



Original Research Article

Study of Remote Indigenous Community (RIC) Local wisdom of Taburta Tribe on Clean and Healthy Behaviors (CHB) Based on Household of Taria Village in District of Megambilis Central Membramo Regency of West Papua Province, Indonesia

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ABSTRACT

Keywords

RIC,
Local
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regions

This study aimed to assess local wisdom which can affect and change the Taburta people's understanding of tribal clean and healthy behavior of households residing in remote indigenous community (RIC) in Taria Village of Central Membramo Megambilis Regency. This study a qualitative with ethnographic study design. The informers of the research are the RIC of Taburta Tribe, head of indigenous People (IP), health workers (doctors), and the head of district health service of Central Membramo. The results indicated that CHB is a new term for them. Taburta chiefs are native speakers and have major roles in customs inheritance. Childbirth is considered sacred and holy and the refore should be treated by a female native tribe of Taburta. Men are not allowed to witness the birth process including husbands and health workers (male doctors). Customary rules encourage family to have many children. They believe the child will die if not fed with breast milk. A belief that megambilis river is a holy river makes the tribal people consume water without boiling. Men and women should not bi in the same toilet because women blood are considered dirty and can cause OSAH (death due to breath shotness) in men. They beilive there is *basewei* (landlords) who can provide helps, including when they are sick. Policy and interventions of RIC program at the level of household should be done with reference to the local indigenous tribal communities.

Introduction

Results of Basic Health Research (RISKESDAS) in 2013, of the 10 indicators

of clean and healthy living behavior (PHBS) order predetermined household there are

some indicators that the percentage is still far from expectations. The percentage of infants who breastfeed exclusively for up to six months only 38%, whereas assisted delivery by health workers as were 87.6%.

In Healthy Indonesia 2025, the development of strategic environmental health is expected conducive environment for the realization of good health physically, spiritually and socially, the environment free from pollution cultural and social vulnerability, availability of drinking water and adequate sanitation facilities, housing and settlements healthy, health-minded regional planning, as well as the realization of a society that has social solidarity with maintaining cultural values should be developed nation health system. District / City which is a subsystem of the system to be implemented by the District / City as stated in minister health number: 1457 / Minister of Health / SK / X / 2004 on standards. Minimum Service (MSS) health district / city. Minimum service standards (SPM) of PHBs family level takes 10 indicators, consisting of 6 indicators related to the behavior consists of: (a) the birth mother assisted by health personnel; (b) Mother only give milk to their babies; (c) family have health care insurance (managed care); (d) The family members do not smoke; (e) Sports or physical activity on a regular basis; (f) Eating a balanced nutritional menu (eat vegetables and fruit every day) and 4 indicators relating to environmental detail as follows: (a) Using clean water; (b) Using healthy toilet; (c) Considering baiita each month; (d) reducing larva in the house once a week.

From field surveys and tribal peoples lives in district Megambilis Taburta District Central Mamberamo show that the behavior of a clean and healthy living in the region, is still very far from complete, is evidenced by the environmental conditions that are not

clean, low coverage of births by skilled health personnel, the use of healthy toilet very low, and high smoking activity. Based on this research it is necessary to conduct a study on indigenous peoples Remote Indigenous Communities of the hygienic behavior in order household.

Materials and Methods

Types of Research

This qualitative research with ethnographic study design to describe problems on the needs of community health service in various daily life associate to hygiene, and health by using a range of indicators clean and healthy living behaviors (PHBS) in the rate of household of Taburta District Megambilis District Central Mamberamo.

Time and Place Research

The research was conducted in the village of Taria Taburta Tribe Megambilis District Central Mamberamo on June 26 to July 10 2014 Interest rate Taburta is located in the border area between the Central cities and the great Mamberamo.

Research Informant

Informants in this study were communities of Taburta tribe in the village of Taria, religious leaders, tribal leaders, health workers (doctors), Head of the District Health Office Health Services Central Membramo. Data were obtained through purposive sampling procedure with the informants were selected based on key informant instructions. As a key informant is Chairman of the Institute of Indigenous Peoples and health volunteers who can provide information access and much, have a relevant understanding of local wisdom Taburta tribes, including the beliefs and

values of the tribal community Taburta PHBS. While regular informants were communities of Taburta tribe who lived and settled in the Taria village area.

Method of data collection

Data collections were conducted by using i.e., observation, in depth interviews, Focus Group Discussion (FGD) and documentation

Results and Discussion

Informants Characteristics

The informants of in-depth interview were 13 people consisting of: 11 in formants tribal society, one informant Head of District Health Office Health Services Central Membramo, and 1 person who is a physician health workers Temporary staff (PTT). The results in the table describe the interview in the following table:

Predisposing factors (Social Structure) elated to Clean and Healthy living Behavior.

Childbirth in Taburta Tribal Trust

Interview with Donald, Chairman of the Institute for Tribal Peoples Taburta, June 26, 2014, states that the labor was not allowed to accompany her husband's wife. Husband's involvement is only done in preparation for labor as customary to call mom / wife's immediate family when the show signs of maternity. Furthermore, the husband will leave his wife on Mother's customs and will be outside the house waiting for the results of labor. This is done because the blood is considered unclean birthing women in their beliefs, so even husband were forbidden to touch their wives for 40 days after his wife gave birth to clean from the blood. If this is

violated, the husband will be exposed to OSAH (shortness of breath) and arthritis that can cause death.

Then Dina, 29 years, July 26, 2014 considers that Childbirth is a very sacred and determine the next generation rate. Newborns should be familiar with the customs and their homeland through the customary process of childbirth. This process is considered so sacred that others who believed not the derivative of the tribe Taburta also should not be entered into the place of birth is considered to be difficult because the delivery process. They believe the baby (Taburta rate derivatives) will not set foot on the land of indigenous if the birth process was not welcomed by the local indigenous tribe.

Welcome ritual performed since the birth of baby pregnant women to give birth. When a pregnant woman is done with care is always running. Customary meaning that before birth, the baby has been introduced to their traditional land environment. Theres no dietary restrictions during pregnancy, all the food that grows around indigenous land assessed as a blessing that can provide health the mother and the baby first there is a lot of food, especially vegetables that thrives around them as Mentioned by Morinta, 40 years, June 27, 2014.

One of the Indigenous Mother Mama Ica provided descriptors that before the health worker there, she who often assist childbirth. When facing a difficult birthing women, informant Ica would go to the mountain and perform a ritual to ask for help on landlords. Performed the ritual chanting the name of the landlord on the mountain, then take the banana stem and bark forest mongoose. Banana stem is used to rub the belly and bark mongoose to be drunk by the mother to be maternity. Added by Velina, 29 years,

June 26, 2014, which is a tribal woman Taburta, she explained that she had experience in childbirth, believed to be better than the soil on top of the board or the floor of the house, because the squat position would be better done on a footing of land, blood was also considered not to be scattered. Squatting position during delivery that sits on the ground by putting both hands in front, this position is considered to facilitate the delivery of baby.

Mr. Chief Taburta Sephinus, also explains the customs value prevailing in the region, especially the separation between men and women applies in all aspects of life. Even women who are experiencing menstrual period should also be separated kitchen (the term for a woman who was exiled because of menstruation). They should have their own place to stay during their menstruation, and can not be mixed with other family members. Mixing of men and women menstruation will cause the affected family members OSAH. This then becomes a problem when the doctor on duty at the health center is a man, because the husband and wife forbade chiefs and their daughters birth helped by a male doctor. Dr. Sam, Head of District Health Office Health Services Middle Membaramo, explaining things that become taboo and should not be performed by health workers in Taburta Tribe. One is the customary rate in labor.

It is also made clear by Dr. Surahman Hadi, some programs do not run them planning program. Family planning counseling and socialization are conducted for the mother the tribe was forced to be dismissed because of the prohibition of chiefs. They prohibit the extension with the assumption that Papua should be built by their own generation, so good generation is the generation that is able to bear children that many tribes. Report relatively low use of

contraceptives can also be found on tribal Tribal in Bangladesh because the family planning they believe violate religious beliefs and their social guidelines (Rahman et al., 2012).

Ai Taburta Tribe known among competent to handle childbirth complications, the case also in rural southern Malawi State women still prefer to deliver handled by traditional birth attendants in their homes, without having to place health care, because before birth until the birth of the shaman still accompany them with attitude positive and empathy. Some communities have confidence in the face of childbirth complications caused by evil spirits of witches Zambia that can only be handled by Baby Shaman (Kumbani et al., 2013). The death of postpartum hemorrhage that occurs because of blood loss to 500 ml or more, which is a major cause of maternal mortality in Bangladesh. 77% occurred postpartum hemorrhage, maternal home after giving birth, so Prata et al (2014), do penelitan intervention with the results, that significantly trained TBAs can prevent postpartum hemorrhage during delivery at home.

b. Exclusive breastfeeding

Taburta tribal community understands the importance of breastfeeding in children, although they are more familiar with the term "Mama's Milk" .The mother would carry their children in front, and the camshaft behind the goods they carry. Traditionally, camshaft behind serves to store their goods (clothes, dishes, food, depending on their destination) which means that wherever they go, the child must always be taken to keep them awake, including their main food that is breastfeeding. Tribal women believe Taburta helpful pemberiaASI on children's health so that

they can grow up healthy, According to Mama Dina, 28 years, and Mama Salomina, 28 years, June 29, 2014. Socio-cultural linkages with Exclusive breastfeeding can also be seen from the results of research conducted by Yotebieng et al (2013), local cultural beliefs Brazzaville (Republic of Congo) believe that the water that has been heated (including sugar water) is needed anakThen Mr. John, 33 years, July 1, 2014 said feeding while 0-6 months old baby does not have the size of a certain age, indigenous beliefs if a woman feels hungry while waiting for birth and have not had time to eat until delivery. According to Cox (2006), within 48 hours of life, babies do not need milk too much, just half a teaspoon of colostrum at first feeding and 1-2 teaspoons of the second day.

As a remote indigenous communities, Taburta tribal community believes that food and beverages in the form of packaging has a higher nutritional value than foods and beverages they consume daily. This situation also applies to government assistance in the form of formula milk for infants 0-6 months. As expressed by Delfiana (29 years), the provision of additional food and beverage delfiana first given at the time her son was 4 months old, because at that time there sharing formula aid from the government. As with colostrum, respondents Mama Velina, 29-year view that colostrum is considered as a new thing for them, a habit of throwing colostrum has been done for generations. Not found public breastfeeding their first child. Velina (29 years) revealed the custom is a benchmark in all aspects of community life taburta rate, so if it was not done by their ancestors, it is never to be done by the descendants of the tribe taburta including colostrum, (Mama Velina, 29 years, July 1, 2014)

Another reason expressed by Salomina (28

years), although not knowing the benefits of colostrum, she once inadvertently gave birth to a child during his 3 to give colostrum to their children, but not inhaled by children. According Salomina it may just be because the taste of fresh colostrum and milk differ with mama. Emphasized by her milk (colostrum) is the first exit is not mama's milk, because it has a greenish color and a little slimy, (Salomina, 28 years old,)

Results of research conducted by Edmond et al (2005) showed that 16% of deaths of newborns should be saved by breastfeeding on the first day and increased by 22% if breastfeeding started in the first 1 hour after birth. Additionally Guxens et al (2011), suggests that breast-feeding during the first year or so 14 months have a very good mental development, compared to children with short breastfeeding has a low mental development.

c. Weighting of toddlers every month

Child's weight depends on the health center services, in general they will bring the child if the child's weight will be made aware. It's just a child's weight is not routinely done every month since starting in November 2013- February 2014, the number of health workers in health centers serving Taria was just one unpermanent doctor. So when the doctor was on duty outside the city, posyandu not done. It also complained of by some mother, Robusa Eva, 28, and Elizabeth Kabold).

Riskesdas 2007 showed that about 78.3% occurred in infants weighing IHC. This shows how vital the role of IHC in providing basic health services (primary health care). IHC is assumed as one of the appropriate approaches to reduce mortality and morbidity toddlers and can improve nutritional status of children (Adisasmito,

2007). Nutrition Research, Bogor (2007) and Djukarni (2001) it is known that a child's weight on a regular basis and matched with counseling and provision of supplementary food on a monthly basis at the neighborhood health center weighing over a period of 3 months can reduce the number of cases of malnutrition and undernourishment.

d. Families have Health Insurance (managed care)

Taburta tribal communities in general do not know the health care insurance system, they understand if pain medication will be given away for free at the employee's medical treatment, According to Mr. Jerson, interviewed July 2014). The same is also described by Sephius father, as he chieftain who agreed to provide customary land to the government to build a health care physician centers and housing. Customary land may be used for the welfare of tribal communities, as well as health services should be given their welfare, including providing the best service for free.

e. Family members do not smoke

Smoking is a habit that has been done by the community taburta tribes since ancient times. It's just kind of cigarette is no longer the same as today, they were familiar with the term leaf cigarettes and cigarette packs. Cigarette tobacco leaves are made of tobacco and rolled using leaves, cigarette type used in the old days before they know the cigarette packs. While cigarette packs are now widely used cigarette made from the factory. Mr. Sephius explain parents since the first use of cigarettes, because cigarettes symbolize those hardworking image. Even so, not all people like cigarettes, some of which are considered expensive cigarettes as something that needs

to be considered to consume. 1 cigarette prices could reach Rp 35,000 per pack. Even the teenage or adult men prefer to consume betel states compared with cigarettes. Andrew, 28 years. Meanwhile, studies of Nagpal et al., 2014, areca and betel chewing habits that cause the most common oral health problems reported in rural northern India, where the local community considers smoking, chewing tobacco, areca nut and betel has its own pleasure in spending time together between them.

f. Sports and Physical Activity

In the public interest Taburta sport replaced with their physical activity, such as gardening and hunting. Their activities began at 05.00 am until late afternoon to working day Monday to Saturday, except on Sunday, as it was believed that the god of the day they should not work but focus on the activities of worship and rest. (Mama Velina, IRT 29 Years). Taburta tribal community activity carried out by searching for their staple food in the forest. In making a living there is a definite division of labor between men and women, even in a household of women have a greater role, because they not only take care of children and husband, but also participated in the search for a staple food in the forest.

This is in line with research Melton et al (2013) in rural America of physical activity during pregnancy reduce the risk of gestational diabetes, so it is more overweight, likely to have children who are overweight is also not the case. Physical activity in a rural community health rated as good, social norms profitable activity, and the habit of regular physical activity plays a key role in reducing the risk factors for several chronic diseases (Solomon et al, 2013).

g. Balanced Nutrition Diet

Tabutra tribal communities have not met balanced diet. They have a frequency of meals in a day for two to three times with the main menu of papeda (sago) are eaten with vegetables or fish. Fish was complementary foods that is very rare in the region. Fish consumed only when there is a big ceremony or a grand welcome. this is due to limited local fuel for fishing or fishing in the river as well as consumption of pork and crocodile, the only two foods eaten during the celebration of the big day. Taburta tribal communities have used to consume food limited. In the early morning they will consume ripe bananas, followed by daytime papeda potatoes and vegetables, as well as the evening, the menu will be repeated during the day consumed in the evening.

Potato leaf vegetables are foods that are easy to obtain to become their menu mainstay. Vegetables can be processed in a way cooked, baked, fried processed even half-baked then fried well done on cassava. While vegetable leaves for rice consumption is very rare among the their tribe. For Taburta, sago has a certain value as a custom main menu. Sagu symbolizes hard work, because to get people must go into the forest, and there are many processes are performed before becoming *papeda* are ready to be consumed. Although based on the observation of the public found more frequently consume petatas (Sweet Potato), but if we refuse Chieftains call petatas as their main menu.

The recommended dietary Intake (RDI) or Recommended Dietary Allowances (RDA) is the level of consumption of essential nutrients considered adequate to meet the nutritional needs of nearly all healthy individuals in a country (Almatsier, 2009).

The goal is for reference meal planning and assessing the level of food consumption of individual / society (Azwar, 2002).

h. Water Usage
It has become a habit people walking together in the morning and evening to the river to lift water. Young and old will be put inside a bottle or jeregen their camshaft. When he arrived home, the water is then put in place without cooked. Drinking water has been done for generations who believe that the water from the river Megambilis District is holy water that can be directly consumed, in addition to providing the physical characteristics of clear, odorless and tasteless, water is also believed to heal wounds. When there is a wound, the wound will close by itself if it is dipped into the water of the river. This is understood the local community so that they are no longer cooking water. (Sepius Foisa, Taburta Chieftain, July 8, 2014) and Donald, Chairman of the Institute of Indigenous Peoples, July 8, 2014)

The results of this study was not consistent with the study of Li et al (2013) states customs workers in southern China drink water directly from the reservoir, may have diarrhea or vomiting compared to consume drinking water through the process of management. Kazmi et al (2013) suggest the people of Pakistan should boil water before drinking not just to a boil, but with respect to time and temperature when cooking to avoid bacterial pathogens. The use of water among the tribe Taburta source of the river by using a pipe, which is a government project the previous year. After the researchers observed, the source of water used can not be considered safe, although physically odorless, but often vague and the source is not derived directly from a mountain spring. (dr. Surahman Hadi, Doctor PTT PKM Taria, July 8, 2014).

i. Healthy Latrine

Taburta tribal communities are familiar with the river, bushes, woods, and gardens as their toilets. Although government has awakened row house with the concept of healthy homes pilot complete with examples of healthy toilet 2 units for 20 houses, making it the only public display of the damaged by itself. The difficulty of access to clean water as well as the confidence that contrary to the concept of healthy toilet tribal communities do not make use of these facilities. They are more comfortable (defecation) available in place of water and leaves as a cleaner. Velina said By comparison, if they defecate in river then easily obtained water to clean themselves, as well as disemak-bush / forest, the leaves are also much easier. The trouble mememobilisasi community resources to make latrines in village population Taria, is also an obstacle in the District of Mtwara Tanzania fraction of healthy community latrine access, due to low income and the level of awareness of Family Head in the household to have a healthy latrine (Kema et al Korone, 2012) .

i. Flick Eradication

FGD waste water is known that the river and the bush has become a habit Taburta Tribe, they chose to dump the sludge into the river because the water was not smooth, they would use the toilet if local government facilitates it as difficult to obtain cement and pots to build latrines. Improving the cleanliness and maintenance of sustainable lingkunagn showed significantly decrease the density of mosquito larvae, which clean the ditch beside the settlement, hoard puddles, and the other mosquito larvae habitat potentially able to reduce the risk of malaria infection than before the intervention in Dar es Salaam, Tanzania.

Thus the need for appropriate resources provide health education to change behavior patterns of clean living locally based on the success of the program (Castro et. Al., 2009)

Predisposing factors (Health Trust)

a. Local Wisdom

Taburta very tribal society respecting the traditions that must be preserved and passed on to their offspring. The existence of Indigenous Institute (LMA) has a function to perform social control over the things that can affect the local knowledge they possess, including those relating to customary land. A small example is the habit of local people who use the river as well as toilet facilities and drinking water sources that they do not cook. River then split into 3 with the division, the water to be drunk in the upstream, then the downstream divided into two that men are on top and women are the bottom.

b. Residential communities living far from the center of government

Residential community Taburta tribe is divided into 3 main areas of the mountains, valleys and river banks. This division is based on the location of the tribal community residences. Building health centers and district offices (districts) are placed in the area of the valley in the middle of Taburta tribal region. As the region is within the (Remote Indigenous Regions), they do not have access to transportation except using caravan aircraft and helicopters are also entering the area with the charter system. Other alternatives can be reached by road trips risk using small boats and against the flow of the river which has a crocodile. Difficulties people not only from the aspect of transportation, such as electric lighting

facilities and communication are also not available.

c. Symptoms of illness and treatment seeking patterns.

Among the most common diseases suffered by tribal communities, there is a disease related to their belief that OSAH. Taburta tribal societies believe that customary rules are violated will result in OSAH. This belief makes them believe there are 2 types of diseases based healing that is 1) a disease that can be treated by a doctor (wound torn, punctured nails, etc.) and 2) that the disease can only be treated by the tribal community taburta OSAH and Suanggi (diseases caused by human action / witchcraft). This belief led them to certain rituals are performed to take medication. Related to treatment seeking behavior, (informant Velina) Taburta tribal communities rely heavily on the existence of the so-called ground tuna basewei. Aid will be given basewei when they ask with a sincere heart. This relief ritual performed on the mountain. In harmony with J Cardona research in Caldas, Colombia (2012), this study describes the traditional medicine system Embera -Chami not independent of cosmology, stories, and rituals in meneyembuhkan disease, even in a custom known as a spiritual medicine to cure diseases caused by biological circumstances, psychological and social.

Supporting Factors (Ability Family)

a. Family support

In general, people do not know tribe never even heard the term PHBs, they live very traditional with the limited facilities and health care facilities. Hygiene promotion such as bath soap, hand washing with soap, toothbrush in the bath is a difficult thing to do. Dina as informants said that it is difficult to obtain the support items (soap, toothbrush, toothpaste). Bath two times a

day is a good habit and routine they do.

They understand the importance of maintaining personal hygiene by bathing, but to assure the cleanliness is not done with supporting facilities such as soap. The clothes they use were very rarely washed using soap. Knowledge of personal health and the health of tribal communities Taburta very minimal due to lack of information and health education received, as well as in Pakistan where people with seedy neighborhood receive instruction and hygiene promotion are able to suppress infectious diseases and access to treatment, compared to those not given intervention (Bennett et al, 2014).

b. Community (health care facilities and health workers)

Taburta tribal public health problem is a complex problem because it involves trust and taking part of their culture. To assist the physician in serving patients, especially in the case of hard labor prohibiting male doctors and midwives to handle deliveries that are considered not part of the indigenous peoples, then overcome by forming a cadre of health Taburta native tribes. They are then provided with training delivery in particular handler.

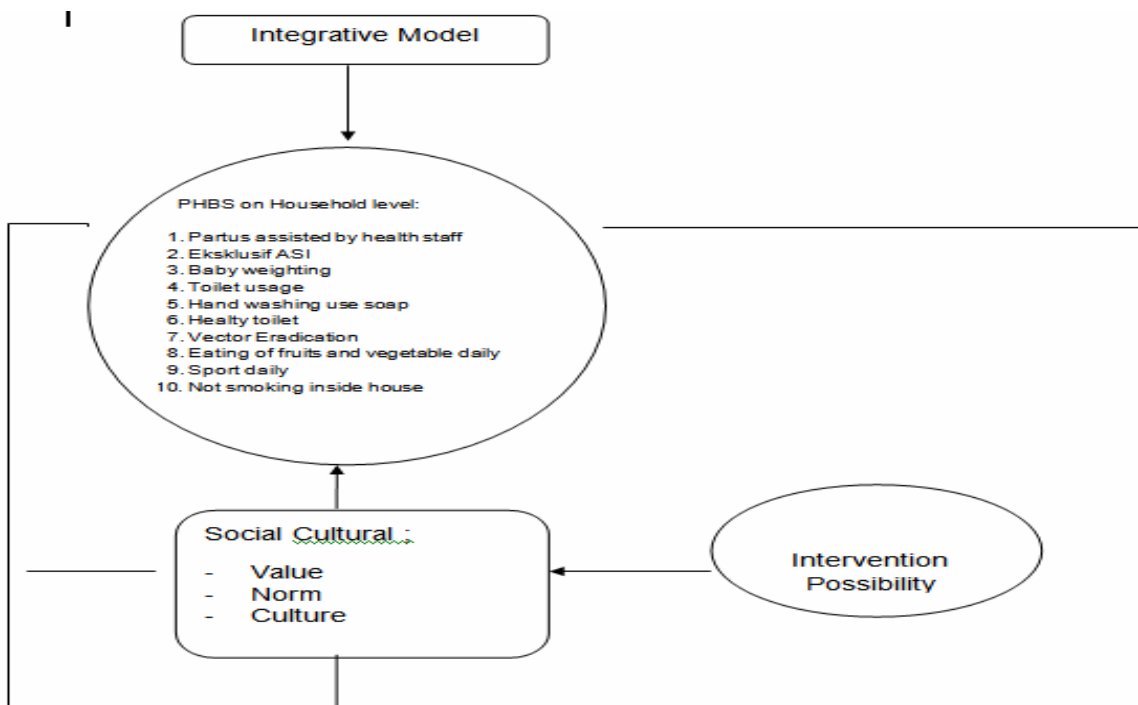
Factors Requirements (Individual Rating)

According to informants Maria, deliveries assisted by health personnel, essentially inhibited in the presence of male doctors customarily conflicting, then the arrival of the midwife is still considered young hampered in assessing public confidence tribes besides the midwife did not know the customs of local communities, people do not trust the ability of midwives attending births because for them someone who will help labor are those who have had a previous birth experience.

Tabel 1.
Informan Characteristic for Indepth Interview

No.	Informan Name	Age (year)	Sex	Education	Occupation
1.	dr.Samuel Tandisala	37	Male	BSc	Head of health services (Membramo)
2.	Moriya	40	Female	Un school	IRT
3.	Carloson Barusa	33	Male	Junior high school	Staf of Megambilis Distrik
4.	Donal	32	Male	Junior high school	Chief of Lembaga Masyarakat Adat
5.	Badira Barusa	62	Female	Un school	Mother of Adat
6.	Velina	29	Female	Basic sch.	IRT
7.	Lalenta Zikua	40	Male	Basic sch.	Farmer
8.	Sepius Foisa	49	Male	Basic sch.	Head of tribe
9	Salomina	28	Female	Junior high school	Staf District of Megambilis
10	Jerson	29	Male	Junior high school	Staf District of Megambilis
11	Albertus	45	Male	Basic sch.	Farmer
12	Andreas	28	Male	Basic sch.	Farmer
13	Dr. Surrahman Hadi	25	Male	Docjer	Docter

Figure.1 Model-Based Integrative Interventions of Households PHBS on Taburta Tribe



Velina is exclusive breastfeeding hampered in their knowledge of exclusive breastfeeding, especially colostrum problem that has been the custom of their ancestors to be discarded. Taburta tribal women believe that breast milk is known as Mama's Milk is very beneficial for babies, it's just that they do not understand the importance of giving only breast milk for 6 months.

- a. Childbirth is a sacral and holy process that must be handled by the native tribes Taburta women. Men are not allowed to witness the birth process, including husbands and health workers (male doctor). Indigenous beliefs encourages each family has many children to continue the generation of the tribe.
- b. Breastfeeding is considered as an important thing appropriate customary terms draigrai towobati Dei dei treifariati Children will die if not given "Mama's Milk". Exclusive breastfeeding hampered the customary belief that complementary feeding should be given at age 4-5 months.
- c. Tribal community is very enthusiastic when it comes to their children's health include weighing weighing just is not routinely performed because it is hampered in the availability of health workers (there is only one doctor).
- d. The referral system is difficult because it is not constrained to the existing communitaion tool and transport that depend on an uncertain aircraft schedule.
- e. Smoking is a habit that has been carried out by tribal communities since ancient times because taburta represents image as a hard worker. While the GIDI Christians were forbidden to be consumed cigarettes.

- f. Physical activity is done with gardening and hunting. Women have a greater role in the household including participating in looking for food in the forest. The staple food is sago and petatas. Fish, eggs and other protein sources are rarely consumed.
- g. Have believe that water comes from megambilis river is holy water (wounds can heal if immersed in the river) so that the water can be consumed without cooking.
- h. The existing believe that men and women should not be defecating at the same place because women blood are considered dirty and can cause OSAH (death due to shortness of breath) on men.

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