



Rituals of the *Osing* Tribe Elders on Holistic Health (Biopsychosocial-spiritual): A Narrative Review

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Abstract. It is hoped that the elderly in the SDGs program are productive and healthy. A healthy condition based on good health and well-being is health as a whole (holistic), which is viewed from biology, psychology, social and spiritual. This narrative review aimed to review the rituals of osing tribal elders on holistic health by reviewing articles (secondary data). The method used in this study was data based on Google Scholar and Scopus to extract relevant articles. To obtain information about the rituals of the Osing tribal elders for good health and well-being, published articles are limited from 2010 to 2020. The "biopsychosocial-spiritual" model is the manifestation of the Osing tribe ritual. Elders' rituals carried out from generation to generation circumstantially, had integrated with biological, psychological, social, and spiritual. Indirectly, these rituals balance psychological beliefs in traditional physical treatment (biological), a high level of spirituality towards heritage and culture that has been carried out from generation to generation without any confusion and is carried out together intensely.

Keyword: elderly, Osing tribe, holistic health, biopsychosocial-spiritual.



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INTRODUCTION

The degree of health and welfare of society in a country can be seen from the community's life expectancy. Life expectancy in Indonesia continues to increase along with the increase in the number of elderly (1,2). In general, the elderly will experience the aging process(3). The aging process occurs in the elderly changes in physical, cognitive, and psychosocial aspects (4). Aspects changes of the elderly can cause problems physically, biologically, mentally, and socio-economically. Therefore, the elderly need adaptation to the aging process (5).

The aging process in the elderly often becomes a problem, such as a decrease in work productivity and income, and disability. Decreased mobility and intelligence, a lack of social

support, and an inhospitable environment for the elderly and the elderly encounter deterioration of health, increasing health service costs (6).

Based on the 2019 National Socio-Economic Survey result, half of the elderly in Indonesia experienced health complaints, and the percentage increased along with increasing age. The morbidity rate for the elderly population in 2019 was 26.20 percent, which means there were 26 to 27 sick elderly out of 100 elderly (3).

The elderly health needs to be improved considering the Sustainable Development Goals (SDGs), following the third goal of the SDGs, namely ensuring a healthy life and supporting welfare (good health and well-being) for all ages elderly. It is hoped that the elderly in the SDGs program is productive and in good health (7). A healthy condition based on good health and well-being is health as a whole (holistic), which is viewed from the aspects of biology, psychology, social, and spiritual (BPS-S)(8). Health is current health biology, past medical history, and health behavior (including diet, exercise, sleep, and drugs used for the disease). Personality, mood, mental health conditions, level of expectation, and identified stressors are psychological health aspects. The social aspect of humans must be fulfilled by dealing with family members, friends, and colleagues and broader social experiences such as community relations, the socio-political environment, and culture. Whereas Worship, feeling connected to the community, grateful, mindful, and preserving customs are spiritual aspects (8).

The Osing tribe in Banyuwangi is a tribe that still maintains culture and traditions (rituals). One of the Osing tribes lives in Kemiren Village, Glagah District, Banyuwangi, where the Osing tribe's culture is preserved. The existence of the Osing tribe traditions is exciting to be studied from a holistic health perspective (9). The cultural practices applied and preserved at all age settings in the Osing tribe make good quality of life for them, including the elderly. (10]. Kemiren Village has 2,542 people with 528 elderly aged 60-75 and > 75 years. The age range of Osing tribe elderly is 60-> 75 years old (11). The majority of the Osing elderly have optimal and productive health in their daily life and play an active role in preserving traditions and rituals (12).

Based on the above phenomena, this study aimed to review the rituals of the Osing tribal elders on holistic health by reviewing articles (secondary data). The writing method in this research was a narrative review.

METHOD

This narrative review's data collection method used data based on Google Scholar and Scopus to extract relevant articles. To obtain information about the rituals of the Osing tribal elders for good health and well-being, published articles are limited from 2010 to 2020.

The keywords used in the article's search were osing, osing tribe and health, osing tribe elderly, and Osing tribe.

The inclusion criteria in the search for articles were articles in English and Indonesian. The study was focused on the rituals of the Osing tribal elders. Types of qualitative research and case studies were also included in this review. Articles were reviewed by title and abstract. The articles reviewed are articles with abstracts that are following the research objectives and full-text articles.

RESULTS

Study Characteristic

Seven qualitative studies were reviewed to identify the rituals of the Osing tribal elders related to good health and well-being. The reviewed articles can be seen in Table 1 synthesis analysis of articles.

Osing Tribe

Osing tribe is one of the cultural entities of East Java, Indonesia. Administratively, the Osing tribe is located in Banyuwangi Regency at the east end of East Java Province. From 21 subdistricts in Banyuwangi Regency, nine sub-districts are believed to preserve the Osing Culture. These districts include Banyuwangi, Giri, Glagah, Kabat, Rogojampi, Sanggon, Singojuruh, Cluring, and Genteng. The daily life of the Osing tribe (13).

The Osing society is known to maintain its cultural values and tribal characters. This can be seen from their daily lives that remain simple and continue to carry out rituals or cultural activities of the original Osing tribe, which they maintain until now. Osing people are one of the ethnic groups in Indonesia who are known to be rugged and robust in terms of their stance and character (14).

The Osing community spreads to several districts in Banyuwangi. One of the districts that are still dominated by the Osing community is Glagah. Glagah Sub-district can be said as the center of civilization for Osing people, apart from the indigenous people in this sub-district still maintains their ancestral cultural traditions. Two areas still maintain strong cultural traditions, namely Kemiren Village. Kemiren Village is defined as a unit of territory where many families are occupied and have a social identity in interaction based on values, norms, and customary rules either in writing or unwritten. Kemiren Village forms the rural culture of the community in the village. Residents in Kemiren Village have societies closely tied to hereditary customs and are in line with the conception of cultural forms. These values regulate the relationship between humans and nature, humans relationship, and humans with supernatural spirits or God (15).

Rituals of the Osing Tribe Elders

Osing tribal elders are a tribe that holds cultural values so that they have a unique and different character from other tribes. The Osing tribe has its traditional rituals in maintaining health. They use nature as medicine and a source of daily food (16). Traditional medicine used and believed by the Osing tribal elders are treatment using massage, spell, rajah methods, giving herbs from spices for consumption and drinking or as powder, and abstinence from action (17).

The Osing people believe in the myth echoed by the elders, namely "spirits" who protect water sources. The preservation of existing water sources in Kemiren Village is continuously carried out, such as the wakeran Rebo ritual, slametan, offerings, rejecting logs, and initial reinforcements. Making water reservoirs and the mountain fall tradition is believed to be an act of cleaning up in the water source area to maintain the natural ecosystem between humans, nature, and spirits (18).

The ritual of the Osing tribe in Kemiren has become a hereditary routine and must be preserved and carried out by most of the villagers. Some of the traditions (rituals) carried out from generation to generation by the Osing Tribe. The traditions always carried out by the Osing tribe of Kemiren Village, Glagah, such as rebo wakeran, slametan, and the mountain fall tradition are the act of cleaning up the water source area (18).

The ritual of "mepe kasar" (drying bed) was carried out by the Osing tribe elders of the Kemiren Village simultaneously when Suro (Dzulhijah), Ider Bumi ritual is carried out every year on the second day of Shawwal. The Osing tribe believes ider Bumi ritual of Kemiren Village as a ritual that symbolizes disease expulsion (rejecting logs)(19).

These social rituals make the elders and the Osing tribe communities carry out intense social interactions. Osing tribal elders believe that cooperation can maintain the balance of nature and social order (18).

The elders of the Osing Tribe were accustomed to owning songs as a result of their culture and preserved them for generations. The Osing people always sing their songs to

accompany various daily activities, both as entertainment and instilling values in their posterity (14).

Holistic Health (Biopsychosocial-spiritual)

From a holistic point of view, humans consist of mind, body, and soul. There is a dynamic interaction between this structure and the holistic environment. When all the components are in balance and harmony, the highest level of health and well-being emerges. Human health refers to someone's well-being and includes five dimensions: physical (biological), mental (psychological), emotional, social, and spiritual (20–24).

Biological factors (such as the physical body, and often described in the language of basic biomedical sciences, including anatomy, physiology, and molecular biology) are influenced by infections, injuries, diet, exposure to toxins, genetic influences, and various debilitating dysfunctions, and these causes can often be further attributed to many other causes. When considering psychological factors, these are influenced by multiple causes, including socio-cultural influences and demographic factors. In terms of social factors are changed in social organization, social norms, migration, and innovation. The spiritual aspects are religion or the involvement of beliefs, practices, and sacred rituals. Religious involvement includes organized participation in community and private practice. Faith is rooted in recognized traditions that emerge from communities with similar beliefs and practices (25,26).

DISCUSSION

The Osing tribe still adheres to elders' tradition from generation to generation to preserve rituals believed to be a form of balance with nature and protect local wisdom (18).

Local wisdom is local knowledge used by the community to survive in an environment that integrates with belief systems, norms, culture and is expressed in traditions and myths that have been adhered to over a long period (27).

Closely related holistic health (biopsychosocial and spiritual) with traditions/rituals have been believed psychologically and spiritually by the elders and the Osing tribe community. The positive psychological impact on the elders' genetic information will affect physical (biological) health objectively. An effect can trigger the activation of the sympathetic nervous system on the hypothalamus-pituitary-adrenal (HPA) axis. Resulting in physiological events and a spectrum of psychoneuroimmunology biological, clinical manifestations that explore the interactions among psychological processes and the system of nervous and immune to prolong life, reduce mortality, morbidity, and improve the welfare of Osing tribe elders (25,28,29).

The Osing tribe ritual seen as a biological aspect is the provision of herbal medicine to be consumed and drunk or as powder [17]. Plants that are often used by Osing tribes for health maintenance and treatment are turmeric (*Curcuma longa* Linn.), Tamarind (*Tamarindus indica* L.), Ginger (*Zingiber officinale* Rosc.). In addition, Garlic (*Alium sativum* L), avocado (*Persea Americana* Miller.), Starfruit (*Averrhoa bilimbi* L.), Betel (*Piper bettle* L.), Temukunci (*Boesenbergia pandurata* (Roxb.) Schlechter, Galangal (*Alpinia galanga* L.), and Curcuma (*Curcuma xanthorrhiza* Roxb) always applied (30).

The psychological aspect that reflects the health of the Osing tribal elders is that they believe in healing methods using massage by massaging the patient's body parts with varying movements because between one herbalist and another is different in massaging. The ingredients used in massaging and giving herbal medicine are natural ingredients such as coconut oil, herbs, water (10).

Socio-cultural conditioning has a significant influence in shaping individual psychological factors such as people's views and opinions towards various domains in life in

different ways, thus influencing the short and long-term personal well-being. Intense social interaction in carrying out traditions/rituals, which is believed by Osing tribal elders when social interaction is continuous and interdependent, cooperation can maintain the balance of nature and social order (18,25,31).

Spiritual (religion) or belief refers to a collection of communities to which individuals maintain a sense of belonging through belief ideas, practices, ethical teachings, and cosmology in particular institutions and socio-cultural traditions. The inherited belief by the Osing tribal elders makes intense stimulation of each individual so that stimulation of trust carried out continuously involves focusing attention and activating the inner temporal lobe. Its input to the posterior prefrontal cortex, parahippocampal gyri, and hippocampus to involve working memory and behavior will be realized consciously. It also affects on person's psychology to create holistic health so that it becomes the embodiment of a healthy and prosperous life (good health and well-being) in the order of the Osing tribal elders (5,8,24,26,29,31–33) .

Although the majority of Osing tribe are Moslem, it is believed that the Osing tribe elders can cure illnesses. The function of spells is an aspect of mysticality, religiosity, and traditional social institutions (17). The Osing tribe community believes that diseases that attack humans are caused by disruption of the naturalistic and the personalistic system. Personalistic system disorders are considered if the infection is caused by something outside the sick person, such as occult interference from other people (witchcraft), jin, spirits, and others. Naturalistic system disorders are caused by natural factors, such as weather or disturbances in body balance (16).

CONCLUSION

The ritual of Osing tribal elders indirectly used a biopsychosocial-spiritual approach to create holistic health and welfare for the elders and Osing tribe community. Directly, these rituals reflect the balance between the psychological who believes in traditional physical (biological) medicine, a high level of spirituality of heritage and culture that has been carried out from generation to generation without any confusion and carried out together intensely.

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Table 1. Summary of article synthesis

No.	Title, Author, Year	N	Research Design	Result
1	<i>Ethnonursing Penggunaan Terapi Komplementer pada Suku Using Banyuwangi</i> (Hanny Rasny, Tantut Susanto, 2014)	13	Qualitative (Phenomenology with ethnonursing model and in-depth interview method)	The Using tribe has the characteristics of social cohesion, appreciation of art, carrying out daily activities in the river, consuming food from animal and vegetable food sources, not being close to health services. Myth factors are a thick factor in health and physical maintenance behavior, problem handling behavior, physical and psychological health in the Using Tribe by using herbs and going to a shaman.
2	Traditional Medication Of Osing Tribe In Banyuwangi (Novia Luthviatin, Pudjo Wahjudi, 2015)	6	Qualitative (Phenomenology with in-depth interview method)	Osing tribe treatment in 2 villages using massage, mantra, and rajah methods; giving herbs that are eaten or drunk; and do not use any special tools. The treatment uses natural ingredients such as coconut oil, ground spices, and water.
3	<i>Mantra Untuk Penyembuhan Dalam Tradisi Suku Osing Banyuwangi</i> (Novia Luthviatin, 2015)	5	Qualitative (Phenomenology with in-depth interview method)	There were 4 (four) villages that were the research locations and involved 5 (five) informants. Mantra is practiced by combining massage, rajah, giving herbs and plain water, and attaching tools. The time required in practice is 15-20 minutes, wherein the patient can recover in the fastest time of 1 (one) day.
4	Understanding Behaviour Environmental Education Water Resources Model of Outdoor Study on Community of "Osing" at Banyuwangi District East Java Indonesia (Fatchan <i>et al.</i> , 2016)	5	Qualitative (Knife constructionist approach analysis)	First, the research location is the village with the most water sources in Banyuwangi, namely 27 units. Second, Osing's environmental education behavior is displayed in various acts of local wisdom, namely: the ritual tradition of "rebo" wakesan, "slametan, "offerings "or" offerings, "reject balak "or" initial reinforcements, "making" jeding " or water reservoirs. The tradition of "mountain fall" is the act of cleaning up the area of water sources. In their understanding, "cutting down trees means bringing disaster." Every tree and water source must have something to be stored. The guard or guard is a "ghost. "or" spirit. "If someone cuts a tree, they will be disturbed by a" ghost "and get disaster.
5	<i>Studi Etnobotani Tanaman Berkhasiat Obat Berbasis Pengetahuan Lokal Masyarakat Suku Osing Di oip0o</i>	70	Qualitative (Descriptive Explorative)	It is known that there are 43 species of plants that are used as medicine. Plants are the most widely used as ingredients. Traditional medicine by the people of the Osing Tribe is dominated by plant species from the Zingiberaceae family, including 55% turmeric (<i>Curcuma longa</i> Linn) and betel (<i>Piper bettle</i> Rosc) from the Piperaceae family.
6	Ethno pedagogy of the osing tribe folk song: exploration and formation of biology learning character	15	Qualitative (Descriptive Explorative)	Ethno-pedagogical values are found in the folk songs "Tetak-tetak" and "Nggolek Ilmu" Fatrah-Abal. Both songs

No.	Title, Author, Year	N	Research Design	Result
	(Hariyadi, Tamalene, and Hariyono, 2019)			express explicitly and implicitly the importance of biological characters. Laying out and dabbling in the knowledge of regional songs becomes community media in instilling the attitude or character values needed to study biology at preschool age.
7	Osing Culture-Based Empowerment of the Millennials in Sapu Jagad Studio Banyuwangi Indonesia (Yulianingsih, Jacky and Nugroho, 2020)	5	Qualitative (Descriptive Explorative)	Millennials value the traditional arts of the Osing tribe and want to do so to continue preserving their culture. This motivation is not only nurtured by the spirit of nationalism but also the spirit of nationalism. Philosophical values contained in every movement, dance, song, and ceremony reflect the importance of life.