

HEGEMONY OF MODERNITY IN THE PRACTICE OF *USADA BALI* TREATMENT IN DENPASAR

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Abstract

The phenomenon of the hegemony of modernity in the practice treatment of *Usada Bali* in Denpasar City is interesting to observe. On the one hand, public interest in *Usada Bali* is still quite high, but also on the other hand modern medical dominance is so strong. Through a postmodernism approach and a qualitative method that relies on the workings of critical theory, its causes, forms, and implications, reveal this phenomenon. The cause of the hegemony of modernity is due to state regulation, the modern and traditional medical dichotomy, the disposition of rationality, and the expansion of material energy. The form of modernity hegemony includes the formalization of medical practices, identity mimesis, praxis of praxis awareness, and commodification of *Usada Bali*. The implications of the hegemony of modernity includes the strengthening of the existence of *Usada Bali*, the competition of health services, the reproduction of medical discourse, and the ambivalence of spirituality. This study found that modernity has more power, than traditional values. The discourse of development and empowerment of traditional medicine has not targeted *Usada Bali* as autonomous knowledge. The violations of *sasana balian* undoubtedly due to the strong influence of materialism. The existence of *Usada Bali* is in line with the community's belief in the etiology of *sakala* and *niskala*.

Keywords: *Hegemony, Modernity, Practice of Medicine, Usada Bali*

Introduction

The modernity of the society is almost the entire order of social and cultural life of the people, the giant panzer juggernaut that moves wildly in every direction and blows the whole barrier in front (Giddens, in Ritzer and Goodman, 2005:552). The analysis of modernity is primarily directed at the historical aspect and its influence in transforming traditional communities into a capitalist economic order (Huntington, 2003; Sanderson, 2011), Ideas on

Community progress (Suhandji and Waspodu, 2004; Setiawan and Sudrajat, 2018); Principles of modern culture (Haryono, 2005); Modernity as an Enlightenment project of rationality (Kant and Habermas, in Hardiman, 2009); The city and the financial economy as an arena of dissemination and intensified modernity (Simmel, in Ritzer and Goodman, 2005), as well as paradoxes of modernity in the life of society and Humanity (Lash, 2003; Radhakrishnan, 2003; Giddens, 2011). The Hegemony of modernity encourages the emergence of the Postmodern movement marked the rise of indigenous cultures and the civilizational consciousness as a new Age (New Age) of Civilization (Huntington, 2003; Harisson and Huntington (Ed.), 2006). The revival of the role of local culture is expected to be counterbalancing, even contraction over the establishment of modernity. One of them looks at Usada Bali's treatment practice phenomenon in Denpasar city. Based on the strategic plan of the Denpasar City health office in 2016 — 2021, the number of traditional medical treatment in Denpasar has reached 362 people with a variety of skills. This phenomenon indicates that traditional functional treatment for the people of Denpasar because if not functional, then it will disappear by itself (Malinowski, in Turner and Maryanski, 2010). In addition, this phenomenon also proves the high interest and passion of society to pursue traditional medicine practices, including Usada Bali.

With the hegemony of modernity, Usada Bali began to gain pressure from the modern medical system. Usada Bali's traditional treatment in health narrative performances due to the hegemony of modernity occurs in various aspects (Sarad Magazine, No. 48, April issue 2004, Hal. 9). In contrast, Usada Bali practitioners also adapted to modern sociocultural environments to build and maintain their existence. Usada Bali's drug ability adapts and interacts with modernity as demonstrated by the use of technology and communication as a promotional medium. Usada Bali's development through modern educational institutions is also conducted with the establishment of a Program of Diploma III Usada which transforms into an Ayurveda study Program, Faculty of Health, Universitas Hindu Indonesia. Other modernity hegemony is characterized by state regulation governing traditional health.

The phenomenon of modernity hegemony in the Usada Bali treatment practice in Denpasar City is seen as an important theme of cultural study which is scientifically studied. This study became an effort as well as the Postmodern intellectual movement to dismantle the hegemony of modernity in traditional culture including Usada Bali's practice. In addition, this research is also expected to stimulate the rise of indigenous cultures in response to modernity, thus raising the civilizational consciousness in order to face the future of world

civilization. On that basis, the research is focused on reviewing the hegemony of modernity in the Usada Bali treatment practice in Denpasar City including causes, forms, and their implications. The purpose and objectives of this research is to uncover the facts on the hegemony of modernity in the treatment of Usada Bali so it is theoretically beneficial and practical.

Concepts And Theories

In this research, there are two concepts that are operationalized, namely hegemony of modernity, and Usada Bali's treatment practice. The hegemony of modernity consists of ' hegemony ' and ' modernity '. According to Gramsci (in Patria and Arif, 2003; Simon, 2000; Maliki, 2004; Piliang, 2004, and Suyatno, 2010), hegemony is the dominant class of mastery over the lower class without violence, but through the consensual consent of the controlled community. Meanwhile, modernity is a modern cultural construction that stands on the principles of ratios, subjectivity, identity, ego, totality, absolute ideas, linear advances, objectivity, otonomization, emancipation, and binary opposition (Haryono, 2005). Abraham (1991) stated that modernity marked economic growth, social mobilization, and cultural expansion. In this study, the hegemony of modernity is the entire phenomenon and reality which demonstrates the acceptance of modernity values in the Usada Bali treatment practice in Denpasar City.

Usada Bali is the application of *Usada Bali* by traditional Balinese medicine (*balian*) in carrying out the action of treatment. In this case, traditional Balinese medicine includes *Balian Usada*, *Balian Katakson*, *Balian Kapaica*, and *Balian mixed* (Nala, 1993; Kumbara in Sukarma and Utama (Ed.), 2008). Modernizing practices of medicine, values and modern lifestyles of the *balian*, negotiating the power of the *balian* in his interactions with other modern social structures, as well as everything related to modern culture in the treatment of *Usada Bali*, operational is covered by the concept of modern hegemony in *Usada Bali* treatment practice.

This research uses 4 (four) foundations of the theory, which is the theory of hegemony, power relations and knowledge, social practice, and health believe and explanatory model. The basic assumption of these four theories can be explained as follows. First, the theory of hegemony was submitted by Gramsci (in Muzani, 1999; Simon, 2000; Patria and Arif, 2003) that hegemony is not a relationship of domination with the use of violence, but rather a conscious consensus or approval through moral and ideological leadership. Second, the theory of power and knowledge relations according to Foucault (in Carette, (ed.), 1999;

Barker, 2005; Ritzer and Goodman, 2005), That every knowledge implicates power within it is channeled through discourse. Third, the theory of social practice was submitted by Bourdieu (2010; Harker, et al., 1999) in the generative formula "(Habitus x Capital) + realm = Practice". Fourth, the Health Believe and Explanatory Model theory is the theoretical family of health anthropology presented by Rosenstock (1966) and Kleinman (1980) that the choice of society in its treatment is determined by the popular sector, the folk (traditional) sector, and Professional sectors. The four theories are used on an eclectic basis based on multivariate data in the field.

Research Methods

The study was designed as a qualitative study with the approach of posmodernism. The location of this research is Denpasar. Qualitative data types are gathered from primary and secondary data sources through observation, in-depth interviews, and document studies. The informant is determined by the criterion based selection, which is the actors involved directly in the theme of the research studied. Researchers become the key instrument in this study assisted by supporting instruments, such as interview guidelines and data recording tools, both digital cameras and voice recorder applications on mobile phones, as well as laptops for data storage. Data is analyzed through data reduction phases, data serving, and verification. Interpretation of the data in a deep description (thick description) and presented descriptively-narrative.

Discussion

The cause of modernity in the treatment practices of Usada Bali in Denpasar, includes (1) the regulation of state health that becomes a state tool to channel the ideas of modernity in traditional health services through The mechanism of mastery with nonviolent coercive, as well as the formation of public consensus so that the public is moved to support and participate in complying with these regulations; (2) Modern and traditional medical dichotomy created a hierarchy of binary opposition, dominant-subordinates, which eventually sped traditional medical attention in medical performances. This traditional medical marginalization encourages the country to overcome it through the regulative and discourse practices supported by educational institutions so that both participating to be a channel of the shaken hegemony in health discourse; (3) The disposition of rationality in line with structural differentiation and action rationalization has created alternatives for *Usada Bali's* drug to build

its existence. This alternative is considered rationally so as to give birth to the disposition of action that following modern social and cultural patterns is the most rational choice for their existence and interests; and (4) the expansion of material energy due to material enchantment has encouraged the desire of the drug *Usada Bali* to conduct treatment practices in order to gain material benefits, whether to fulfill the needs of life and identity markers, representations, and imagery. The expansion of material energy marked the influence of modernity that drove the shift of financial-material consumption to the realm of symbolic consumption and aesthesation of life.

Hegemony hegemony of modernity in the *Usada Bali* treatment practice in Denpasar City appears in the form of, among others: (1) Formalization of treatment practices in response to *Usada Bali* (Balian) to state regulations so as to formalize the practice accordance with the conditions verified by the authorised institution. In addition, it is also in the discourse of legalization and formalization of traditional Balinese medicine to utilize modern health facilities and to carry out the practice of modern medical joint treatment; (2) Identity mimesis, an impersonation action that is driven with a mimetic desire for modern medical excellence. Mimesis identity appears in the form of: (a) mimesis which refers to the ideal condition transcendental, which is mimicking the modern medical way in the implementation of treatment practices; (b) To make the establishment of a modern medical system as a traditional medical reflection to achieve a parallel establishment; and (c) The edification of the difference between modern and traditional medical so as to trust both as a method of treatment that is freely selected by the patient or combining them; (3) The capitalization of consciousness of the patient in seeking healing, was created a productive realm of habitus development and the capital of *Usada Bali* drug in carrying out the practice of treatment. This capitalization arises in physical accitivity and discourse to master the consciousness of the patient, both on the traditional pole of consciousness and modern consciousness; and (4). The commodification of *Usada Bali*, which makes *Usada Bali*'s treatment practice as a commodity to reap material gains. This commodification appears in the form of health care services industry by building professional image, personal branding through public space mediation, and industrialization as well as the commercialization of *Usada Bali* medicines, both processing, packaging, and distribution.

The implications of modern hegemony in the *Usada Bali* medicine practice in Denpasar, including (1) the strengthening of *Usada Bali*'s existence, as the implications arising from the State regulation, encourages the practitioners of *Usada Bali* to build its

existence in Modern community structures supported by traditional and organic intellectuals, including cultural discourse that mainstream the revival of local cultural roles; (2) Competition of healthcare services, due to personal autonomy and differentiation of economic structures, which encourages Usada Bali to represent the competitive advantages of the competition to win competitions in the service industry Treatment services. Competition through discourse strategy is the most rational way to achieve material gains; (3) Reproductions of medical discourse, as positioning the position of *balian* in the presence of the patient in the healthcare service industry. The reproduction of a medical discourse is based on the subject's autonomy principle so that the free return is appropriate and builds medical discourse according to its importance, especially to demonstrate its competitive advantage, strengthen its position in the presence of the patient, and improve a bid in the competition for medical services; and (4) The ambivalence of spirituality when the expansion of material energy has made the profession of Balian as an economical resource that can be negotiated in the treatment services industry. Spirituality as the basis of a *balian's* ability traditionally does not escape mobilization and instrumentalization in order to seize the sympathy of the patient thus experiencing ambivalence in itself. In this case, it is difficult to separate the spiritual representation with a market mechanism based on material exchange.

Research Findings

Firstly, modernity characterized by the rationality of bureaucracy and structural differentiation has encouraged the Balian to enter the modern power structure. The modernization of traditional medicine is predicted to continue to evolve in line with the Giddens theory of modernity as Juggernaut's giant panzer which is difficult to dilute its power. Secondly, the community makes *Usada Bali* a medical Alternative for modern medicine (conventional) because it is still strong Belief in the *sakala-niskala* ethology. The findings affirmed Hobart's opinion that during the belief of the Balinese (Hindu) community on the *sakala* and the ratio is still strong, so long as the existence of *balian* will remain in the community. Third, spirituality as the image inherent in a *balian* becomes a mobilized instrument and negotiated for material sake, and hence the violation of the *sasananing balian* becomes an inevitator. This encourages the shifting existence of return from the folk (traditional) sector to the professional sector, when balian has positioned itself as other professional health sectors. Thus, the findings of this research confirm the theoretical view of Explanatory Model Kleinmen that the existence of popular sectors, professionals, and folk in the

performance of public health moves dynamically along with the hegemony of modernity in the folk sector.

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