

## Perspective of the Baduy Community in Utilizing Health Services

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### ABSTRACT

A good health service system is an important part of improving health status and is a necessity for everyone. This system will enable the achievement of health development goals in an efficient, efficient, and targeted manner, and will provide effective health services by taking into account the values that exist in society. Sick community most often self-medicate, both in urban and rural areas. The Baduy community are famous for maintaining their unique traditions and lifestyle and avoiding the effects of modernization. They live simply and respect nature. They shun other community and strictly adhere to their customs. They oppose government policies to provide facilities to other parties, such as building education and health centers. As a result, community there use more traditional health services such as dukun and paraji according to their religious beliefs. This activity was carried out through direct observation and interviews with the Baduy community in Kanekes Village, Leuwidamar Sub-district, Lebak Regency, Banten Province. The purpose of this activity was to see how the perspective of the Baduy community in the utilization of health services. From the results of observations and interviews, it can be concluded that the Baduy community, especially the Baduy Dalam, get more health services through traditional medicine, but if they need more intensive care, there is the Cisimeut health center, which is the only community health center in Baduy that allows the Baduy community to get adequate medical care. need medical personnel. However, access to the community health center takes two to three hours.

*KeyWords: Perspective, Baduy community, Utilization, Health services.*



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### INTRODUCTION

The Baduy community live in Kanekes Village, Leuwidamar Sub-district, Lebak Regency, Banten Province, Indonesia. These are in the vicinity of the Kendeng mountains, part of the ethnic community in the Republic of Indonesia. This tribe is not isolated; on the contrary, they deliberately "seclusion" from the outside world to avoid modernization and avoid the influence of outside cultures that are considered harmful. The goal is to fulfill the promise of their ancestors and their heritage to always maintain the balance and harmony of the universe. According to Adimihardja (2000), his daily behavior is more likely to show characteristics of a godly life, such as living a simple life, avoiding matters related to excessive material or worldly needs, and living based on guidelines and principles that are full of advice and meaning.

The Baduy community are famous for maintaining their unique traditions and lifestyle and avoiding the effects of modernization. They live simply and respect nature. Inner Baduy (Inner Baduy) and Outer Baduy (Outer Baduy) are the two main groups of Baduy community. The Baduy Dalam are more isolated and live in areas that are difficult to reach, and they maintain their ancient traditions more strictly. However, the Outer Baduy has wider connections with the outside world and allows for less modernizing influence.

Both groups lead a simple lifestyle and depend on agriculture as their main source of income. The use of contemporary technology such as electricity and telephones is prohibited by the Baduy community. They are barefoot and wear traditional clothing made of coarse cloth.

The life of the Baduy community still depends on strong lineage and kinship. They live in a village consisting of several households that are related by family. They depend on agriculture as their main source of livelihood, especially rice, crops (seasonal crops), and plantations. It is important to remember that data on the Baduy population tends to be limited and population estimates are subject to change. This is because their territory is difficult to access, and they want to maintain privacy and avoid outside influences. In practice, the Baduy community are not allowed to change or violate anything in the forest and the agricultural environmental system where they live, according to a qualitative case study with in-depth interviews and participatory observation conducted by Prabowo et al (2023) concerning indigenous obedience of the Baduy community (customary obedience of the Baduy community). Identifying the most basic and common types of customary observances carried out by the Baduy group is the aim of this study. The results of the study show that the Baduy community respect their customs and follow all customary rules in their daily lives.

Several historical records show that the Baduy culture has a strong relationship with the Sundanese Wiwitan traditional beliefs, which were the original beliefs of the Sundanese before the arrival of other religions such as Islam and Christianity. The following cultural aspects are the basis of the life of the Baduy community: 1) Belief and Spirituality: The Baduy community believes in the power of nature, their ancestors, and the spirits of their ancestors. They believe that nature has powerful powers and is interconnected with humans, and they perform religious rituals that involve paying respects to nature and offerings to the spirits of a second ancestor; 2) Customs and Ceremonies: The Baduy community maintains practices and customs that have been passed down from generation to generation. They perform many important ceremonies in their life, such as birth, marriage, and death. One of the most important traditions for the Baduy community is the Seren Taun ceremony, which is an annual harvest celebration; 3) Language and Myth: The Baduy community uses a language known as Baduy language or Kanekes language, which is part of their cultural identity. In addition, the Baduy community has folklore and myths that are passed down orally from generation to generation. Stories about their origins, whereabouts of ancestral spirits, and everyday stories are all part of this myth; 4) Arts and Crafts: The Baduy community has different traditional arts and crafts. They make use of natural materials around them to make handicrafts such as woven bamboo, handicrafts from nipa leaves, and wood carving; 5) Clothing and Dressmaking: The traditional clothing of the Baduy community is a characteristic that sets them apart. These clothes were made of coarse cloth with limited colors and followed certain rules of dress based on status and age. These clothes show their cultural identity which is based on traditional values; and 6) Culinary: The use of natural materials obtained from the surrounding environment is an important value in the culture of the Baduy community. They tend to avoid using additives or preservatives in their cooking, maintaining the authenticity and nutritional quality of their food. The Baduy community has a special cuisine that reflects their lifestyle and the natural ingredients available around them. They tend to eat simple and nutritious food.

The Baduy community's kinship system is different from most communities in Indonesia. They adhere to a matrilineal kinship system, which means that lineage and inheritance are calculated through the mother's line. Some important components of the Baduy community kinship structure are as follows: 1) History: Sajarah is a women's group

or women's group consisting of several households who have a close kinship and are considered an important social unit in Baduy society; 2) Pu'un: Pu'un is the head or leader of the story. They have the authority and responsibility to maintain prosperity and harmony in history. The Pu'un have an important role in making decisions related to history, such as electing village leaders or resolving conflicts; 3) Leuweung: The highest leader of the Baduy tribe is Leuweung. They are chosen based on lineage and are responsible for maintaining customs and traditions and making decisions for the Baduy community as a whole. In Baduy society, Leuweung is highly respected; 4) Matrilineal Influence: In the Baduy kinship system, lineage and inheritance are passed down through the mother's line, so that children inherit their mother's status and property. In Baduy society, the mother's family or the woman's family is very important; 5) Role of Women: Even though the Baduy kinship system is matrilineal, the role of women is also highly valued and important in the community's lives, maintaining family harmony, and transferring cultural values are women's duties; 6) Matchmaking: The Baduy also practice matchmaking, or arranged marriages, which usually involve parents and close relatives. Matchmaking is done to maintain Baduy culture and customs and to ensure that kinship survives and continues.



Figure 1. The life of the Baduy community

Fig 1 shows that the Outer Baduy community is very happy with their current life because their simple life is not affected by the hustle and bustle of technology around them. Field visits and direct observations conducted by the Postgraduate School - Universitas Negeri Padang showed that the Baduy community was happy, as seen by their smiles and the warm welcome from the Head of the Village, Pak Jarwo, who welcomed us very much. In addition, the Baduy community maintains traditions that have been passed down from generation to generation and are not influenced by contemporary culture.

## METHODS

The method used in carrying out field practice activities is through field observations and direct interviews to find out the perspective of the Baduy community in obtaining health services. This page was created by utilizing primary data and secondary data, which includes various study findings and papers, and information gathered from important authoritative official sources, including journals, publications, and various related opinions. The information is then examined, and presented as narratives and images, which offer concrete justification for the perspective of the Baduy community on health services.

## RESULTS

### 3.1 Territory Description

This activity was carried out in the Baduy area, including in the Kanekes Village area, Leuwidamar Sub-district, Lebak Regency, Banten Province. Kanekes Village is located 17 km from the government center of Leuwidamar Regency, 38 km from the Lebak Regency government center (Rangkasbitung), 65 km from the provincial capital of Banten (Serang City), and 172 km from the capital city of Jakarta. Geographically, the Kanekes Village area is located at coordinates 6027'27"-6030'0" North Latitude and 10803'9"- 10604'55" East Longitude. Administrative restrictions are as follows: 1) To the north it is bordered by Bojong Menteng Village, Cisimeut Village, and Nayagati Village, Leuwidamar Sub-district; 2) To the west it is bordered by Parakan Beusi Village, Kebon Cau Village, and Karangnunggal Village, Bojongmanik Sub-district; 3) To the south it is bordered by Cikateu Village, Cijaku Sub-district; and 4) To the east it is bordered by Karangcombong Village and Cilebang Village, Muncang Sub-district.

The Baduy tribe is an indigenous community that lives in forest areas where trees, cliffs, and large rocks are still beautiful. The environment around the Baduy is strictly guarded by the Baduy community so that it is not damaged by the irresponsible community. Located at an altitude of about 500 - 1200 m above sea level. In Kanekes Village the air is cold at night, but during the day it is hot. The area of Kanekes Village is approximately 5,108 ha, consisting of 3,000 ha of protected forests and settlements and 2,108 ha of cultivated land. Locations used as settlements are generally located on mountain slopes, hillsides, and/or valleys close to springs. Since 2020, there have been more than 4,000 households or around 14,680 communities spread across 68 villages which are divided into Outer Baduy and Inner Baduy.

### 3.2 Field Observation Results

Based on the results of field observations, many factors can influence a community's decisions about health services, such as knowledge, problems with treatment costs, dissatisfaction with the results of treatment, and dissatisfaction with the services provided. A person's experience, perception, understanding, and interpretation of a particular stimulus or circumstance determines how they act. The behavioral model of families using health services that several variables influence the behavior of patients receiving medical care. This includes predisposing factors, such as age, gender, education, and occupation; enabling factors, such as family economy, access to health services, and care bearers; and need factors such as individual conditions that cause pain (Supardi, 2011). Below we can see how the community's perspective on the utilization of health services, among others:

#### 3.2. 1 Health Service System Traditional Baduy Society

Culturally, there are two systems of health service culture: the Traditional Health Service System (consisting of shaman knowledge) and the Modern Health Service System (Bio-Medical). The Modern Health Service System includes all interactions and knowledge about health that every worker in a healthcare facility has according to their field of work. Traditional knowledge not only recognizes various kinds of diseases, their causes, and how to prevent them but also recognizes traditional medicinal plants, food, and beverages (Koenjaraningrat, 1982).

Society needs to treat various diseases, from acute to chronic ones. According to research conducted by Nurhasanah (2017), the community in the Sumur Boto Village, Semarang, often takes care of their babies in stalls near their homes. Her son was only taken to the hospital when his condition got worse. Factors such as income, culture, and

beliefs are still highly debated during the process of selecting this treatment. According to secondary data collected from the Secretary of Leuwi Damar Sub-district, Lebak Regency, Banten Province, Baduy tribal mothers usually use various sources of medication to treat their complaints or illnesses, especially ISPA in toddlers, including traditional healers for about 40 days, traditional medicine (medication alone), and very rarely a shaman.

11,279 communities live in the Baduy tribe in Leuwi Damar Sub-district, Lebak Regency, Banten Province. They shun other communities and strictly adhere to their customs. They oppose government policies to provide facilities to other parties, such as building education and health centers. As a result, the community there continues to use traditional health services such as dukun and paraji according to their religious beliefs. Leuwi Damar Sub-district currently has only one community health center. Not everyone who is sick needs treatment at this community health center, according to the information provided by this community health center. To overcome the health problems of the Baduy community, traditional medicine is the solution of choice. This is an example of how the role of society and the right technology can help health development. This is because traditional medicine has been used for a long time and the ingredients are readily available throughout the country. To improve and distribute public health services, traditional medicines must be optimized.

Medicinal plants are traditional medicines made from nutritious plants. Studies and community use show the benefits of this plant. Medicinal plants have many types and benefits, from mild to severe. Drugs made with chemicals are not as effective as traditional medicines. The National Health System was formed on March 2, 1982, by Decree of the Minister of Health of the Republic of Indonesia No. 99a/Menkes/SK/III/1982 to explain the pattern of national development and help carry out development in the health sector (Tukiman 2004). Medicinal plants are traditional medicines that use medicinal plants as medicine. The efficacy of this plant is known through research and community use. Medicinal plants have many types and benefits, from mild to severe. Drugs made with chemicals are not as effective as traditional medicines.

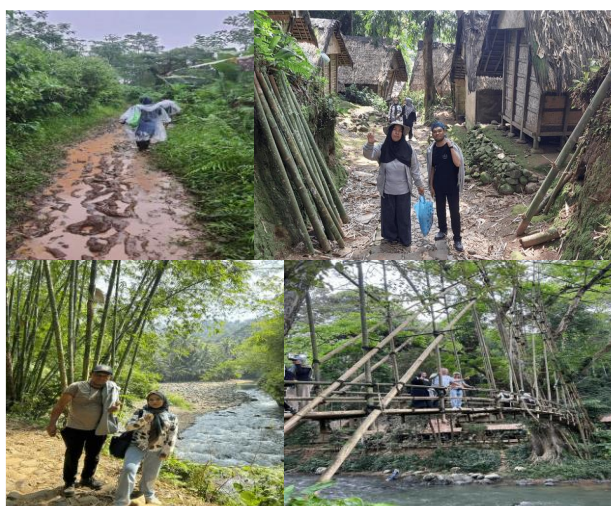


Figure 2. Road Conditions to Inner Badu

The research results of Kameswari (2023) concerning the Utilization of Herbal Plants in Traditional Medicine Practices of the Baduy Tribe found that the interior of the Baduy tribe shows that the parts of herbal plants that can be used consist of leaves, stems, roots, fruits, seeds, flowers, skins, tubers, rhizomes. Furthermore, there are 35 plant families consisting of 60 types of medicinal plants. Similar research on traditional medicine for the Baduy community was conducted by Prabowo et al (2023). According to Setyowati &

Wardah (2007), local community knowledge systems about natural plants are very important for the survival of plants. Over the past 35 years, the management of living natural resources in Indonesia has evolved to meet basic societal needs such as clothing, food, and shelter, as well as additional needs such as traditional medicine systems (Dharmono, 2007). Cibeo Baduy Village is located in Lebak Regency, Banten, and has many medicinal plants. When meeting with the head of the family who uses this medicinal plant, they show the plants used in medicine. There are 47 types of medicinal plants used in medicine in Cibeo Village and the Baduy community.

Fig 2 shows the condition of the road needed to reach the Baduy Dalam area. Unlike what is felt by the Baduy community, the road or area that must be taken is not an easy terrain to traverse. Even barefoot, they are used to these conditions and only use their feet for everyday transportation. To get health services, the Baduy community relies more on traditional medicines such as leaves and spices that are around them.

### 3.2.2 Baduy Community Modern Health Service System

As a government-owned health facility, the Cisimeut health center offers contemporary medical services. This hospital includes Kampung Tangtu, also known as Kampung Baduy Dalam. The Cisimeut health center is located in the center of Lebak Sub-district, Banten Province. That's approximately 42 kilometers from the Health Office. Geographically, it is a hilly area with elevations between 250 and 500 m above sea level. It is bordered by the working area of the Leuwidamar health center from the north, the Bayah health center from the south, the Muncang health center from the east, and the Bojongmanik health center from the west.

Leuwidamar health center is the parent of Cisimeut health center. The vision of the Cisimeut Community health center is "Becoming the Kadeudeuh health center for the Cisimeut Community and Supporting the Realization of Healthy Lebak 2014". A Head of Community health center with a Bachelor of Public Health (SKM) degree, five nurses, a pharmacist assistant, a health extension worker, three midwives with one PNS midwife status and two PTT midwives, and one PTT midwife are human resources (HR) for health. There are no Bedouin midwives, so two midwives work in six villages in the Cirinten health center area. To reach the Cisimeut health center from Kampung Tangtu, which is located in a hilly area. The Cisimeut health center has never been used by the Baduy community. Some Baduy often go to the Community health center to get medicine. Penicillin is needed to treat their wounds or worms.



Figure 3. Cisimeut health center

It appears that there is a semi-permanent building behind the Cisimeut health center building which is very comfortable for resting after work. The local government is trying to provide health services to the Baduy community by establishing Rumah Pangubaran, which means a house of treatment.

Pangubaran houses were built to provide the Baduy community with a place to rest after giving birth, after giving birth in the hospital due to complications during delivery which could endanger delivery. Patients who have just given birth cannot walk back to their homes due to this condition. The patient must be taken using a motorized vehicle after being referred to the Ajidarmo Hospital. The patient was punished for violating Baduy customs. They must restrain themselves for forty days as a customary sanction. This condition influenced the idea of building a bunk house. Its designation, however, changed due to societal demand for various ailments. The Baduy community does not always go to the Cisimeut health center for treatment because there is already a Pangubaran house. Fig 3. shows that the Cisimeut health center is the only community health center in Baduy that allows its community to get medical care that requires medical personnel. However, access to the Community Health Center takes two to three hours.

Research conducted by Giri & Prasetyo (2023) regarding Interpretative Phenomenological Analysis Studies: Experience of Village Midwives at the Cisimeut health center in the Baduy Region. The purpose of this study was to look at the influence felt while working as a village midwife, the challenges in carrying out the midwifery profession, and the supporting factors in carrying out the midwifery profession. The results of the study show that there is a positive attitude towards the surrounding community and also the conditions of the work environment, one of which is when a subject feels happy about an increase in health workers, they tend to have a positive attitude towards the surrounding community and the conditions of the work environment. In addition, it was found that in each subject there is hope and desire. Patient and community perceptions of midwives are a problem for the three subjects of this study. Subjects are also affected by several challenges such as lack of infrastructure, conflicts with patient families, and when facing emergencies. Each subject has certain challenges in carrying out the midwifery profession, which can be seen from the competence each subject has, understanding of each subject's environment, the contribution made by each subject while working as a midwife, and how each subject influenced their career as a midwife.

### **3.2.3 Baduy Community Medicine Methods**

It is a tradition in Kampung Tangtu that when someone falls ill, the first attempt to cure them is to seek treatment from a traditional healer. Due to various ailments such as headaches, diarrhea, coughing up blood from colds, and toothaches, the community of the Baduy Dalam usually has access to medicines without consulting a dukun. Before going further with the discussion of the shamanic tradition as an example of a traditional service culture system, let's take a look at several types of shamans in Kampung Tangtu. As well as dukuns, who offer traditional medical care, there are parajis, who offer assistance in childbirth. Each Tangtu Village uses traditional tools to select a shaman who will carry out traditional medicine. The election that had long been proposed by the community led to the appearance of the dukun. Traditional Baduy medicine uses ingredients made from local plants and animals. In addition to jampe-jampe or incantations that are recited as prayers for healing, plants, and animals are also used in traditional medicine. One of the Bedouin shamans was thirty years old when he started practicing at Kampung Tangtu. Medical therapy has been passed down from generation to generation. Besides, his snicker is a local shaman. He first became known as a village dukun when someone accidentally came and asked him for medicine. What was done ended up healing the person. After rumors of the

person's recovery spread, he was advised to become a shaman in his village.

The patient comes and tells his complaint that this is the beginning of the treatment process. In addition, the services provided depend on the patient's needs. For example, a patient may only want to be treated with herbs and prayers or may wish to consult another doctor. The other patient's illness here is the result of supernatural things. Treatment of patients does not always have to be done at a traditional healer's house; it can be done in the patient's own home. Everything depends on the circumstances. Patients receiving treatment come from various places, not only from the Inner Baduy village but also from outside the Baduy. Outside the Baduy, the community knows him through word of mouth and sometimes because of the recommendations of other dukuns who hear that he can cure his shariat. Shamans use potions for treatment. This media unites jampe-jampe or incantation. One of them is panglay; patients can bring panglay home with jampe-jampe or spells given by the dukun if the dukun cannot provide the prescribed ingredients. Next, after the shaman gives the patient the potion, the panglay is chewed and spit on or mixed with the potion to ensure that the potion has the effect of curing the patient's illness.



Figure 4. Baduy Community treatment methods

Knowledge of the traditional medicine of the Baduy community is passed down from generation to generation. They treat diseases by using or making concoctions using plants that are around them. Fig 4 shows how the Baduy community uses their existing yards for TOGA land. The use of different panglay. After being pulled from the ground, there is no need to wash it, but if you want to use one that has been given a spell, wash it first, then give a new spell according to the illness. Frankincense is also used in medicine, like panglay. They more often use incense for diseases or things that are considered magical or ascribed to ancestors or the Almighty. The Baduy community considers a disease that does not heal after various treatments as a magical disease.

### 3.2.4 Perception of Health and Sickness of the Baduy Community

The social and cultural factors of the community concerned influence the utilization of health services. According to the Baduy community, the three causes of illness are sasalad, kabadi and kawala. Salasad is an outbreak that appears suddenly, similar to diarrhea or coughing, and becomes sick because it's time to get sick. In contrast to Kabadi or Kaliwara, according to one informant, the cause of illness "kabadi/kaliwara can also be interpreted as transcendental, namely illness because there is a message that the ancestors want to



convey." The law of karma in Buddhism means sickness as a result of bad actions towards others. Pain is physical and mental. A person is said to be physically ill if it interferes with their daily activities, such as not being able to go to the farm or fields. Therefore, fever, weakness, or lethargy are not considered sick as long as a person can carry out daily activities. According to an informant (J, 50 years old), illness is when a person cannot eat, walk, work, or feel sad. How sick a person is is said to indicate psychological disorders such as depression, sadness, and unhappiness. In the same way, a person is considered "healthy" when they can go about their daily activities as usual, experience no distractions, feel happy or content, and not think about worldly matters. There is no prohibition for Baduy Dalam residents to get medical treatment with chemical drugs. However, traditional institutions think that using traditional ingredients should be prioritized over medical or modern medicine (Mujianto et al., 2010).

The community of Baduy community acts based on a deeply held principle or principles. The choice to go to a healthcare facility is not a solution when someone is suffering from an illness and has made efforts to heal or seek treatment everywhere. The community in Baduy Dalam has to use motorized vehicles instead of walking to health sites that are far away. As a result, they are forced to do things that are not by their habits. It doesn't solve the problem for them but only adds or creates a new problem. When someone chooses to seek treatment at a health facility, the risk is greater. They must face a penalty of 40 days not living in the Baduy Dalam neighborhood and costs for the "cleaning" process, or cleaning themselves, for violating customary rules. Their belief in the group as a source of truth together with their fear of deviation and violation is one of the components that influence the conformity of the Baduy community (Mujianto et al., 2010). The results of traditional research on Western or American culture (Baron & Byrne, 2000) show that both components of mainstream social psychology also apply to the Baduy community. The Baduy community accepts contemporary health service improvements. Resilient communities who dedicate their time and energy to improving health are involved in acceptance, which does not happen overnight. Their acceptance of modern medicine is a significant change. However, the views of the Baduy community regarding existing healthcare facilities have changed.

The Baduy community decides to use the medicine they know. The Baduy community uses certain drugs, such as penicillin and drugs for worming which have a "coupling" effect, meaning that the drug expels the worms along with the feces. In the same way, wounds treated with penicillin will heal. Compared to the past, the condition of the Baduy community has developed. want to take advantage of health services by seeking treatment and taking drugs there. It is hoped that the Baduy community will have access to medical care in the next few years while maintaining customary policies. This is achieved through an approach that conveys the desire of the Baduy Dalam residents to receive medical treatment. Of course, this will take time, patience, and various strategies. Given the customary rules and difficult geographical conditions, the person assigned to the Baduy community must be a chosen person.

#### **3.2.4 Baduy Community Maternal and Child Health Services**

Baduy Dalam girls are girls over the age of ten. Baduy Dalam girls aged 10 years and over are considered to have passed the circumcision process. Circumcision is an important part of the life cycle; after carrying out the circumcision procession, Baduy women obtain customary social status, which allows them to follow traditions such as fasting and marriage. Baduy customary rules that prohibit them from attending formal education are one of the reasons for their short teenage years. Inner Baduy women usually marry at the age of 15 and over and marry when they are teenagers. However, some marry at the age of

13. Girls from the Baduy tribe help their mothers by traveling to the farm or fields, cooking, washing clothes, sewing clothes, caring for their younger siblings, and engaging in peer interactions. When involved with other communities, Baduy women are usually quite private. The study team, having difficulty getting information from them, acknowledged this. When conducting interviews, Baduy women are required to be accompanied by a male family member at all times, and male family members often provide answers. Menstruation, which is usually experienced by Baduy Dalam women, is one of the signs of entering puberty. When she first got her period, she wasn't too surprised because she knew about it from her ambush. Baduy women are required to be accompanied by a male family member at all times, and the male family member often provides answers. Menstruation, which is usually experienced by Baduy Dalam women, is one of the signs of entering puberty. When she first got her period, she wasn't too surprised because she knew about it from her ambush. Baduy women are required to be accompanied by a male family member at all times, and the male family member often provides answers. Menstruation, which is usually experienced by Baduy Dalam women, is one of the signs of entering puberty. When she first got her period, she wasn't too surprised because she knew about it from her ambush.

All married couples want to have children. The Baduy Dalam also experiences similar feelings. They cannot avoid pregnancy. For the Inner Baduy, having children determines their religious beliefs and the role of their parents in society. Customary devices must be married and have children. Therefore, couples who have been married for several years and do not have children are always referred to as brides or brides. In the Baduy Dalam culture, pregnant women perform the Kendit ritual when they are seven months pregnant. To perform this ritual, they come to Puun (nyareat) bringing seupaheun (betel, gambir, and apu) and kanteh hideung (black cloth bracelet) which they wear for three days and three nights with a spell. This distended signifies the possibility of a smooth delivery. Apart from the tradition of kendit, paraji, or birth attendants, there is also the tradition of Ngagap beuteung, which is a massage on the abdomen that is rubbed with smelly koneng. To keep themselves and their babies safe, expectant mothers invoke incantations. Jampe-jampe, or incantations, are carried by paraji through the panglai media. They can also be carried on the body as tubals. According to Lestari & Nurbaeti (2022), "Food Diversification to Fulfill Toddler Nutrition in the Outer Baduy Community", the nutritional status of toddlers is still a health problem in Indonesia, especially in the Outer Baduy area, Banten. Baduy customary rules do not affect the health of toddlers. Not all types of food can be grown in the Baduy area because the regulations in force require the community to preserve nature. It is also forbidden to raise four-legged animals, such as cows, buffaloes, and goats.

The delivery assistance process is carried out independently according to hereditary traditions, without the help of dukun paraji or medical personnel. When there are problems during the birthing process, medical staff are contacted to ensure the delivery goes smoothly. When the mother gives birth to her child, the paraji are invited. Giving birth to the Baduy ethnicity is done by sitting back with both legs raised as if squatting. When giving birth, mothers only have two options for where to give birth: at home or in a saung, which is a house built near their farm or field. During childbirth, companions are usually assisted by their mothers or sisters, but often they face life and death-battles alone. Partners may not be present during the birthing process. Prospective fathers must ask the dukun paraji to cut the baby's umbilical cord before bathing the mother and child. Mother and child have to wait with the baby tied up until the ambu paraji appears. Brother and Ambu are not seen much until the paraji shaman appears.

The postpartum period for Baduy Dalam women is very short, ranging from 3 to 7 days; if more than that, it is considered to have a certain disease. Because of custom, women

who have puerperal bleeding do not wear underwear. Baduy Dalam postpartum mothers are not allowed to rest after being bathed by parajis. After seven days, postpartum mothers may do their usual activities, such as taking care of the house, taking care of the children, and taking care of their husbands, but cannot go to public relations. Although postpartum bleeding only lasts for three to seven days, a wife cannot be with her husband for forty days. Babies should not receive the first milk that comes out because it is considered dirty milk. The Baduy community uses katuk leaves and fishy vegetables to promote breast milk. However, nursing mothers do not wash their hands with soap; instead, they simply clean their hands with the clothes she was wearing before feeding their babies breast milk. The baby is given breast milk continuously until he doesn't want it anymore; therefore, if the baby needs milk for its younger sibling, it is not called "weaning". According to some informants, breastfeeding for children for three years, if not six years. Babies only receive breast milk, no formula. The life of the Baduy Dalam toddler is not much different from that experienced by other communities. The real difference is that they are not used to receiving medical care. During the development of the baby in the mother's stomach, food is the only way for the baby to get vitamins. There are no pending Posyandu activities; however, doctor visits only occur once or twice a year. The village is far away, and you can only walk to the Inner Baduy ethnic group with four hills. Indigenous rules have not accepted contemporary medical methods or modern devices such as teats, scales, and injections. This is just one obstacle.

## CONCLUSIONS

The Baduy community maintains its unique traditions and lifestyle and avoids the effects of modernization. They lived simply and respectfully to nature and they kept their ancient traditions even tighter. However, the outer Baduy has wider connections with the outside world and allows for less modernizing influence. From the results of observations and interviews, it can be concluded that the Baduy community, especially the Baduy Dalam, get more health services through traditional medicine, but if they need more intensive care, there is the Cisimeut health center, which is the only community health center in Baduy that allows the Baduy community to get adequate medical care. need medical personnel. However, access to the community health center takes two to three hours.

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