



Behavior of Seeking Treatment Related to Cultural Element: Case Study on Ethnic Ammatoa of Kajang District Bulukumba, Indonesia

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Abstract

Traditional medicine (Batantra) is a treatment that has been accepted typically in developing and developed countries. This research was conducted in Bulukumba, Indonesia on Ammatoa Kajang. The type of research used is qualitative research with ethnographic paradigm. The research informants were ammatoa as key informant of anronta "ripangi, anronta" ribongkina, elements of society, Head of Puskesmas Tanah Towa and staff, head of Tanah Towa village and Staff, BPJS manager, Head of Health Office of Kindergarten II, overall 30 informants. Gathering information was conducted through indepth interview. The research result showed that Ammatoa Kajang have faith in shaman, although they still use the services of health workers in medicine, Ammatoa Kajang community structure is led by a head of tribe called Galla. Belief, community structure and art in the treatment of Ammatoa Kajang ethnic diseases are still traditional and far from modern style.

Keywords: Behavior; Ethnic of Ammatoa Kajang.

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1. Introduction

Traditional medicine (Batantra) is a treatment that has been typically accepted in both developing and developed countries [1]. The tendency to use traditional medicine is due to the changes in the environment and the development of disease patterns [2,3]. Behavioral science in health care may contribute to improved compliance, if the patient needs to undergo a particular examination procedure, for patients with chronic disease, patients with terminal illness and elderly patients will die sooner. If a health worker believes that they are complete human being, not just their disease, with behavioral science, he will be more familiar with the patients' behavior [4, 5].

Based on WHO studies in Southeast Asian and Sub-Saharan African countries, only 21% of people know the disease and only 17% recognize the complications of the disease. Lack of public knowledge about the disease and its complications resulted in people do not get proper treatment. According to a report from UNICEF CES (2009), 17.4% of the community did not make treatment efforts and 21% sought treatment from health services. Only 54% of people with disease in developing countries are reported and taken to the quality health care and only 19% of people with clinical signs infected diseases achieved antibiotic.

Ammatoa; indigenous peoples are people who live in groups of a forest area of about 50 kms square. Buginese Konjo language with high-viscosity is an ethnic language that has been a medium of communication among fellow Kajang ethnic communities. They distanced themselves from anything related to the matters of modernization, economic activity and the government of Bulukumba Regency as well. In every Kajang house, there is not even single piece of furniture; no chairs or mattresses. They also do not use any electronic appliances, such as Radio and Television. They consider, modernity can keep the Kajang ethnic away from nature and the ancestors. In addition for the Kajang community, modernity is also perceived as a deviant influence.

The behavior of traditional medicine search has been done by researchers in several areas such as in Fak-Fak Irian Jaya [6], Madura East Java [7], Southeast Sulawesi [8], Surabaya [9], Dayak [2] and South Sulawesi [10 - 12]. However the Ammatoa Kajang is one of the most interesting ethnicities to study with the reason Ammatoa Kajang still adheres to the teachings of Patuntung with cultural elements that are still high viscositas. Morbidity rate in Ethnic Ammatoa (District Kajang) with suffered diseases are common cold, heartburn, pneumonia, diarrhea, leprosy, malaria suspects, hypertension. The incidence of morbidity is quite high in all age groups, especially pneumonia infections; 29.58% [13]. The culture of Ammatoa Kajang when their family members suffer from illness such as sore boil is treated with sweet potato leaves, fever is compressed with mint leaves, bloody wounds are sprinkled with coffee powder, yellow sore is healed by drinking boiled paliasa leaves and high blood pressure disease is treated with the boiled star fruit leaves while diarrhea diseases are treated with cashew leaves. Being healed, they then practice the Ammatoa customary ritual as if there is the election of tribe chief. Based on cultural studies held by ethnic ammatoa Kajang, the writer is interested in conducting a depth study on the Search of Disease Linkage Treatment with Cultural Elements: Ethnographic Study of Health Sector in Bulukumba Regency, Indonesia

2. Materials and Methods

Research location

The research location was conducted in Tanah Towa Village, Bulukumba District, Indonesia. The village of Tanah Toa includes ethnic Ammatoa Kajang who live in groups in a forest area of about 50 km. Ethnic Language used is Konjo Language which has been used as a medium of communication among fellow ethnic of Kajang community. Researchers chose this location as a consideration that the Ammatoa Kajang is aloof from everything related to modern things, economic activities and the government of Bulukumba Regency. In addition, treatment patterns are still traditional in that it is difficult to accept a modern treatment pattern; one of them is health insurance.

Data Collection and analysis

Data collection is done by observation technique that is direct observation and indirect observation. Indirect observations are made using information. The size / number of informants in this study is determined on the basis of saturation theory (the point in data management when new data no longer brings additional insight to research questions). Informants in this study are Ammatoa as many as 1 person, Anronta Ripangi 1 person, Anronta Ribongkina 1 People, Galla as much as 1 person, Elements of society as many as 8 people and sanro as many as 5 people, Head of PKM and Staff each 1 person, Village Head Tanah Toa and Staff each 1 person, BPJS officers each 1 person, Head of Health Office as much as 1 person. Techniques of analysis and data processing in this study use content analysis (content analysis) followed by the development of taxonomy

Design

The type of this research is qualitative with ethnography paradigm. Basically it uses inductive logic. Ethnography is one of the qualitative research strategies in which researchers investigate a natural cultural group within a long period of time in main data collection, data observation and interview data [14].

3. Results

In this study found three patterns of disease related disease search with cultural elements in Bulukumba regency, Indonesia. Here are the findings described as follows:

Belief

The Ethnic Society of Amma Toa Kajang has a life principle "Kamase-mase" (simple life). The life principle is believed to lead them into a happy life later in the life after death. The principle of pairs strongly oppose modernization, by "outsiders" which is considered as major constraining factor in the development process in the area, not least in health development. The ethnic ammatoa emphasizes on life that is not luxurious, it can be seen with the condition in the local area that looks simple. Another unique fact that is found is the absence of transportation tools in this village such as cars, motorcycles, tricycles and other means of transportation. To

access the surrounding area, they are reached on foot. Not found things that smell of luxury. In this village there is also no television or supporting facilities to access the outside world. It can be said that this ethnic society is very closed. This condition causes health services or health workers to be very difficult to contact with the community even though the 'pasang' (massages of ancestors) as customary leader does not prohibit the use of health equipment, although the tool includes modern equipment provided that it is done to its citizens outside the customary area. The statement is supported by the following interview quotes:

".....Punna kagassinganji la nihoja, akkulle ngase' niusahakan....." Pasang tidak melarang pemakaian pengobatan baik modern maupun tradisional karena mencari kebaikan....."

"..... all things then can be cultivated when power is sought,. The massage of ancestors does not prohibit the use of modern and traditional medicine for seeking good ... "

(AT, 67 years)

The belief of Amma Toa Kajang Ethnic Society on health service can be divided into 3 (three) categories, Firstly, agree and believe in the treatment performed by shaman (traditional). This is an extracting information from one of the informant who suffered from breast cancer (carcinoma mammae), who used shaman services in an effort to treat the disease she suffered. The belief to shaman is an implication of previous medical efforts that was done by health workers and after being given treatment efforts, the disease did not heal; it even got worst. However, according to health official at public hospital who is also key informants in this study that people usually want to seek treatment if the disease is severe / severe; it is so difficult to achieve optimal healing rate. One of the obstacles why health workers have difficulty to cure diseases of ethnic communities ammatoa is due to their delay factor to check themselves. It has been mentioned earlier that their beliefs relate to the concept of sickness differently than the general public outside the area. Patient wants to check his/her sickness when his/her condition is getting severer. When they do not recover they will ask for shaman services. Not because health workers are not able to treat it but because of their delay to the control. This is supported by the following interview quotes:

".....They seek treatment when the disease is severe; the treatment we might be successful or fail. They conclude that if brought to the health officer, the failure of treatment leads them die eventually"

(RD, 43 years)

According to key informant, they will usually come back for treatment if any family experience healed after using modern medicine compared to the treatment by a shaman. For their treatment efforts, they will trust a relatively "well known" health worker rather than a healthcare worker or a new officer. As the following key informant said:

".....Almost a year I have been here they are eventually convinced and want to come for treatment, and even then because I am originally from here as well....."

(HR, 38 years)

Thirdly, agree and believe in both types of health services by both shaman and health workers. This is based on the belief that certain types of diseases are more "suitable" to be treated by shaman and other types of diseases are more suitable to be treated by health workers as well. So the treatment reference depends on the type of illness and the "fit" with the chosen healer. Even in some cases that are occurring, sometimes both types of treatment are used simultaneously, meaning that in addition to using modern health services they also use shaman. In the community a belief is also embraced that there are certain types of diseases that are appropriately treated by doctors and other types are more appropriately treated by shaman. This is evident from the following in-depth interview quotes:

"....Punna situjui balloi dottoro, biasa todo anre 'na sicocok, balloi sanro a...."

(AP,63 tahun)

"....They thought doctor is good when the treatment fits their sickness, vice versa they choose to ask for treatment from shaman

(AP,63 years)

The belief in shaman and health care workers, aside from being considered capable of treating certain types of diseases, the "match" factor is perceived as a "dating" factor between healers and patients or certain diseases. There is a belief that a shaman or doctor who manages to cure the patient is a mate of the patient. There are diseases that are considered difficult to find a soul mate, some are not. It is the duty of the patient or other close relative to find out the healer is considered a mate.

In the Amma Toa community it is revealed that they recognize 40 types of diseases and all are believed to be treatable except for one called "Cappa garring" which is in modern medical term identified as leprosy.

"....patampulo garring, se're anre ' poleanna, ia minjo Cappa Garring...."

(AT, 67 tahun).

"....ada empat puluh jenis penyakit, hanya satu yang tidak bisa diobati yaitu Cappa Garring (kusta)...."

There are forty types of diseases, the only one is incurable is Cappa Garring (leprosy)... .."

(AT, 67 years".

"Cappa 'Garring" (terminal illness), based on its etymology means a disease that is a Cappa'; terminal or the ultimate, highest disease, because the disease can not be cured. (Cappa garring) Terminal disease is considered as a curse disease inflicted by Tu Rie A'ra'na (God Almighty) to a person, because at one time there are among his family member who have committed acts that violate the rules or perform a nasty and disgraceful acts, For

example stealing. The effect of the curse can last for seven derivatives of the family, and what can cure the disease is Tu Rie A'ra'na him self. This is what makes people known to have terminal disease becoming ostracized by Amma Toa society.

Socio-cultural aspects of the Kajang (Amma Toa) ethnic community are related to morbidity and mortality diseases or suggestions for the sick people to follow the hereditary habits, especially the habits of the elderly who visit and help the sick family.

Community Structure

The Ethnic Society of Amma Toa kajang is led by Amma Toa assisted by several Gallas. Galla Poto acts as a spokesperson, while the Lombok galla becomes the head of the toa village. In the implementation of traditional ceremonies Amma Toa assisted by Anronta is anrotta ri bongkina with Anronta ri Pangi. In-depth interview results:

".....taunna Amma Toa ya punna gassingmi mae ri Amma Toa anngera oloang la anre nasalai adat na anre nassala-sallang attarile....Punna riek sisala-sala passala tanah, nikeok ngasengi ri Amma Toa nihojangi hajikna ngase. la anre nassisala-salang atau sibuno tauwa...masyarakat etnis Amma Toa kajang.

.... "There is a belief when someone's illness is healed, he will come to Amma Toa pleading guidance guidance not to violate custom and not to step wrongly in choosing treatment..... If there is a dispute about the ownership of the land, then Amma Toa call the two sides to find a solution so that squabbling will not happen, even to murder....".

(GP, 63 years)

These results indicate that in addition as the head of customary government Amma Toa acts as a trusted person can provide solutions to various life issues including health and matters relating to the social life of the Kajang community. Amma Toa's customary government is heavily influenced by customary chiefs. The function of customary chiefs is to provide a treatment selection for the community as well as to solve problems related to land disputes. Customary chiefs are focussed to provide solutions to every problem of ethnic members.

Customary leaders also act as steering behavior in life that is by giving things what is allowed and should not be done in the environment where they live. When there is a person who is sick because of his/her behavior mistake then recovers, the person must meet the customary head to be given direction in order not do any actions that can make him/her fall ill again. Not just related to the dispute resolution and behavioral delivery. But it also acts as a head in customary upaca. All forms of activities related to customary ceremony done by him.

Art

Some types of art that exist in Amma Toa kajang are pakbitte passapu. Pa'bitte Dance Composition is as

follows: Passisengang (introduction), Appasilele (heating chicken complaint, Assahung (cockfighting): sharpening spurs and hawking, Appasicoco '(deciding the winning and lose cock), Sijallo (fight between two groups Sibotto ', Sibotto' (mutual stabbing), Sibajiki (reconciled), Song accompanied by drums and in a series of Pa'bitte Passapu dance for the occasion of fun. Theatrical art depicting the figure of Amma Toa and his accompanying Art Drama is namely Anggaru and musical art uses tools In the form of flute (Basing) The result of in-depth interview as follows:

".....kunni nak, turun temurun mi punna riek tubattu atau ounna niak tamu khusus, pamarentayya lantamak nijempuki dengan cara adat Amma Toa iamintu tari pakbitte passapu siagang kelong-kelong na basing. Ia injo taunna biasa 8 tau sanggena 10 tau. Ia tokji numaccaya. Riek mintodo pakelonna....."

...." Here it has become a tradition if there is a special guest or government visits the Ethnic of Amma Toa kajang, he is welcomed by Dance pakbitte passpu accompanied by singing and flute. Usually dancers are as many as 8 people or 10 people. The dancers are proficient and the singers are special.... "

(AT, 67 years)

The results of in-depth interviews indicate that the art known in the Amma Toa Kajang Ethnic Society is basing (bamboo flute), and akkelong (singing). Basing art is used to greet guests in events such as weddings, or death. While the art of singing (special singing) is meant to entertain patients who suffer from yaws in order to increase the spirit of his life to heal.

Family support and persons around the patient are the decisive factors for a sick person to seek help and determine kind of health care options to use. Decision-making in the family related to the selection of community treatment methods in Ethnic of Amma Toa Kajang is through family deliberation. Generally the decision on which health care chosen is determined by the head of the household or the elderly in the household. As the following interview quotes:

"..... punna riek tuu garing ri ballaka, anre' ji kumpulu keluarga do I katte to'ji sibatua balla. Sanna pi garrinna la mate pi towwa ampai se're"

.... if anyone is sick at home, yet the family has not assembled except the intended family. The extended family will gather when the patient's sickness gets severer (dying) to consult the condition of the sick ".

(RP ,33 years)

Poor patient illness conditions will cause relatives to gather and to express concern and provide moral and material assistance to the sick family in order to determine what actions will be taken against the sick. The family will ask the shaman (see the condition of the disease through sightseeing / inner eye) of how the sick is. If the shaman states he/she should be treated to a doctor then the family will bring treatment to health facilities, but if shaman states that the condition of the illness can not be cured any more then the family will not bring him/her to the modern health facilities.

4. Discussion

Belief

Belief is a factor that determines a person to choose the services either medically modern or traditional treatment and even has his/her own treatment [3, 5, 15]. Ethnic Society of Amma Toa Kajang also adheres the belief that there are certain types of diseases that are appropriately treated by doctors and other types are more appropriately treated by shaman. The belief in shaman and health care workers, aside from being considered capable of treating certain types of diseases, the "match" factor is perceived as a "dating" factor between healers and patients or certain diseases. There is a belief that a shaman or doctor who managed to cure the patient is a mate of the patient. There are diseases that are considered difficult to find a soul mate, some are not. It is the duty of the patient or other close relative to find out who the healer considerable mate is.

One of the characteristics of quack or shaman treatment is the use of prayers or readings, water, and traditional ingredients. The treatment and diagnosis of the shaman is always synonymous with the interference of supernatural powers or those that combine the power of ratio and the mind. Shaman uses magical techniques, utterances of spells, and give traditional herbs (leaves or bark), to treat the patient. The shaman also sometimes treats patients by pushing nerve points on the body, which aims to smooth the course of blood and loosen the "stiff" veins [4].

At the time and will be treating process, the shaman hears the "voices" in his heart that are considered supernatural powers. These voices then provide clues as to what the shaman should do for the patient. The sound of shaman believed is derived from the heart in the form of clues about the illness that the patient suffers, the recited prayers, and the herbs (if any). However, the shaman does not use all the media every time; sometimes just plain water is spelled and sometimes only prayers are blown into the affected part of the body. Sometimes all the media are directly combined (spelled plain water, blow certain parts of the patient's body, massage the veins to loosen blood circulation, and make herbs from plants)

The water filled with incantation is then given to the patient and sometimes rubbed to his/her sick body. The water serves to neutralize the parts of the patient's body, while the water rubbed on a sick body functions to relax the veins. According to shaman, water since ancestral times has been believed to be beneficial to the body and can be used as medicine. White water also has no negative effects and everyone is allowed to drink it. If someone is sick and can not eat, he can be given water directly. This is different if the patient is given a medicine (doctor) which firstly requires him to fill the stomach (eat) even though a little

Blowing the prayers into the patient's body serves to neutralize painful nerve points and reduce pain so that the treatment process runs fast. However, the essence of the treatment is actually the prayers that are blown into the water, the herbs, and the patient's body. The white water, the plants grow, and the patient's body is simply a container. At the patient's level, both hands of spontaneous shamans do so on the tendons of the treated person. The goal is to smooth the blood circulation as well as loosen the tight or tense patients' veins. Iqbal believes that, most of the disease is present in clogged bloodstream that must be relaxed. Hence, at the time of massage the

veins, done by shaking his fingers while pressing slowly. While herbs are believed to be a remedy to treat the disease. All the plants in the world are medicine.

Aside from being considered capable of treating certain types of diseases, the belief upon shaman and health care workers, , the "match" factor is perceived as a "dating" factor between healers and patients or certain diseases. There is a belief that a shaman or doctor who managed to cure the patient is a mate of the patient. There are diseases that are considered difficult to find a soul mate, some are not. It is the duty of the patient or other close relative to find out who the healer is considered a mate.

The shaman's treatment also recognizes the term "matches". That is, shaman also sometimes fails to cure a person's illness even though the disease once experienced by other person and was successfully cured by the shaman. For example, patient A suffers from a scar that causes his mouth to tilt. It is believed by shamans he/she gets colds and symptoms of stroke caused by devil and jinn disturbances of "evil winds" entering the human body. The disease of patient A was successfully cured by a shaman with two treatments. However, the next time, there came patient B to the same shaman complaining of the illness as experienced by patient A. However, the healer did not succeed in treating the patient's illness B. Related to this, the shaman can not do anything but surrender completely to God . According to the shaman, they only do their best to help the sick. If only the patient can heal, it all depends on the power of God because the prerogative of healing is in the power of God. So, the term "dating/matches" for the shaman is a kind of resignation. Shaman also always reminds the patient that, who treat them is God. Shaman always positioned himself as a "tool" from God. That is, healing can only happen when there is a strong belief or faith from the patient that God will heal him/her. If there is no belief, healing will be difficult, because it shows no faith in the power of God.

There is not a benchmark of tariff in treating people at all. Nevertheless, there is a patient's habit of always giving money or other gifts (rice, sarongs, clothing, etc.) to shamans as a form of remuneration after the healer cures his illness. Therefore, the patient also understands this condition and understands, so patient always gives money to the shaman whenever treated. In general, there are some shamans who continue to receive money or gifts given by the patient. However, money or other gift giving is not at the prerequisites to gain treatment. For him, whatever the patient gives never be rejected. They believe, patients give money and gifts it sincerely and without burden. If the gift is rejected, the shaman considers the same to reject the provision of God and that he is forbidden by religion. To be sure, shamans never ask money for patients or families of patients.

The social structure of society

Amma Toa presents the custom of five "Five custom consisting of each; Galla Pantama, Galla Puto, Galla Lombok, Galla Kajang and Galla Malleleng. The presence of the five custom means importantly to Amma Toa itself because it is supported by the contribution of thought and friends discussion for the next earth. The birth of five custom formed by Amma Toa with their roles and responsibilities and their respective skills, requires a new structure or more popularly known as crown prince (Azis, 2007).

The Kajang customary community's philosophy seems to be paradoxical as opposed to the general view. We

must understand the belief and cultural system of the Kajang peoples, kamase-masea (truly) In his book entitled *Kajang Human Potret*, Yusuf Akib mentions, Kamase-masea contains three principles. First, human deeds in the world will affect his life in the hereafter. Secondly, each person must exert himself, physically and spiritually, to the advice, guidance, and guidance of the Almighty to gain a good position in the sight of God. And thirdly, the understanding of materialistic life in the world can be a bad thing in human life. Kamase-masea teaches the people of Kajang to restrain their lusts, do no harm to others, honest, firm, patient, and humble. In addition, it does not damage nature, and does not love material [11, 16]. By embracing Kamase-masea, the Kajang indigenous people are left behind economically, socially, and politically. However, Kamase-masea creates an atmosphere of unpretentious piety, concern, and love affection. People think the principle is outdated, which does not yield any result. However, reflect on excessive exploitation of land and forests that do not give any result. There were only a catastrophe and an earth weathering [11, 17].

In the Ethnic Society of Amma Toa Kajang there are specific characteristics and tend to be unique in its community order. Relatively education level is still very low in almost all levels of society, and they are still firmly in the belief and norms as contained in the highly anti-modern "Pasang" will certainly be the main obstacle factor in the effort of incorporating new innovations into society Ethnic Amma Toa Kajang Kajang. Belief in pairs and indigenous (non-formal) leaders who still have a strong influence on them make any innovation that smells modernity they will reject. Nevertheless, instinctively every man always hopes that his quality of life is expected to improve from day to day. Therefore, the innovations they expect are innovations that bring benefits and certainly not contrary to their life principles (pairs).

Amma Toa, customary leaders and Village Head and Head of backwoods are the group of opinion leaders (Opinion Leaders) in the area. The strong influence of traditional/customary leaders and formal figures is actually an opportunity for health providers to empower them in health programs as an extension of hand, delivery media and health provider partners in disseminating health principles better to the community.

Dengan interaksi yang terus menerus dan dengan pengaruh mereka yang sangat kuat tersebut diharapkan bahwa inovasi yang diberikan akan lebih mudah diadopsi. Model perubahan dengan perantaraan (media) tokoh masyarakat inilah yang diharapkan dapat merubah perilaku masyarakat secara gradual ke arah perilaku kesehatan yang lebih baik.

With their ongoing interaction and strong influence, it is expected that the provided innovations will be more easily adopted. Models of change with the medium of public figures this is expected to change the behavior of society in a gradual direction toward health behavior better.

Art

Several arts that still exists in the Ethnic Society of Amma Toa are 1) Pabitte Passapu. This dance is a traditional party of Ethnic Kajang by pitting a headband and a knot like a chicken. Pa'bitte Passapu Dance is featured on traditional occasions, a respected reception event. This dance is often displayed outside the customary area and is rewarded according to the ability of the person inviting the dancers. The composition of

Pa'bitte Dance are Passisengang (introduction), Appasilele (warming up of cockfighting, Assahung (cockfighting): sharpening spurs and hawking, Appasicoco (matching to decide the winner and the loser), Sijallo (fight between two hankering groups) Sibotto 'and Sibajiki (reconciled) The number of dancers consists of 8 men, singing while dancing, drummers 2 people, and 1 coach and dance group leader. The dancers wear covered jas, sarongs, pants and headband/destar "passapu" in which each its colors are black.

Pakbitte passapu dance is used for customary occasions such as special guest pickup or government wants to visit the Ethnic Amma Toa of kajang, greeted with Pakbitte Passapu Dance and the accompaniment of singing and flute (basing). Usually dancers consist of as many as 8 people or 10 people. The dancers are proficient and the singers are special. Voice art in the form of singing (Kelong), Kelong is accompanied by drums and sung in a series of Pa'bitte Passapu dance for the occasion of excitement. Art Theater describes the figure of Amma Toa and his companion. Anggaru Drama Art and the instrument is flute (Basing)

The type of art used for illness is the only yaws disease that shaman sings songs to calm the patient. Shaman believes by singing, then the patient will feel calm and the spirit of his life to heal increases. Art of Amma Toa Kajang ethnic community needs to be learned and understood because the officers who understand the type of art can be a separate benefit in delivering health messages, the assumption of basin or kelong people can cure diseases especially yaws disease. It should be realized that this disease incubates periodically for 3-5 days and can heal well with a stable immune system, the symptoms of this disease is hot, so seriously pain with kelon-kelon or basin attention of the sick can In the transfer, the pain will be reduced, but we think this situation can be explained and so that people can know, understand and want to go to health facilities as well.

5. Conclusion

Ethnic Ammatoa of Kajang has a confidence towards shaman, however they still use the services of health workers in medicine, the Ammatoa Kajang community structure led by a tribal chief called Galla, an art that is used to cure illness with a song. Belief, community structure and art in the treatment of ethnic diseases Ammatoa Kajang are still traditional and far from the modern style

Conflict Interest

Author declare there is no conflict interest

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