

Exploration of Banyuwangi Community's Perspective on Traditional Rituals In Decision Making Treatment Methods

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Abstract

Background: The perspective phenomenon of the Banyuwangi community about the rituals of sanctity in disease has made the Banyuwangi people prefer alternative treatment rather than medical treatment. **Objective:** This study aims to explore the perspective of the Banyuwangi community on the rituals of sanctity in the decision-making of treatment methods. **Method:** Design research using qualitative with a phenomenological approach. Using the snowball sampling technique, 5 participants are patients undergoing supernatural and medical treatment. Data collection was done with semi-structured interviews. Data analysis using the Colaizzi method with the help of NVIVO Software 12. **Result:** Analysed 5 themes and 12 subthemes from the participants; 5 themes 1) Perceived susceptibility; 2) Perceived severity; 3) Cues to action; 4) Perceived benefit; 5) Perceived barriers. The perspective of the Banyuwangi community towards the ritual of santet in the decision-making of treatment methods is in line with the Health Belief Model theory belief construction. It positively affects the bio-psycho-social-spiritual aspect and boosts the immune system, which would not happen if the individual did not believe in his treatment. **Recommendation:** Recommendation for further research could be to further deepen the community's perspective on witchcraft which can influence the choice of treatment between medical and traditional supernatural. The impact of this research on society can provide information related to the concept of health and illness, such as spiritual and emotional health and how to overcome health problems experienced by society.

Keywords: belief, health, santet rituals, treatment method decision making, qualitative

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INTRODUCTION

Indonesia is a country full of cultural heritage. This cultural diversity can be seen from various aspects including; Language, art, culinary, traditional houses, clothing, ethnicity, weapons, musical instruments, lifestyle, and beliefs or beliefs (1). One of the beliefs that is closely related to culture which has been believed for generations to cure diseases in society is traditional healing methods (2). There are various types of traditional medicine in Indonesia, such as medicinal plant concoctions (herbs), meditation, and supernatural methods (3).

Supranatural treatment is often associated with paranormal, psychic, and intelligent people because supernatural healing (mystic) usually relates to sublime things and can drag the public to the mystic (4). Mysticism is believed to be a system in which disease is caused by an active gene (5). There is an individual's belief in the disease suffered by a mystical thing, so most people or Indonesian society decide to use traditional non-medical methods of treatment, i.e. supernatural methods (6).

According to data from the World Health Organization (WHO), 80% of the population in the developing world and 65% of the people in the developed world choose traditional treatment because it is thought to increase life expectancy (7). One of the developing countries whose people still believe in traditional medicine is Indonesia. In Indonesia according to Riskesdas in 2018 noted that the population choosing traditional health services was 31.4%, the number has increased compared to 2013 which is as much as 30.4% (8).

The province of East Java is the most populated region with 65.2% of the population choosing traditional medicine (9). One of the local communities in eastern Java that to this day is still stuck with the ideas of its ancestors about traditional supernatural medicine is the Banyuwangi district community. Based on the results of a preliminary study conducted from February 15, 2023, to February 23, 2023, by disseminating a questionnaire in the form of Google form obtained a response from the Banyuwangi community related to confidence in santet.

The people of Banyuwangi district are famous for their treatments of magic, prayer,

and herbal medicine. Magical healing is part of mysticism or magic. This healing is characterized by the dominance of spells, jamming, or prayers (10). The choice of methods of treatment that the community believes against the symptoms of the disease and the belief in the cure is a response to the biopsychosocial and spiritual aspects (11).

Belief will have an impact on psychological and physical (biological) health objectively. An effect that can trigger the sympathetic activation of the nervous system on the hypothalamic-pituitary-adrenal axis (HPA) (12). As a result of the physiological events and spectrum of biological psychoneuroimmunology, the clinical manifestation explores the interaction between psychological processes and the nervous system as well as the immune system to enhance the quality of living well-being (13).

Based on the phenomenon of the Banyuwangi people's perspective on the ritual of black magic on a disease that they suffered and chose to treat paranormal psychics or intelligent people rather than proceeding with medication to health care or medical treatment facilities (14).

The urgency of this research is the existence of the perspective of the people of Banyuwangi regarding the pain they experience due to black magic and this influences decision making between medical and supernatural. Based on previous research conducted by (15) and (4), it only discussed the choice of supernatural treatment, and the latest research in this study aims to explore people's concept of sickness and health when there are signs of illness.

The process of selecting treatment from the beginning of treatment to the healing process as well as exploring the perspective of the Banyuwangi community on the rituals of black magic in the decision-making of treatment methods.

Health Belief Model (HBM)

This theoretical model is a conceptual formulation to determine what individual perceptions are whether they accept or not about their health. Variables assessed includes an individual's desire to avoid pain, their beliefs that there are efforts to avoid the disease (16). The health belief model is a model used for

describes an individual's belief in healthy living behavior, so that Individuals will carry out healthy behavior, this healthy behavior can be: preventive behavior and use of health facilities. Health belief model it is often used to predict preventative and health behaviors as well as behavioral responses to the treatment of patients with acute and chronic diseases (17).

Methods and Design

The study was a qualitative study with a phenomenological approach aimed at revealing the experiences of participants undergoing supernatural treatment who were believed to be exposed to the sting. Interpretative phenomenology uses interpretative and descriptive elements to dig deeper into an understanding of the essential properties of everyday experiences (18).

The people of Banyuwangi district who are undergoing supernatural treatment with the perspective of exposure to sandwiches are participants in this study (19). The primary participant in the study was taken using Snowball sampling because, in the sample determination, the researchers first identified only one or two people but because the data obtained was considered incomplete then the researcher sought someone else to supplement the data. In this research, there were 5 participants who believed in santet and used both medical and traditional supernatural treatment methods (20) (21). In accordance with qualitative research methods, data saturation or statements were found to be the same from participant one to participant four, so the researcher decided to take 5 participants to become sufficient data sources for the research.

Data collection process

Data collection was carried out in a semi-structured manner with an in-depth interview of individuals over four months. (Juni -

September 2023). The interviews were recorded and then transcribed and validated by listening to the recordings. The questions used in the interview led to describing the participants' experiences at the time of illness, their faith in the ritual of sanctity as well as the methods of treatment chosen to deal with the health problems they experienced.

Data analysis

Data analysis used in this research used the Colaizzi method, the Colaizi method was carried out simultaneously with the data collection process (18). Stages of data analysis in this research. The first researcher listened to several recorded interviews and wrote them down word for word. They assign a number to each interview. Interviews are saved on a recording device which is then used to carry out transcription, and the resulting verbatim data is sent to participants to clarify the results of the interview (member check). The interviews were examined by participants analyzed using the Colaizzi Method, and NVIVO 12 software was used to code the data.

Ethical approval

The research has been approved by the Health Research Ethics Commission (KEPK) of the School of Health Sciences (STIKES) Banyuwangi (No: 010/02/KEPK-STIKESBWI/IX/2023). The participants were informed and agreed that the study was voluntary. The researchers guarantee the confidentiality and anonymity of the participants' data.

No.	Participant	Gender	Age	Marital status	Job	Complaint	First treatment methods	First, diagnose	Next treatment
1	P1	Female	22	Single	Student	Dizzy and sometimes vomiting blood	Hospital	Edema Cerebri (CT Scan)	Supranatural
2	P2	Female	34	Married	Housewife	There was an itchy redness in the thigh area, and it spread all over the body and I coughed.	independent practice nurse	Itching and Seasonal Cough	Supranatural

3	P3	Female	55	Married	Housewife	Can't walk after falling	Supranatural	Affected by "santet"	Hospital
4	P4	Female	49	Married	Housewife	Itching in the genital area	Public health center	Allergic hives	Supranatural
5	P5	Male	19	Single	Student	Itching in the genital area	Doctor	Typhoid	Supranatural + Doctor

RESULTS

The main participants in this study are presented in Table 1. The age ratio for the main participants was 35 years, ranging from 19 to 55 years. The participants complained of dizziness and vomiting of blood, itching, and coughing, unable to walk after a fall, itch in the genital area, and seizures accompanied by fever. This study identified 5 themes and 12 sub-themes concerning the perspective of the Banyuwangi community on the rituals of santet in the decision-making of treatment methods 1) Perceived susceptibility; 2) Perceived severity; 3) Cues to action; 4) Perceived benefit; 5) Perceived barriers .

These five themes are interrelated between themes one to five. The identified themes can be used to understand the decision-making of treatment methods

Themes 1: Perceived susceptibility

Participants have a belief in their susceptibility to the symptoms of the disease they perceive, which encourages them to adopt healthier behavior, as well as an inner belief that the illness they suffer is a transmission disease. (santet)

Early signs and symptoms

"The first time I got sick in the part of my vital organs, the first was the redness continues to itch, but the itching is every time you want to pray, the maghrib is the worst" (P4)

Beliefs suffer from sickness of transmission "santet"

"I checked the hospital, said the stomach and checked to the other hospital, there was no disease, but I was paralyzed and dizzy and often fainted. He said this evacuation must get a sending (santet)." (P1)

"So I'm my husband's second wife. The first wife says she doesn't accept me, the point is that she wants to get rid of me, still my clothes are broken so that my husband can't wear it." (P4)

Themes 2 : Perceived severity

The participants had a sense of confidence in the seriousness of a condition that could not be cured after an early stage of treatment, as well as the mystic feelings felt by the participants at a time of illness that would not have been cured.

The pain doesn't heal after medication

"It's... I'm in the smart guy before. But in connection with not recovering, my son wants me to get an X-ray first so he knows what's wrong. After that, I'll be taken to the doctor." (P3)

Mysterious things I've been experiencing since I was sick.

"Yes, keep telling me to come with me like the little kids say. That's why I'm afraid of being invited like that. It's like he's going to die. Some grandparents invite me to play." (P1)

Themes 3: Cues to action

Action taken by the participant to address his health problems is both medical and alternative treatment that he believes can cure the illness he suffers from.

Alternative treatment

"That time I was taken to the same ustadz my brother, that time I played to my cousin's house, continuously then said my sister it was my aura has not been nice seen like getting older, pale, pale not good seen like that" (P4)

Medical treatment

"No more, suddenly like bruntusan I think yeah normal itching, continuously prolonged itching so this is why I checked. Go back to the doctor three times. (P4)

Themes 4: Perceived benefit

Benefits perceived by participants after receiving treatment in addition to health care, as well as the benefits experienced after obtaining alternative treatment.

Alternative treatment methods

"The red heat keeps itching, but from the clever man it's the reaction that if itching on the holes, the water disappears, later if the itching again on the oils, it will disappear again." (P2)

Supranatural Methods

"At first I couldn't even stand up. "For smart people (dukun), for about 1 week, maybe I can stand but I can't walk, I still can't walk" (P3)

Themes 5: Perceived barriers

Obstacles perceived by participants during illness and while undergoing treatment either in health care or to intelligent people (dukun). Like the differences in diagnosis between medicine and alternative medicine, the anxiety that arises when the illness experienced does not heal, the lack of faith in the mystic things associated with the disease, and the emergence of bad prejudices about the disease experienced.

Diagnosis of disease

"I'm trying to ask the clever guy that's done asking him he says it's in there (guna-guna/santet)." (P5)

"Yes, it's not like that, maybe it's just an infection like that, it's okay. Anyway, the doctor said it was just an ordinary disease" (P5)

Anxious because the disease doesn't heal

"After that, the orderly said to just change the medicine, sis, but my mind was already restless looking everywhere, finally I went to the smart person (shaman) earlier" (P2)

Don't believe in mystic things

"No, what ma'am?... the devil is in the form of a human, he said that. But at first, I didn't believe in things like that because mystical things like that don't exist, but they do. Every Friday night the child is there" (P1)

Prejudice

"but move to the other side. Sometimes I have suicidal thoughts with people. I wonder who made me like this? Sometimes I think like that, but if I keep thinking like that it won't heal" (P2).

DISCUSSION

The study analyzed five themes: 1) Perceived susceptibility; 2) Perceived severity; 3) action causes; 4) Perceived benefit; and 5) Perceived barriers. Health behavior is believed by individuals by the Health Belief Model (HBM) theory (22). Individual health behavior determination is based on an individual's health beliefs that are understood either by themselves or their surroundings (5).

HBM can be adapted as a theoretical framework to dig into the Indonesian public's belief in the ritual prospects of the decision-making of the treatment methods used (23). HBM theory focuses on intra-personal elements that will significantly influence decision-making processes (24). Understanding public health beliefs can be crucial to building an adequate ethical framework in decision-making for patients and families.

The participants experienced perceived susceptibility, the appearance of symptoms of a disease that was felt by the main participants, such as dizziness and vomiting; coughing and itching; inability to walk: itching in vital areas; and high heat. The psychological characteristics of individuals due to the emergence of perceived vulnerabilities have a positive relationship with healthy behavior. If the perception of disease susceptibility is high then the behavior performed by a person is also high to find a source of cure (25). Perceived severity refers to a person's belief in the severity or severity of a disease. The severity may be based on medical consequences, such as death or disability, or personal beliefs that their condition or disease will affect their lives.

Perceived susceptibility and perceived severity are perceptions of an individual in ensuring that an individual's health beliefs should be judged by his/her readiness to take action for a health condition when hypothetically they or their relatives/friends (23).

According to Scott and Landy (2023), the decision-making process of the individual is based on issues of identity and how the individual perceives a disease. Based on this, the main participants in the study are sending out a "Cues to Action" to treat the perceived disease. The treatment selection was performed by one participant who performed initial treatment on a supernatural practitioner for

feeling insignificant from falling down and suddenly being unable to walk, while the other four main participants chose initial treatment in medicine. Signals to act are events, people, or things that trigger people to change behavior. Advice from others, family support, social support, environmental culture, and social media can give signals.

This research can explore more deeply the beliefs of the Banyuwangi people regarding santet rituals as a whole, taken from statements submitted by participants as well as the impact of these beliefs in choosing treatment methods. However, this research has limitations in terms of searching for the homes of participants who will be used as research samples and requires more experience in understanding the transcript results to be described as an analysis of the findings in this research.

CONCLUSION

The perspective of the Banyuwangi community towards the ritual of sanctity in the decision-making of treatment methods by the construction of beliefs theory Health Belief Model (HBM). The informant stated healing after supernatural treatment was due to the initial belief that the informant had eradicated the illness suffered because there was a belief because of the ritual of sanctity. This is responded by the bio-psycho-social-spiritual aspect by stimulating the sympathetic nervous system on the hypothalamus-pituitary-adrenal (HPA) axis thus producing physiological events, and the psychoneuroimmunology spectrum of clinical biological manifestations that explores the interaction between psychological processes and the nervous systems and immunity increases and that would not happen if the individual is unaware of the treatment he is undergoing.

Recommendation

Recommendation for further research could be to further deepen the community's perspective on witchcraft which can influence the choice of treatment between medical and traditional supernatural. And it can encourage people to prioritize medical treatment by carrying out community service or outreach about holistic medicine to increase public knowledge about holistic medicine which includes bio-psycho-social-spiritual.

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