

ABSTRAK

Pengobatan tradisional masih menjadi bagian penting dalam kehidupan masyarakat Desa Cingkam, Kecamatan Gunung Meriah, Kabupaten Aceh Singkil. Meskipun fasilitas kesehatan modern mudah diakses, praktik pengobatan alternatif berbasis pengetahuan tradisional, khususnya oleh dukun patah tulang, tetap dipilih karena dianggap lebih efektif, ekonomis, dan sarat nilai budaya yang diwariskan turun-temurun. Penelitian ini bertujuan untuk mendeskripsikan makna praktik pengobatan alternatif tersebut bagi masyarakat, serta menganalisis konstruksi sosial yang melestarikannya. Menggunakan pendekatan kualitatif dengan metode studi kasus, data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa pengobatan ini tidak hanya dipandang sebagai proses penyembuhan fisik, tetapi juga memiliki dimensi spiritual dan sosial yang kuat. Kepercayaan masyarakat diperkuat oleh pengalaman langsung maupun kesaksian orang lain mengenai keberhasilan penyembuhan, serta minimnya prosedur medis yang menimbulkan rasa cemas. Dengan demikian, pengobatan tradisional dukun patah tulang merupakan hasil konstruksi sosial yang mengakar dan menjadi bagian integral dari identitas budaya masyarakat Desa Cingkam. Disarankan agar penelitian serupa dapat diperluas ke wilayah lain atau melibatkan sudut pandang tenaga medis untuk memperoleh pemahaman yang lebih holistik.

Kata Kunci: Pengobatan Alternatif, Pengetahuan Tradisional, Dukun Patah Tulang, Konstruksi Sosial, Budaya Lokal

ABSTRACT

Traditional medicine remains an important part of community life in Cingkam Village, Gunung Meriah Subdistrict, Aceh Singkil Regency. Despite easy access to modern healthcare facilities, alternative healing practices based on traditional knowledge, particularly those performed by bone-setters, are still preferred due to their perceived effectiveness, affordability, and deep-rooted cultural values passed down through generations. This study aims to describe the meaning of such alternative healing practices for the community and analyze the social construction that sustains them. Using a qualitative approach with a case study method, data were collected through observation, in-depth interviews, and documentation. The findings reveal that this practice is viewed not only as a means of physical recovery but also as carrying strong spiritual and social dimensions. Community trust is reinforced by personal experiences and testimonies of successful healing, as well as the absence of medical procedures that may cause anxiety. Therefore, the traditional bone-setting practice is a product of deeply rooted social construction and an integral part of the cultural identity of the people of Cingkam Village. It is recommended that similar studies be expanded to other regions or incorporate the perspectives of medical professionals to gain a more holistic understanding.

Keywords: *Alternative Medicine, Traditional Knowledge, Bone-Setter, Social Construction, Local Culture.*