

## An Overview of Alternative Treatments for the Healing Rate of Fracture Patients in Bulukumba Regency

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### ABSTRACT

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**Background :** Fractures (broken bones) are the most common occurrence in the productive age group. According to WHO, in 2020, fractures were recorded in around 13 million people with a prevalence of 2.7 % . Fractures are one of the causes of disability caused by trauma, namely accidents. Fractures can cause disability or even death if the fracture is not handled properly. Medical treatment of fractures is not the only option for people today. **Objective :** To find out the picture of alternative treatments on the healing rate of fracture patients in Bulukumba Regency. **Method :** This study used a qualitative research design with a descriptive-survey approach. Six participants were selected according to the criteria and subjected to observations and interviews. **Research result :** The research results identified three themes, namely: (1) alternative medicine with the subthemes of alternative medicine therapists and forms of alternative medicine, (2) healing rate with the subthemes of fracture treatment, duration of treatment and fracture condition, (3) Coping mechanisms with the subthemes of understanding alternative medicine, perceptions of alternative fracture treatment, reasons for choosing alternative fracture treatment. **Conclusion and Recommendations :** Alternative medicine therapists are often referred to as sanro or shamans in the community. Alternative treatments for fractures include massaging with oil, reciting prayers , and wrapping the fracture in cardboard. Reasons for choosing alternative medicine for fracture management vary, including low cost, faster healing, encouragement from family or parents, and proximity to alternative treatment facilities. The type of fracture experienced by patients who come for treatment with alternative medicine is a closed fracture. There are some whose fractures have not healed, but there are also some whose have healed. Researchers suggest that further research in the future could delve deeper into alternative fracture treatments for patients undergoing alternative fracture treatments.

**Keywords :** Fracture, Alternative Medicine, Healing Rate

### INTRODUCTION

Fractures (broken bones) are the most common occurrence in the productive age group . Because at this age , people are more mobile and involved in activities. Regardless of age , this can happen to anyone, including young people, healthy people, elderly people, or unhealthy people. (Norris, BL, Lang, G., Russel, TAT, Rothberg, DL, Ricci, WM, & Borelli, J., 2018 in Platini, H., Chaidir, R., & Rahayu, U., 2020) . A fracture is a break in the continuity of the bone (Hinkle J. L and Cheever, KH Brunner & Suddarths, 2018 in Maelissa, SR, Lesilolo, OF, & Molle, LP , 2020) .

Based on data from the WHO (World Health Organization) in 2020 in Permatasari & Sari, in 2020 , fractures increased by 13 million or 2.7%. In Indonesia, the peak frequency of femur fractures is in the age group of 15 to 34 years and older people > 70 years. Femur fractures are the most common, occurring at around 39%, followed by humerus fractures at 15%, and tibia and fibula fractures at 11%. The most common causes of fractures are traffic accidents, especially motorcycle accidents, car accidents, or recreational vehicle accidents at 62.6%, falls at 37.3%, and most are men at 63.8% (Andri, J., Febriawati, H., Padilla., JH, & Susmita, R., 2020 ; Risnah, R., Risnawati, H. R, Azhar, MU, & Irwan, M., 2019 in Boangmanalu, ES, Masfuri, & Arista, L., 2023) .

Data from the 2018 Basic Health Research indicates that injuries in Indonesia account for 72.7% of all injuries, typically resulting from motorcycle accidents. Injuries include cuts, sprains, and fractures, and concussions account for 67.9% (Ministry of Health of the Republic of Indonesia, 2018, cited in Maelissa *et al.*, 2020) .

In South Sulawesi, the number of traffic accidents from 2019 to 2021 increased, in Makassar the frequency was 5,282, Gowa 1,251, Takalar 953, Bone 1,825, Barru 806 with a total number of traffic accidents in South Sulawesi of 10,117 (Ramadhan, RF, Rahman, S., & Purnomo, SL, 2022) . Based on data from the Central Statistics Agency, it shows that as many as 28,131 people died due to traffic accidents in 2022 (Central Statistics Agency, 2022) .

Based on data from the 2018 Basic Health Research, 31.4% of Indonesians use traditional medicine due to lack of access to healthcare facilities, dissatisfaction, and cultural factors (Ministry of Health of the Republic of Indonesia, 2018 in Maelissa *et al.*, 2020) . In Bulukumba Regency, alternative medicine practices are widely found in almost every sub-district. In 2023, 48 people in Bontobahari Sub-district, 36 in Bontotiro Sub-district, and 120 people in Gantarang Sub-district came for alternative treatment with fractures.

Fracture is one of the causes of disability caused by trauma, namely accidents. Fractures that often occur in Indonesia occur in the lower limbs. Fractures can cause disability and complications. Damage to bone fragments, and endanger the musculoskeletal system that can affect the daily activities of sufferers due to fractures (Freye, K., Lammers, W., Bartelt, D., & Poohlenz, O., 2019 in (Wilujeng, Prajayanti & Widodo., 2023) . According to the article by Hinkle *et al.* , in 2018 in Maelissa *et al.* , in

2020, it was stated that untreated fractures result in damage to nerve tissue so that they cannot heal fully and the bones cannot return to their original state. Fast and adequate fracture management will greatly determine the fracture repair process. Treatment or treatment of fractures should be in a hospital with professional health workers. However, community behavior in treating fractures still varies, both seeking traditional treatment with a shaman for fractures and seeking medical treatment in a hospital (Sovia, S., Daryono, D., Mashudi, M., & Dewi, DS, 2020).

Medically, fracture management involves reduction, immobilization, and maintaining and restoring function (Hanafiah, 2008 in Yuliani, E., Maryuni, S., & Martini, M. , 2020) . However, many people choose alternative treatments due to cultural factors, where Indonesians still strongly believe in traditional medicine. Economic factors also play a significant role in determining whether to accept or reject treatment (Mattarneh, S., 2005 in Keytimu, 2021). Another reason cited is a lack of family support, where treatment is always discussed with the extended family first (Diviani, N., Zanini, C., Jaks, R., Brach, M., Gemperli, A., & Rubinelli, S., 2020 in Keytimu, 2021) . This alternative treatment is known to have been passed down through generations. Alternative medicine is a form of treatment that is not performed by medical professionals, and uses equipment and materials that are not standard medical treatments. Alternative medicine is not performed by healthcare professionals, such as doctors (Savitri, 2017 in Andira & Pudjibudojo, 2020) .

This has been proven by research conducted by Sovia *et al.*, in 2020 with the title "Determinants of Treatment Selection for Fracture Patients at Raden Mattaher Jambi Regional Hospital in 2018", the results of the study showed that the determinant factors for choosing treatment for fracture patients were the severity of the fracture, confidence, and cost of treatment so that there was a relationship between the severity, confidence, and cost with the choice of treatment for fracture patients at Raden Mattaher Jambi Regional Hospital.

Another study conducted by Keytimu in 2021 entitled "Factors Influencing Fracture Patients' Choice of Traditional Treatment" was also found. The research concluded that there was an influence of educational and economic factors on the choice of traditional fracture treatment. Based on interviews conducted by researchers with two individuals who experienced fractures during a home visit, one individual with an

open fracture underwent alternative treatment and refused to be taken to the hospital, citing trauma, the experience of others, and the perceived faster healing process. The other individual with a closed fracture also underwent alternative treatment and did not seek hospital treatment, citing recommendations from family and friends. Apart from that, because I feel that alternative treatments are not so painful.

Therefore, the researcher is interested in conducting research with the title "Description of alternative treatment for the healing rate of fracture patients in Bulukumba Regency".

### **MATERIAL AND METHODS**

This research is a qualitative research with a descriptive-survey approach (Rodriguez & Smith, 2018). This research was conducted from April to May 2024 in Bulukumba Regency. In this study, there were 6 respondents obtained using snow ball sampling techniques (Amin, 2024). The instruments used were observation sheets and interviews. Questions were formulated. This study also used recording devices and notes as research aids. The data analysis technique used image analysis, describing the healing rate of fracture patients who underwent alternative medicine.

### **RESULTS AND DISCUSSION**

#### **1. OBSERVATION RESULTS**

##### **a. Forms of alternative medicine:**

The treatment process for alternative forms of treatment given to fracture patients in Bulukumba Regency:

- 1) Participants 1 and 2 in Bontobahari District: The first step, the alternative medicine provider asked the patient about their complaint, whether it was a recurring one or not. Second, they assessed the fracture condition. Third, they prepared the tools and materials, including clean oil, which they poured into a container (a small plate). Fourth, they applied the oil little by little to the fractured area (the right knee for participant 1 and the instep of the left foot for participant 2). Fifth, they began massaging the fractured area. Sixth, they recited a prayer and then blew it onto the fractured body part (the right knee for participant 1 and the instep of the left foot for participant 2).
- 2) Participant 3 in Gantarang District: The first step, the alternative medicine provider asked the patient about their complaint, whether it was a recurring

one or not. Second, they opened the cardboard and cotton wrapped around the fractured area (left hand). Third, they examined the fracture. Fourth, they prepared the ingredients, namely the oil in the bottle. Fifth, they palpated the broken bone. Sixth, they applied the oil little by little to the fractured area (left hand). Seventh, they began to rub the fractured area with oil until it was completely covered.

- 3) Participant 4 in Gantarang District: The first step, the alternative medicine provider asked the patient about their complaint, whether it was a recurring one or not. Second, they removed the ARM sling from the right shoulder. Third, they assessed the fracture. Fourth, they prepared the material, namely the oil in the bottle. Fifth, they palpated the broken bone. Sixth, they gradually applied the oil to the fracture (right shoulder). Seventh, they began to rub the fracture with oil. Eighth, they reattached the ARM sling.
- 4) Participants 5 and 6 in Bontotiro District: The first step, the alternative medicine provider asked the patient about their complaint, whether it was a recurring one or not. Second, they assessed the fracture. Third, they palpated the fractured area. Fourth, they prepared the ingredients, namely the oil in the bottle. Fifth, they applied the oil little by little to the fractured area (the left wrist for participant 5 and the left back for participant 6). Sixth, they began massaging the fractured area with the oil until the fracture was completely healed.

**b. Types of fractures treated with alternative medicine**

In Botobahari District, participant Mr. R experienced a fracture in the right knee (patella fracture type), while participant Mr. U experienced a fracture in the left instep (hairline fracture type). In Gantarang District, participant Mr. A experienced a fracture in the left hand (greenstick fracture type), while participant Mr. I experienced a fracture in the right shoulder (clavicle fracture type). In Bontotiro District, participant Mrs. S experienced a fracture in the left wrist (torus/buckle fracture type), while participant Mrs. N experienced a fracture in the left back (compression fracture type).

Based on the results of observations that researchers have carried out, it is known that all participants who were met who underwent alternative treatment

for their fractures were closed fractures. Researchers did not find any participants who experienced open fractures.

### c. Healing rate after alternative treatment

Based on the observation results that researchers have visited from 3 alternative medicine service providers in Bulukumba Regency, the healing rate of patients who experienced fractures who came to undergo alternative treatment, namely in Bontobahari District, Mr. R, aged 16 years, the fracture condition in his right knee was still swollen with a patellar fracture type and Mr. U, aged 62 years, the fracture condition in the back of his left leg had improved with a hairline fracture type. In Gantarang District, Mr. A, aged 13 years, had a fracture in his left hand that had healed with a greenstick fracture and Mr. I, 56 years old, has a fracture in his right shoulder that has improved but has not healed, with a clavicle fracture. Meanwhile, in Bontotiro District, Mrs. S, 60 years old, has a fracture in her left wrist that is still swollen with a torus/buckle fracture, and Mrs. N, 47 years old, has a fracture in her left back that has healed, with a compression fracture.

Based on the results of observations that researchers have conducted, it was found that the speed or slowness of fracture healing experienced by participants is influenced by the age of the participant, the location of the fracture/type of fracture and its severity.

## 2. INTERVIEW RESULTS

Table 1. Participant Characteristics

No	Address Treatment	Name	Length of time since fracture when seeking treatment	Age	Gender	Education	Work
1.	Bontobahari	Mr. R	1 day	16 years	Man	SENIOR HIGH SCHOOL	Students
2.	Bontobahari	Mr. U	10 Days	62 Years	Man	SENIOR HIGH SCHOOL	Retired
3.	Gantarang	Mr. A	1 day	13 years old	Man	JUNIOR HIGH SCHOOL	Students
4.	Gantarang	Mr. I	4 Days	56 Years	Man	SENIOR HIGH SCHOOL	Self-employed
5.	Bontotiro	Mrs. S	1 day	60 Years	Woman	MTS	housewife
6.	Bontotiro	Mrs. N	1 day	47 Years	Woman	SENIOR HIGH SCHOOL	housewife

The informants in this study were six people, aged 16-62, residing in Bulukumba

Regency. Their educational backgrounds ranged from junior high school/Islamic junior high school to high school. The study found that the themes of the study regarding the description of alternative medicine on the healing rate of fracture patients were:

#### **A. ALTERNATIVE TREATMENT**

##### **1) Alternative Medicine Therapist**

Based on the question regarding who can provide alternative medicine services, the participants' answers can be seen as follows:

"Like that, Grandpa Sampe, you've been taking care of him for a long time, sis. The people here are usually called ee, esso or broken i." (P1)

"Shaman." (P2)

"People who know how to do it, because not just anyone can do it." (P3)

"Certain people who know the knowledge, which was passed down from their parents or maybe from their family, it is up to the person themselves whether they want to continue it or not. Usually we call that a shaman." (P4)

"Anu sanro nu indeed na tau, ka if tu just any mo intu polea bakjika jaki add pods." (P5)

"That shaman, he's very busy right now. I called him first before he came to my house, because if I didn't, he would n't be at my house." (P6)

The results of this study indicate that those who provide alternative medicine services are individuals who truly understand the knowledge and methods, which have been passed down from their parents or family members. They are commonly referred to as sanro or shamans in the community.

Healing a disease in a community is carried out using methods that are customary within that community or in accordance with their beliefs. Traditional communities have their own healing systems, which are now referred to as alternative medicine. Various types and methods of alternative medicine exist and are known in Indonesian society, in accordance with its diversity. The people of Manente Village, Tahuna District, Sangihe Islands Regency, have a unique traditional treatment for bone fractures that differs from the treatment of fractures in other ethnic groups. Its unique meaning and difference from the treatment of bone fractures in general is because the treatment process is carried out in two ways: consuming traditional herbal remedies and also using massage

using traditional media and herbs typical of the local wisdom of Sangihe.(Lontoh et al., 2022)

Alternative treatments for bone diseases are no longer just alternatives, but rather the primary choice. Therefore, local wisdom needs to be passed on to future generations and systematically methodologically (Zakaria et al., 2019).

## 2) Alternative Medicine Forms

Based on questions regarding what form of alternative treatment they underwent , the participants' answers can be seen as follows:

"Eee, it's treated with oil, it's the same if it's rich, it's treated with oil." (P1)

" Sorted, put to use too." (P2)

"It was the same when you first came here, sis, it's the same now. At the beginning, I was given oil and then massaged it slowly, but it was so painful that it was wrapped in cardboard. But I was also given cotton, and what else, when I came here, my mom gave me oil and didn't massage it, but it was still wrapped in my hand, and it was just fine earlier so I opened the cardboard." (P3)

"When I first came, I was massaged slowly using oil until the bone returned to its original position. Uh, if I had just rubbed it with oil, I was told to continue using it until it healed." (P4)

"Hey, put oil on it first, then I'll make you swear." (P5)

"Massage using oil." (P6)

The results of this study explain the forms of alternative fracture treatment. all of them are massaged using oil, the only difference is that some are massaged using oil after which prayers are said, some are massaged using oil and wrapped in cotton and cardboard and there are also those that are massaged using only oil.

Mesenchymal stem cell-conditioned media exhibits angiogenic activity similar to mesenchymal stem cells. The various growth factors contained in MTSPM have the potential to be used and developed not only for the treatment of degenerative diseases but also for the healing of wounds caused by physical trauma and other illnesses. Furthermore, without the presence of cells, the use of MTSPM in the treatment of various diseases is safer and carries minimal risks (Widhiastuti, 2020)

The results of the study showed that 53.4% of respondents had a positive



perception of complementary and alternative medicine, 62.6% had a positive perception of cupping, 60.2% of respondents had a positive perception of acupuncture and acupressure, the same number of respondents had a positive perception of reflexology, 80.7% of respondents had a positive perception of herbal medicine, 60.2% of respondents had a positive perception of bone fracture experts, 61.4% of respondents had a positive perception of shaman sembur, and 61.4% of respondents had a positive perception of the advantages and disadvantages of complementary and alternative medicine (Purboyekti, 2017)

## **B. HEALING RATE**

### **1) Fracture Management**

Based on the question regarding whether alternative medicine would be the first choice for treating broken bones/fractures , the participants' answers can be seen as follows:

"...that night my mother immediately told me to call her massage therapist..." (P1)

"... I started from April 28th until now..." (P2)

"...when my hand first broke, I was immediately taken here." (P3)

"...I first came here on May 13th. Because I was discharged from the hospital on May 12th ,... I was treated at Bantaeng Hospital for 3 days. I was told to have surgery but I refused... so I found out about this place from my family, who said there was a famous medical place in Bulukumba, so I came here." (P4)

"...as long as I feel my condition isn't serious, meaning my fracture can still be treated at Sanro. I'd rather go to Sanro, son ..." ( P5)

"...it's close to Ji To. It's easier to come for treatment. For almost 2 months, I was treated here every day." (P6)

The results of this study discuss that From the first day the participants experienced a fracture , some were immediately taken to an alternative treatment center to treat their fracture, but there were also those who came to the alternative treatment center several days after experiencing the fracture .

### **2) Treatment Duration**

Based on the question regarding how long it took to undergo alternative treatment until the fracture/broken bone condition improved , the participants'

answers can be seen as follows:

"From the first day I had a broken knee until now, I've been massaging it every day once, for about a month now, because of the fungus since April 2nd, and thank God, it's getting better, even though I still use a stick, my knee is still swollen, sis." (P1)

"So I started around April 28th and it's been good now, 3 times a week." (P2)

"Mmm 2 weeks sis but I've only been here 3 times and thank God now it's better than what Mi Na said earlier." (P3)

"It's only been 4 days, the first time I came here was on May 13th because I was discharged from the hospital on May 12th, eh so this is the second time ." (P4)

"It's been 2 weeks, ma'am, I usually come here 3 times a week, but I usually miss it by 1 day because my grandson can't usually take me." (P5)

"Ee, for almost 2 months I was taken care of every day here." (P6)

The results of this study discuss that The length of time participants underwent alternative treatments to heal their fractures varied. Some received treatment daily, some three times a week, some three times every two weeks, and still others once every three days. Some recovered within two weeks, while others took approximately two months.

### **3) Fracture Condition**

Based on the question regarding how long it took to undergo alternative treatment until the fracture/broken bone condition improved , the participants' answers can be seen as follows:

"...because before this my knee couldn't move , it really hurt, but because I was taken care of often and every day, it didn't hurt as much if I moved it. Eee, my mom is still swollen, but maybe it's because I tried to walk without a stick, so my mom used to get scolded because it wasn't healed yet and I didn't use my stick when I walked." (P1)

"So I started around April 28th and it's been good up until now..." (P2)

"...this is good. Because it's opened from the cardboard box." (P3)

"I haven't recovered yet because I've only been here twice..." (P4)

"...ka ini barupa 4 kali ke sini na ballo-ballomi ku sakring." (P5)

“...and thank God he did recover.” (P6)

The results of this study discuss that the fracture conditions experienced by participants who underwent alternative treatment, some had healed, some had not healed, but some were still swollen.

Traditional bone fracture treatments are still quite popular. The relatively low cost and easy availability are positive aspects of this treatment. However, the tendency for further complications or infections is a negative aspect of this treatment method, which is not good for health (Syabariyah et al., 2016).

Treatment is performed using concoctions derived from traditional herbs and spices. The healing process in fracture practice is divided into two categories: minor fracture healing and major fracture healing. Minor fractures require a short healing time, approximately one week. Severe fractures, on the other hand, require approximately three months. Patients with fractures often prefer traditional treatments over medical treatments due to economic, social, and cultural factors (Ramadhani, 2024).

The study's primary findings suggest that ESWT is effective in achieving bony union for nonunions in long bones(62.6%). Despite the overall positive results, the study highlights that atrophic nonunions, larger fracture gaps of more than 3.94 mm, and multiple surgeries are associated with poorer outcomes(Wu et al., 2024).

## C. COPING MECHANISMS

### 1) Understanding Alternative Medicine

Based on the question regarding what is meant by alternative medicine , the participants' answers can be seen as follows:

"Traditional medicine is, uh, treatment that is carried out in the old way , uh, in the traditional way, for example, my broken leg is treated, sis, not taken to the hospital." (P1)

"Alternative medicine is through shaman medicine, shaman treatment." (P2)

“Ee, that's traditional medicine, sis, ee, the treatment that was carried out, ee, the treatment from the old days. Because the name is traditional, sis. If you have a broken bone like mine, you'll be treated, not given medication like in the hospital.” (P3)

"In the past, traditional medicine was used, for example, what I did, a shaman treated us." (P4)

"Hey, Sanro treated him." (P5)

"The treatment I received was from a shaman." (P6)

The results of this study show that participants interpret or understand alternative or traditional medicine as ancient medicine carried out by sanro or shamans in the participants' residences.

## **2) Perceptions of Alternative Medicine**

Based on questions regarding views on alternative medicine , participants' answers can be seen as follows:

"That's good, sis, because before this my knee couldn't move, it really hurt , but because I was taken care of often and every day, it didn't hurt that much if I moved it. Eee, my mom is still swollen, but maybe it's because I tried to walk without a stick, so my mom used to get scolded because it wasn't healed yet and I didn't use my stick when I walked." (P1)

"Ee, in my opinion, 40% are medical and 60% are shamans." (P2)

"Oh, that's good, sis. I opened it earlier. Is that the cardboard box that was used to wrap my hand?" (P3)

"Because the treatment is done traditionally, it has been passed down from generation to generation, so yeah, I think it's good." (P4)

"If you treat it like this, at first you'll get really sick, but after a while it'll still hurt but not too much. You don't have to think too much about the cost , because if you do, we'll give you some, but if you ask for it, don't." (P5)

"Good, good." (P6)

The results of this study explain that Everyone has a positive view of alternative or traditional medicine, which considers alternative or traditional medicine to be good because alternative medicine is a treatment that has been passed down from generation to generation so that participants have more confidence in it and also because the treatment process is not so painful and the costs are more affordable.

## **3) Reasons to Choose Alternative Fracture Treatment**

Based on questions regarding the reasons for choosing alternative medicine,

participants' answers can be seen as follows:

"Mmm because of my parents, sis, ooh ee and also because that is also close to Ji's house, so it's not too difficult if I want to be taken care of, especially since I'm taken care of every day, sis." (P1)

"I have seen many people who have been cured through alternative medicine." (P2)

"I was brought here straight away when my hand first broke, but I think it's good because it healed quickly, it's good for me to play games." (P3)

"Actually, I was admitted to the hospital because I had an accident. I was treated at Bantaeng Hospital for 3 days. I was told to have an operation, but I refused because of the cost. So I found out about this place from my family. They said there was a famous medical place in Bulukumba, so I came here. I've been here twice." (P4)

"Anui is not expensive, nu like this ia itu a kita juga pa give i some-how but not ji pole say pa money, saya sembarangji aku bawa i, sebelum kolu-kolu lagi saya bawa i. Hanya satu kampung ia ji to, jadi dekat ja kodong na antar nenekku." (P5)

"Many sick people come here for treatment and get cured, and thank God they do get cured." (P6)

The results of this study explain that the reasons people choose alternative medicine for treating their fractures are because the alternative treatment service provider is close to where they live, seeing the experiences of other people, encouragement from family or parents and because of the cost.

### CONCLUSION

Alternative medicine therapists are usually individuals who possess knowledge and methods passed down from their parents or family members. They are often referred to as sanro or shamans in the community. The alternative treatment offered to fracture patients includes massage using only oil, but also wrapping with cotton and cardboard, and prayers. However, before performing the massage, the alternative medicine provider first asks about the patient's concerns. Participants' understanding is related to their perceptions. Participants had a positive view of alternative medicine and were interested in choosing it for their fracture treatment. Reasons for this include low

cost , faster recovery, encouragement from family and parents, and proximity to alternative medicine facilities.

The rate of healing of fracture patients with alternative treatment , the fractures experienced by all participants were closed fractures, where the condition of the participant's fracture was not successful/not yet healed and some were successful/healed with alternative treatment with the determination of palpation of the broken bone in a period of time or duration of treatment that varies. The speed and accuracy of treatment on the fracture greatly affects the rate of healing of the fracture experienced. However, it is important to note that to ensure the fracture has healed or not, it is advisable to have an examination at the hospital.

### SUGGESTION

For further researchers, it is hoped that the results of this study can be used as reference material for developing further research, and it is hoped that they will dig deeper into alternative fracture treatments by more actively seeking information and related journals. For health services at Community Health Centers or Hospitals, it is recommended to provide education to the public about good and proper fracture management, and this can be included in the NCD (Non-Communicable Disease) program. For providers of alternative medicine services, it is recommended that alternative medicine practices register themselves and use tools and materials that have received permission from authorized health institutions to obtain a SIPT (Traditional Healer Registration Certificate) at the local District Health Office. For the public, it is hoped that this research can increase understanding regarding alternative medicine and they should continue to prioritize treatment in hospitals with professional health workers.

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