



The Ethnographic Assessment of Program Policy on HIV/ AIDS Countermeasures in Regency of Bulukumba, South Sulawesi Province 2016

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Abstract

The general purpose of this research is to recognize social culture system that is focused on social norms and social values of Bulukumba community-related efforts handling HIV / AIDS. The used collecting data method in this study are in-depth interviews (Indepth interview), data were analyzed qualitatively. These research findings show that social norms and social values of Bulukumba society were still rooted and still run consistently largely public, although the understanding of Bulukumba urban society about social norms and social values were already shifting but the roots of understanding are still exist. It is described on the furrows depth interview on some aspects of social norms and values from the six informants. Application of social norms in Bulukumba in general is still active implemented by community, but in Bulukumba society urban already experienced a shift, the application of social values was consistent for bad behavior, reprehensible in Bulukumba society still considered a common disgrace, and it is believed that there is one member of the society misconduct / bad violated against customary norms it can be considered as a common ~siri, the value of siri'. Siri 'for the Bulukumba society synonymous with self-esteem, pride and dignity, both individually and generally in society at the customary norms ; The pattern of interaction between level of Bulukumba society a still run the order Ade 'and Pangngadereng.

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Order the relationship between the circles Arung / Karaeng, To Same ', and the Ata was carried out by Pangngadereng (customary norms), application of the value of marriage, The general beliefs of Bugisnese in Bulukumba about marriage was so sacred, so that marriage should be maintained properly , maintained its integrity because marriage is a testimony to the the Lord, although there some people already do not really know about the values of marriage. Application of the value of marriage; the general views of Bugis Bulukumba society about sex / marital relationship (akkalabineng) based on the wisdom of spiritual understanding of local cultural values and religious values. In the aspect of medical tradition of the Bugis Bulukumba; Confidence to the traditional treatment of Bugis society were still high, methods of treatment such as the use of herbs and leaves drug hereditary believed and conducted, go to sanro considered to have the advantages given by God to sanro , the treatment method of Sanro usually with water prayed. The role of society leaders and religious figures, the influence religious leaders in Bulukumba was still strong, traditional leaders and other public figures according to the role and influence society alike, were considered equally spread the goodness and the public adherence to religious figures.

Keywords: Norms; Social Values; legislation; prevention of HIV / AIDS.

1. Introduction

Epidemiological data indicate that HIV transmission in Indonesia since 1995 has become increasingly alarming. The increase in the number of new cases of people infected with HIV has increased very sharply. Within every 25 minutes in Indonesia, there is a new person infected with HIV. One of every five people infected who people have age under the 25 years. The projection of Ministry of Health Indonesian indicate that without the acceleration of HIV prevention programs, more than half a million people in Indonesia will be HIV positive in 2014 [1].

In South Sulawesi, Makassar City and Bulukumba included area which level cases of HIV/AIDS patients continues to increase every year. In Makassar total number of people who living with HIV / AIDS from 2005 to 2011 was counted 4018 cases. Each year the cases of AIDS patients and the numbers continue to grow to hundreds of people (Report of Department of Health, Province of South Sulawesi, 2011). In regency of Bulukumba, the number of people who living with HIV / AIDS continues to increase every year. Until November 2011 was found 51 people who living with HIV while AIDS patients was counted 43 people and in 2012, Bulukumba was ranked third in South Sulawesi, where the count become 105 people after the city of Makassar with 4660 people and Pare - Pare with 312 people [2] .For the case of HIV / AIDS, South Sulawesi was set as the second largest province after Papua in terms of the spread of HIV / AIDS in eastern Indonesia. The spread of the deadly disease has been prevalent in 23 districts, where Makassar, Pare Pare, and Bulukumba experienced the largest increase. The policy was created province of South Sulawesi in the response to HIV / AIDS was the Regulation of Sulawesi Selatan No. 4 of 2010 concerning the Prevention and Combating HIV / AIDS where the policy was based on the development and spread of HIV / AIDS in South Sulawesi Province has developed increasingly concerned, where the number HIV / AIDS cases continue to rise and the transmission area was expanding and the rule was made because the reason. And in regency of .Bulukumba had implemented sharia regulations since 2008.

A policy of prevention and control of HIV / AIDS needs to be done in concert with efforts to improve behavior of health life and can prevent transmission, provide treatment, care, support and respect for human rights to people who is living with HIV / AIDS and their families as a whole can minimize the impact epidemic and prevent discrimination and stigmatization. The phenomenon of HIV / AIDS cases increased in Indonesia, especially in Bulukumba, South Sulawesi already are at a very alarming, despite various efforts have been made by many parties with various approach. The phenomenon requires more comprehensive, accurate and sharp assessment and search controlled the frightening pandemic.

HIV / AIDS is a disease where the the trigger factor is the behavior, In Theory of Behavioral Health, community health status is referred to as psycho-socio somatic health well being where become the resultant of the four factors (Environment or the environment, behavior or behavior, Heredity or descent, and Health care service) and from the four factors, environmental and behavioral factors become the most influence (dominant) on the level of public health degree [3]. Furthermore, the Theory of Planned Behavior (TPB) or the Theory of Reasoned Action (TRA) says that individual behavior motivated by a variety of motives, including a motive of confidence (belief), motive norms and values motive [4]. In the theory of Cultural Anthropology, behavior was defined as a process of adaptation, as the meaning and symbolic behavior. Anthropology is a broad field which focused on the study depth and comparative behavior of human. Another way of looking at the behavior of anthropology was to understand the role that culture, consist of that is what people, groups and communities do. The classic definition of culture according to anthropologist [5], Culture was a complex whole which includes aspects of knowledge, beliefs art, morals, law, custom, and any other capabilities and habits acquired by man as a part of a community [4]. Starting from the phenomenon of HIV / AIDS cases and scientific framework of the study of the behavior as an expression of cultural meanings and symbols, researchers will be searching on a socio-cultural perspective with ethnomethodology in building this research hypothesis

2. Materials and Methods

2.1 The sites of research

This research has been done on September 2015 until to January 2016 in regency of Bulukumba, South Sulawesi province. This study uses the paradigm of Ethnography with Ethnomethodology. Ethnomethodology concerns the study of daily human activities, in particular aspects of social interaction that is taken for granted by [6] was limiting the investigation ethnomethodology as indexical expressions and other practical actions as a union settlement is being done on the practices of organized life, including describing approaches rational accountability of practical actions.

2.2 Informants

The research informants are elements of society (ordinary Community Members, Community Leaders, Cultural, Traditional leaders, religious figures, academics).

2.3 Data collection

Collecting data in this study by means of in-depth semi-structured interviews to find problems, where informants were asked their opinions and ideas and do triangulation to obtain reliable data based on the schedule set by the researchers. Interviews were recorded with a tape recorder to facilitate research on analyzing the information collected, it is also supported by field notes.

2.4 Data analysis

Analysis of the data began in the field to answer informants interviewed. If the answer is not satisfactory informant once analyzed, researchers will continue to some extent to obtain data that is considered credible. Activities in qualitative data analysis performed interactively and continues over completely until the data is already saturated. Stages of data analysis is a data reduction by searching for themes and patterns to give a clear picture to facilitate the collection of further data, the next step is the presentation of data, organize, rearrange the data in a pattern of relationships that is easily understood, presentation done in text form narrative, data verification to organize, rearrange the data in a pattern of relationships that is easily understood, presentation done in the form of narrative text.

3. Results and Discussions

3.1 The characteristics of Informants

Characteristics of the informants in this study are: community elements which are supposed to provide information about social norms and social values of Bulukumba society. The number of informants of this study was six people comprising 2 ordinary community members, 2 were humanist, one person were academics, and 1 was traditional elders.

3.2 Social norms

Social norms in public life is a form of unwritten rule that functions as a regulator of human attitudes and behavior in everyday social life in the community. Social norms are relatively much emphasis on the social moral sanctions as an element of supervision of the attitudes and behavior of human beings in the association. According to [7] the consistency of the application of social norms as an element of supervision of the attitudes and behavior of human beings in the association, it can restrict humans to behave badly and reprehensible. Application of social norms in general are still active implemented in Bulukumba community, but in urban community of Bulukumba has undergone a shift.

3.3 Social values

Soerjono Soekanto [7] say that the value is an abstract conception in humans, about what is good and what is considered bad. Good will was followed, while the bad ones will largely determine the growth of human was avoided. Human experience will determine the growth of social values in public life. These values govern the

lives of everyday people in public life. Therefore, humans have always lived together with one another, it will inevitably have an interaction, which then generate values. These values govern the lives of everyday people in public life. Majority of Bulukumba people was Bugisnesse, although the structure, the community was living in transition area of Bugis and Makassar and it was seen by their language, Konjo language, but the values and norms still comes from the same source that Bugis values and norms. Bugis in ancient times think their ancestors were natives who had visited a direct incarnation of the "upper world" is "down" (Manurung) or from the "underworld" of "riding" (Tompo) to bring the norms and social rules to earth [8]. This has become a source value of Bulukumba community beside the values of Islam. Bulukumba is one of the center spread of Islam in the southern part of Sulawesi in the early arrival of Islam in Sulawesi, one of the prominent People who spread Islam which in Bulukumba was Datuk Tiro. Cultural values and the values of religion are the two values become the default source Bulukumba society's values. Bad behavior and reprehensible in Bulukumba society is still considered a common disgrace, and it is believed that there is one community member misconduct or bad deeds that violate customary norms it is a series of 'joint and will be subject to sanctions.

3.4 Siri '

Value of siri 'was a cultural concept that implies the whole real behavior. The Behavior can be observed as an expression or manifestation of people's lives Bugis-Makassar. Siri 'was a shame that decomposes in the dimensions of human dignity, siri' is something 'taboo' for the Bugis-Makassar in interacting with others [9]. Siri 'can mean motivation and can also be interpreted as human dignity. Siri 'for the Bulukumba community was synonymous with self-esteem, pride and dignity, both individually and in society in general, it is still adhered to the general public.

3.5 Indigenous (Ade ')

Ade 'is a component of pangngaderen (manners), which contains the rules in public life. Ade' as a social institution it contains several elements, among others: 1). Ade 'pura Onro was the permanent or persist norm and it was difficult to be changed. 2). Ade 'Abiasang was the system of customs prevailing in a society that is considered was not contrary to human rights. 3). Ade 'Maraja, the new norm system that emerged with the development of science and technology. Indigenous (Ade') contribute to maintaining the role of each element in the social strata of society Bugis for the harmony of life in people. The patterns of interactions between strata of Bulukumba society still run the order Ade 'and Pangngadereng. Order the relationship between the circles of Arung / Karaeng, To Same ', and the Ata was carried out by Pangngadereng (customary norms).

3.6 Marriage Values

Marriage for people is so sacred, marriage was emotional and physical bond between a man and a woman as husband and wife with the intention of forming a family (household) and continue ancestry. According to [10] the sacral value of marriage in the Bugis into the spirit of loyalty to the spouse, so that a control of sexual misconduct. The belief of Bugis Bulukumba people generally about marriage is so sacred, so that the marriage should be properly maintained, maintained its integrity because marriage is a testimony in front of the Lord,

although some people already do not really know about the values of marriage.

3.7 Sexual Values

Sexual values are the views about sex / marital relationship (akkalabineng) at Bugis Bulukumba, the manner of sex was permissible and not permissible according to customary norms and religious norms. Consistency norms, social norms and religious norms about sex (akkalabineng) which contributing to the control of free sex [11,12]. The views of Bulukumba Bugis people in general about sex or marital relationship (akkalabineng) based on the wisdom of spiritual understanding of local cultural values and religious values [13].

3.8 Traditional Bugis Medicine

Traditional Bugis Medicine is traditional treatments against various disease with herb leaves and certain plants (herbs) and prayer. The traditional bugis medicine was an alternative treatment in addition to medical treatment to cure various disease. The belief of Bulukumba people to traditional treatment was still high, methods of treatment such as the use of herbs and leaves drug hereditary believed and conducted go to sanro who considered have the advantages given by God, the usually treatment when comes to sanro with water prayed.

3.9 The Role of Community Leaders

The Community Leaders is an influential person and was serve as role mode in their circumstancesa. They become model because they have influence such as position, status, abilities, and talents. Actions and words will be followed by the people in their circumtances. The community leader acted as a transformer in various value and information to the public because of his influence, his abilities, his success and for his example. According to [7] (role) was dynamic aspect of the position (status). If a person is exercising its rights and obligations in accordance with the position that he's running a role. Everyone had a variety of roles that come from patterns of social life. Community leaders in Bulukumba still a lot and still very influential public figures of academics, cultural, traditional leaders and so on.

3.10 The role of religious leaders

Religious leaders are people who are considered able to teach religious understanding and adhered by their people, which used to give lectures, teacher of reading Holy Qur`an. The religious leader as an influential figure to the community, serving as role models, as well as being the source of goodness teachings transformer values of kindness to people. The influence religious leader in Bulukumba regency was still strong, traditional leaders, and other community leaders in the community role and influence alike, are considered equally spread the goodness, and the public adherence to religious figures are still high it looks on people's participation in any religious activity.

4. Conclusion

- The application of the norms of social and social values (customary norms (ade '), the value of the siri` ,

value of marriage, sexual values, the role of community leaders, as well as the role of religious leaders) in the community were still executed and obeyed by largely society in Bulukumba.

- Strengthening the norms and social values of Bulukumba community very urgent to be formulated as an element of control and limiting freedom of behavior in order to avoid deviations people's behavior, especially behavior of Disease risk for HIV / AIDS.

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