



INDONESIAN TRADITIONAL HYPNOSIS
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Indonesia have observed and recorded a large number of rituals and ceremonies that are transpersonal in nature and that utilize hypnotic-like procedure. We found in Bali, Kalimantan, Aceh, Java, Sulawesi, and another island. The Indonesi thata practisioner of hypnosis used imaginative suggestability the ability to shift attentional style, intention, motivation, and capability for self-healing to made connectivity between mind and body.

Hypnosis, like many culturally-base rituals, serves to shape and bolster relevant expectancies that reorganize consciousness and produce behavior changes relevant to the goals of hypnotic subjects and shamanic clients (Kirsch, 1990). Hypnosis and hypnotic-like procedure are unique, complex, and synergistic. Several studies observed and claimed to perceive similarities between *hypnotic trance* and *mediumistic trance*. The ideomotor responses observed that often characterize hypnosis resemble the postures, gestures, collapsing motions, and rhythmic movements that occur involuntarily during native rituals.

Phenomenon occur in the trance state during Indonesia traditional hypnosis in healing rituals are a reduction body surface temperature, monotone chanting of the people attending the ritual, catalepsy, dilatation of pupils, rapid eye movement, complete amnesia, and other memory alteration for the occurrences. Hypnotherapist actively treat the patients while hypnotic trance while the healer in traditional Indonesia healing gives the individual the opportunity to utilize the natural trance phenomenon for self-healing.

The context in which traditional hypnosis has been found that in community which is the subject react more accordance with the traditional pattern or norms than the other situations. Likewise, if a context is "punctuated as one of spiritual healing, pathology or ancestral influence, behaviors and so-called phenomena or symptoms of the expected order would be discerned by the subject"

Traditional hypnosis have developed classification of illness make a distinction between theories of natural and supernatural caution. The natural caution is recognised by modern medical science with empirical traditions, for example, as in the case of infection, stress, organic deterioration, epilepsy, asthma and accident. Supernatural causation of illness, namely animalistic, magical and mystical. Traditional hypnosis tends to be more directive and more research oriented. The traditional hypnotist uses direct suggestion who will give a clear, and purpose is obvious.