Linguistic and Philosophical Investigations
ISSN: 1841-2394, e-ISSN: 2471-0881
Vol 23 (1), 2024
pp. 1133 - 1140

Deciphering the Discourse of Traditional Medicine: A Linguistic Examination of Balinese Usada Manuscripts on Early Childhood Diseases

[1]Ni Wayan Aryani, [2]I Made Budiasa, [3] I Wayan Nitayadnya, [4] Roch Aris Hidayat

[5] Ni Luh Komang Candrawati, [6]Asep Supriadi, [7]I Wayan Tama, [8]I Wayan Sudiartha

[1.] Pusat Riset Manuskrip, Literatur, dan Tradisi Lisan (PRMLTL), BRIN, Indonesia

[2.] Pusat Riset Manuskrip, Literatur, dan Tradisi Lisan (PRMLTL), BRIN, Indonesia

[3.] Pusat Riset Manuskrip, Literatur, dan Tradisi Lisan (PRMLTL), BRIN, Indonesia

[4.] Pusat Riset Manuskrip, Literatur, dan Tradisi Lisan (PRMLTL), BRIN, Indonesia

[5.] Pusat Riset Preservasi Bahasa dan Sastra, BRIN, Indonesia

[6.] Pusat Riset Manuskrip, Literatur, dan Tradisi Lisan (PRMLTL), BRIN, Indonesia

[7.] Pusat Riset Preservasi Bahasa dan Sastra, BRIN, Indonesia

[8.] Pusat Riset Preservasi Bahasa dan Sastra, BRIN, Indonesia

Abstract: Before knowing the modern medical treatment of childhood diseases, the Balinese people have tried to treat diseases by utilizing medicinal ingredients from plants, which until now are still an alternative treatment. This knowledge of medicine is passed down orally from generation to generation, also through written documents, namely the usada manuscript. This study aims to examine the Kuranta Bolong and Taru Pramana usada manuscripts to reveal the types of diseases that are often suffered by early childhood; medicinal ingredients, drug processing, treatment techniques and accompanying mantras or rituals, and categorization of early childhood disease treatment. The methods used are text transcription and transliteration method, content analysis method, and comparative method. The presentation uses formal and informal methods. The results of this study indicate that both manuscripts present traditional Balinese medical knowledge for early childhood and its categorization, which are classified into three, namely: external diseases, internal diseases, and personalistic diseases. The findings of this traditional herbal medicine are expected to encourage the community to preserve medicinal plants in the surrounding nature. For the safety of traditional herbal medicines and treatments, there needs to be a study of pharmacology including clinical trials to ensure that it is safe for children, the dosage is appropriate for age, and the quantity of given medicine per day.

Keywords: disease, usage, treatment, categorization.

Received: 11 May 2024 **Revised:** 08 June 2024 **Accepted:** 26 June 2024

1. Introduction

Bali is famous for its beliefs and culture that are held from the civilization of its ancestors. One of the local wisdoms that is still held by the Balinese people is traditional medicine that involves medicinal plants, prayers, and rituals in its implementation which are based on the usada text. The Balinese view regarding health and illness are two conditions that always exist and coexist. Therefore, since ancient times, before knowing about modern medical treatment, they have tried to treat the diseases they suffer from by utilizing medicinal ingredients from plants. Efforts to treat early childhood are also not free from plants. Humans,

in their behavior in facing health problems, are not random behavior, but selective, planned, and patterned behavior in a health system that is an integral part of the community concerned culture. This selective behavior is a socio-cultural adaptation strategy that arises as a response to the threat of disease. This behavior is patterned in social institutions and cultural traditions that are intended to improve health (Dunn 1976:133-156).

The first five years of life are a very sensitive period to the environment. At this time, it is known as children under five years old (toddlers) or early childhood who are entering the golden period, window of opportunity, and critical period. At this time, children experience extraordinary growth and development, both in terms of motoric,

emotional, cognitive and psychosocial (Ministry of Health of the Republic of Indonesia, 2006). If the stages of child development at this time are disturbed, it will have an impact on the quality of human resources in the future. For this reason, all sectors starting from parents, the community environment, educators, and the government also play a role in the continuity of child development in order to prepare for their future.

According to UNICEF data, Indonesia has the fourth largest children population in the world. The number of early childhood in Indonesia is estimated to be 30.73 million in 2022. This number is equivalent to 11.21% of the total population of Indonesia this year (Monavia Ayu Rizaty, 2022). The dense population of early childhood in Indonesia is not accompanied by good health care. The health conditions of early childhood in Indonesia are still concerning. The number of children aged 0-6 years is only 25 percent who have access to health improvement programs. The low level of health of children at an early age is more common in children who come from poor families and live in rural areas with inadequate provision of social services, it also occurs in Bali.

Based on data from the Central Statistics Agency of Bali Province in 2022, the number of early childhood aged 0-4 years was 309.1 thousand and aged 5-9 years was 295.6 thousand. Some of these early childhood children come from underprivileged families and live in rural areas with low health standards. The high cost of modern health care causes them to prefer alternative or traditional health services. Such symptoms seem to be a collective legitimacy that modern medicine is owned by the upper or rich classes, while traditional and alternative medicine is owned by the lower classes. Providing traditional treatment is seen as having fewer negative side effects compared to modern treatment methods (Kartika. et al., 2016).

The *usada lontar* manuscripts are quite well-known by the Balinese people as sources of knowledge on treating diseases, including the *Kuranta Bolong* and *Taru Pramana usada* manuscripts. The *Kuranta Bolong usada* predominantly contains traditional medicine for children, including medicine for young children. There have been researchers who have studied the *Kuranta Bolong usada* manuscript but have not answered the question of early childhood diseases and their categorization. Meanwhile, the *Taru Pramana usada* manuscript with the specification that trees describe their own elements that can be used as medicine, has been studied by researchers. The results are in the form of articles but none of them specifically mention medicinal ingredients and treatment for early childhood diseases.

The formulation of the research problem is (1) what types of diseases are often suffered by young children, (2) what are the ingredients, processing methods and treatment techniques, and (3) what are the procedures for the treatment ritual.

The results of this study are expected to increase knowledge, inspire the wider community in treating early childhood based on traditions inherited from ancestors, can produce new findings in the fields of pharmacology and child health, and encourage the community to preserve the environment, especially medicinal plants in the surrounding nature.

Based on this information, this study attempts to fully reveal how to cure diseases in early childhood in the *usada lontar Taru Pramana* and *Kuranta Bolong*, starting from the types of diseases suffered by children, medicinal ingredients, how to process ingredients, treatment techniques, and ritual procedures for treatment. The selection of usada texts *Taru Pramana* and *Kuranta Bolong* as objects of study was carried out with philological steps. This study also presents a comparison between the two manuscripts.

Data collection in the form of *usada* manuscripts were conducted in six locations, namely the FIB Lontar Library of Udayana University, the Lontar Library of the Bali Provincial Cultural Service, the Lontar Library of Badung Regency Library and Archives Service, the Badung Regency Cultural Service, the Lontar Library of Bali Provincial Language Center, the Ministry of Education, Culture, Research, and Technology, and Gedong Kirtya, Buleleng Regency.

2. Literature Review

Research on the *Kuranta Bolong usada* manuscript was conducted by Ida Bagus Ngurah (2020). The result was an article entitled "Usada Kuranta Bolong as a Source of Traditional Medicine Based on Hindu Culture in Angantaka Village, Abiansemal District, Badung Regency". The article published in the Vidya Wertta magazine: Media Communication of the Hindu University of Indonesia. It discusses the community's belief in alternative healing of childhood diseases by *usada* shamans (*Kuranta Bolong*) by considering several factors, namely: availability of medicinal ingredients, economic factors, and propotion factors.

Meanwhile, research on the *Taru Pramana usada* manuscript is quite a lot and the results are in the form of scientific papers in several scientific journals such as: Suryadarma, (2005) in the article "Cosmological Conception in Usada Taru Pramana Treatment" (in the Journal of Tropical Ethnobiology). Sukersa (2017) in the article "Usada Taru Pramana: A Vehicle for the Conservation of Traditional Balinese Medicinal Flora" (in Prabhajnana Lontar Study of Udayana University). Suardiana (2017) in the article "Protecting the Environment, Planting Plants, and Living Healthy: Reflecting on the Taru Pramana and Aji Janantaka Texts" (in Prabhajnana Lontar Study of Udayana University). Arsana (2019) in the article "Diversity of Medicinal Plants in the Taru Pramana Lontar and Their Utilization for Traditional Balinese Medicine" (in the Journal of Bali Studies). Dharma and Jayawangsa (2020) in the article "Lontar Taru Premana, a Heritage of Balinese Local Genius, an Ethnopedagogical Study" (in Subasita: Journal of Religious Literature and Balinese Language Education). Widiantana and Indrayani (2023) in the article "Development of Local Wisdom-Based Tourism Villages to Increase Community Income in the Perspective of Hindu Economy in the Traditional Village of Dukuh Penaban" (in Cultural Tourism: Scientific Journal of Religion and Culture). The results of these studies have not touched on treatments for curing diseases suffered by early childhood, including the categorization of early childhood diseases. Therefore, the Taru Pramana usada manuscript was also used as a source of study data in this study.

3. Research Method

In determining the object analysis script, philological theory is used to determine the text that will be used as the basis for analysis. The stages of the philological method include manuscript inventory, text criticism, manuscript comparison, and determination of the text to be edited (Rokhmansyah, Alfian. 2018). Hermeneutic theory is used to understand the contents of *usada* text which emphasizes the principle of text polysemy by showing that interpretation does not stop at the author's intent, but continues to the reader's perspective. This study uses comparative theory to obtain the best, complete, and error-free manuscript. Comparison of manuscripts includes comparison of words, sentence structure or language style, and story content.

At the data collection stage, qualitative methods were used with text documentation techniques. Document data in the form of *usada* manuscripts were collected directly from several libraries or institutions that handle Balinese manuscripts, both manuscripts in the form of *lontar* and manuscripts that have been transcribed and transliterated. From several usada manuscripts that were successfully collected, two manuscripts were selected, namely *Usada Taru Pramana* and *Kuranta Bolong* on the basis of consideration that both manuscripts predominantly describe traditional medicine using herbal and non-herbal ingredients for early childhood. The number of lontar manuscript collections in the government and foundation *lontar* libraries is 6,352 manuscripts with a small number of usada manuscripts; namely the Lontar Library of the Faculty of Cultural Science, Udayana University, 63 manuscripts; Lontar Library of the Bali Provincial Cultural Service, 166 manuscripts; Lontar Library of the Badung Regency Cultural Service, 23 manuscripts; Lontar Library of Bali Provincial Language Center, Ministry of Education, Culture, Research and Technology, 11 manuscripts; and Gedong Kirtya, Buleleng Regency, 354 manuscripts.

The methods used in data analysis are the text transliteration and content analysis method. The initial stage is carried out by transliterating the two manuscripts. Furthermore, at the stage of presenting the results of data analysis using formal and informal methods. The application of formal method is for efficiency and systematic presentation, while the application of informal method is to facilitate and clarify understanding.

4. Result

Based on the results of reading several lontar sheets in the two manuscripts, it provides information about the medical system for early childhood including various diseases suffered by early childhood, from diseases of the head, internal diseases, external diseases, and diseases of the body. Diseases of the head such as eye disease, *sasab*, canker sores, and swollen cheeks; internal diseases such as flatulence, fever, diarrhea, dysentery, nausea, stomach ache, and cough. External diseases such as swelling, scabies, ulcers,

and pimples on the skin. Diseases of the body such as umbilical cord rupture and unhealthy babies. Each type of disease in the baby's body organs is only accompanied by an explanation of disease names and its symptoms, the herbal ingredients chosen, how to process the ingredients into medicine, and how to treat it. There are several types of diseases, symptoms, medicinal ingredients, concoctions of medicine, and how to treat them in the *Taru Pramana* and *Kuranta Bolong* manuscripts.

"Iti kalimausadha kuranta bolong, nga, osadaning wong rare, drestinira bhatara hyang wisnu dewa, mahabara kawisesanira, amnuhi sakala bwaóa kabeh, ndya ta kalinganya andadyaken kaparipurnaning wong rare, amangkuaknang kadirgghayusan, kaluput ring lara wyadi, mwah pati, kramanya haywa tan prayatna, hanginakna tatambaning wong rare, swadharma putus, ngaranya sang amangku, usada rare."

The translation is, 'it is called usada *Kuranta Bolong*, which is about the treatment of children, is a gift from Bhatara Wisnu, whose power is very amazing, covering the entire universe. This usada also can save children, can result in long life, avoid disease, and death. Therefore, do not be careless about the treatment of diseases suffered by children, carrying out a noble task is called for someone who carries out the treatment of diseases suffered by children'.

Description of Childhood Diseases

Parts of body	**Types of Diseases**	**Text Quotes**	**Text Source**
Diseases of the head	Eye pain: swollen eyes, red eyes.	Text quotes: *"Malih matur i kayu kelor, inggih daging ti-tyange tis, banget babakan nyem, akah panes, daun tityange da-dos anggen tamban mata sakit, akah dumla-da, tityang dados anggen tamban beteg, ra, juuk lengis, uyah areng, cak-cak pres saring deg-degang, hninge anggen ngetelin netra-nia"* Translation: "Then the Moringa tree said, "Your Majesty, my substance content is cool, my bark is cold, my leaves can be used as medicine for sore eyes. My roots are medium, I can be used to treat thiamine deficiency, by mixing lime, table salt that is blackened from kitchen soot, all ingredients are crushed until smooth, squeezed, filtered, and precipitated. The clear water is used for eye drops.	Taru Pramana part 2a
	Nguwus : soft fontanel bone	Text quotes: *Ta, rare, nguwus, sa, linjong canging, 11, bi-dang, padang lepas, 11, katih, ra, bawang adas. Kakattrang maka urug-urug pabahane. Mwah wdaknya ring raga, sa, linjong canging, 7, bi-dang, padang lêpas, 7, katih, ra, adas, 7, wiji, wdakna.* Translation: The medicine for babies suffering from *nguwus* disease consists of 11 *canging* leaves in the middle, 11 reeds, mixed with onions and fennel, used as powder to cover the baby's crown. The body powder consists of 7 *canging* leaves in	Kuranta Bolong part 2a

		the middle, 7 reeds, mixed with 7 fennel.	
	Canker sores: cracked, sore, dry and hot feeling lips	Medicinal ingredients: Gatep leaves, coconut sugar, squeezed, and filtered; Starfruit leaves, roasted coconut, ginger. - Processing of ingredients: Gatep leaves and coconut sugar mixed with water, filtered and squeezed. Starfruit leaves are crushed, mixed until like a scrub. - Treatment technique: squeezed to drink and scrub apllied on the neck and chest to the pit of stomach	Taru Pramana
	Canker sores: with symptoms of yellowish lip edges	- Medicinal ingredients: 1. Male candlenut; 2. Dew on sugar cane leaves, burnt pijer; 3. Large *dusa* flowers, *sebatah*, grilled onions, crushed with coconut milk mixed with burnt pijer, then boiled; 4. Chinese cinnamon, onion core. - Pengolahan bahan: Dihaluskan semua sarana obat dan direbus, dilumatkan dan direbus, bisa dibakar. - Teknik pengobatan: Dioleskan pada bibir dan lidah Processing of ingredients: Grind all medicinal ingredients and boil them, crush and boil or can be burned. Treatment technique: Apply to lips and tongue	Kuranta Bolong
	Earache	Medicinal ingredients: Reed roots, *paci-paci* roots, onions, fennel; Male betel leaves, *rase* grass leaves, ginseng, lime juice, boiled until half cooked to drip into the patient's ears, and drunk. Processing of ingredients: the medicinal ingredients are mixed and boiled. Treatment technique: the boiled water is dripped into the ear.	Kuranta Bolong

5. Discussion

Types of diseases and treatment of early childhood in the *Taru Pramana* and *Kuranta Bolong* manuscripts can be described as follows.

1. *Head disease*

In the *Taru Pramana* manuscript, it is stated the types of diseases suffered by early childhood, namely eye disease, *sasab*, canker sores, and swollen cheeks. Meanwhile, in the *Kuranta Bolong* manuscript, it is stated the diseases that attack early childhood, namely *nguwus*, swollen eyes, canker sores, and earache. The treatment of each disease in each manuscript has its own characteristics. It means that the two manuscripts describe different ways to cure diseases even though they are the same type of disease. The difference lies in the selection of medicinal ingredients, the method of concoction, and the treatment technique, the used ritual means have their own characteristics.

For example the treatment of canker sores, the *Taru Pramana* manuscript, mentions the used medicinal ingredients are moringa leaves. The moringa leaves are crushed until smooth, then squeezed, filtered, and allowed to set down. The clear sediment water is dripped into the eyes. The use of medicinal ingredients in the Kuranta Bolong manuscript is more complex. *Gatep* leaves and coconut sugar that have been mixed with clean water are squeezed and filtered. The squeezed water is drunk. Another method is also mentioned, namely starfruit leaves, roasted coconut, and ginger are mixed into a body scrub. The scrub is spread on the neck, chest, and to the pit of stomach. In addition, there is also another event mentioned in the manuscript, namely by using candlenuts, dew on sugar cane leaves, roasted pijer, large *dusa* flowers, *sebatah*, and burned onions mixed with coconut milk. The ingredients are mixed and boiled. The boiled water is applied to the sore lips. Another method is to use cinnamon and crushed onion cores which are then applied to the sore lips. Although there are differences in the selection of ingredients, processing methods, and treatment techniques, the Dharma Usada, such as *Balian* (shaman) and the general public in Bali, believe that all of those can treat canker sores suffered by young children.

2. *Internal Diseases*

Internal diseases are diseases that attack the internal organs of early childhood, such as the stomach, intestines, liver, lungs, and so on. In the Taru Pramana manuscript, swelling, fever, diarrhea, dysentery, nausea, stomach ache, and cough are mentioned. Meanwhile, internal diseases in the Kuranta Bolong manuscript are mentioned as angina, vomit, vomiting and diarrhea, *pejen*, difficulty in defecating and urinating, flatulence, internal heat, worms, dysentery, and inflammation of the respiratory tract.

Bengka, which is characterized by symptoms of flatulence, is often experienced by young children. The *Taru Pramana* text states that curing bengka can be done by drinking herbal medicine made from the bark of the dapdap tree, 11 coriander seeds, and table salt blackened in kitchen soot.

Worm disease is characterized by symptoms of a thin body, yellow skin, and sunken eyes. This disease can be treated using natural ingredients mentioned in the Kuranta Bolong manuscript. The manuscript mentions two ways to cure worm disease. First, with a herbal medicine made from 3 dadap wong leaves, jangu, and garlic. These ingredients are ground until smooth, then mixed with clean water to become herbal medicine. The herbal medicine is drunk by children suffering from worms. The mantras that are recited when giving the herbal medicine are as follows.

Ong cacing metu mati 'Oh God, take out and kill the worm'

Second, by using a concoction such as twin duck eggs, tied with three coils of white thread, given a certain image of magical value, then the eggs are buried in hot kitchen ashes. Then give the egg to the child who suffers from worms by saying the following mantra.

Ong anggeseng tandasing cacing, anglaranin ring jro weteng, lah ugag huntune, sun tigas, anglaranin wetengi rare, cacing ingsun pangan, haywa ko langgana, tambanin lara roganye syanu, den kadi sanghyang raditya, lejaran inghulun, byar, byar, byar, waras

'Oh God, burn the worm head that hurts in the stomach, O worm, eat me, heal the pain, so that it is like the God of Sun shines, be healed.'

3. *Mental Illness*

The manuscript that describes physical illnesses is only found in the Kuranta Bolong manuscript. Psychic illnesses in the manuscript include babies who often cry, babies who cry due to attacks of black magic, and anxiety in babies. In contrast, the Taru Pramana manuscript does not mention psychic illnesses. Babies who

often cry due to attacks of black magic can be treated by powdering the baby with a concoction made from (1) *kulampes* skin, turmeric, fennel, garlic, iodine salt, (2) śuddāmalā flowers, marigold flowers, mixed with lungid essence, and lime, and sandalwood water, and (3) betel stalks, mixed with betel lime, filled with the Ong script. The concoction is mixed into powder. Then, the powder is smeared all over the baby's body and sprinkled on the place where the placenta is buried. When rubbing the powder all over the baby's body and when sprinkling the powder on the place where the baby's placenta is buried, the following mantra is recited.

Ong *Durga swaha, lara muksah hilang, poma, poma, poma,* waras

'O Goddess Durga, get rid of the disease and be healed.'

The use of herbs derived from nature and the recitation of prayers or mantras are believed to be able to ward off evil spirits so that they do not disturb the baby's life. Balinese people believe that natural ingredients such as kulampes skin, turmeric, fennel, garlic, iodine salt, śuddāmalā flowers, marigold flowers, mixed with lungid essence, and lime, and sandalwood water, betel stalks, mixed with betel lime, more written or pronounced the sacred script Ong are very feared by spirits.

The *Usada Taru Pramana* manuscript and the *Usada Kuranta Bolong* manuscript document and inform quite a lot about materials source from flora habitats in the community environment that have medicinal properties. These herbal medicines are still used by the Balinese people for the treatment and healing of diseases suffered by young children, either through the role of traditional healers (shamans) or by the children's parents themselves based on oral information obtained through tradition. Therefore, for the safety of using these herbal medicines, there needs to be a study from pharmacology including clinical trials so that herbal medicine ingredients are truly safe for young children. As in our experience when taking medicine, there are doses that must be appropriate for age, the quantity of medicine given in a day, and others also need to receive attention and ethnomedical studies.

6. Conclusions

In Bali, strong belief in traditional healing practices based on texts such as *Usada* is still prevalent, parents use these methods to treat young children during their critical developmental years. Indonesia, with its large population of young children, faces challenges in providing access to healthcare, especially in rural areas. Traditional medicine is preferred because of its perceived minimal side effects compared to modern medicine. Research into ancient texts such as *Taru Pramana* and *Kuranta Bolong* reveals insights into traditional healing methods for a variety of childhood diseases, with a focus on herbal remedies and rituals. The texts present treatments for physical, internal, and psychological conditions, emphasizing the role of nature-based ingredients and spiritual practices. Further research is needed to ensure the safety and efficacy of traditional medicine for children, in line with modern pharmacological standards and clinical trials to validate its use in pediatric healthcare. Overall, preserving traditional healing practices while integrating scientific validation may improve healthcare outcomes for young children in Bali and beyond.

References

[1] Ackerknecht, Erwin H. 1971. *Medicine and Ethnology Selected Essays.* Baltimore: The Jhon Hopkins Press

[2] Adnyana, P. E. S. (2019). Lontar Taru Pramana: Pelestarian Budaya Pengobatan Tradisional Bali. *Jurnal Yoga Dan Kesehatan*, *2*(2), 178-184.

[3] Ananda Kusuma, Sri Reshi. 2015. *Kamus Bahasa Bali*. Denpasar: CV Kayumas Agung.

[4] Arsana, I. N. (2019). Keragaman Tanaman Obat dalam Lontar "Taru Pramana" dan Pemanfaatannya untuk Pengobatan Tradisional Bali. *Jurnal Kajian Bali (Journal of Bali Studies)*, *9*(1), 241.

[5] Badan Pusat Statistik Bali, 2023 (https://bali.bps.go.id/indicator/12/184/1/proyeksi-penduduk-provinsi-bali-menurut-kelompok-umur.html)

[6] Depdiknas,.2007. *Naskah Akademik Kajian Kebijakan Kurikulum Pendidikan Anak Usia Dini*. Depdiknas: Badan Penelitian dan Pengembangan. Pusat Kurikulum.

[7] Depkes RI. Profil Kesehatan Indonesia 2016 [Internet]. Jakarta; 2016. Diambil dari: http://www.depkes.go.id

[8] Dharma, Y. S., & Jayawangsa, A. R. 2020. Lontar Taru Premana Warisan Jenius Lokal Bali Kajian

Etnopedagogi. *Subasita: Jurnal Sastra Agama dan Pendidikan Bahasa Bali*, *1*(2).

[9] Depkes RI, 2007. *Kebijakan Obat Tradisional Nasional Tahun 2007*. Jakarta: Departemen Kesehatan Republik Indonesia

[10] Duija, I Nengah. 2006. "Revitalisasi Modal Sosial Masyarakat Bali Berbasis Kearifan Lokal". Dalam *Bali Bangkit Kembali*. Denpasar: Universitas Udayana Kerja Sama dengan Departemen Kebudayaan dan Pariwisata RI

[11] Dunn FL.1976. "Traditional Asian Medicine and Cosmopolitan Medicine as Adaptive System," *in Asian Medical System, C. Leslie (ed)*, Berkeley: University of California Press

[12] Foster, George M & Anderson, BG. 1978. *Medical Anthropology*. New York: Jhon Wiley & Sons

[13] Hani'ah. 2007. *Dari Dekontruksi ke Refleksi: Apresiasi Susastra dengan Kajian Hermeneutik*. Jakarta: Pusat Bahasa, Depdiknas.

[14] Kartika, D., Sewu, P. L. S., & W, R. 2016. Perlindungan hukum bagi pasien. OEPRA Jurnal Hukum Kesehatan, 2(1), 1–16. http://journal.unika.ac.id/index.php/shk/article/view/805

[15] Kementerian Kesehatan RI. 2003. Penyelenggaraan pengobatan tradisional. 58(12), 7250–7257. https://doi.org/10.1128/AAC.03728-14

[16] Monavia Ayu Rizaty, 2022. https://dataindonesia.id/varia/detail/anak-usia-dini-di-indonesia-sebanyak-3073-juta-jiwa-pada-2022)

[17] Nala, Ngurah. 1993. *Usada Bali*. Denpasar: Pt. Upada sastra.

[18] Ngurah, I. B. 2020. Usada Kuranta Bolong Sebagai Sumber Pengobatan Tradisional Berbasis Budaya Hindu Di Desa Angantaka, Kecamatan Abiansemal, Kabupaten Badung. *Vidya Wertta: Media Komunikasi Universitas Hindu Indonesia*, *3*(2), 171-182.

[19] Partami, Ni luh dkk., 2016. *Kamus Bahasa Bali Edisi Ke-3*. Denpasar: Balai Bahasa Bali.

[20] Ramlah, Ufiyah. 2019. "Gangguan Kesehatan pada Anak Usia Dini Akibat Kekurangan Gizi dan Upaya Pencegahan." Palu: Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Palu.

[21] Ratna, Kutha. 2004. *Teori, Metode, dan Teknik Penelitian Sastra*. Bandung: Angkasa.

[22] Rokhmansyah, Alfian. 2018. *Teori Filologi (Edisi Revisi)*. Samarinda: Fakultas Ilmu Budaya Universitas Mulawarman.

[23] Sugono, Dendi dkk., 2008: *Kamus Bahasa Indonesia*. Jakarta: Pusat Bahasa, Kemen-terian Pemdidikan Nasional RI

[24] Suryadarma, I. P. 2005. Konsepsi Kosmologi dalam Pengobatan Usada Taru Pramana. *Journal of Tropical Ethnobiology*, *2*(1), 65-87.

[25] Suatama, Ida Bagus.2021. *Usada Bali Modern*. Yogyakarta: AGlitera *publishing*

[26] Sutama, I.B. 2019. "Masa Depan Usada Bali dalam Wacana Modernitas" (dalam E-Jurnal Widya Kesehatan, Volume 1, Nomor: 2 Oktober 2019)

[27] Sutomo, dkk., 2023. *Usada: Merawat dan Menjaga Kearifan Lokal*. Bandung: Media Sains Idonesia

[28] Widiantana, I. K., & Indrayani, A. D. 2023. Pengembangan Desa Wisata Berbasis Kearifan Lokal Guna Meningkatkan Pendapatan Masyarakat Dalam Perspektif Ekonomi Hindu Di Desa Adat Dukuh Penaban. *Pariwisata Budaya: Jurnal Ilmiah Agama Dan Budaya*, *8*(1), 24-37.

[29] Wiley, Andrea S.1992. "*Adaptation and the Biocultural Paradigm in Medical Anthropology: A Critical Rivew*". In *Medical Anthropology Quarterly* Vol 6, No 3, September

[30] Zoetmulder, P.J. 2006. *Kamus Jawa Kuna-Indonesia*. Jakarta: PT Gramedia Pustaka Utama.