⁷. The practice involves the central role of traditional healers, who are respected figures in the community, thus ensuring affordability and community trust in the treatment⁸.

Traditional healers are key figures in this practice, so the community trusts and easily accesses the treatment⁹. This practice involving traditional healers is often criticised as potentially deviating from Islamic teachings, so it is necessary to improve religious understanding to ensure alignment of practices with beliefs¹⁰. Some scholars have stated that traditional medicine can go hand in hand with Islamic teachings as long as it does not deviate from the basic principles of the religion¹¹. The principles of Islamic law, including maqasid sharia, form the basis of ethics in medical practice. These principles emphasise the importance of safeguarding patient welfare and paying attention to cultural diversity¹².

Some scholars, particularly from Muhammadiyah, have classified Sembe practices as a form of superstition and heresy, arguing that these practices deviate from the pure teachings of Islam and have the potential to undermine faith.

In contrast, supporters of Sembe practice argue that this tradition

the Islamic Community of Sasak Lombok,” *Indonesian Journal of Islam and Muslim Societies* 14, no. 1 (2024): 117–44, <https://doi.org/10.18326/ijims.v14i1.117-144>.

⁷ Firda Maftukhakh Hilmya Nada, Gipi Samawandana, and Ryke Nandini, “The Potential of Community Forest Development through Agroforestry Pattern of Medicinal Plants on Marginal Land in Lombok Tengah, Indonesia,” *IOP Conference Series: Earth and Environmental Science* 1357, no. 1 (2024), <https://doi.org/10.1088/1755-1315/1357/1/012016>.

⁸ I Wayan Wirata, “Kohesifitas Sosial Harmoni Umat Beragama Pada Masyarakat Lombok (Pendekatan Sosiologi Agama),” *Jurnal Penelitian Agama Hindu* 7, no. 3 (2023): 267–74, <https://doi.org/10.37329/jpah.v7i3.2424>.

⁹ Nur Indah Rahma Dilla, Irwansyah Irwansyah, and Nur Atifah, “Integration of Traditional Medicine in the Perspective of Islamic Law and Positive Law,” *Promotor* 7, no. 3 (2024): 338–43, <https://doi.org/10.32832/pro.v7i3.619>.

¹⁰ Ardiansyah Siregar and Junaidi Junaidi, “Pandangan Masyarakat Terhadap Dukun Sebagai Pengobatan Kesehatan Dalam Perspektif Aqidah Islam Studi Kasus Pada Kabupaten Tapanuli Selatan,” *Kamaya: Jurnal Ilmu Agama* 7, no. 2 (2024): 143–54, <https://doi.org/10.37329/kamaya.v7i2.3172>.

¹¹ Lenny Herlina et al., “Nyeruan: Traditional Medicine of the Sasak Tribe in the Perspective of Islam, Medicine and Legislation in Indonesia,” *Jurnal Penelitian Pendidikan IPA* 10, no. 6 (2024): 3541–47, <https://doi.org/10.29303/jppipa.v10i6.8426>.

¹² Dahamsheh Kamal, “Medical Ethical Issues, an Islamic Perspective,” *Clinical Journal of Nursing Care and Practice* 8, no. 1 (2024): 001–006, <https://doi.org/10.29328/journal.cjncp.1001050>.

can be harmonised with Islamic principles. They emphasise the cultural values contained in it as well as its benefits for public health, even gaining support from some religious leaders in Lombok who see Sembe as a form of comprehensive care that does not contradict faith.

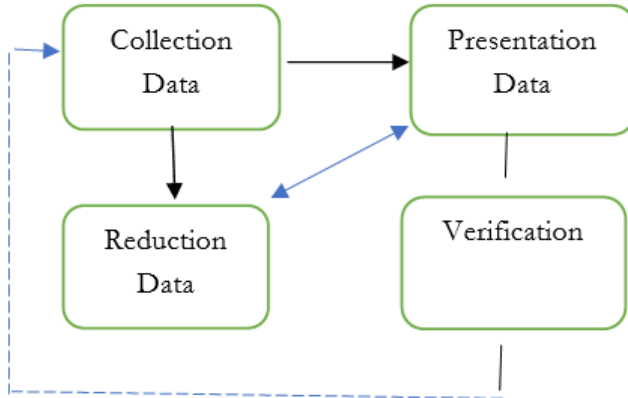
A noticeable research gap is the lack of in-depth understanding regarding the perceptions of Lombok people, especially Muslims, towards Sembe traditional medicine practices in the context of Islamic Aqidah. While some studies have addressed the role of culture and theological debates on Sembe, more specific research on how the Muslim community of Lombok assesses the alignment of this practice with religious teachings is still very limited. Some criticise the involvement of shamans as a potential deviation, while others seek to find a middle ground by harmonising cultural values and religious principles.

This study aims to analyse the perceptions of the people of Lombok, especially Muslims, towards the practice of Sembe traditional medicine within the framework of Islam and social dynamics. Through a comprehensive understanding, this study intends to explain the interaction between local cultural practices, religious beliefs and the social structure of society. Sembe medicine, in the social context, serves not only as a means of health but also as a symbol of cultural identity that strengthens social cohesiveness. The results of this study are expected to make a valuable contribution to the development of a more inclusive public health strategy, by integrating ingrained cultural practices with religious principles, thus creating harmony between tradition and Islamic values.

B. METHOD

This research adopts a descriptive qualitative approach to analyse the practice of Sembe traditional medicine in the social and religious context of Lombok society. This method was chosen because it allows researchers to explore in depth the meaning and significance of the practice for the community. Data collection was conducted through in-depth interviews and participatory observation. Thus, this research is expected to provide a holistic picture of Sembe practices. The research procedure in the figure.

Figure 1
The research p



Miles and Huberman in Sugiyono suggest that activities in qualitative data analysis must be carried out continuously until completion, so that the data is saturated. The first data analysis in this study was carried out during data collection in a certain period. During the interview, the researcher has analysed the interviewee's answers. If the answer conveyed by the interviewee or informant after being analysed is deemed unsatisfactory, the researcher will continue the question again, until a certain stage so that more credible data or information is obtained. Second, to present the data so that it is easy to understand, the data analysis steps used in this research are the Interactive Analysis Model from Miles and Huberman, which divides the steps in data analysis activities into several parts. Third, data reduction aims to filter raw data from interviews, observations, and documents into information that is relevant to the research topic. The selected data is then organised and presented in a form that is easy to understand, such as narration. The last stage is conclusion drawing where researchers parse the meaning of the data that has been presented, connect it with relevant theories, and conclude communication patterns and conflict resolution strategies that generally occur in the broken home families studied. This analysis process is iterative, where the researcher constantly re-examines the data to ensure the accuracy of the conclusions drawn.

This research adopts a descriptive qualitative approach to describe in

depth the phenomenon of Sembe traditional medicine practices in Lombok society. The choice of this method is based on the ability to explore the meanings, values and perceptions underlying the practice in the context of Islamic Aqidah. This research combines sociological and religious perspectives to provide a holistic understanding. The sociological approach allows an analysis of the social dynamics surrounding the Sembe practice, including interactions between the community, shamans and religious leaders. Meanwhile, the religious approach focuses on studying the harmony of Sembe practices with the principles of Islamic Aqidah, as well as analysing the community's perception of the religious aspects of the practice.

The research location was determined in several villages in Lombok, especially West Lombok, which are still actively practising Sembe treatment. The data collection techniques used include participatory observation, in-depth interviews, literature study, and documentation. In-depth interviews were conducted with various key informants, including shamans, religious leaders, and people who have used Sembe treatment services. The indicators in the interview guideline are shown in Table.1

Tabel.1 research indicators

NO	VARIABLES	INDICATORS
1.	Shamans	- Shaman's knowledge and skills in Sembe practice - Shaman's belief in success
2.	Religious figures	- Conformity of Sembe practice with Islamic teachings - The role of religious leaders in providing guidance on Sembe practices - Views on treatment that is shirk - Attitude towards Sembe shamans
3.	People	- Healing experience - Reasons for choosing Sembe treatment - Belief in Sembe healers
4.	Cultural figures	- Cultural values in Sembe practice - The relationship of Sembe practice with local traditions

C. THEORY/LIBRARY REVIEW

This study will unravel the practice of Sembe' traditional medicine among the people of Lombok through two main lenses: a socio-cultural perspective that looks at how this practice is integrated in the social and cultural life of the community, and an Islamic aqidah perspective that examines the harmony or potential conflict between Sembe' practices and the principles of faith in Islam.

1. Socio-Cultural Perspective on Traditional Medicine

The socio-cultural perspective views health and medicine not only as biological phenomena, but also as social and cultural constructs. Traditional medicine practices are often closely intertwined with the beliefs, values, norms and rituals of the local community.

- a. Pluralistic Medical Systems Theory : This theory recognises the existence of various medical systems in a society, including biomedicine, traditional medicine and folk medicine. People often use these various systems simultaneously or interchangeably depending on their needs and beliefs. In the context of Lombok, Sembe' can be understood as part of the traditional medical system that coexists with the modern medical system.
- b. The concept of Ethnomedicine Theory : Ethnomedicine studies how people in different cultures understand health, illness and healing practices. This perspective emphasises the importance of understanding local medical knowledge systems, including disease classification, diagnosis, and treatment methods such as Sembe'.
- c. Social Construction of Reality Theory : This theory explains how meanings and understandings of the world, including health and illness, are constructed and maintained through social interaction. The practice of Sembe' and the beliefs surrounding it are most likely passed down and reinforced through the socialization process in Lombok society. The theoretical study contains theories that are selected or taken to underlie the problem or which are adjusted to the existing problems and then become one of the materials for analysing the data in the discussion.

2. Islamic Aqeedah Perspectives on Medicine

The Islamic aqeedah perspective provides an ethical and theological

framework for evaluating various practices, including traditional medicine. In Islam, ultimate healing comes from Allah SWT, and Muslims are encouraged to seek treatment that is halal and does not contradict the principles of tawhid (oneness of Allah). Aqeedah Principles Related to Medicine:

- a. Tawheed: Only Allah Almighty Heals. All forms of treatment are permissible means or endeavours as long as they do not associate partners with Allah.
- b. Belief in Qadar: Muslims believe that everything happens by Allah's permission, including sickness and recovery. However, this does not preclude seeking treatment.
- c. Prohibition of Shirk: Islam prohibits any form of action that associates partners with Allah, including the use of amulets or magical practices that are believed to have their own healing powers outside the will of Allah.
- d. Encouragement to Seek Treatment: The Prophet (SAW) encouraged his followers to seek treatment for illness.

D. RESULTS AND DISCUSSION

1. Conformity of Sembe Practice with Islamic Teaching

In the search conducted by the researcher, it was found that the practice of Sembe traditional medicine in Lombok society does not only function as a healing method, but also a form of local knowledge that reflects the socio-cultural and spiritual values of the local community. Sembe practices reflect the community's perspective on the relationship between health, beliefs and culture, where these values are passed down through generations through oral traditions and rituals.

Religious leaders or ustadz argued that 'Sembe' is just a term or language that can be interpreted in various perspectives. According to these sources, the practice of Sembe, in some forms, actually has a basis in Islamic history, and was even carried out by the Prophet Muhammad. An example is when the Prophet SAW healed Ali bin Abi Talib's eyes by spitting on his hand then the spit was applied to his eyes and saying a healing prayer at the Battle of Khaibar. The prayer recited by the Prophet reads:

بِسْمِ اللَّهِ تَرْتِبَةُ أَرْضِنَا بِرَيْقَةِ بَعْضِنَا يَشْفِي بِهِ سَقِيمِنَا بِإِذْنِ رَبِّنَا

Bismillahi turbatu ardhina bi riqati ba'dina yashfi bihi saqimana bi idzni rabbina. Bismillahi turbatu ardhina bi riqati ba'dina yashfi bihi saqimana bi idzni rabbina.

It means: "In the name of Allah, the dust of this floor, and the saliva of some of us may cure our illness with the permission of our Lord."

As in the narrations mentioned in Sahih Bukhari, Muslim and Sunan an-Nasai there are traditions that explain the Prophet's habit when the companions felt sick. Whenever the Prophet received complaints from the Companions due to illness, the Prophet offered a prayer as mentioned by Sofyan bin Uyainah below:

عن عائشة رضي الله عنها، أن النبي صلى الله عليه وسلم كان إذا اشتكى الإنسان الشيء منه، أو كانت قرحة أو جرح، قال النبي صلى الله عليه وسلم بأصبعه هكذا، ووضع سفيان بن عيينة الراوي سبابته بالأرض، ثم رفعها وقال بسم الله تربة أرضنا بريقة بعضنا يشفى به سقيمنا بإذن ربنا

Meaning: "Aisha RA reported that when the Prophet (SAW) saw someone sick or injured, he would say something with his fingers, as exemplified by Sufyan ibn Uyainah, the narrator of this hadith, who would put his index finger on the ground and then lift it up and say a supplication, In the name of Allah, the dust of this floor, and the saliva of some of us may cure our illness with the permission of our Lord".

This view suggests that Sembe, as a treatment method with elements of prayer or physical touch, has precedents in the Prophet's healing practices¹³. However, interviewees also cautioned that not all practices called Sembe are compatible with Islam. Some forms of Sembe that include mantras or prayers that are not in accordance with Islamic aqidah are considered deviant. Thus, religious leaders emphasised that the understanding and application of Sembe should be aligned with Islamic teachings to maintain the purity of aqidah.

¹³ Nurfahiratul Azlina binti Ahmad et al., "Islamic Medicine Based on Shariat," *International Journal of Academic Research in Business and Social Sciences* 13, no. 5 (2023): 1076–82, <https://doi.org/10.6007/ijarbs/v13-i5/17115>.

This provides guidance for the community on the boundaries in the practice of Sembe treatment to remain in accordance with Islamic teachings. Based on the results of interviews, religious leaders conveyed the importance of avoiding forms of Sembe that use mystical elements or mantras that are not in accordance with sharia¹⁴. These guidelines aim to educate people to choose traditional medicine that is safe for their faith, and help them understand that Islam-compliant medicine does not require the assistance of supernatural entities or rituals that contradict the principles of tawhid.

He also explained that the Prophet also taught simple forms of medicine that could be considered as Sembe. For example, when children were sick, the Prophet recommended placing hands on their crowns and reciting healing prayers. This kind of guidance is conveyed to the community to emphasise that Sembe can be done in a context that is in accordance with Islamic teachings.

Views on Shirk. Religious figures criticise forms of Sembe that are considered to contain elements of shirk, especially when they involve appeals to supernatural powers or the use of mantras that are not in accordance with Islam. He emphasised that in the practice of healing, all forms of prayers and requests should be addressed only to Allah SWT. This is supported by research¹⁵ explaining that treatment that relies on trust in shamans or the use of mantras that are not in accordance with Islam can be considered shirk, because it diverts belief from Allah SWT as the main source of healing.

In the Islamic view, primary sources such as the Qur'an and Hadith strictly prohibit practices that deviate from the principle of tawhid, especially those that lead to shirk. Shirk, which theologically means associating Allah with other entities, is a serious concern in the context of traditional medicine. A concrete example is the use of offerings or the invocation of supernatural powers as part of treatment rituals. Such actions are seen as deviant because they divert faith and reliance from Allah SWT as the sole

¹⁴ Iradawati et al., "How essential is the protecting mantra in the performing arts in the south coastal community?(Seberapa Penting Mantra Pelindung ...," ... 29, no. 1 (2023): 84–96, <http://sawerigading.kemdikbud.go.id/index.php/sawerigading/article/view/1192%0Ahttp://sawerigading.kemdikbud.go.id/index.php/sawerigading/article/download/1192/485>.

¹⁵ Muhammad Ihsan, "Pengobatan Ala Rasulullah SAW Sebagai Pendekatan Antropologis Dalam Dakwah Islamiah Di Desa Rensing Kecamatan Sakra Barat," *Palapa* 4, no. 2 (2016): 152–210, <https://doi.org/10.36088/palapa.v4i2.32>.

source of healing.

Islam encourages its followers to opt for treatment methods that are based on prayer, science and therapeutic approaches that are aligned with Islamic values. This approach not only supports physical well-being but also affirms faith through the belief that all healing comes from Allah SWT. In the context of local culture, it is important to maintain harmony between traditional practices and Islamic teachings, so that the tradition does not become a means of potentially violating the principle of tawhid. Thus, adaptation of local culture needs to be done wisely to respect the identity of the tradition, but within the framework of the true Islamic faith.

Based on the results of the interview, this religious figure strongly emphasises the importance of keeping the community away from deviant forms of Sembe. This education is provided through lectures and guidance that directs the community to choose treatments that do not conflict with their faith. The attitude of religious leaders towards shamans who practice Sembe is moderate, trying to provide understanding without directly judging or confronting. Based on the interviewee's view, the term Sembe itself is a language that can be interpreted differently. He understands that there are shamans who practice Sembe in a way that is in accordance with Islamic teachings, for example by saying the correct prayers. However, he also criticises deviant practices and advises shamans to avoid mantras that are not in accordance with Islamic aqidah.

2. Knowledge and Success of TBAs in Sembe treatment Practices

Based on the results of interviews with sembe practitioners, it can be concluded that Sembe practitioners in Lombok demonstrate a deep mastery of the knowledge and skills related to this traditional healing practice. Their knowledge covers various aspects, ranging from the selection of natural ingredients that have therapeutic properties, specific treatment techniques, to a deep understanding of the healing process holistically.

Figure 2
Tajul

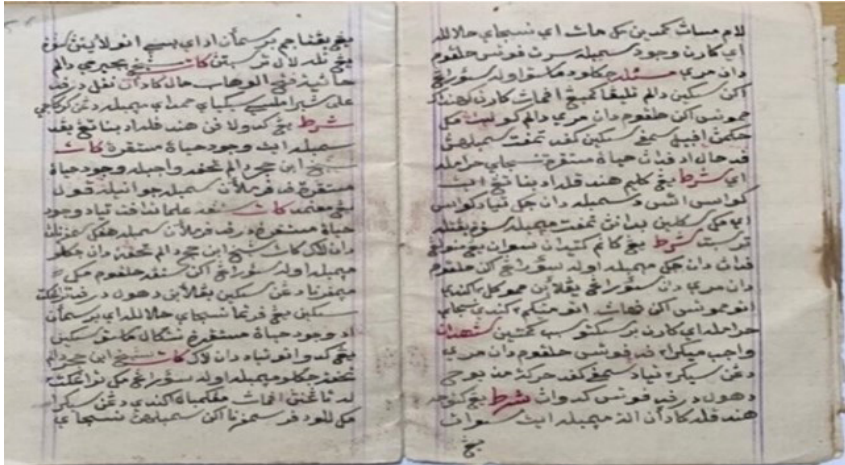


Figure 1 shows that Kitab Tajul Muluk is often used as the main reference in Sembe practice as a source of knowledge regarding traditional healing principles and the utilisation of natural materials. The knowledge contained therein, which is passed down through generations, is considered a representation of local wisdom that combines the medical, spiritual and cultural aspects of the community. A strong belief in the success of Sembe practice is an important factor that supports the sustainability of this practice. Sembe practitioners believe that the success of treatment is not only determined by physical factors such as the selection of materials and treatment techniques, but also by spiritual factors such as prayer and connection with the forces of nature. This belief not only affects the way they practice Sembe, but also influences the community's perception of the effectiveness of this treatment method. This shows that Sembe practice research in Lombok is a complex system of traditional medicine, involving knowledge, skills and deep spiritual beliefs. This practice not only has therapeutic value, but also plays an important role in maintaining the continuity of the traditions and cultural identity of the Lombok people.

3. Cultural Leaders' Views on the Practice of Sembe

Local wisdom such as the practice of Sembe traditional medicine in

the Lombok community ideally needs to be preserved and maintained so that it can be passed on to future generations. This tradition has important socio-cultural and religious values for the local community. However, along with changing times, modernisation and the challenges of globalisation, the existence of the Sembe tradition faces various pressures that can threaten its survival. Therefore, collaborative efforts from the community and related parties are needed to maintain the sustainability of this tradition without setting aside the principles of Islamic faith.

Based on interviews with cultural figures, the practice of Sembe has a very deep cultural value for the people of Lombok, which reflects local wisdom passed down from generation to generation. Sembe is not just a method of treatment, but also an integral part of the cultural identity of the Sasak people. This practice combines elements of spirituality and health that are believed to provide healing to individuals, both physical and mental, through the process of suggestions received by the person undergoing this practice. As a long-standing tradition, Sembe has an important place in maintaining social and spiritual relationships between community members, and is considered a form of alternative medicine that can be maintained amidst changing times and the influence of modernisation.

The cultural figure also explained that the practice of Sembe is closely related to local traditions. This practice is not only to heal the body, but also to maintain the relationship between humans and nature and their ancestors. This is reflected in the chanting of prayers that begin with Islamic phrases, such as 'Bismillahirrahmanirrahim' or 'Lailahaillallah', which implies that all healing efforts are human endeavours that are fully submitted to Allah SWT. In this context, Sembe functions as a ritual that connects people to their spiritual heritage, as well as maintaining a harmonious relationship with the surrounding environment, which is part of the traditional balance that Sasak people hold dear.

Sembe is considered a practice that plays a role in maintaining local traditions amidst the influence of modernisation. On the one hand, although the people of Lombok are starting to access modern medical treatment more frequently, Sembe is still seen as an alternative that has a depth of cultural meaning. In practice, many people come to Sembe healers after feeling that modern medicine does not provide adequate results. This shows that the people of Lombok still view Sembe practice as a legitimate and effective

option in achieving healing, both physically and spiritually.

From a socio-cultural perspective, this shows that Sembeq has a deep meaning in the lives of the Lombok people. Cultural figures emphasise that Sembeq is more than just a treatment ritual, but also a medium to build social and cultural ties. When someone is Sembeq, they not only feel the positive impact in terms of physical healing, but also feel valued and accepted by the community. The sense of comfort and calm that comes from these positive suggestions strengthens the social relationship between the individual and the community, and provides a sense that they are not alone in facing problems or illnesses.

In their research revealed that the practice of Bebebus Mangkung traditional medicine in East Lombok is based on a strong social value system, close family ties, and deep cultural beliefs¹⁶. Similar to the practice of sembe, the community's choice of traditional medicine is not solely driven by medical aspects, but also by social and cultural factors that have been embedded in the community. Both prove that traditional practices can survive and be relevant amidst modern social and economic dynamics, because in addition to providing physical health benefits, they also play an important role in maintaining the social and spiritual cohesiveness of the community.

Cultural leaders hope that Sembe can continue to be preserved, by maintaining the quality of the practice in accordance with the principles of hygiene and the use of natural herbal ingredients. In addition, they also hope that the people of Lombok can continue to maintain the values of this local wisdom, so that Sembe is not only part of traditional medicine, but also as a cultural heritage that plays a role in maintaining a balance between aspects of health, spirituality, and local traditions of the Sasak people. Thus, Sembe is expected to continue to exist and become part of the life of the Lombok people even though the world is increasingly influenced by modernisation

4. Community Views and Beliefs on Sembe Medicine Practices

Based on the results of the interviews, the experience of healing felt by the community through Sembe treatment is quite varied. Many people

¹⁶ Nuruddin and Nurmaulinda, "Pengobatan Tradisional Bebebus Mangkung DiDusun Tutuk Desa Jerowaru Kecamatan Jerowaru Kabupaten Lombok Timur," *Jurnal Pendidikan Mandala* 8, no. 1 (2023): 312–21.

stated that they experienced an improvement in their physical condition after undergoing this treatment, and the effect was not only felt on their physical health, but also on their inner peace. Most informants claimed that after undergoing therapy with a Sembe shaman, the pain they experienced was reduced or even disappeared completely. Some of them considered that the presence of spiritual elements in the treatment also had a strong suggestive effect, which contributed to their emotional healing process. Some patients even report 'miraculous' and medically unexplained healings, further strengthening the community's belief that Sembe treatment is truly effective.

The people of Lombok, as described by the Traditional and Modernisation Theory, show a coexistence between traditional Sembe medicine and modern medicine. Despite adopting modern medical technology, they still cling to Sembe practices as an integral part of their cultural identity¹⁷. This indicates that traditional medicine not only serves as a means of physical healing, but also plays an important role in maintaining social coherence and providing spiritual support for the community¹⁸.

People choose Sembe treatment compared to modern medicine based on several cultural, economic and practical factors. Culturally, Lombok people have a close relationship with ancestral traditions, so Sembe treatment is considered a heritage that must be maintained and practised. This cultural belief is supported by the understanding that Sembe healers understand the local context and spiritual values that fit their culture. On the other hand, from an economic perspective, Sembe treatment is often considered more affordable compared to the cost of modern medical treatment, which requires higher consultation and treatment fees. Community confidence in the ability of Sembe shamans to provide healing is based on several factors, including:

- a. The reputation of the practitioners
- b. Specialised expertise in traditional medicine, and
- c. The influence of strong cultural beliefs.

¹⁷ Nur Indah Ariyani and Okta Nurcahyono, "Digitalisasi Pasar Tradisional: Perspektif Teori Perubahan Sosial," *Jurnal Analisa Sosiologi* 3, no. 1 (2018): 1–12, <https://doi.org/10.20961/jas.v3i1.17442>.

¹⁸ Wisnu Subroto et al., "Nilai Aqidah Mandi-Mandi Tujuh Bulanan Warga Banjar Di Banjarmasin (1860-2023)," no. 0341 (2024).

Shamans who have a good reputation and are widely recognised among the community are usually considered more trustworthy and have higher healing abilities. This reputation is often reinforced by testimonials from patients who have experienced healing after seeking treatment from a traditional healer. This trust is also supported by a cultural view that sees traditional healers as ‘guardians’ of traditions and ancestral beliefs, so they are seen as having special skills that modern medical personnel do not have¹⁹. This cultural view is one of the strong factors that influence people's belief in Sembe shamans.

This research underscores the importance of social collaboration in multicultural societies, where practices such as Sembe play a central role²⁰. The interactions that occur in the context of Sembe not only facilitate daily activities, but also serve as a platform to strengthen the values of togetherness, tolerance and empathy between citizens. Through Sembe, the people of Lombok have managed to build a strong and inclusive social network, while preserving a valuable cultural heritage.

E. CONCLUSION

Based on the results of the research conducted, the practice of Sembe traditional medicine in Lombok society shows that this treatment is not only a method of healing, but also a part of cultural identity that is rich in local wisdom values. Sembe plays a role in maintaining the balance between body and soul, as well as strengthening spiritual bonds with nature and ancestors. The practice is still widely accepted by the community, especially in situations where conventional medical treatment does not provide the desired results. In addition, the support from religious leaders who see Sembe practices as compatible with Islamic teachings, as long as they do not deviate from the principles of faith, further strengthens Sembe's position as a legitimate alternative in society.

This study also identified some weaknesses, one of which is the limited insight of the community into the scientific basis of Sembe practice, which still relies on traditional beliefs without any in-depth scientific studies to

¹⁹ M. Ikhsan Tanggok, “Agama Dan Kebudayaan Orang Hakka Di Singkawang: Memuja Leluhur Dan Menanti Datangnya Rezeki,” *Buku Kompas*, 2015, 4–236.

²⁰ Sanri J Dotutinggi and Sukarman Kamuli, “Penataan Masyarakat Multikultural Melalui Nilai Kearifan Lokal Mopalus Di Desa Busak I Kabupaten Buol,” no. September (2024): 379–90.

prove its effectiveness. In addition, although there is no major rejection from the community, there is still a tendency for some to consider this practice as something that could go against religious teachings if not done carefully. Therefore, it is recommended that further research be conducted into the medical and spiritual aspects of Sembe practice, as well as improved health literacy so that people can be wiser in choosing between traditional medicine and modern medicine. This will help blend the advantages of tradition with the advancement of science to create a more holistic treatment method that is accepted by all levels of society..

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