

PAPER NAME

Cultureofhealth.pdf

AUTHOR

Asrina_ =0

WORD COUNT

2871 Words

CHARACTER COUNT

15676 Characters

PAGE COUNT

5 Pages

FILE SIZE

477.9KB

SUBMISSION DATE

Sep 5, 2022 11:51 AM GMT+7

REPORT DATE

Sep 5, 2022 11:52 AM GMT+7

● 7% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

- 5% Publications database
- Crossref Posted Content database
- Crossref database
- 6% Submitted Works database

● Excluded from Similarity Report

- Internet database
- Manually excluded sources
- Bibliographic material
- Manually excluded text blocks

6 discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/327865846>

4 Culture and health behavior of Buton Society of Baubau city, Southeast Sulawesi

Article in *Indian Journal of Public Health Research and Development* · September 2018

DOI: 10.5958/0976-5506.2018.01017.3

CITATIONS

9

READS

142

3 authors:



Andi Asrina

Universitas Muslim Indonesia

37 PUBLICATIONS 34 CITATIONS

SEE PROFILE



Sukri Palutturi

Universitas Hasanuddin

138 PUBLICATIONS 22 CITATIONS

SEE PROFILE



Ella Andayanie

Universitas Muslim Indonesia

18 PUBLICATIONS 33 CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:



PEER REVIEW HEALTH SERVICE IN MAMUJU HOSPITAL STUDY OF ACCOUNTABILITY IN FACILITIES AND INFRASTRUCTURE SERVICES STRATEGI AND BUREAUCRACY
[View project](#)



Social Changes in Peasant Community Due to Gold Mining
[View project](#)

Culture and Health Behavior of Buton Society of Baubau City, Southeast Sulawesi

Andi Asrina¹, Sukri Palutturi², Ella Andyanie¹

¹Lecturer, Faculty of Public Health, Muslim University of Indonesia; ²Professor, Faculty of Public Health Hasanuddin University, Indonesia

ABSTRACT

Cultures form habits and responses to health and disease in society regardless of their level and background. Local beliefs arise in locality with different settings of life, traditions, customs and cultures. Similarly, the traditions of the Buton tribe in Baubau city are believed to be 'Dole-dole' as an effort to give immunity to infants and toddlers (under five years). This study aims to find the strengthening of public health promotion in dole-dole tradition as local wisdom in Buton City, Baubau. The method used is qualitative with ethnography approach, 12 informants consisting of 5 regular informants, 4 supporting informants and 3 key informants. Based on empirical and theoretical studies, the study found that Dole-dole is considered a traditional immunization that can prevent and cure disease in children. This tradition is backed by the belief since the ancestors by the ancestors of Buton people who have been doing dole-dole and give healing. It is believed and always carried on from generation to generation until now.

Keywords: *Dole-dole, Tradition, Health, Buton Tribe*

INTRODUCTION

A variety of ways that individuals do in a society as an effort to improve their health. One of them is to preserve the tradition that is considered as a positive thing to maintain health¹⁻³. The belief of the Butonese people to the Dole-dole tradition has traditionally assumed that a must is done because of the assumption that the child will be easily sick if not implement the tradition^{4,5}. Although most Buton people do not fully understand the meaning of the dole-dole tradition, there are concerns that it is not implemented and will be bad for the health of their children. Impact, all parents who have babies and toddlers constantly conserve the dole-dole tradition.

The dole-dole tradition is important and is considered a disease prevention for the Buton community⁶. This hereditary confidence may lead to a lack of coverage of maternal and child health services (KIA), particularly

immunization coverage in infants. Based on data from Baubau City Health Office, the coverage of complete basic immunization in 2015 was only 76% while the target to be achieved was 90%⁷. There is a belief that unhealed diseases such as skin diseases are more due to the lack of dole-dole tradition⁸.

MATERIALS AND METHOD

The research method was qualitative with ethnographic approach⁹. The informants were 12 people consisting of 5 regular informants ie the community who do dole-dole tradition, 2 religious leaders and 2 community leaders as key informants and 3 shamans (bisa') as supporting informants. Data collection techniques used observation, in-depth interviews and Focus Group Discussion (FGD) as well as object-related documentation.

The research instrument is the researcher himself equipped with a voice recorder, a camcorder to record activities or all events in the field such as the implementation of dole-dole traditions, photo cameras to document research activities, field notes to record all events during the study and interview guides for informants as well as observation sheets. In-depth

Corresponding Author:

Sukri Palutturi
Professor, Faculty of Public Health
Hasanuddin University Makassar Indonesia
Email: sukritanatoa72@gmail.com

interviews using interview guidance instruments have been created to explore information related to the health behavior of the Butonese community. Observation of participation was done to build rapport or good relationship between researchers with informant, this observation is helpful when taking data because it has been established proximity with informant so that data collected related dole-dole tradition more deeply and wide. In addition, study documents derived from the books of sociologist Buton and local government documentation related to dole-dole traditions helped in enriching the required information.

The validity of this research data using several types of triangulation, among others: triangulation of sources by confirming the answers between Buton community leaders, shamans (bisa') and communities that conserve doles. Technique triangulation was done to get the data suitability through in-depth interview, observation and documentation about dole-dole tradition. Time triangulation was done to confirm the answers of informants at different times as the distinctiveness of qualitative research that information extraction is done continuously to obtain data. In addition, extension of observation was also done because at the time of data analysis there is still less information, so the research continued to get the required information. Data that has been collected during the research and then analyzed thematically with the process of coding information according to a complex theme or indicator and then done an interpretation of the dole-dole tradition phenomenon

RESULTS

Buton Society's Belief in Dole-Dole Tradition: Related to dole-dole tradition, Buton people believe that tradition is an obligation let alone this tradition has been carried out from generation to generation. Buton people become dole-dole conservationists although they are hard to explain how the process of the tradition can heal. But the belief of the Butonese people will be ritualized in their internalized lives and become their understanding of the causes and treatment of illness. In the dole-dole tradition, there are two kinds of treatment based on the perceived cause, but more dominant is the personalistic-oriented illness or perceived illness. The same view by the Buton community on the illness is experienced when the child is already feeling (in Butonese language called Kaepeta) or a sign that his parents can recognize as itching, and scabies commonly experienced by a child if not yet dole-dole. His method of cure is believed to be

the practice of dole-dole.

The involvement of Shamans on the dole-dole ritual is believed to be a cure because the symptoms of the disease are felt by the individual so that his treatment is personalistic, that is through the ritual by offering the produce of the earth and the sea and the prayers of Shamans.

Based on research, Buton people do dole-dole tradition is intended to prevent the occurrence of things that are not desirable and treatment in case of health problems in children such as growth and developmental delays, weakness of the physical condition or the disease. The procession of dole-dole tradition as traditional immunization can be shown in Figure 1.



Figure 1: The procession of dole-dole tradition as traditional immunization

For treatment, there is actually no age limit as long as there is a request from the parent or family to do dole-dole. Generally dole-dole done at the age of five because according to the beliefs of Buton people at that age usually already show symptoms of pain like scabies so there must be dole-dole tradition. However, when the child has grown up and maturing and experiencing life problems, it is obligatory to carry out the dole-dole tradition.

According to the belief in the dole-dole tradition, the symptoms of the illness that appear and demonstrated by the child will be known by their parents so that the treatment is in accordance with the stages of healthy behavior that they believe. Although the people of Buton strongly believe in their traditions, they also take advantage of health facilities but tradition is the best-regarded option in handling health problems.

Healthy or sick behavior is a person's personal or autonomous attitudes towards him/her like trust, motives, values, perceptions and other cognitive elements that underlie the actions of the individual to maintain and

improve his health, including disease prevention, personal hygiene, and so on. Because healthy or sick behavior is a personal choice, the decision in promotive, preventive and curative efforts is entirely the decision of the individual concerned. Decisions based on this belief will be strengthened if supported by the surrounding environment such as the value of tradition held and support of people around and the availability of facilities to make the decision.

Buton Society Motivation in Implementing Dole-Dole Tradition: Motivation is the underlying reason for an act that a person does. Motivation as an internal or external condition causes a person to be motivated to achieve a certain goal. The motivation of Buton people in doing dole-dole tradition is of course based on a certain purpose that is to get better result in handling health problems experienced. Implementation of dole-dole in addition to preserving her ancestral heritage and the existence of health problems is also intended as a rejection of reinforcement and the binding of inner birth between children as adults while in the overseas to always remember his hometown.

As has been described previously, that the preservation of tradition to avoid the things that are not desirable, the fear of unlucky when not doing so unconsciously the community can be encouraged to participate in carrying out the tradition. The existence of the term 'koraeaka' or anything that happens because there is a reason, motivates the people of Buton to preserve the tradition so as not to fall on misfortune. Such a tradition is believed by the community, must be implemented and if not done will get a bad impact. This indicates that the behavior is triggered, and the occurrence is not spontaneous, and leads to a goal both exclusively and inclusively.

The concept of one group of people is different from the concept of other sick-healthy groups, so the response to the treatment is different. Although the process of behavior change has something in common for every individual but not everyone feels that health is a necessity until they are ill. When sick people will feel that health is a necessity. This is one of the triggers of the emergence of motivation. Each behavior must have a purpose means that behavior is generally motivated by a desire to achieve a certain goal. In the dole-dole tradition of various motives underlying the people of Buton why this tradition is preserved for generations. Motivation is a cultural preservation because they do not want to get bad things, both as a disease prevention and cure of disease.

Dole-dole Tradition in Health Aspects: The diversity of cultures possessed by the Indonesian people is instrumental in influencing the behavior of the community in preserving a culture. This of course raises variations in human behavior including behavior in both positive and negative aspects of health. In relation to the behavior of Butonese people in the dole-dole tradition, the implementation is intended as preventive and curative. Culture greatly affects health-related behaviors, many of which are unnoticed by a person that behaviors carried on long ago have an impact on health. As is the case in this study, the public perception of the cause of the disease especially for children affected by scabies and impaired growth is believed because dole-dole has not been implemented. This perception declined from generation to generation and became the belief of Buton people and did not dare to be broken.

The basis of disease determination in the Buton community is based on symptoms expressed by the child and identified by the parents so that a person can determine interventions for healing. It is related to the Butonese people's view that although medical treatment will not heal the illness if they do not carry out doles.

It is difficult to associate and explain the part of the material used so that the child healed. To achieve healing as expected, ritual should be performed. Ritual is a form of culture and is a subjective reality that must be believed.

DISCUSSION

Traditions should be preserved as long as local traditions do not have a negative impact on public health. Many traditions are still preserved but sometimes people are less aware of the tradition turns out to have an impact that is less supportive of public health status^{10,11}. In line with research conducted by Syahrin¹² on the traditional treatment of the Butonese people, the Buton Society's view of disease is a series of cultural processes.

In addition, the sick outlook for Butonese society can also be seen from the development dimension of Butonese culture, where the internalized perception in the personality system is a combination between; (1) a small tradition (the Butonese view before Hindu-Buddhist influence); (2) the great tradition of Butonese society after the influence of Islamic culture; (3) The influence of modern traditions. Modern traditions give a style to the Buton society's view of current diseases. The view of

sickness and disease in Buton society is still dominated by small traditions and great traditions. Their views on sickness and illness are caused by agents and healing and prevention by means of rituals (ceremonies)⁴.

Related to health behavior, healthy-sick on the implementation of the dole-dole tradition of Buton people can be said that the search for treatment exists that from traditional to medical and from medical to traditional. There are groups of people who regard the cause of the disease as personalistic or hold the concept of illness and there is also a medical from the traditional to the more dominant society hold the concept of naturalistic etiology (disease). But it can be ascertained that for those who practice dole-dole from generation to generation, the concept of illness and personalistic illness and healing remains at dole-dole rituals. This is corroborated based on information obtained during the study. In line with the opinion of Sudarma¹³, that human beings as multidimensional beings, potentially appear different health dimensions. Different perceptions may develop differences in healthy behavior of individuals, for those who are modern or rational have seen that modern medical services are the right choice in getting health care. For those who still perceive that sickness and illness are not only caused by physical factors (bacteria and viruses) alternative medicine is another option in obtaining health services outside of medical care.

CONCLUSION AND RECOMMENDATIONS

Although the Butonese people now live in the modern era, yet they agree to preserve the dole-dole tradition and pass on to their offspring. In the course of its execution, the dole-dole procession has undergone several modifications in its execution, but does not remove the sacredness and meaning of the tradition. The public belief in this tradition that dole-dole tradition has remained sustainable today.

Research on Strengthening Public health promotion in dole-dole tradition in Buton tribe is very important to be done so that Buton people always do promotive, preventive to maintain their health degree and entrust their health care problem to health service without leaving their tradition. It is expected that the public health instructor will always provide information that support towards the creation of healthy behavior of Buton people.

Conflict of Interest: Nil

Source of Funding: The source of funding was from the Ministry of Research, Technology and Higher Education.

Ethical Clearance: The ethical clearance of this research was based on the letter from the Institute for Research and Development of Resources (LP2S) Muslim University of Indonesia, Makassar. 124/B.01/LP2S/UMI/IV/2017.

REFERENCES

1. Notoatmodjo S. *Pendidikan dan Perilaku Kesehatan*. Jakarta: Rineka Cipta; 2003.
2. Notoatmodjo S. *Promosi Kesehatan, Teori dan Aplikasi*. Jakarta: Rineka Cipta; 2005.
3. Notoatmodjo S. *Promosi Kesehatan dan Ilmu Perilaku Vol Rineka Cipta*. Jakarta: 2007.
4. Abdul MLO. *Kebudayaan Buton*. Makassar: Bappeda Kota Baubau Bekerjasama dengan CV Optimal Nusa Engineering dan Penerbit Identitas UNHAS; 2015.
5. Abdul MLO, Tenri A. *Dinamika Tanah Wolio*. Makassar: Fahmis Pustaka; 2014.
6. Safitri SW. *Tradisi Dole-Dole sebagai Determinan Masalah Kesehatan Ibu dan Anak pada Masyarakat Buton Kota Baubau Provinsi Sulawesi Tenggara*. Skripsi, FKM UMI; 2016.
7. Dinkes Sultra. *Profile Kesehatan Sulawesi Tenggara Tahun 2015*. Kendari: Dinas Kesehatan Provinsi Sulawesi Tenggara; 2016.
8. Asrina A, Palutturi S. *Tradisi Dole-Dole Masyarakat Buton*. Makassar: Pena Indis; 2018.
9. Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung Alfabeta; 2011.
10. Prahastiwi. *Budaya Ceprotan Masyarakat Desa Sekar Kecamatan Donorojo Kabupaten Pacitan*. 2014.
11. Permatasari D. *Gambaran Perilaku Masyarakat Suku Jawa dalam Hal Pijat Bayi di Kelurahan Pinangsori Kabupaten Tapanuli Tengah*. 2012.
12. Syahrin. *Pengobatan Tradisional Orang Buton (Studi Tentang Pandangan Masyarakat Terhadap Penyakit di Kecamatan Betoambari Kota Bau-Bau Propinsi Sulawesi Tenggara)*. 2005.
13. Sudarma M. *Sosiologi Kesehatan*. Jakarta: Salemba Medika; 2009.

● **7% Overall Similarity**

Top sources found in the following databases:

- 5% Publications database
- Crossref database
- Crossref Posted Content database
- 6% Submitted Works database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Armin, Alimin Maidin, Indahwaty Sidin, Fridawati Rivai, Sukri Palutturi. "...	2%
	Crossref	
2	Neosho County Community College on 2022-07-14	1%
	Submitted works	
3	Abdullah Gul University on 2022-05-08	<1%
	Submitted works	
4	Liberty University on 2022-07-15	<1%
	Submitted works	
5	Fairus Prihatin Idris, Bau Kanang, Fitri Adriani, Andi Asrina. "Mother's b...	<1%
	Crossref	
6	Muhammad Irfan, Faizah Shahudin, VINCENT HOOPER, Waqar Akram, ...	<1%
	Crossref posted content	
7	West Coast University on 2021-11-28	<1%
	Submitted works	
8	Gunawan Wang, Novi Fitriani, Ahmad Nurul Fajar. "Behavioral analysis ...	<1%
	Crossref	
9	A.T. Still University - Missouri on 2021-03-08	<1%
	Submitted works	

10

"Proceedings of the Andalas International Public Health Conference 20... <1%

Crossref

● Excluded from Similarity Report

- Internet database
- Manually excluded sources
- Bibliographic material
- Manually excluded text blocks

EXCLUDED SOURCES

William Jessup University on 2021-09-10

9%

Submitted works

EXCLUDED TEXT BLOCKS

Indian Journal of Public Health Research & Development, September 2018, Vol.9, ...

Universitas Indonesia on 2021-08-20

Culture and Health Behavior of Buton Society of Baubau City, Southeast Sulawesi

Georgia State University on 2021-06-26