



Social Immunity for not Using Drugs among Adolescent (A Case Study of the Frontier Skouw Tribe Papua, Indonesia and Papua New Gunea)

Isak J. H. Tukayo^{a*}, Muh. Syafar^b, Burhanuddin Bahar^c, A. Armyn Nurdin^d

^a*Medical Science of Postgraduate Program, Faculty of Medicine, Hasanuddin University, Makassar*

^b*Health Education and Promotion, Faculty of Public Health, Hasanuddin University, Makassar*

^c*Nutritional Study Program, Faculty of Public Health, Hasanuddin University, Makassar*

^d*Department of Medical Community, Medical Faculty, Hasanuddin University, Makassar*

Abstract

In the province of Papua, the number of drug abusers in the age group 10-19 years were 4,600 men and 2,000 in women, with the number of drug detention of 25 people in 2013 and 160 in 2014. Drug type of marijuana is so popular in Papua because of its easy access entering of the border in Papua New Gunea through Skouw tribe village. This study aimed to explore concepts and relationships between concepts related to tribal resistance Skouw to not use drugs. The study design was a qualitative approach with ethno methodology. Data were collected by interview, observation and study of the document. The informants were teenagers who do not use drugs, teenagers drug abusers, parents, community leaders, chiefs and (chief of tribe) *Ondoafi*. The results showed empirically drug abusers because teenagers do not become mothers message. Adolescent emotional closeness with the mother in the house drain naturally superstructure value. Teen drug abusers of Skouw tribes have a great desire to leave a drug that is motivated by the advice and affection of mothers who received any circumstances. This study found "Gluten Skouw" as immunity social tribe Skouw ie mother who has two deep meaning, namely mother meaningful mama who gives love and counsel retained by teenagers, and Mrs. meaning "Tribe Skouw" as the norm and the identity of the community Skouw held to avoid drugs.

Keywords: social Immunity; drugs; teen; adhesive Skouw.

* Corresponding author.

1. Introduction

Social and economic impact of drug trafficking and abuse are very concerned about the world, including in Indonesia. Globally, drug use contributes 2% specific causes Disability-Adjusted Life Year (DALY) for young people aged 10-24 years [1]. Report on the development of the world drug situation in 2014, known to the estimated number of drug users in 2012 was between 162 million to 324 million [2].

In the province of Papua, the number of drug abusers in the age group 10-19 years as many as 4,600 men and 2,000 in women, with the number of drug detention of 25 people in 2013 and 160 in 2014. The type of drug that was first used nationwide, Papua provinces occupy the first sequence is 92% and for the types of drugs circulating in Papua marijuana today is 99% [3]. Illicit drug, marijuana is so popular in Papua for easy access coming from the border of Papua New Guinea increasingly widespread.

In the city of Jayapura villages are very close to the border areas between Indonesia and PNG are Skouw sai village, town and village Skouw Skouw mabo yambe, where all three of the village habitable and inhabited by Skouw tribes, who has family ties and kinship with people people inhabit in villages PNG territory, a distance of about 10-20 minutes to the border. Held said that the culture of the Papuans are loose. The structure is loose it due to the characteristics of people of Papua in general "improvisator culture", which is taking over elements of culture and integrating it with its own culture without any thought for integrating it with elements that already exist in their culture, as a whole [4]. Baal [5] say that the main characteristic of Papuan culture is the absence of a strong integration of their cultures. The characteristics of this culture arises because the culture of the Papuans had lower levels of technology and are faced with the harsh environment so easily accept and take over some elements of another culture is more advanced or more suitable [6]. Skow Tribe is a tribe that is still very strong with the values of their culture, and they have blood ties or kinship with the tribes or villages that exist in the surrounding region of PNG, where the villages are still rarely touched by modernity, but, among adolescence and youth are found they often carry drugs types of marijuana into Indonesia through villages inhabited by Skouw tribes. Drugs are many types of marijuana Area, but many teens do not use drugs Skouw Tribe. Initial proposition that there is a value system in tribal immunity Skouw as a family is able to protect and prevent drug use in teens is through counsel parents and teens view themselves towards their future. Immunity in the family in the form of advice provided by parents to their children as a view to study well so that the future for the better, not to embarrass their parents and should be a good example for her younger siblings. Adolescent self-view that drugs were dangerous to himself, the drug can damage the future and fear when arrested by police. This study aims to investigate concepts and relationships between concepts related to Skouw tribal resistance for not use drugs.

2. Materials and Methods

The research is a qualitative study using etnometologi approach. According Grafinkel in Poloma [7] approach ethnomethodology researchers tried to see social symptoms are not from the standpoint of himself as a scientist but from the perspective of the people involved in them (the perpetrators) .Informant research will be selected by purposive sampling based on the structure of social-cultural context that includes macro structure, meso

structure and microstructure. Informants are young drug users, young people are not drug users and have friends of drug users and young people are not drug users and drug users do not have friends. In addition to the teens, informants can also come from a family (father / mother / grandfather / grandmother / sister at home), as well as community leaders (Ondoafi, chiefs, teachers, priests, religious, and others according to needs). The data collection is done by observation, interview and documentation techniques.

To make the data reliable research results, the researchers conducted several techniques, namely: (1) Extend the observations in the field; (2) continuous observation; (3) Discuss with other people who are considered to have insights pertaining to research focus, then perform a triangulation of data with other information sources. Location of the study was conducted in three locations namely kampong kampong Skouw Yambe, Skouw Mabo and SkouwSae, in which the three villages located in the area of government administrative district of Muara Tami city of Jayapura in Papua province. The research location is directly adjacent to the area of Papua New Guinea.

3. Results

Their teens who did not use drugs at Skouw Tribe certainly be an interesting thing, because among teenagers of Skouw own tribe there who use drugs. In addition, the location of the Skouw tribe directly adjacent to the State of Papua New Guinea (PNG) where the drug can freely enter the course, can be a motivating factor in the Tribe of Skouw teenagers using drugs.

This research was done collecting data by conducting in-depth interviews with 30 adolescents who did not use drugs, four teens who use drugs, 3 Skouw tribal officials, parents and village leaders. Empirical research is divided into several parts, namely:

a. Reasons for not using drugs

The results showed that there are several reasons why many teens Tribe Skouw who do not use drugs.

1) Fear scolded

Tribe Skouw teenagers do not use drugs because the mother will scold when it is done. Informant (ASM, 16-year old junior high school third grade students, the third child of eight siblings) states that do not use drugs because:

"That is why I use it, mama definitely angry, I was afraid of being scolded mama". ASM informant befriended to drugs which incidentally is his own cousin. Their friendship born of kinship. Although there is a family relationship, but did not make ASM necessarily also using drugs. this proves that incest is not directly identified with the same habits.

Informant (LLN, age 16, grade 2 junior high school students, children to 2 of 3 brothers) said do not use drugs:

"For fear of the same mother and father. Because often beaten mama"

Skouw tribal teenagers do not use drugs, both in adolescents who have friends of drug abusers, as well as in adolescents who are not friends with drug abusers is afraid of the mother. A mother personified by a child as someone who has the power to reward and punishment.

2) Fear in Prison

Informant (MLN, age 19, graduated from high school, the child to one of two brothers) states do not use drugs because:

"For fear of addiction, promiscuity and does not want to jail." It is also similar to the informer MNT (20 years) states that: "Because of fear in the same prison punished".

The results of the study found that there were teenagers Tribe of Skouw who do not use drugs because of fear of imprisonment / fear of the police. Fear of jail / police arrested a symbol of fear to deal with law enforcement officials, concern facing state penalties. In addition to customary law, there are also state laws that apply in all areas of the Republic of Indonesia, including in Tribe Skouw, state law this is now known by the tribe of Skouw.

3) Fear of addiction

Another reason that causes teens do not use drugs is because of fear of addiction. This was conveyed by the informant as NGP, age 19, students, children to 3 of 5 brothers states do not use drugs because: "It was my fear of addiction. I viewed TV that drug use can care off if use it one time "

It is also found in the informant SRL age of 17 years, second grade high school students, children to 3 of 4 brothers who provide similar information: "Do not want me because of what I should remember, fear of addiction"

Quotations interview above to find the fact there are informants Skouw Tribe teens who do not use drugs because of fear of addiction / addiction. Fear of addiction / addiction may be a symbol fears of a teenager on the long-term negative effects of the drug when try to use loose or hard to stop.

b. Rules are applied in the home

The study found that there are some rules that apply Skouw Tribe parents to keep teenagers to not hang out any and using drugs.

1) Direct return home after school

Parents are instructed to rate their children to go straight home after school. It was like the quote from informants (ZSS, 17 years old vocational school student) said landing mama before school is: "Mom always said that is important to get up early, eat directly, continue to school. Directly to the school just do not distort to nowhere"

Likewise informer KVP, age 15, 3rd grade junior high school student, a child to one of two brothers states: "At home are forbidden to leave the house, go out the night, came home from school immediately return home, given tau do not steal, Grandma who love you do not hang around the same people unknown JV, grandmother told me not to associate with any people."

Parents Skouw tribe give to their children not to leave the house for things that may be harmful to children. This is an effort to make protection of parents to their children.

2) Home from home should be climbing in the garden

Every family in village Pinang Skouw has its own garden. The nut consumption partly for themselves and partly sold. Some Skouw tribes Teens after school have the duty of parents to climb the nut in the garden. One quote about the activities of climbing nut as shown in excerpts from informants TMR, 15 year old son to the second of three brothers. "When I came home from school was told to Mr. Rock nut, he said for school fees".

For teenagers Tribe Skouw climbing nut is a form of obedience to parents and children help the family economy. Activities climbing nut after school provide protection to teens to do things that are forbidden.

3) Do not any associate

Their interaction opportunities with teenagers teens Skouw Tribe Papua causes parents worried about the promiscuity of children. EAS informant, 17-year high school student testified as follows: "Almost every day, don kalo kalo down hometown father would return cation advice. Mamak also said so, because here too the direct free association concerned with the country next door. "

From the answers to these informants, explicitly seen both parents informants involved in advising him. Mother's advice although it looks a short sentence, but it contains a deep meaning. This is also supported by a statement from the Capital one of the teenagers, the informant JAN 45 years a farmer as follows:

"Here children were kept from not just grab a friend. Cannabis was plain there was taken from the door, so the kids were kept.

Mother has Skouw Tribe has a high awareness that they must provide to their children given the drug distribution happened in their residence environment.

c. Prohibition law Skouw Parts Related Drugs

Skouw tribes have customary laws relating to drugs. Customary law about drugs on Skouw rate associated with legal prohibitions and sanctions customary law.

1) Legal Prohibition Skouw Parts Related Drugs

Skouw tribe has a legal ban on the indigenous language as submitted by the informant the following: "At the

rate we Skouw no customs restrictions. It is in his name Skouw Jaaheeing and Jaaleeing "(Met, 58 years).

Furthermore, the informant Sad (54), adds:

"Jaeheeing it to ban heavy. Jaaheeing it was like to kill, take the wife, marijuana use, and nothing else. Jaaleeing if it's lighter ban. Always it is installed in a tree or palm nut. So that it should not be taken "

Skouw tribe has two legal prohibition, namely jaaheeing and jaaleeing. Jaaheeing is a type of weight while jaaleeing ban a type of severe punishment. Skouw tribe has a ban on heavy language as presented by the Met (58) the following: "The ban we use the native language Skouw tribe, his name Jaaheeing e le le ka. That means you should not do or follow ".

Informant Sad (54), adds: "That it (Jaaheeing e le le ka) was for the general prohibition, there is a more subtle anymore. They call it Jaaleeing me pe pe ka. It was for one person ".

Skouw tribe considers drug (marijuana) as a threat that could negatively impact our youth and society. Prohibition Jeeheeing e lele ka ka pepe and Jaaheeing me as custom order parts Skouw given to adolescents as protection for them.

"We here have a kinship with PNG that has a lot of marijuana, but the kids here they did not use marijuana. they stand on the traditional order, it bans "(Edu, customs officials Skouw).

2) Sanctions Tribal Skouw against Drugs

Using drugs is a violation of Jaaheeing e lele ka and Jaaheeing me pepe ka customarily cause adolescents to have to bear alone the consequences and the family did not want to help and care again. "If this is violated (jaaheeing e lele ka), you still use marijuana so if you're caught by the police, the parents get out of hand, until you die of old people do not want to know" (Sam, customs officials Tribe Skouw).

Families and customs would not help the process of legal relief. "Usually when police arrested the child we used to help him in court to lighten the penalties, but if he was arrested for use or sell marijuana, we could not help. It's up to him (Met, customs officials Skouw).

There is a case that happened in Kampung Skouw, where one of the people involved in the distribution of cannabis were arrested on the border between Indonesia and PNG. The perpetrator is a citizen of Rou Maropen Biak tribe who married a woman Tribe Skouw Mabo and has 3 children. When the perpetrators are arrested by the police, the perpetrator's family no longer care about the state of the perpetrators in jail. Traditionally as a sanction for the offender, the perpetrator's wife was allowed to marry again, or create a relationship with another man. Surnames to children of fathers repealed and replaced by the surname of the mother. Then the children were divided into clan mother's family.

In addition to applying sanctions to offenders who use drugs, Spare Skouw also impose sanctions on the

perpetrator's family. "Once there was a customary trial for suspected there who use marijuana. In the past it was customary for the police submit to the decision. That there are people, families also police. It was decided that girls found using drugs, then she handed over to the police and his family had to get out of the village Skouw "(OND, customs officials Skouw).

Traditionally, tribal Skouw family can impose sanctions on drug offenses. Family drug offenses can be removed from the ward Skouw if there are family members who have been involved in drug abuse. Sanctions carried out in the customary session attended by the perpetrator's family, residents and police.

4. Discussion

Skouw tribal teenagers do not use drugs, both in adolescents who have friends penarkoba, as well as in adolescents who are not friends with penarkoba is afraid of the mother. A mother personified by a child as someone who has the power to reward and punishment. If a child / adolescent listen / obey the advice of his mother then he will be rewarded in various forms, but on the contrary if a child / adolescent does not abide by the advice of his mother then he will get punishment. One form of reward for a teenager is to provide new clothes. One form of punishment given by a mother could have been a reduction or elimination of spending money, it can be understood as the mother who holds the family finances. American study found that self-control partially mediated the relationship between parental behavior and adolescent emotional and behavioral problems [8]. A mother who can provide reassurance to a child, if I can get a reward and punishment. Reward, if a dutiful son to his mother's orders and norms and rules of the environment, and the punishment if a child in violation of orders, norms and rules of the mother and of the environment. The close relationship between adolescents and parents become very influential factors on drug use in adolescents [9].

Fear of addiction / addiction may be a symbol fears of a teenager on the long-term negative effects of the drug when try to use loose or hard to stop. This will create their own consequences would be hard to be normal, when they do not become a normal person, then they would be difficult to carry out social activities. In addition, they will also be difficulties in performing their social roles. Studies in the US show addictive behavior will lead to a deterioration in social and school environment [10]. This of course is something very severe consequences because automatically they will be denied or rejected in their social environment. They also think that once using drugs will be hard to stop. This becomes interesting, because the role of mother's advice to be important, even though teens already have knowledge of drugs, but also the dangers of drugs is always delivered by the mother at providing advice to the youth.

There is also a contributing factor or indirect causes that can inhibit the informants did not use drugs. The supporting factor is to not go out at night. By not go out at night, then teenagers remain in the family environment and live by the values that exist in the family. When he lived with the values that exist in the family, it is expected behavior is also consistent with the values that exist in the family. It will be different as when he went out at night and hang out with friends whose behavior does not necessarily correspond with the values that exist in the family of the informants. The condition of existing homes in the tribe Skouw also support in order to keep teens behave in accordance with the values that are in the house. The houses are on average

Skouw Tribe does not have a special room for each occupant, so that all the inhabitants of the activity can still be monitored and controlled. This is unlike the case with houses that exist in general, where each house usually has room for each occupant, including children, so that the activity of the entire household, including children, cannot be observed in full, especially when chatting between parents and children is very rare. It is recognized that, in addition to protecting adolescents from drug abuse, the rules in the family plays a role in the process of rehabilitation of teenagers who have been using drugs [11].

Carefully hang out / not just hang out; Symbolizing efforts to fortify themselves by limiting / selective in choosing friends hang out. Concerns would fall into behavior that is not nice / abuse of ethics, norms and laws if any associate. It can also be interpreted as a form of protection of parents that teens are not easily influenced by people who are much older. Concerns of parents do not let teens / children have not been able to filter the information submitted by the person much older. Prohibition to not just get along can also be interpreted as a form of protection from the parents so that the child / teen is not one associate / friend can choose to get along good. It is feared that if the wrong choice of friends to hang out, then the values received are also not in accordance with the values / norms applicable in Skouw Tribe.

In customary law, Skouw Tribe has two kinds of restrictions on the language of that tribe Skouw Jaaheeing and Jaalleeing. Jaaheeing is designation prohibition of a general nature, which includes all restrictions that apply in the Tribe Skouw. The types of restrictions that fall into the category Jaaheeing is to steal, kill, disturb wives, women and small children are around the traditional house, taking the rights of others, use and distribute marijuana, and other severe restrictions. Jaaheeing a heavy ban. While Jaalleeing is a designation that are specific prohibitions on certain things. Jaalleeing example is the prohibition tied to palm trees, nut trees or other trees. Prohibition jaalleeing usually done by giving bond leaves on trees. Areca nut trees by jaalleeng indicate that the tree cannot be taken or touched by someone other than the owner's family. Jaalleeing also commonly used for specific streets impassable by anyone other than family. Jaalleeng a lighter ban. Behavior that violates traditional laws are called Jaangree.

Tribe Skouw assess prohibitions as something that should be preserved and should not be violated. If Ondoafi has dropped a rule, then it must be followed by all the tribal communities Skouw. Teens tribe Skouw dare not use drugs because it violated the customary prohibition. This traditional ban given to adolescents from generation to generation. Teens Skouw tribe believe that if the ban is violated, it may cause their customary sanction given to them. Studies in Indian also show that the appreciation of the tribe is able to provide protection against teen drug abuse [12]. People who have customary laws tend to be submissive and did not offer any resistance against the rules ban imposed by tribal leaders [13].

Violation of the ban is customary at a rate of sanctions raises both traditional as well as in social life [14]. Traditionally Tribe Skouw imposes sanctions depending on the type of violation committed. Sanctions violations of jaaheei lightest were a reprimand and pay the customary fine. Customs fines in the form of beads and stone axes. Indigenous customary sanctions by paying a sanction that is generally performed in the tribe in Papua as problem solving or conflict [15]. While the toughest sanctions against violations jaaheeing is the perpetrator had to catch a pig and cook for traditional ceremonies and invite feeding everyone in one village.

This ceremony is a cleansing process for violators ban sin. If the person concerned does not perform the ceremony, it is believed he will get the punishment of the forces of nature and the spirits in the form of pain and can lead to death. Meanwhile, a violation of *jaaleeing* may lead to sanctions reprimand and pay a fine.

Behavior distribute marijuana for the tribe Skouw an offense that resulted in severe sanctions. Actors who have been in prison, as the husband no longer have authority to forbid his wife married to another of his legal status even though their marriage is still valid. Tribal Skouw allow his wife to marry again as an effort to maintain the continuity of the life of his wife. Children of drug offenses are considered inappropriate taking father's surname. Marga's father on the child's name removed and replaced with the mother's surname. Performers deemed inappropriate after their children so that the perpetrators no longer has rights to the child.

The trial was led by tribal Skouw Ondoafi to take decisions related to the interest rate Skouw included in the drug problem. Indigenous trial conducted at the custom house and attended by the public and the parties related to the topic of the customary session. Ondoafi decision is the highest decision that must be followed by the public. In providing custom decision, Ondoafi Ondoafi assisted by an advisory council to give consideration to the customs and the merits of a decision to be taken. Completion customarily done solely intended to keep the maintenance of social harmony [16].

5. Conclusion

Empirically teenagers do not become a drug user because the message mother. Emotional closeness between adolescents with mother at home drains naturally super structure value. "Gluten Skouw" as immunity social Skouw tribe that "Mother" that has two deep meaning, namely mother meaningful that provide affection and messages content maintained by teenagers, and Mrs. meaning "Tribe Skouw" as the norm and the identity of the people Skouw that held to avoid drugs. Skouw adhesive is a social immunity Skouw Tribe of drug abuse.

Conflict of Interest

Author declare no conflict interest

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