



**The Behavior of Health Services Finding Effort (A Case Study in Kaili Da'a Tribe Society in the Village Of Dombu, West Marawola District, Sigi Regency, Central Sulawesi Province) 2010**

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**Abstract:** The While health facilities are available to remote villages, there are groups of community that cure diseases by themselves using traditional medication. This research aims at describing the efforts of the Kaili Da'a tribe community to choose the type of health services. This research is done qualitatively using ethnographic approach in the village of Dombu, Tarawola District, Donggala Regency, Central Sulawesi Province. Data are collected from unstructured thorough interview, participation observation and directed group discussion. There are 17 informants, consisting of 8 community leaders, 4 housewives, 3 youth leaders and 2 health officers. The society of Kaili Da'a tribe tends to choose traditional medication due to their belief in the efficacy and effectiveness of traditional medication in curing various diseases. Economically, poor people are not capable of accessing modern health services. The community of Kaili Da'a tends to choose self-curing their diseases due to their belief in the efficacy and effectiveness of traditional medication in curing various diseases. Economically, the poor community is not able to access modern health facilities that tend to use money mechanism.

**Keywords:** behavior, medication, health, traditional and modern.

## **I. Introduction**

The government had tried to build such health service facilities as hospital, primary health center, sub primary health center and to place health officers (doctor, midwife, paramedics) through remote villages. In reality, however, there are still groups of communities finding it difficult to access the modern health services, and they cure the illness in a traditional way based on the experiences and understanding of the cultural heritage. These communities have not been totally touched and reached by neither the health services nor health development goal toward the healthy Indonesia.

One of the groups of communities that is hardly touched by the community health services as the obligation of the government is the Kaili Da'a in the Village of Dombu, West Marawola District, Sigi Regency of Central Sulawesi Province in the region of Kamalisi mountains, more or less 35 kilometers west of Palu City, between the Palu Valley and Makassar Strait to be exact. They rely their lives on dry land farming on the slopes of the mountain with relatively low income level.

The society of Kaili Da'a as part of the Indonesia people also has such social problems as low level of economy prosperity (poverty) and low level of education, namely most of them finish the elementary school only; some of them even do not finish the elementary school.

With regards to the health and daily life of the Kaili Da'a society in the Village of Dombu, they still strongly believe in the cultural heritage of their ancestors; for example curing their illness by themselves based

on the experience and knowledge from the ancestor, or asking for the help of the curing shaman (*sando*). Nonetheless, there are possibly community members who go to the primary health center or hospital for medication. This is in line with the pattern of the illness medication that is done by the traditional community in the transition process to become modern community, namely selecting popular medication (for instance buying influenza drug in warong). Folk medication (generally with the help of *sando*) and the medication given by professional officers such as doctors, midwives and nurses<sup>1</sup>.

This community strongly believes in animism and dynamism. They believe that the spirits may transform into animals named *kolombia*. The death of human beings may also be resulted from the disturbance of the devils. This belief can be noticed in any medication ritual called *balia*. The religious elements of the Kaili Da'a community can be seen in various custom rituals, especially those related with such events as birth, marriage, death, or in the forms of magical power transmission.

Human behavior is the product of any kinds of experience and the interaction with its surroundings that takes the form of knowledge, attitude and action originating from both outside and inside of the person<sup>2</sup>. Thus, human behavior will not appear without the stimulus from the inside or from the outside of himself. Behavior as the response to the stimuli was initially developed by Skinner and it has been applied in any efforts of changing the social and cultural patterns of the community<sup>3</sup>.

One of the obstacles influencing the community behavior in getting health services is the incapability to pay the health services rendered by the doctors, and some amount of money to buy drugs. Moreover, those whose economic condition is just barely enough will limitedly reach modern health services if they have to pay the health services using the market system. Another factor is the distance between the service facilities and the daily residence and the spare time to make use of the available health services is relatively limited.

The the health service is a social exchange that is intended not only to fulfill the economic need, but it also contains the objectives of fulfilling the social needs of the health services givers (doctors and the health officers) and the receivers of such services (patients). In economic anthropology, any exchanges in traditional communities and villages that do not use money mechanism is often called reciprocity. Polanyi (1968) as written by Sairin *et al.*,<sup>4</sup> suggested "reciprocity tends not to occur without symmetrical relationship between the groups and individuals."

*" reciprocity is enormous facilitated by the institution at pattern of semetry, a frequent feature of organization among non literature peoples...<sup>4</sup>.*

Human behavior is the reflection of various kinds of psychic symptoms such as desire, passion, will, knowledge, emotion, thinking, attitude, motivation and reaction of an individual. Health behavior is basically the response of someone (organism) to the stimulus related to being ill and illness, health service system and environment<sup>5</sup>. Health seeking behavior is the action of an individual, group, family or society to deal with the health problems they are suffering from and to maintain their health status. The decision to get such medical help is based on the moment when someone is incapable of adapting himself with the illness symptoms. However, Muzaham<sup>6</sup> mention the possibility of someone who is in a very ill moment will not get medical help because he considers the symptoms may spoil the social or personal relationship, realizing that symptoms of illness may destroy the work situation or physical activities and because they consider the symptoms as temporary.

Provision of facilities has been done by the government by providing such health facilities as primary health center, sub primary health center to the remote villages in order to get good services closer to those living in isolated villages such as the Kaili Da'a community in the Village of Dombu. The use of such facilities, however, is influenced by various factors such as physical coverage of the health service facility, cost and need. On the other hand, the need of the society for services is also influenced by different aspects such as the factors of understanding and perception on being healthy, sick, the causes of the sickness and his belief in the available efforts of healing/medication.

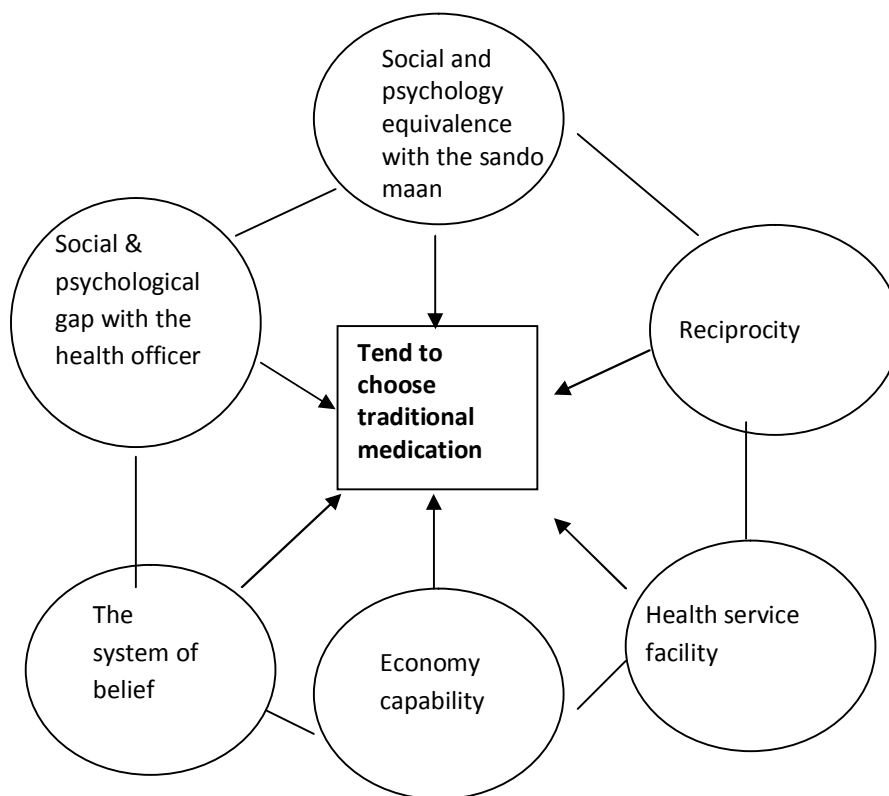
The modern health services rendered by doctors and traditional medications owned by the Kaili Da'a Community are two sources of health services both of which give health services or medication to the society. It seems that there is service competition between the modern and the traditional ones. Nonetheless, such competition is normal and it does not trigger the desire to dominate. What happens is healthy participation and competition between the stakeholders, both individual and groups, which are present and require equal collective existence in public spaces<sup>7</sup>.

In its behavior, human beings cannot be separated from the prevailing social system in its environment, dan interaction serves as one of the efforts of fulfilling its material, service and social needs. This is caused more by the fact that human beings live in a social system and is governed by the system. Nasikun defines the social system as follows:

*“A system of social actions takes the form of social interaction between individuals that grow and develop above the general judgement standards that are commonly agreed by the society members”<sup>8</sup>.*

Sahlins<sup>9</sup> suggests three kinds of reciprocity, namely (1) general reciprocity, (2) balanced reciprocity and (3) negative reciprocity. General reciprocity exchange (GR) is individuals or groups exchange goods and services to other individuals or groups without return time limit. Balanced reciprocity basically expects that the goods or services to be exchanged should be comparable. Besides, this form of exchange is also accompanied by time of the exchange. In negative reciprocity, people who execute the exchanges are based more on the desire to fulfill the needs and wants by exchanging what they possess. In other words, buying what he wants for personal satisfaction and for commercial profit by using money. Hence, individuals or groups that execute the exchanges emphasize more on the commercial profit.

The behavior of the community of Kaili Da’a tribe tending to choose the traditional medication is influenced by various factors, namely; 1) system of belief, 2) economy capability, 3) health service facility (community health center), 4) exchange system (reciprocity), 5) Social and psychological equivalence with the sando and 6) psychological, social gap with the health officer. In order to clarify the factors that are predicted to influence the behavior of the community of the Kaili tribe in the village of Dombu to choose the traditional medication can be explained through the concept frame chart such as the following Figure 1.

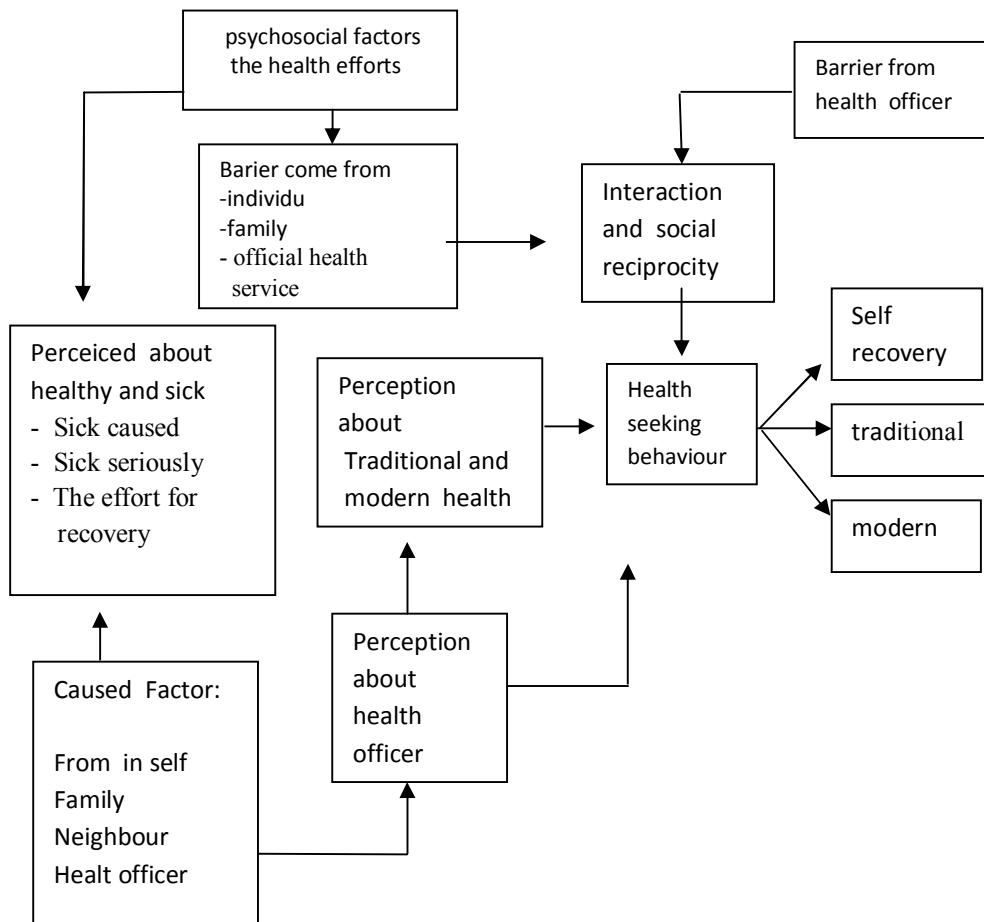


**Figure 1. Analysis concept frame of the behavior tendency of choosing traditional medication**

Based on the above picture of the concept frame, the reason for the community of the Kaili Da’a in the village of Dombu to choose the traditional medication is caused by the belief of the community in the efficacy of the traditional drug and medication inherited from their ancestors in curing various illnesses.

## II. Research Methods

This research is an explorative, qualitative research that is presented in a descriptive way. Explorative data are collected first hand from a culture setting that can be observed and reviewed at site<sup>10</sup>. The explorative attribute is one of the steps in the qualitative research with the intention of collecting data in accordance with the research focus<sup>11</sup>. Based on health seeking teori reciprositas and contestasi concept as shown at literatur reviw the researcher build researches schema as shown figure 2.



**Figure 2. The conceptual framework of research**

This research was done in the Village of Dombu, West Marawola District, Sigi *Regency*, Central Sulawesi Province. The location of the research is ± 35 kilometers west of Palu City. There were 12 informants for this research, consisting of heads of the household of the Kaili Da’a community in the Village of Dombu. The informants consist of 3 youth leaders, 4 housewives, 2 health officers, 8 community leaders (2 religion leaders, 3 custom leaders and 3 village elders) including the *sando*. Data collection for this research was done through the field research. for 14 months, namely from the end of September 2009 to November 2010. In the process of the field research, the researcher also utilized a tape recorder and a camera. For the data validity, the researcher made triangulation, namely cross checking among the data sources and theoretical interpretation of the data<sup>12</sup>.

Data analysis was started after the data were collected and determined how data were collected further. The data included the result of the verbatim transcript from the interview tape, jotted notes and field notes on the result of the observation. Coding and indexing were done to the textual data, then it was done summary in the category, which describes the existing social phenomena from the reality at the site.

### III. Results and Discussion

The community of Kaili Da'a of the Village of Dombu is a traditional society amidst the modernization stream. They live their life as dry-land farmers who move from one area to the other at the slope of Kamalisi mountain or is more popular as the Gawalise mountain, between the Makassar Strait and Palu Valley. The Kaili Da'a community of the Village of Dombu judges the healthy and ill condition from the observed physical characteristics. Being healthy is when the body feels fresh, not weak and he can work. Being ill is when his healthy experiences problems, namely when the body looks pale, weak, and he cannot work. The preference of the Kaili Da'a community to traditional medication and their tendency to neglect modern medication (primary health center).

The reason that the community tends to choose the traditional medication is because they trust the efficacy and benefits of the traditional drugs and medication in curing various illnesses. The strong belief of the community in the efficacy and benefits of the traditional medication as the culture inherited from the ancestors influences them strongly in neglecting the modern medical service system and they prefer traditional medication by the help of the curing shaman called *sando*. Economically, the society is far from being able to access modern health services using cash payment system, with money exchange mechanism. Meanwhile, there is traditional medication given by the *sando* that does not require cash payment with money. The payment for the services given by the *sando* can be done at other times, in different forms, for example the crops of the land, cattle, or physical assistance when the *sando* holds custom events such as marriage etc. The behavior of the Kaili Da'a community tending to neglect modern medical system due to economic factor supports the finding of Adam stating that,

*“The folk remedies are often used not only because their purposed effectiveness but also because they are more economical or affordable”*<sup>13</sup>.

Finding modern medical remedies to the primary health center is hindered by the distance; they have to take a very long way to go from their living place in relatively remote land. The service hours of the primary health center are not in accordance with the time when the community needs the service that is based on sickness the being felt. The health officers do not do sufficient social exchanges with the community so that they (patients) feel the distance and the feeling (of shy) to contact the health officers, especially with the doctors. Meanwhile, the *sando*, in addition to curing the patients, always goes to see the community. Interactions between them create social and pshycological closeness, so that the community (patients) feel free to tell their sicknesses.

Based on the results of the research, it can be concluded that the Kaili Da'a community in the Village of Dombu, Central Sulawesi Province, live their life as moving dry-land farmers on Kamalisi mountain or is now more popular called Gawalise, between the Palu Valley and the Makassar Strait. Until the time of this research was done, the Kaili Da'a community still believe in the influence of the spirits on being healthy and sick; they require the help of the *sando* as the medium of healing, through certain rituals.

The Kaili Da'a community in the Village of Dombu has their own concept on being healthy and sick. The concept of being healthy is in accordance with the perception of Kaili Da'a community, namely when when the body feels fresh, not pale, not weak, and they can do activities normally. Being sick is perceived when the body is not fresh, pale, weak and they cannot work as usual. Diseases that are perceived to be dangerous and life threatening are those caused by the acts of other people that are done mystically using supernatural powers such as magics, caused by the evil spirits that can only be cured through traditional remedy by way of certain rituals with the help of *sando*.

The Kaili Da'a community in the Village of Dombu keeps their health using simple method, namely keeping self cleanliness and the environment around their houses, sufficient food and rest, keeping good attitudes and obeying the norms inherited from their ancestors, for example: never do dishonorable deeds in sacred places, such as stooling in the ancestors' tomb, big trees and other sacred places.

When the Kaili Da'a community in the Village of Dombu get mild sickness such as stomachache, influenza, cough and it is perceived not threatening the patients' life, they will cure it by themselves using the available medication plants at their surroundings. Medication is done based on experiences and knowledge from their ancestor. Severe sickness is cured by traditional way with the help of *sando*. Sometimes the Kaili Da'a community in the Village of Dombu seeks health/medication services to the modern health service facilities such

as primary health center and hospital if they perceive the remedy is more effective and economically affordable, for example: contraception, immunization for baby and other physical diseases. Illnesses that are perceived to be resulted from the disturbance of the evil spirits, or as a result of other people's actions by mystical or supernatural power, for example black magic, are always cured with the help of *sando* through certain rituals.

The Kaili Da'a community prefers traditional medication because they believe in the efficacy of the drugs and the traditional remedies inherited from their ancestor. On the other hand, the requirement to pay the health services in the primary health center and hospital in cash is difficult for them to meet, since they are just dry-land farmers with small and uncertain income. They have been accustomed to doing transaction by exchanging crops such as corn, banana, nuts or cattles such as chicken and so on. Finding medication to the primary health center or hospital is also hindered by distance or the difficulty travelling from their daily living areas around the remote land. The opening hours of the primary health center with six hours per day in the morning is not in accordance with the need of the community (patients), so that it limits the access of the Dombu village community to the primary health services provided by the government that is designed as the frontline service to poor and isolated communities.

## Conclusion

The Kaili Da'a community in the Village of Dombu is a traditional community amidst the modernization current that still strongly holds the culture inherited from their ancestor in terms of daily behavior and they belong to a tribe that selectively receive innovation taken in from the outside.

The Kaili Da'a community perceive the health officers as other people who do their tasks (work) in the Dombu primary health center do not sufficiently make social contact with the community such as making a visit to the people's houses. The contact of the officers with the community only takes place when the people have to go to the primary health center because of being ill or buy medicines.

*Sando* for the Kaili Da'a community in the Village of Dombu is known as a healer as well as protector of the community. It is always easy to see the *sando* since he is living in the Village of Dombu and he regularly visits the community. *Sando* never sets the healing tariff; it depends on the of the patient. The fee for *sando*'s service can also be given at other occasion and it does not have to be in cash but it can be in the form of such crops as peanut, corn, banana, or cattles like chicken, goat and so on.

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