

THE RELATIONSHIP BETWEEN PARENTAL SOCIO-CULTURAL INFLUENCES AND NUTRITIONAL STATUS IN CHILDREN UNDER FIVE, IN BADUY TRIBE, LEBAK BANTEN

Heri Setiawan¹⁾, Evawany Aritonang²⁾, Ety Sudaryati²⁾, Fikarwin Zuska³⁾

¹⁾Faculty of Public Health, Sumatra Selatan University, Indonesia

²⁾Department of Nutrition, Sumatra Selatan University, Indonesia

³⁾Department of Anthropology, Sumatra Selatan University, Indonesia

ABSTRACT

Background: The Baduy tribe is one of the tribes in Indonesia. Many socio-cultural influences in providing nutrition to toddlers, many things happen to toddlers in the Baduy tribe. This study aimed to determine the relationship between parental socio-cultural influences and nutritional status in children under five, in Baduy tribe, Lebak Banten.

Subjects and Method: This was a cross-sectional study conducted in Baduy tribe. A sample of 150 Baduy members was selected at random for this study consisting of 70 inner Baduy and 80 outer Baduy. The dependent variable was nutritional status. The independent variable was parental socio-cultural influence. The data were collected by questionnaire. The data were analyzed by odds ratio and chi-square.

Results: Good nutritional status was associated with favorable parental socio-cultural influence, and it was statistically significant. There was a correlation between favorable parental socio-cultural influence and good nutritional status in children under five (OR= 2.52; 95% CI= 5.53 to 265.98; p= 0.002).

Conclusion: Good nutritional status is associated with favorable parental socio-cultural influence.

Keywords: nutritional status, socio-cultural, children under five.

Correspondence:

Heri Setiawan. Faculty of Public Health, Universitas Sumatra Selatan. Email: heri.setiawan49@yahoo.com. Mobile: +62 85811175250.

BACKGROUND

Indonesia is a country that has a lot of culture, even throughout the archipelago there are tribes that until now can still be found. One tribe that still maintains its customs and traditions is the Baduy tribe. This tribe lives in the mountainous area of Kendeng, Kanekes village, Lebak district, Leuwidamar Subdistrict, Banten Province. This tribal area is divided into two parts, namely the inner Baduy tribe and the outer Baduy tribe. The difference between these two tribes is seen from the cultural practices and customs. The

inner Baduy are still obedient and bound by the rules of customs in their lives, while the outer Baduy tribe is no longer bound by the rules of customs (Aulia nanda.2010).

Some of the differences of the Baduy tribe inside and out we can see from various things for example in terms of clothing. Baduy clothing is dominated by white and black. It could be the top that is white or the bottom is black, and vice versa. While the outer Baduy tribe wears black (top) and blue (subordinate part). Another example is if you want to visit the Aw-san Baduy tribe in then the visitors

should not use electronic goods, because one of the prohibited in the Baduy tribe is the use of electronic goods. In contrast to the outer Baduy tribal areas that allow the use of electronic goods and infectious diseases. Food intake is related to the availability of foodstuffs and parenting, while infectious diseases are also influenced by parenting, clean water, sanitation and health services are indirect contributing factors. According to Sukendar (2009), which includes people's eating habits is the process of choosing food, how to consume and the level of food use. The eating habits of a society are habits formed from processes that are influenced by social, cultural, economic, and including local ecological factors. A number of findings by experts state that socio-cultural factors have a considerable role in food problems in society. Different cultural factors in each society often lead to eating habits that are different, and not in accordance with the principles of nutrition and health science. There are different ways of looking at food by different cultures, including practices (Dinkes Banten, 2010). Baduy society is a society that has socio-cultural conditions and a typical ecological system, in contrast to the socio-cultural conditions of other communities. Especially in the geographically isolated Inner Baduy people, which led to their limitations on access to foodstuffs. In addition, their typical socio-cultural system related to food and food is very interesting to learn. The information obtained in this article is the result of an interview conducted with Jaro Alim, a Indigenous Jaro in Cikeusik Village; Mrs. Sartik, a housewife in

Outer Baduy; and Mr. Sartam, the outer Baduy community.

SUBJECTS AND METHOD

1. Study Design

The design of this study is descriptive analitik with cross sectional analytics.

2. Population and Sample

The number of toddler population in the baduy tribe amounted to 65 people with a sample of 38 respondents.

3. Definition Operational of Variable

Explain and analyze related relationships between socio-culture and nutritional status of toddlers by assessing quisoner and observation of toddler nutrition in baduy tribes

4. Variable Study

The independent variable in this study is socio-cultural while the dependent variable is the nutritional status of toddlers.

5. Instrument Study

The research instrument uses a quartz sheet with interview and observation methods by assessing the nutritional status of toddlers in the baduy tribe.

6. Analysis Data

Data analysis was using independent and dependent variable relationship tests by conducting chi square statistical tests

7. Research Ethics

This research has passed the research ethics test conducted at the University of North Sumatra on June 23, 2021.

This research is a descriptive analytical study with a case study approach that aims to find out the relationship of Parenting and Nutritional Status of Toddlers and Their Relation to Socio-Cultural Aspects in Baduy Community of Lebak Regency of Banten Province.

This research was conducted in the Lebak Regency Area of Banten Province. The population in this case is a baduy society inside and outside as many as 70 sampel. The results of the

study are analyzed with descriptive analysis with a case study approach.

The research instrument uses questionnaire, data were analyzed using the Chi square test with research time from February 2021 to July 2021. the results of the interview obtained there are two parts based on the method used, namely case studies in this case, following the first data based on the results of the interview.

RESULTS

The results in this study are the results of interviews obtained by researchers with the baduy community in Lebak regency, Banten province. Based on

Table 1. Characteristics of study participant

Characteristics	Category	Frequency	Percentage
Age	24-36 Months	23	13.8
	37-60 months	15	6
Gender	Male	17	7.48
	Female	21	11.55

Table 2. Parenting of inner Baduy and Outer Baduy communities

Parenting Instruments	Parenting		
	Democratic	Authoritarian	Permissive
Baduy in	70%	30%	0
Outer Baduy	80%	10%	10%

Based on the above results obtained that authoritarian culture as cultural hegemony that exists in the inner baduy is still so great. While in baduy outside the parenting given is democratic 60%, authoritarian 20% and permissive 20%. As the head of customs/ tribes in baduy in instructing his people to always obey the rules in

accordance with the customs and culture in the inner baduy. In accordance with the statement of Jaro Adat Cikeusik Village, the length and weight of infants and children is a gift of Gusti Allah that must be received. There is no known term of malnutrition or stunting known by the Inner Baduy community.

Table 3. Nutritional Status of Baduy in and outer baduy

Parenting Instruments	Development of Nutritional Status		
	Good	Less	Bad
Baduy In	30%	70%	0
Outer Baduy	70%	30%	0

Based on the above results it can be seen that the outside baduy culture is different from the inner baduy, it is in the development of toddler nutrition status seen in the baduy community in

the nutrition of both toddlers 30% and malnutrition is less 70%, while the nutritional status of toddlers in baduy outside toddlers who have good nutrition by 70% and malnutrition by 30%.

Table 4. Analysis of socio-cultural relations on the nutritional status of baduy toddlers in Lebak district of Banten Province

Socio-Cultural	Nutritional Status of Toddlers				p	OR (95% CI)
	Normal		Underweight			
	n	%	n	%		
No effect	10	76.90	3	23.10	0.00 0	38.33 (5.53- to 265.98)
Influential	2	8.00	23	92.00		
Total	12	31.60	26	68.40		

Based on table 4, the results of the analysis obtained that of 13 respondents almost all respondents who have no social cultural influence have good nutrition status, namely 13 respondents, from 25 respondents almost all respondents who have a socio-cultural relationship to nutritional status obtained nutritional status is less than 23 respondents (92.0%). Based on the results of the analysis using chi square (X²) obtained the results of statistical tests of social cultural relations analysis of the status of Toddler Nutrition in baduy tribe in lebak district of Banten province obtained a value of $p < 0.001$; OR= 38.33; 95% CI= 5.53 to 265.98. It can be concluded that H_a is accepted meaning that there is a relationship between social culture and the nutritional status of toddlers in the baduy tribe of Banten province.

DISCUSSION

From interviews conducted about several aspects of nutrition, it can be known that there is a difference in knowledge and behavior between the Inner Baduy and Outer Baduy communities. Especially Baduy Dalam, because of the prohibition to access electronic media and mass media and the school ban, public knowledge about nutrition is very low.

According to Nikita 2010 in Malalew 2013, malnutrition and overweight are one of the consequences of failure to consume nutrients properly. Malnutrition occurs due to lack of intake of nutrients, whereas overweight occurs due to overuse in intakes or consuming food. In the baduy community in the interview about the nutritional status for toddlers in the context of feeding, namely as follows (Ahmad et al, 2021). Give mashed rice and scraped bananas. Breast milk is still given until the child is about one and a half years old, Rice is not the main food, The main foods are salted fish, belacan/ terasi and salt.

Based on the above data that the influence of culture and social aspects in providing food nutrition for toddlers in the inner baduy is a reflection of how close baduy people are to the culture they have embraced so far. In addition, in other information that existing toddlers should not be weighed BB (weight), the reason is because they are creatures of the Khalik and must be accepted by anyone.

As for the different case with the outside baduy community that has been touched by the current culture, this is evidenced by parenting in the provision of nutrition for their children, in the results that: Giving Fe Tablets to prevent "less blood", exclusive

breastfeeding advice, growth monitoring in posyandu and about balanced nutrition, giving mashed rice and scraped bananas (after 2 weeks), Vegetables, Outdoor food with the general public.

Based on the above data that the influence of culture and social aspects of outside baduy has begun to understand about the nutritional status given to his children, but there are some things that are still the same which is the rule for both outside baduy and inner baduy.

Parenting in toddlers in baduy society is different from other general society. This then becomes a uniqueness in Indonesian society that is multicultural and diverse tribes and cultural customs. Parenting in the baduy community based on the results of observations made by researchers obtained the results are as follows: Absence of health checks (Weight Loss) in baduy in, I don't know the health center, Prohibition of consumption of certain foods, The existing child must be accepted because of god's gift.

Based on the data above, it can be seen that the parenting carried out by baduy is still relying on socio-cultural aspects that have been instilled in his life. This parenting will make a mindset that continues to be cultivated, according to Hetherington and Porke (1999) quoted by Sanjiwani, parenting is how the elderly people interact with children in total which includes the process of maintenance, protection and teaching.

Parents have various functions, one of which is caring for their children. In caring for their children parents are influenced by the culture in

their environment. In addition, parents are also colored by certain attitudes in nurturing, guiding, and directing their children. This attitude is reflected in the pattern of parenting to different children, because parents have certain parenting patterns. The pattern of parenting according to Stewart and Koch (1983: 178) consists of three tendencies of parental parenting, namely: (1) authoritarian parenting, (2) democratic parenting, and (3) permissive parenting.

Next is the parenting applied by the outer baduy, based on observations made to the outer baduy, obtained results, namely; There are health facilities in monitoring the development of children, The existence of drug administration that is done like a sick person in the general public, Follow activities in posyandu, both for pregnant women, infants and toddlers, Socialization about health from the local government/ education.

Based on the above data we can conclude that the social and cultural aspects and parenting of the outer baduy community are different from the parenting of the inner baduy community, it is possible that the policy of the chieftain of the outer baduy tribe to know all kinds of phenomena that exist in other general communities.

AUTHOR CONTRIBUTION

Heri Setiawan is the main researcher who selects topics, searches, collects research data and reviews research documents and analyzing the data. Mrs. Evawany provides input and advice, Mrs. Etti Sudaryati always provides

support, Mr.fikarwin is an anthropologist who always provides explanations related to culture and health.

CONFLICT OF INTEREST

There is no conflict of interest in this study

FUNDING AND SPONSORDHIP

This study is self-funded

ACKNOWLEDGEMENT

I would like to thank the authors who helped refine this research, especially Mrs. Evawany aritonang, Mrs Ety Sudaryati, and Mr. Fikarwin zuska, who have always supported both moral and mental support and finally this research can be completed properly.

REFERENCES

Achadi E (2014). Periode kritis 1000 hari pertama kehidupan dan dampak jangka Panjang terhadap Kesehatan dan fungsinya. (The critical period of the first 1000 days of life and its long term impact on health and function). *Kurus penyegar ilmu Gizi PERSAGI*. Yogyakarta. UII.

Ahmad A (2018). Efektivitas model edukasi gizi dengan kartu monitoring makanan dan biskuit MP-ASI terhadap pertumbuhan dan status anemia pada anak gizi kurang Usia 6 -23 bulan di Aceh. (The effectiveness of nutrition education model with food monitoring card and complementary feeding biscuits on growth and anemia status in undernourished children Age 6-23 Months in Aceh). 3: 34-45. DOI: 123456789/95972.

Almatsier S (2003). *Prinsip Dasar Ilmu Gizi*. (Basic Principles of Nutrition). Jakarta: Gramedia Pustaka Utama.

Aulina C, Astutik Y (2019). Peningkatan kesehatan anak usia dengan penerapan perilaku hidup bersih dan sehat (PHBS) di TK Kecamatan Candi Sidoarjo. (Improving children's health by implementing clean and healthy lifestyle (PHBS) in Kindergarten, Candi Sidoarjo District). ISSN 2258-4967.

Dinkes L (2020). *Data Kesehatan Suku Baduy*. Dinas Kesehatan Lebak. (Baduy Tribe Health Data. Lebak Health Office).

Eliza FR (2018). Peran pemerintah terhadap progra pemberdayaan komunitas adat terpencil Suku Anak Dalam (SAD) di Provinsi Jambi Tahun 2018. (The government's role in the remote indigenous community empowerment program for the Anak Dalam Tribe (Sad) in Jambi Province in 2018). *Jurnal Kesmas Jambi*. 40-49.

Susi E (2009). *Strategi Pemberdayaan Masyarakat Dalam peningkatan PHBS Individu Pada Masyarakat Pantai di Wilayah Puskesmas Tanjung Rejo Kabupaten Deli Serdang, Tahun 2009*. (Community Empowerment Strategy in Improving Individual PHBS in Coastal Communities in the Tanjung Rejo Community Health Center, Deli Serdang Regency, 2009).

Irawan, Nanda A (2010). *Sejarah Peradaban Suku Baduy*. UIN Sultan Maulana Hasanuddin Banten.

- (History of the Baduy Civilization. UIN Sultan Maulana Hasanuddin Banten).
- Nasution IP, Permana ERC, Sulistyowati D (2020). Model sosialisasi kearifan lokal masyarakat Baduy dalam pelestarian hutan kepada generasi muda di Kampung Balimbing, Baduy Luar. (Model of socialization of local wisdom of the Baduy community in forest conservation to the young generation in Balimbing Village, Baduy) Luar. *Jurnal Kajian Budaya*. 3: 40-50. DOI: 322-268038-775433.
- Kartika V (2019). Budaya kehamilan dan persalinan pada masyarakat Baduy, di Kabupaten Lebak, Tahun 2018. (Culture of pregnancy and childbirth in the Baduy Community, in Lebak Regency, 2018). *Buletin Penelitian Sistem Kesehatan*. 22(2): 192-199. DOI: 10.22435/hsr.v22i3-1494.
- Kasiati, Rosmalawati, Dwi NW (2016). *Kebutuhan Dasar Manusia I. (Basic Human Needs I)*. Kementerian Kesehatan Republik Indonesia. Jakarta.
- Kemenkes Republik Indonesia (2020). *Pedoman Pencegahan dan Pengendalian Coronavirus Disease (Covid 19)*. (Guidelines for Prevention and Control of Coronavirus Disease (COVID-19)). Jakarta: Gramedia.
- Meinarno EA, Widiyanto B, Halida R, (2015). *Manusia dalam Kebudayaan dan Masyarakat. (Humans in Culture and Society)*. Yogyakarta: Pustaka Mandiri.
- Purnomo (2015). *Praktik-Praktik konservasi lingkungan secara tradisional di Jawa. (Traditional environmental conservation practices in Java)*. Malang: UB Press.