



Non-Medical Medicine Culture on Siwa Murti Bali School



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Abstract

This research is expected to be useful in implementing traditional medicine, especially the cultural model of non-medical medicine such as at the Siwa Murti Bali School. Based on this thought, this study is expected to be useful (1) As a material consideration for the Government, especially the Hindu Community Guidance of the Ministry of Religion of the Republic of Indonesia together with the Hindu Indonesia University in making policies regarding the culture of non-medical medicine. (2) As a material of appreciation for students who pay attention to the culture of non-medical medicine, especially the Siwa Murti Bali School. (3) To be able to preserve culture, especially Balinese culture, regarding the culture of non-medical treatment of the Siwa Murti Bali School. (4) Enriching research on the culture of non-medical medicine, especially the Siwa Murti Bali School. This research uses a qualitative approach. To find answers to problem formulations, use phenomenal theory, structural-functional theory, and reception theory. This research is focused first on *pasraman*, the center of the Siwa Murti Bali School, namely Banjar Tegallinggah, Padangsambian Kaja Village, West Denpasar.

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1 Introduction

Even though the times are getting more advanced, nowadays the practice of traditional medicine (non-medical treatment) still gets the attention of the public. It cannot be denied that the effects of modern medicine cause many problems for the body such as damage to certain body cell parts. Many people become worried and start to look at the system, traditional medicine, a system of traditional medicine using herbal ingredients taken directly from nature. The risk to the body can be reduced (McKinlay *et al.*, 1996; Dasgupta *et al.*, 2006; Malone & Strube, 1988).

Pasraman Siwa Murti Bali School handles non-medical treatment services. There are also medical services at the Ngurah Medical Clinic using herbal treatments such as oil, herbal medicine, *boreh*, and others. This non-medical treatment emerged because many people were sick, and the public interest was increasing in coming to this school for treatment. During one night hundreds of patients can come so that the caretaker needs help from his assistant (*gana usada*). Patients are elderly, adults, adolescents and children, they suffer from various kinds of disease complaints such as paralysis, weakness, weakness, confusion, left chest pain, sleeplessness, and various kinds of complaints of diseases other. Also, this university has many activities called Wali Chess or Bali Chess which is a program implemented in communities such as *Bali Yadnya*, *Bali Sehat*, *Bali Taksu*, and *Bali Peduli*. These four activities are still running in communities such as the *Bali Yadnya* including; *mewinten massal*, *mesangih massal*, *sapuhleger massal*. *Bali Sehat*: non-medical treatment, magic kundalini meditation training, the act of *kanuragan*. *Bali Taksu*: training to beat the Ngurah Swaram studio, dance, prospecting, or performing arts. *Bali Peduli*: giving *punia* funds to temples in Bali, house renovations, and assistance to nursing homes.

From the description above, it can be seen the activities of the Siwa Murti Bali School are unique and interesting, such as training students to become *gana usada* and being used as assistants in serving non-medical treatment. *Sisya* [students] are encouraged to learn about the basics and concepts of treatment from the initial process, namely Ganapati I to Ganapati V. The culture of non-medical treatment at the Siwa Murti Bali School is very important to be researched and this school has a special characteristic in conducting non-medical treatment which is very important to be passed on to present generations and future generations. Based on the background of the problem, the research problem can be formulated (1) Why does the Siwa Murti Bali School practice a culture of non-medical medicine? (2) How is the culture implementation of non-medical medicine at Siwa Murti Bali School? (3) What are the implications of the culture implementation of non-medical medicine at Siwa Murti Bali School?

This study in general intends to understand the culture implementation of non-medical medicine at the Siwa Murti Bali School, both in terms of its treatment and in shaping future regeneration to become a *pengusada*. To achieve the general objectives above, it is deemed necessary to conduct research. The objectives are (1) To analyze why the Siwa Murti Bali School implements a non-medical healing culture. (2) To analyze how the culture implementation of non-medical medicine at Siwa Murti Bali School. (3) To analyze the implications of the culture implementation of non-medical medical at the Siwa Murti Bali School on ideological, sociological, ritual, cultural, and economic aspects.

Literature Review

Every research conducted will have a link between previous researchers and future researchers. The libraries that have something to do with research are as follows. Prastika (2017) wrote the basis for the development of science used by *balian usada*, namely literary yoga, the Hindu concept used in a *balian* performs obligations such as using the mantra of Wijasakara, Dasaksara, Dewata Nawa Sanga, organs in the human body (*dewa ring angga sarira*) this power is used by caretakers or *balian* in healing patients. Subagia (2016) explained the procedures for getting health, especially those caused by non-medical diseases.

Purana Pura Gede Dalem Pauman was supported by the Banjar Tegallingkah community and two other *banjar*, many of the general public who come and have been treated at the Siwa Murti Bali School. Dharmayuda (1995) Balinese culture is closely related to the non-medical treatment carried out by the Siwa Murti Bali School which is a product of Balinese local culture. Wiana (2017), three causes of welfare, happiness, harmony concerning humans and God, fellow humans, and their environment. To non-medical treatment, namely ideology, sociology, and rituals. The implementation of ideology is closely related to the teachings of Shiva Sidantha, sociology, which means that administrators maintain good relations with patients and can also protect the environment properly, one of which is through rituals so that they can achieve a happy life.

The practical guidance to do Adhyatmika meditation according to Vedic studies and *lontar* discusses the pillars of meditation such as *asana*, *pranayama*, activating the seven main chakras, magic *kundalini*, mantra and recitation,

dasa script and *kandapat*. This meditation guidance is closely related to the guidance of meditation at the Siwa Murti Bali School such as *asana*, *pranayama*, as well as activating the seven main chakras, magic *kundalini*, *mantra*, *dasa* script, and *kandapat*. *Kandapat Mantra* and *Siwa Murti Bali*, discusses the mantra *Kandapat bhuta*, *Kandapat sari*, *Kandapat Dewa* by *sisya pengarep* in the practice of *Kandapat* meditation one must understand well to become *pengusada* or *gana usada*. *Taru Pramana* discusses traditional medicine for various diseases, because of the failure of *Empu Kuturan* to treat his patients, most of whom experience death, thanks to his meditation he received revelations of this treatment.

2 Materials and Methods

Concepts

Culture in general is a way of life that regulates every human being to understand and understand how they should act and determine attitudes when dealing with other people. All of these things are related to the way of communication or language, customs, and habits that occur in the environment. (<https://informazone.com/peng>). Some experts stated culture is the work of creativity and taste that produces technology and material or physical culture (*Selo Sumarjan, 2000*), culture is the entire system of ideas, actions, and human work in the context of community life which is made the property of humans by learning (*Koenjaraningrat, 2000*). Culture is all life designs that are created historically, whether explicit or implicit, rational, irrational that exist at times as potential guidelines for human behavior (*Kluckhohn Kelly, 1945*). Culture is the entire knowledge of attitudes and behavior patterns which are habits that are owned and inherited by certain members and communities (*Linton et al., 2000*).

According to *Renaldi & Peach (1969)*, medicine is the science and art of healing, this scientific field includes various health care practices that are continuously changing to maintain and restore health by preventing disease. The word medicine comes from the Latin *ars medicina* which means the art of healing. Medicine according to the large Indonesian dictionary comes from the word drug which means the process, method, act of treating. Treatment is also defined as actions taken to overcome health problems using drugs (*Menkes, 1993*). Non-medical is anything outside or not related to the medical field, in the medical world, the opposite of medical is occult. Non-medical treatment is an action taken to overcome health problems, especially non-medical health which is disturbed by negative energy attacks (*aji wegig*) which are deliberately made and sent by irresponsible persons who are not responsible for a sudden, causing non-medical diseases such as unable to sleep, paralyzed body, limp and screaming (*Mangku Subagia*). This can be done by simply rubbing the hand through the energy entering the body of a healer/stakeholder. In the Hinduism view, the case of this disease can be seen from two sides, namely the scale and abstract aspects (*Subagia, 2016*). Non-medical treatment at the Siwa Murti Bali School is a way of healing from a disease with the help of smart people (*mangku, balian, pinisepuh, gana usada*) by using *mantra*, ritual, and hand touches.

KBBI (2011) the term *perguruan* usually refers to schools, buildings, places of learning, teaching, and student gardens. The mysticism schools are often referred to as *peguron, paguyuban, and padepokan*. In Javanese terms, *padepokan* means a housing complex with a large area provided for learning and teaching skills, if in the field of martial arts it is referred to as a *pencak silat* hermitage (*de Groot, 2006*). Then in religion, it is referred to as *pesantren, pasraman*. The word *Shiva* is one of the three main Gods (*Tri Murti*) in Hinduism where Lord *Shiva* also means to return the universe and its contents to its origin according to its time. According to the *kanuragan* School, the Chairperson of the *Siwa Agung Jagadhita* Foundation, as well as the elder of the school, interpreted (*Subagia & Kim, 2013*) as the embodiment of Lord *Shiva* with his magic (*Dewi Parwati* or *Dewi Uma*) being in local terms called *Ratu Ngurah Sakti* and *Ratu Mas Gede Mecaling*, *Ratu Niang Lingsir* or *Ratu Mas Gede Mecaling* is also often referred to as *Bethari Durga* or *Dewi Durga*. The two other gods in the *Tri Murti* are *Brahma* and *Wisnu* in Hinduism, each of which has their respective duties, namely as creators of nature and preserving nature (<http://id.wikipedia.org/wiki/siwa>).

Murti means superior, very given to a girl. The name *Murti* comes from Java (Indonesia), with the initial letter *M* and consists of 5 letters. The word *Murti* has the meaning, definition, meaning, or superior meaning, very, can be used for baby names (children's names), company names, product brand names, place names, and so on. The word *Murti* which means superior, very and comes from Java (Indonesia). *kanuragan* school is a place to study Hinduism with the *Shiva* sect, *Shiva* in the sense that this school takes the form of *Ida Ratu Ngurah Agung Sakti Dalem Pauman* and *Ida Ratu Gede Mas Mecaling* which is symbolized from the embodiment of *Dewi Parwati*, this form is

believed to provide magical powers to *balian/jero mangku/gana usada* as the basis for non-medical treatment in neutralizing the patient's disease.

Theory

The problems in the research were assisted by using phenomenal theory, structural-functional theory, and reception theory. The existence of Hinduism in Bali still exists today, this is because the people still pay attention to the preservation and development of Hindu religious cultures, especially through local traditions that have been passed down from generation to generation by their ancestors. The local tradition that exists in the Siwa Murti Bali School that already exists from its previous ancestors is in the form of non-medical treatment. The local tradition that exists and has been realized by the Siwa Murti Bali School is called the culture of non-medical medicine. This activity is inseparable from Hindu elements in Bali, especially in the non-medical treatment program which includes healthy Bali in the Catur Bali program. Non-medical treatment is the most prominent activity because every day it has been running, both at the central *pasraman* and in the *pasraman* at the Siwa Murti Bali School in other branches. In terms of analyzing non-medical treatment, it will be analyzed through three problem formulations, namely, why the Siwa Murti Bali School implements a non-medical treatment culture, how is the implementation of the culture of non-medical medicine at the Siwa Murti Bali School and the implications for the culture of non-medical treatment at the Siwa Murti Bali School.

The three problem formulations will be analyzed using three theories, the first problem is dissected using phenomenological theory, the second problem is dissected using structural-functional theory, and the third problem is dissected using reception theory. The culture of non-medical medicine is one of the strategies of the Siwa Murti Bali School to introduce this school to the Balinese people, other strategies that have been implemented such as *mewinten massal*, *mesangih massal*, *sapuhleger massal* and *spiritual enlightenment*. The *Bali Sehat* Program through non-medical treatment is carried out around Bali such as Badung, Tabanan, Karangasem, and so on. Non-medical medicine is closely related to Hinduism, especially Hindu teachings based on local wisdom, the basics of non-medical medicine are related to kinds of literature such as *lontar kandapat tatwa*, *lontar budha kecap*, teachings of the Dewata Nawa Sanga, *lontar sesana*, the teachings of Tri Kaya Parisudha, Dasa Yama Beratha, *kundalini sakti* meditation, and ritual performance, as well as *yadnya* on Hindu holy days. Catur Bali Program such as Bali *yadnya*, Bali healthy, Bali smart, Balinese care is also very closely related to Hindu literature. Schematically it can be described as Figure 1.

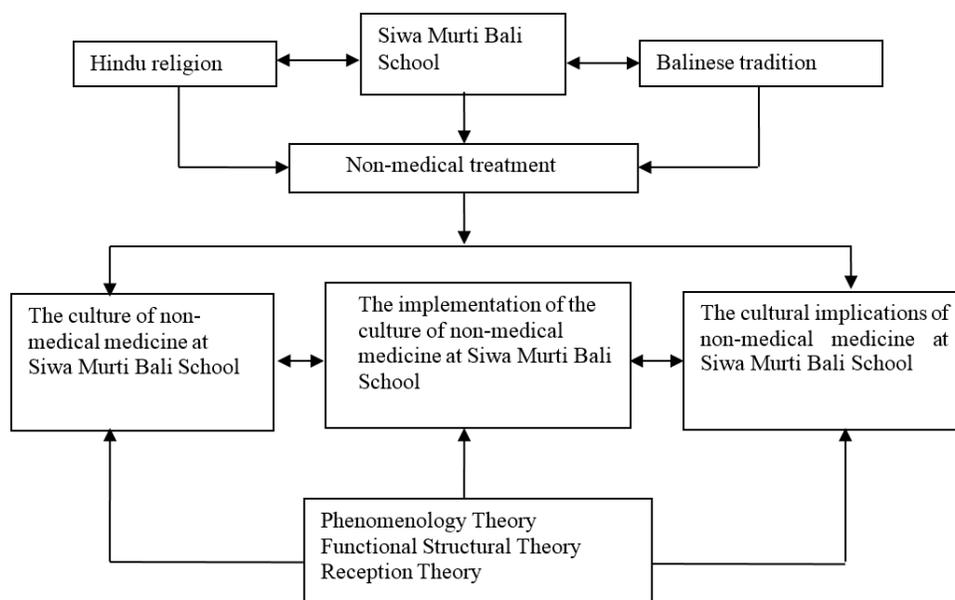


Figure 1. Research model

Information :

-  : Study flow
-  : Guidelines
-  : A reciprocal relationship

This research uses a qualitative approach. To find answers to problem formulations, use phenomenal theory, structural-functional theory, and reception theory. This research is focused first on *pasraman*, the center of the Siwa Murti Bali School, namely Banjar Tegallinggah, Padangsambian Kaja Village, West Denpasar. The reason is that the central *pasraman* has been the first and foremost drafter in the development of the Siwa Murti Bali School to present, and it also does not rule out the possibility of research being carried out also in branches of the Siwa Murti Bali School that are spread across several districts in Bali.

The type of data collected in this study gives priority to qualitative data. The qualitative data in this study is information about the culture of non-medical treatment at the Siwa Murti Bali School. This data is obtained by observing (seeing, listening, asking, and understanding) the non-medical treatment activities that have been carried out. In this case, the data description of the results of observing and paying attention to the implementation of the non-medical treatment culture carried out by the elders and their assistants and including the *gana usada* who have been educated and trained by the nabe in each *pasraman* but does not rule out the need for quantitative data in the form of tables as qualitative support. Written data in the form of ideas and thoughts of experts used to build the analytical consistency of the research theme can be presented in a narrative. This model data can also be classified as a type of qualitative data because it is not presented in the form of quantitative nominal scales. This is in line with the idea of Afifudin & Saebani (2009) stated that qualitative data is descriptive narrative data, both in the form of spoken speech and in the written form obtained from primary and secondary data sources.

According to Berg (1989) observation is a systemic investigation and recording of the phenomena being investigated. The context of this study observations was made on the culture of non-medical medicine at the Siwa Murti Bali School. Also, direct observation is also carried out on the activities carried out by this School. Participant observation is a way to observe various ongoing activities and become the object of research being researched. In this technique, researchers are directly involved in these social situations (Faisal & Unno, 2001). So, in making observations, researchers directly participate in activities at this school. There is also non-participant observation, here the researcher makes observations but is not directly involved in it. Researchers also use non-participant observation because researchers are sometimes directly involved in all types of activities carried out. However, all observed objects are recorded, photographed, and recorded by digital cameras or HP cameras.

Informants who have been appointed are interviewed using in-depth interview techniques. For the interview to take place in a directed manner, an interview guide is drawn up that contains key thoughts related to the problem being studied. In this way, the interview is expected to be flexible. Likewise, the information that is extracted is not only based on what they say but is also accompanied by a deep exploration of the meaning of the words and behavior they display. Feelings and ideas conveyed by the informant or the results of the interview are recorded with the informant's permission using a recording device. The recording is very important, to ensure the authenticity of the data and strengthen the validity of the data. Also, the recording is very useful for strengthening research findings, for example through quotations from interviews in full.

According to Sugiyono (2017), the definition of documentation study is a data collection technique by studying documents to obtain data or information related to the problem under study. The study of documentation is to collect some documents required as a material for information data in accordance with research problems, such as maps, statistical data, number and names of employees, student data, population data; graphics, pictures, letters, photos, certificates, and so on.

There are two types of documents used in the documentation study, namely (1) primary documents, namely, documents written directly by the person who experienced the incident, (2) secondary documents, namely documents that are rewritten by people who have not directly experienced the incident based on information obtained from people who have directly experienced the incident. Related to the research on the culture of non-medical medicine at the Siwa Murti Bali School, the documents needed as information was used, such as a map of the area, population by religion, population according to educational age, population according to livelihood, age of the workforce, and others. Also in this study, there are two types of documents that Daniel (2017) primary documents can be obtained directly by researchers, and secondary documents can be obtained through intermediaries.

The researcher is the most important instrument in this study because the data collected is qualitative, namely, those that are sourced from the text, words, or expressions. This data is obtained by reading, viewing, listening, and asking questions. This is in line with Prastowo (2011) that the researcher is the key instrument or the main research tool. Only humans as instruments can understand the meaning of human interaction. This kind of activity requires researchers to be more responsive to the environment, be able to adapt, emphasize more on wholeness, base themselves on expanding knowledge, process data as quickly as possible, opportunities to clarify and summarize, and look for unusual responses (Moleong, 2009). In addition to functioning as an instrument, researchers also play a more role as the main instrument in this study, where the researcher becomes the subject or actor who uses the instrument. Therefore, researchers are not treated the same as other research instruments. The research instrument was used to collect data in this study. The research instruments were (a) interview guidelines, (b) tape recorders, (c) image recording devices (photo cameras), and (d) writing instruments.

Data analysis in qualitative research is carried out continuously from the beginning to the end of the study inductively and looking for patterns, models, themes, and theories. Meanwhile, in the quantitative method, data analysis is carried out after deductive data collection is completed. Sugiyono (2011), data analysis is the process of systematically searching for and organizing interview transcripts, field notes, and collected writings to gain knowledge about the data and communicate what has been found. Because the data obtained are in the form of words, sentences, paragraphs which are stated in descriptive narrative form, so that the data analysis used is a descriptive-interpretive analysis technique.

3 Results and Discussions

3.1 Reasons for Siwa Murti Bali School to implement non-medical medicine culture

- 1) Ideological reasons, namely this idea was born from the desire to provide healing to a sick community and preserve the culture of the ancestors. Also, it aims to promote the Hinduism concept, especially the Shiva sect, namely Shiva Siddhanta, which is the conclusion of all Shiva teachings.
- 2) Sociological reasons, namely being able to maintain good relations with the community in which there is a sense of tolerance, mutual respect with fellow patients, this is in accordance with Tri Hita Karana.
- 3) Ritual reasons, namely maintaining *taksu* for non-medical treatment need to be balanced with several rituals or ceremonies that are often carried out by this school, especially at Pura Dalem Gede Pauman which has historical value for the school and also other related temples.
- 4) Cultural reasons, namely non-medical treatment methods that have special and unique characteristics including one of the cultural preservation which is continued by the regeneration of this more systemized School.
- 5) Economic reasons, namely non-medical treatment carried out by the Siwa Murti Bali School, can help the community, especially among the lower middle economic class.

3.2 Implementation of non-medical medicine culture at Siwa Murti Bali School

- 1) The process of *sisya* becoming *gana usada*, namely students understanding and understanding ethical concepts broadly and also studying the stages of learning to become usada from Ganapati I to Ganapati V.
- 2) Ritual ceremonies as the basis for non-medical treatment *taksu*, such as the ceremony on Kajeng Kliwon day, Nangluk Merana ceremony (*sasih keenem*), Anggarkasih Medangsia, Buda Kliwon Pahang Pegatwakan.
- 3) Non-medical treatment process for patients at the Siwa Murti Bali School.
 - a) Patients register themselves
 - b) Patients *mapekeling* [pray] in their respective homes
 - c) Patients pray at Gedong Suci in *pasraman* which is a branch of Pura Gede Dalem Pauman
 - d) The patients were called to be asked about their complaint
 - e) Treatment is started, checked from the soles of the feet to the touch of the head then blown and rubbed
 - f) If the pain is severe, it is recommended to *nebusin* at Pura Dalem and then the patient is advised to do *melukat* at Gedong Suci, the *penglukatan* offering is equipped with red-feathered chicken and the warp (*perasadam*) of the *banten* is required to be eaten until it runs out, where the red chicken is a symbol of Lord Brahma, burning everything disease that is in the patient's body.

- g) If you see the results of the patient's recovery reaching 90% (successfully healthy), the patient still comes to the Siwa Murti Bali for treatment.

3.3 Post-medical non-medical treatment at Siwa Murti Bali School

- a) Patients recover, are advised to always devote themselves to their ancestors, pray at Pura Gede Dalem Pauman every time there is a ceremony.
- b) Always pay attention to dietary restrictions.
- c) Always pray before eating.
- d) Going anywhere to pray first to the ancestors or Ida Sang Hyang Widhi Wasa [God].
- e) It is always advisable to do breathing exercises, meditation at home.

3.4 Cultural implications of non-medical confinement on Siwa Murti Bali School

- a) The ideological implication is the preservation of ancestral culture as well as having a common viewpoint and strengthening the teachings of Shiva, namely Siwa Siddhanta.
- b) The sociological implication is that there is a sense of the same destiny to seek treatment in one school so that it fosters mutual respect, respect, and tolerance with others.
- c) The implication of the ritual is to be more motivated to learn to make offerings for the students of the Siwa Murti Bali School.
- d) The cultural implication is the continuity of regeneration in the preservation of the cultural system of non-medical medicine so that the Balinese culture can become stronger.
- e) The economic implication is that the economic turnover of the Siwa Murti Bali School can run smoothly, on the other hand, people who go to this place feel a little burdened by their economy, especially those suffering from serious illnesses.

3.5 Findings

Factual findings:

- 1) The culture of non-medical medicine practiced by Siwa Murti Bali School cannot be separated from ceremonies. *Upakara* and ceremonies take place continuously at Pura Gede Dalem Pauman, namely every Kajeng Kliwon, every Sasih Keenem (Nangluk Merana), Anggarkasih Medangsia, Buda Kliwon Pahang Pegatwakan, which is supported by three Banjar such as Banjar Batu Kandik, Banjar Tegeh Sari and Banjar Tegallinggah. In addition, the supporters of this ceremony are all members of the Siwa Murti Bali School and the surrounding community.
- 2) Ceremonies are also performed at Gedong Suci in Griya or Pasraman Wang Bang Pinatih such as *melukat* or *meprasyascita*, the offerings are equipped with red-haired chickens as one of the conditions for patients who are seriously ill and before *melukat* they are required to pay to Pura Dalem. The obligation for patients to eat red chicken until it runs out is an obligation for patients who do not like to eat meat.
- 3) The cost of the *melukat* ceremony is also a complaint about patients who are considered too expensive and less affordable for patients who are in the middle to lower economic class.
- 4) A large number of patients sometimes can't wait and try to find other alternatives in coordination with the stakeholders.

Theoretical findings

- 1) Non-medical treatment systems still exist in the community because they are seen as functional in helping them get health and welfare.
- 2) The organizational structure of Siwa Murti Bali School is functional in carrying out its duties and obligations so that it still exists in society, this reflects the structural-functional theory that something functional will exist and that which is functioned will disappear by itself.
- 3) The alternative medicine system at Siwa Murti Bali School continues to exist because in practice they are in line with the structure of society which until now believes that the problems they face are not only medical

problems but also their belief systems, this shows behind the phenomenon of the increasing number of people asking for help healing at Siwa Murti Bali School.

4 Conclusion

From the results of data analysis, it is concluded as follows.

The reasons for the Balinese Siwa Murti School practicing the culture of non-medical medicine are as follows:

- a) The ideological reason is to help the community heal and at the same time preserve the culture of the ancestors, to continue the teachings of Shiva Siddhanta.
- b) The sociological reason is to cultivate the student's attitude of mutual tolerance, including the relationship between the carer and the patient so that they are harmonious.
- c) The reason for the ritual is growing *taksu* in non-medical medicine.
- d) Cultural reasons are the cultural system of non-medical treatment of the Siwa Murti Bali School to be maintained and run continuously.
- e) The economic reason is to help Balinese people who suffer from non-medical diseases, especially those with middle to lower economic conditions.

The procedures for the Siwa Murti Bali School, implementing the culture of non-medical medicine are as follows:

- a) The process of students becoming *gana usada*, namely students understanding ethical concepts broadly and also studying the stages of learning to become *usada* from Ganapati I to Ganapati V.
- b) Ritual ceremonies as the basis for non-medical treatment *taksu* are such as ceremonies on Kajeng Kliwon day, Nangluk Merana Ceremony (*sasih keenem*), Anggarkasih Medangsia, Buda Kliwon Pahang Pegatwakan.
- c) Non-medical treatment process for patients at the Siwa Murti Bali School.
 - 1) Patients register themselves
 - 2) Patients with counseling in their respective homes
 - 3) Patients pray at Gedong Suci in *pasraman* which is a branch of Pura Gede Dalem Pauman.
 - 4) The patients are called upon to ask their complaint
 - 5) Treatment is started, checked from the soles of the feet until the head is held, then blown and rubbed.
 - 6) If the pain is severe it is recommended to *nebusin* at Pura Dalem and then the patient is advised to do *melukat* at Gedong Suci, the *penglukatan* offering is equipped with red-haired chicken and the warp (*perasadam*) from the *banten* must be eaten until it runs out, where the red chicken is a symbol of Lord Brahma. burn all diseases in the patient's body.
 - 7) If it is seen that the patient's recovery result reaches 90% (successfully healthy), the patient still comes for treatment at the Siwa Murti Bali School.

The cultural implications of non-medical treatment at Siwa Murti Bali School

- a) The implication of ideology is that the culture of non-medical medicine which is an ancestral heritage is increasingly sustainable and strengthens the teachings of Shiva Siddhanta.
- b) The sociological implication is that the sense of unity between students is getting stronger, because they are treated by the same school, and the teachings of Tri Hita Karana are directly applied.
- c) The implication of the ritual is that students are increasingly motivated to learn *upakara (banten)*.
- d) The cultural implication is that the special treatment system at Siwa Murti Bali School is increasingly sustainable.
- e) The economic implication is that the economic turnover at Siwa Murti Bali School can run smoothly, on the other hand, people who go to this place feel burdened by their economy, especially those suffering from serious illnesses.

Suggestions

- 1) A suggestion for the general public is that the culture of non-medical medicine being studied has a local version at this school in Bali. This version shows the dynamics in the learning process of Hinduism in Bali. This issue is very interesting and needs to be disseminated.
- 2) The *pengusada* or *gana usada* must continue to try to inherit and develop the values of local wisdom by carefully preserving and studying literary sources related to traditional Balinese medicine.
- 3) The provincial government and related institutions are expected to pay attention to the computerization of Vedic texts and verse texts related to meditation literature, or yoga literature which is the basis for conducting non-medical treatment.

Conflict of interest statement

The authors declared that they have no competing interest.

Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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