

Naming Diseases in Children by the Sidrap Bugis Ethnic

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ABSTRACT

This research aims to reveal the value of naming diseases in children by the Bugis ethnic group in Sidrap Regency. The type of research is qualitative with a Rapid Ethnography approach. The selection of informants used the snowball technique. Data were collected through in-depth interviews with seven traditional birth attendants, 2 parents of toddlers, two families of toddlers, two health workers, and one traditional leader, as well as focus group discussions with five health workers. Data is analyzed using content analysis, then interpreted and presented as narratives, matrices, and schemes. Test the validity of the data using triangulation of sources and methods. The research results showed that the Bugis ethnic group in Sidrap Regency gave 18 names of diseases to children. The values associated with naming illnesses in children are Jamali, the makkatenni sanro tradition, and mappallesso. Health workers should provide outreach regarding the equivalent names of diseases by the Bugis ethnic group so that errors can be minimized in handling and treating conditions in children.

INTRODUCTION

One of the cultural perceptions of health is naming diseases in the dialect of the local community. The Bugis ethnic group gives specific names to several conditions, including naming diseases in children. The naming of diseases by the Bugis ethnic group usually uses the local language (Bugis). As the name suggests, people often choose to provide traditional treatment without help from health workers. As a result of this naming, medical personnel often need to learn the medical name of the disease, making it difficult to provide accurate diagnosis and treatment. However, improper treatment of diseases in children can result in further health problems, even leading to disability or death.

The study of naming diseases in a cultural context is not only crucial for explaining their position linguistically but can be an entry point in understanding the culture and concepts of health and illness in a particular society. The same research was conducted by Sakinah et al. (2016). In his study, a lexicon of disease names was obtained in the Sekadau dialect Malay language, carried out in Peniti village, Sekadau Hilir District, Sekadau Regency. A total of 101 lexicon names for diseases are described according to the characteristics of the disease, the symptoms caused by the disease, and the parts of the body affected by the disease. From the 101 lexicons, there were seven lexicons for the names of women's diseases, five lexicons for the terms of men's conditions, seven glossaries for the names of children's diseases, and 83 common diseases that can be suffered by women and men in childhood and adulthood (1).

Fuadah (2016) also conducted research related to the terms skin and venereal diseases in the Javanese community, Tegal Pare Village, Muncar District, Banyuwangi Regency. Through the study of etymology and semantics, several times were obtained in the form of original words, phrases, affixes, compound words, and abbreviations, which come from Javanese and Old Javanese, Sanskrit, French, and Latin. Apart from that, Fuadah also explained the meaning of the terms skin and venereal diseases (2).

Not only in Indonesia, research conducted by Niang (2004) on the Kebemer ethnic group in Senegal, Africa, shows several names or terms for diseases in babies, including soccer (colds, respiratory problems, and decreased or increased body temperature); seqet (cough due to abnormalities in the ribs); junior (vomiting, diarrhea, stomach ache, and flatulence); topped siti, kurobet, kuli (baby born with burns all over the body); basset, ngapati

(lesions and blistered spots on the skin); xiboon, yamp (babies are born very thin); as well as Wex (crying babies see spirits) (3). Research conducted by Jegede (2002) on the Yoruba ethnic group in Nigeria also showed several names or terms for diseases in children, including iko eyin (cough accompanied by tooth growth), out (cold), pity (fever); igbe eyin (diarrhea accompanying tooth growth); inu dodo (muscle contraction); and paanu (baby skin rash after birth) (4).

Health in a cultural context cannot be separated from the values that exist and live in society. Cultural values are concepts regarding what lives in the minds of most of the citizens of society regarding what they consider valuable, valuable, and essential in life so that they can function as a guideline that provides direction and orientation to the lives of the members of the society. (5). in carrying out their social activities, every individual is always based on and guided by the values or value system that exist and live in society itself. This means that these values greatly influence human actions and behavior, whether individually, in groups, or society, regarding good, bad, correct, wrong, appropriate, or inappropriate. If a value has become ingrained within a person, that value will be used as a guide or guide in behavior (6).

Based on the description and results of previous research, research on the naming of diseases in children has never been explicitly studied and in-depth on the Bugis ethnic group in Sidrap Regency. Referring to secondary data available from the Sidrap Regency Health, Population Control and Family Planning Service (2017), it was found that the number of illnesses in children in 2016 in Sidrap Regency included 2,697 cases of fever; allergic skin diseases; 1,765 cases; pneumonia 206 cases; and 130 cases of worm disease in toddlers. The child mortality rate 2017 in Sidrap Regency included 27 cases of neonatal deaths, 35 cases of infant deaths, and 41 cases of under-five deaths. Meanwhile, the number of visits to traditional medicine in the first quarter of 2017 was 1,286; in the second quarter, there were 1,002 visits (7). Based on the high morbidity and mortality rates in children, researchers need to examine the naming of diseases in children, especially in toddlers, by the Bugis ethnic group so that the illnesses suffered by the children can be diagnosed medically and receive appropriate treatment.

METHOD

The research was carried out in Sidrap Regency. The type of research is qualitative with a Rapid Ethnography approach. The selection of informants used the snowball technique with data collection through in-depth interviews with seven traditional birth attendants, two parents of toddlers, two families of toddlers, two health workers, and one classic figure, as well as focus group discussions with five health workers. The data is analyzed using "content analysis" and then interpreted and presented as narratives, matrices, and schemes. Test the validity of the data using triangulation of sources and methods.

RESULTS

Based on the results of research on the naming of illnesses in children by the Bugis ethnic group, 18 terms for diseases in children were found using the local dialect of the Bugis community in Sidrap Regency, which can be seen in matrix one below:

Table 1. Naming Diseases in Children According to Bugis Ethnic Informantss

Disease Name	Medical Equivalentents of Disease	Disease Characteristics
Lingkau bolong	Cyanosis	The child's body looks black (bruised/blue), both the mouth and the whole body
Lingkau pute	Iron deficiency anemia	The child's body looks pale white, white like a shroud, as if there is no blood flowing in his body
Sawengeng	Malnutrition	Symptoms of malnutrition, such as slow walking, thinness, larger head size
Mattuo-tuo	Varicella	A rash on the skin with reddish spots, filled with water and festering

Mattuo-tuo sarampa	Rubella	The rash on the skin is in the form of red spots and the symptoms only last 2-3 days
Bolokeng	Influenza/cold	Runny nose
Masemmeng	Fever	Increase in child's body temperature
Peddi babuwa/ Peddi wettang	Stomach ache	Pain that appears in the child's stomach, a cramping and stabbing sensation in the stomach area
Benra wettang	Bloated	The child's stomach is bulging or bloated
Serru' matana	-	The child's eyes are wide, wide and looking upward. This is usually caused by a high fever
No ise'	Typhoid	The child is unable to sit with fever only towards evening
Sikeppo	Pectus excavatum	Asthma-like symptoms, such as shortness of breath. The chest ribs protrude
Maridi-ridi	Jaundice/jaundice	Yellowing of the skin on the child's body
Turi terri/Pabborengeng	-	The child is fussy and cries constantly
Balippuru	Granuloma annulare	A skin disorder characterized by the appearance of a circular rash in the form of reddish bumps and in pairs
Jambang-jambang	Diarrhea	Dilute stools are excreted with more frequent bowel movements than usual
Bitokeng	Worms	Parasitic infection caused by worms which is characterized by a slightly pale, thin face and a slightly bloated stomach, and the child's weight does not increase
Asingeng	-	The child is fussy because the mother is pregnant again with the pregnancies quite close together
Sulomettiang	Hyperhidrosis	Excessive sweating that tends to occur at night when the child is sleeping. Losing body fluids causes children to lose strength
Sissi manukeng	Epilepsy	The child experiences repeated seizures

Based on the results of in-depth interviews conducted, it was found that the values that serve as guidelines, guidelines, or principles for the Bugis ethnic group in naming illnesses in children are pamali. Pamali is a taboo that cannot be done and functions as self-control in acting. The following are several examples of the customs of the Bugis ethnic community about naming illnesses in children, as in the following interview excerpt:

"Ko mattuo-tuoi pemmali jolo idio. Ibokarimi nappa ipakkemmekeki onyi, lasuna, na pelleng". (Pamali bathes children during mattuo-tuo. Just wash them with oil, turmeric, onions, and candlenuts)."(IM, Dukun Anak, 58 years old).

There was also an informant who said that Pamali fried food when he was a matter-tuo child, as stated by the following informant:

"Ko mattuo-tuo anana'e de nawedding ko majenno-jenno okko bolamu" (If the child is mattuo-tuo, then he is not allowed to fry food at home) (MT, Child Dukun, 64 years old).

Another informant added that Pamali puts thorny fruit in the house when a child has matter-to disease because it can cause itching, as stated by the following informant:

"Yakko matter-tuo I ananas de wedding tama bole, for example, and madder-dori, banana durian, salak, panacea, mate' it. Detto wedding Babette-Bette tau" (If the child is mattuo-tuo then Pamali puts thorny fruits into the house, such as durian, snake fruit, and jackfruit because they cause itching. You are also not allowed to fry food) (IN, Toddler Family, 54 years old).

In line with this, one of the rules when a child has a fever is not to bathe the child, as in the following interview quote:

"Iye yekko turi liwe pellana, pemmali audio. Leanuangmi onion wae pella nappa ipakkuangengngi, so takkabbakka ero pellana." (If your child has a high fever, don't bathe him. wash him with warm water). (ST, Child Shaman, 64 years old).

Based on the results of in-depth interviews with traditional figure informants, it was found that Pamali values apply from generation to generation and help avoid negative things, as follows:

"Yes, from generation to generation. Iyero gunana pemmali bare denapolei ki anu maja naseng tomatoa ta" (Yes, it has been passed down from generation to generation. According to ancient people, pamali is helpful for not bringing negative things). (AU, Traditional Figure, 31 years old).

Certain principles adhered to by the Bugis ethnic community families are presented in Matrix 2 as follows:

Table 2. Principles Adopted by Community Families According to Bugis Ethnic Informants

Time/Period	Principles adhered to
7 months	The tradition of makkatenni sanro or choosing and appointing a particular dukun to help the mother and baby in the birthing process and provide spells so that the child does not get sick
Postpartum	Tie the child's placenta right after the child is born so as not to endanger the lives of the baby and mother
If the child has a dinru (twin brother)	Give special treatment to your child's dinru (twin brother), for example making a special room. When you buy something for your child, you must prioritize the dinru, only then can your younger sibling use it.
When the child is sick	Believe in the blessings of child shaman treatments such as spells. Believe that not all diseases can be cured by doctors

One of the principles is the tradition of makkatenni sanro, or choosing and appointing a particular dukun to help the mother and baby during the birthing process and provide spells so the child does not get sick. Here is an interview excerpt:

"If people are here, engka yaseng makkatenni sanro yakko tamani pitu puleng tampu'e. Jaji iyenaro matu sanrona pimmana'i. Maleangngi jappi-jappi ana loloe bare de nakennai lasa ana" (In the community here, there is a name called makkatenni sanro, namely selecting and appointing a particular dukun when the gestational age enters the 7th month. So, the dukun is the one who will help with the birthing process. Give spells- spell on children so they don't get sick). (AU, Traditional Figure, 31 years old).

In line with this, another informant said that a certain principle adhered to by families of the Bugis ethnic community in relation to naming illnesses in children is believing in the blessings of treatment from dukun, as in the following quote:

"Iyetu maderri witapricina tau mabbura okko yes son, mateppe' rekeng barakka'na ero agagae. Jappi-jappi e rekeng. Mateppe' makkada not all diseases can be cured dottoro" (The principle that I usually see in people who seek treatment from me is that they believe in the blessings of shamanic treatments, such as spells. Believe that not all diseases can be cured by doctors). (HK, Child Shaman, 61 years old).

Apart from that, a certain principle adhered to by families of the Bugis ethnic community in relation to naming illnesses in children is to give special treatment to their children's dinru (twin siblings), here are the informants' expressions regarding this matter:

"Yes, that was the moment I dinru, darling. Believe me, my family is like that. Kan pitu puleng tampuku messui ero. Wae mi leyita messu. Weddengeng ero wae e. Wenni meni napakatulu-tului ka, okko saloe monro. Nappa at 9 months Nappa Jaji my son. Engkana my intention yakko engka dallekku mabbola meloka makkibbuarengngi Kamara toh, iyenatu Kamarae ilalengdek" (That was paying special attention to the dinru (twin brothers) of the children. My family believes in the existence of diner. When I was 7 months pregnant the dinru came out, its shape was like water but I had to push before he came out. And at night I dreamed, the dinru lived in the river. Only after 9 months my child was born. So after that incident, I had the intention that if I had the fortune to build a house, I would make a special room, well, that's the room that is inside now). (FR, Parent of a Toddler, 40 years old).

There was also an informant who said that a certain principle adhered to by families of the Bugis ethnic community in relation to naming illnesses in children is tying the child's placenta right after the child is born, the following is an interview excerpt:

"Asetta ero ko lepeesu anana' na de natappa ipesse', erona nallalelengeng maderri mate anana' ko massau. Tappa isiyoi lolona. Ko de nayanu iyenaro irung maderi nalai denna. Asetta macoai ki nairo irung" (Usually when a child is born and the placenta is not immediately tied, that is what usually causes the child to die. So it must be tied immediately. If not, the placenta usually takes its older sibling. Our child is older than on his placenta) (IM, Child Dukun, 58 years old).

A certain ritual in treating illnesses in children is that after the child has finished treatment (recovered), he is required to perform the maccera' or mappalleso ritual which consists of berre' tudang sigantang, a pair of male and female chickens, coconuts, and a candle and then a prayer is read for safety. These goods can be replaced with money equivalent to the price of the goods, here are excerpts from the interview:

"Iye wita tau lotang e ko engkai lao okko nak e, carry out the maneng according to the customs of the past. Like there is something called maccera'. Mappallepe'i kennana. 4 liters of rice (sigantang term), normal chickens, 1 male and 1 female, new with candles (pesse' pelling ko tau lotang). But why don't you use makkuaro, son? Na finished maneng meni taue and at the same time na cashed in" (I saw tau lotang when finished treatment carrying out all the rituals according to previous customs, for example maccera'. A kind of payment consisting of 4 liters of rice (sigantang), chickens usually 1 male and 1 female, candles or usually called pesse' pelling. But if I'm no longer there, it's all done and cashed out) (HR, Dukun Anak, 72 years).

In line with this, traditional figure informants said that the mappalleso ritual of slaughtering animals such as chickens, cows or goats was only carried out first and/or if the child was seriously ill. However, now mappalleso has been replaced by giving money to traditional healers as in the following interview excerpt:

"Iye itella mappalleso ko degaga dui ijamakengngi sanroe. Kan makkue-kue dui meni najamakengngi taue. Yes, it's normal tenia dui. Mappalleso manu ga nagere. Nacera' anunna to. Except for the usual ko makkadai liwe' lasanna anana'e, musti beef or bembe pa iseleangngi. Use sacrifice. Well, it's a magical world. Iniakengngi makkada etukara'ijiwana sibawajiwana sapie to. But now there isn't any. Dui meni lejamakengngi sanroe" (What is called mappalleso is if you don't give money to the shaman. Now it's just money. In the past, instead of money, mappalleso was done by slaughtering a chicken. Unless the child had a serious illness, you had to slaughter a cow or goat, a kind of sacrifice. Well, world occult. Intended to exchange a child's life for a cow's life. But that's not the case anymore. Just give the dukun some money). (AU, Traditional Figure, 31 years old).

Another informant added that mappalleso aims to prevent the disease from recurring, as in the following quote:

"Iyenatu mappalleso. Maccera account ero. Iniakeng i bare de nalisu pemeng ero lasa e" (That is what is called mappalleso/maccera'. It is intended to prevent the disease from recurring) (MT, Child Dukun, 64 years old).

DISCUSSION

Based on the research results, 18 terms for diseases in children were obtained using the local dialect of the Bugis community in Sidrap Regency. This aligns with research conducted by Wulandari (2017), who examined disease terms and traditional Javanese medicine, which discussed 364 disease terms in Javanese (8).

Findings at the research location show that the Bugis ethnic values, which serve as guidelines, guidelines, or principles in naming diseases in children, are pamali. Pamali is a taboo that cannot be done and functions as self-control in acting. This is in line with Istiana's research (2014), pamali has a function as self-control in acting. Where parents teach their children about speaking and behaving by prioritizing values and morality in interacting with others. The process of instilling Pamali values in Bugis families is carried out early in children since children can understand good and evil (9).

The research results show that the value of Pamali has been passed down from generation to generation and helps avoid negative things. The following are some examples of the customs of the Bugis ethnic community about naming diseases in children, namely that they are not allowed to bathe children when they have a fever and *mattuo-tuo*, they are not allowed to fry food or put thorny fruit into the house when a child has *mattuo-tuo* disease because they are thought to cause itchy. Quoted from *Tribun Lampung* (2016), a pediatrician at Graha Hospital said bathing a child with a fever can cause a sudden drop in temperature. It is feared that this will disrupt body functions because the temperature difference is very sharp (10). Meanwhile, itching in children is not related to the activity of frying food or the presence of thorny fruit. A reaction in the body causes the itching feeling when a child suffers from smallpox.

A specific principle adhered to by families of the Bugis ethnic community about naming illnesses in children is the tradition of *makkatenni sanro*, or choosing a particular *dukun* to help the mother and baby in the birthing process and provide spells so that the child does not get sick. This aligns with research by *Mayasaroh* (2013) that birth attendants from ancient times until now have played an essential role in managing maternal and child health. The *dukun* who has been selected will help the woman during pregnancy, accompany the woman during childbirth until the birth is complete and take care of the mother and baby as well as handling after the postpartum period (11)

Another finding at the research location regarding certain principles adhered to by families of the Bugis ethnic community to naming illnesses in children is the belief in the blessings of medicine from *dukun*. This is in line with research by *Iriani* (2014). The people in *Labela Village* still believe in the intelligence of a shaman, starting from pregnancy (prenatal period) to giving birth. When a *dukun* provides a concoction to a pregnant mother, the mother feels comfortable and can sleep soundly (12).

The results of this research show that certain principles adhered to by families of the Bugis ethnic community about naming illnesses in children are giving special treatment to the child's *dinru* (twin sibling). According to the traditions and beliefs of the Bugis ethnic community, children's *dinru* (twins) are invisible spirits and are divided into two types: *dinru langi* (twins who come from the sky) and *dinru wae/salo* (twins who come from water or rivers).). It is believed that *Dinru* (twin brother) appeared in human form in the mother's dream and demanded special treatment. This is not in line with research conducted by *Iriani* (2014) on the *Tolaki* tribe in Southeast Sulawesi, stating that what they believed to be the baby's twin was the placenta or placenta. But the *Tolaki* tribe also treats the placenta like humans. 12

Findings at the research location show that certain principles adhered to by families of the Bugis ethnic community about naming illnesses in children are tying the child's placenta right after the child is born. This is in line with *Adang's* (2016) research entitled "The Tradition of Childbirth Intermediated by a *Dukun Beranak* in *Taramana Village*, North East Alor District, Alor Regency," which states that after the baby comes out of the mother's womb with the placenta, the shaman massages the baby's umbilical cord and then tied with prepared thread. After securing the umbilical cord, the shaman cuts it with scissors and treats it with alcohol (13).

Based on research findings, informants revealed that a particular ritual in treating illnesses in children is that after the child has finished treatment (recovered), he is required to perform the *maccera'* or *mappallesso* ritual, which consists of *berre' tudang sigantang*, a pair of male and female chickens, coconuts, and candles which are then read aloud. Prayer for safety. Traditional figure informants also expressed the same thing, that the *mappallesso* ritual of slaughtering animals such as chickens, cows, or goats is only carried out first and if the child is seriously ill. The Bugis ethnic community believes that diseases in children can be transferred to animals, and the child's recovery is exchanged for slaughtering the animal. Another informant added that *mappallesso* aims to prevent the disease from recurring.

This is in line with research by *Kasniyah* (2008). One of Javanese people's healing traditions is transferring disease through animal media, usually using goats, dogs, and rabbits as transfer media. The choice of animals as media is based on economic considerations. The greater an animal's *laksa* (body organ capacity), the more total the disease transfer can be. Usually, goats and dogs are used for severe/chronic illnesses. Rabbit is used for milder infections, with *laksa* being considered for less disease transfer. Rabbits are also used as a cleaning medium, meaning that after transferring a goat or dog, the rabbit is then used to transfer the remaining disease so that the

condition does not recur (12). However, now the mappalleso ritual in the Bugis ethnic community has begun to shift. This ritual is now replaced by giving money to the dukun. This aims to pay for the medical services provided by the dukun (14).

The function behind naming diseases in children, according to the Bugis ethnic group, is to find out the type of disease the child is suffering from. By knowing the kind of disease the child is suffering from, you can choose the proper treatment and determine the right choice and type of therapy and chants according to the child's condition. This aligns with research conducted by Wulandari (2017), who examined disease terms and traditional Javanese medicine, which discussed 364 disease terms in Javanese. The results of his study stated that disease identification needs to be done to know the disease and choose the proper treatment (8).

CONCLUSION

This research concluded that the Bugis ethnic group in Sidrap Regency gave 18 names of diseases to children. The values associated with naming illnesses in children are pamali, the makkatenni sanro tradition, and mappalleso. Health workers in all health facilities in the Sidrap Regency area should provide outreach regarding the equivalent names of diseases by the Bugis ethnic group to minimize errors in handling and treating conditions in children. People who choose traditional medicine should pay more attention to the benefits and effectiveness of conventional medicine by frequently attending counseling conducted in their area. There is a need for further research on the naming of diseases in children, especially for researchers from medicine, nursing, and midwifery, who should carry out other examinations to establish diagnoses of diseases according to Bugis ethnicity.

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