

Health anthropology is the study of the influence of cultural elements on people's appreciation of disease and health. Health anthropology is a discipline that pays attention to the biological and socio-cultural aspects of human behavior, especially about the ways in which they have interacted throughout the history of human life, influencing health and disease in humans.

This book is a teaching material which is expected to increase knowledge, reference, and assist nursing students and practitioners in applying the field of health anthropology.



Dr. H. Rustam Aji Rochmat

HEALTH ANTHROPOLOGY

INTEGRATED FIELDS OF SCIENCE
(COMMUNITY NURSING - HUMAN BEHAVIOR -
PROMOTION OF HEALTH AND ENVIRONMENTAL
HEALTH)



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Writer :

Dr. H. Rustam Aji, SKP., M. Kes

FOREWORD

Praise be to God, the author prays to the presence of God Almighty, only because of His grace the author was able to complete the Health Anthropology Textbook, including: Concepts, the history of the development of health anthropology, the history of the development of health anthropology, the development of human health culture, human social creatures, norms of social life, forms and factors of social interaction, the nature of norms, habits, customs and regulations in society.

This book is a pocket book as a teaching material which is expected to increase knowledge, reference, and assist nursing students and practitioners in applying the field of health anthropology.

Finally, I hope this book can be useful for readers. This book still has many shortcomings, therefore the author expects constructive criticism and suggestions from readers to improve writing in the future.

Bengkulu_Curup, 17 February 2022

Writer

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CHAPTER. I

CONCEPTS, HISTORY, DEVELOPMENT OF HEALTH ANTHROPOLOGY

A. History Of The Development Of Health Anthropology

Anthropology comes from the word anthropos which means "man", and logos which means science. According to Koentjaraningrat, anthropology means "the science of humans." Health anthropology is the study of the influence of cultural elements on people's appreciation of disease and health (Koentjaraningrat, 2009.)

Initially, the science of anthropology was born from the interest of Europeans in the physical characteristics, customs, and cultures of other ethnicities that were different from society in Europe. At that time, anthropological studies were more focused on the population which was a single society. Single in this case means a community unit that lives in a geographical area, has the same physical characteristics, language, and way of life. However, in its development, anthropology is no longer just studying a single human group.

Other anthropological studies began to emerge, such as issues of migration. This is because the movement of people is becoming an increasingly common phenomenon, whether it is movement within a certain area or in a global scope. For example, the exploration of Christopher Columbus, an Italian merchant who crossed the Atlantic Ocean to America. Many Dutch people also went to Asia in search of spices, including visiting Indonesia.

Anthropology is known to have developed since the 19th century. Its development varies in each country, including in Indonesia. Indonesian anthropology is relatively new to be developed. The foundations of the development of Indonesian anthropology have not been bound by a tradition. This is clearly advantageous because we are still quite free to choose and combine elements from various anthropological schools in the world, such as the anthropological schools developed by scholars in the United States, Western Europe, or the Soviet Union. We can mix and match any flow of anthropology that fits the social problems in Indonesia.

The conception of the boundaries of the field of anthropological research and the integration of all anthropological methods can be traced to the anthropological science that developed in the United States. In this superpower, anthropology uses the entire heritage of 5

scientific materials and methods, plus various specializations that have been specially developed. This is done to achieve an understanding of the basics of the diversity of forms of human society and culture that appear today.

Meanwhile, we can use anthropology as a practical science from the Soviet Union. The Soviet Union developed anthropology to collect data about people's lives and cultures of different ethnic groups. The main goal is that there is mutual understanding between ethnic groups, so as to create harmony in life. The development of anthropology in the Soviet Union is actually not widely known and is only considered as part of the science of history, such as the concept of Karl Marx and Friedrich Engels regarding the stages of evolution of society. But the Soviet Union's anthropological scientists actually had great concern for many other nations in the world. This is evident from the large number of books that tell stories about ethnic cultures on other continents, such as Africans, Oceanians, Asians and Southeast Asians, including Indonesia.

Another stream that is combined to develop Indonesian anthropology is the flow that developed in Mexico. In this country on the American continent, anthropology is a practical science for collecting data about regional cultures and rural communities. From that data, it can be found the foundations for a national culture that has a special personality and can be built into a modern village society. There is also the flow of anthropology which is a blend of sociology. The combination can be used to solve various social problems or for national development, as did the former British colonies, especially India. For example, anthropology-sociology is often used to reach a resolution of inter-group conflicts in India. Anthropology is a science that functions to achieve an understanding of the diversity of life and social groups.

In conducting studies on humans, anthropology puts forward two important concepts, namely holistic and comparative. Therefore, anthropological studies are very concerned with historical aspects and comprehensive explanations to describe humans through knowledge of social sciences, life sciences (nature), and also the humanities.

Between the social and natural sciences anthropology has a unique position, purpose, and benefits. This is because anthropology aims and is useful in explaining human behavior. The explanation is based on a study of all the biological and behavioral aspects of each society. Because of this, many anthropologists pay more attention to the study of non-Western nations, not just European and North American societies. For example, British anthropologists who are interested in studying the behavior of the indigenous people of Papua New Guinea and the Melanesian Islands as their colonies.

History of the Development of Health Anthropology

In its development, anthropology has also become a science that has a specialty from each research. The use of anthropology began to be aimed at solving practical problems in society. This anthropological specialty or specialization has not been developed for a long time. Anthropological specialization that first emerged was economic anthropology. This specialization originated with the British anthropologist Raymon W. Firth. Firth started research on rural economic phenomena, capital accumulation, labor mobilization, production systems and local marketing of agricultural and fishery products in Oceania and Malaysia using anthropological methods. (Haviland,1999).

Other anthropological specializations did not develop rapidly after World War II. At that time, anthropology was associated with various development problems in developing countries. For example, development anthropology. In this specialization, anthropological methods, concepts, and theories are used to study matters related to rural community development, the problem of farmers' attitudes towards new technologies, and so on. Since then, aspects of rural community development have become a hot topic for quality research.

One of the common rural community development problems at that time was public health. At that time, anthropologists received many requests from public health doctors or nutritionists to help with their work. Anthropologists are usually asked to help with research or are asked for data on the conceptions and attitudes of villagers about health. Starting from discussing the attitude of the population about illness, attitudes towards traditional healers, about traditional medicines, about eating habits or taboos, and so on. (Haviland,1999).

It is not uncommon for both socio-cultural anthropologists and biological anthropologists to increase their attention to cross-cultural studies of health systems, including socio-cultural bioecological factors. These factors affect health, namely the incidence of disease both at present and throughout the history of human life.

But some of them are only interested in theoretical problems. This is simply because it is driven by curiosity about human health behavior in its widest manifestation. Then others are more interested in applied problems. The reason is because it is driven by the belief that in anthropological research techniques, theories and data can and should be used in programs to improve public health care. Since then, the specialization of health anthropology has emerged and continues to grow to this day. (Foster, 2009).

Culture as an element in anthropology is also closely related to the world of public health. Melville J. Herskovits and Bronislaw Malinowski argue, everything contained in society is determined by the culture that is owned by the community itself. The term for it is Cultural

Determinism. Herskovits views culture as something that is passed down from one generation to another, which is then referred to as superorganic.

Referring to the essence of culture, healthy cultural values are an inseparable part of its existence as an effort to realize a healthy life. The culture of healthy living has also become part of human culture that is universally found. Also from culture, healthy living can be traced, namely through the components of understanding about health, illness, suffering from disease, disability and death. Various community values that are implemented and believed, as well as developing culture and technology, can also be a reference for exploring a healthy lifestyle.(Foster,(2009).

Every society has a different understanding of health and illness. This understanding is very dependent on the culture of each society. In the healing stage in the past, culture forced people to go through "trial and error". This was taken because public knowledge about health was still very lacking. So that every way was tried even though the risk of death of the patient is also not small. However, all these dangerous experiences gave rise to the traditional concept of curative health. The concept was born from a combination of the empirical experience of society with the concept of health which is increasing day by day.

The concept of traditional curative health is even more complete with the continued implementation of the cultural concept as a community belief system. For example, among the Indonesian people, there is a way to cure jaundice (hepatitis) which is influenced by cultural concepts. For this one health problem, the use of turmeric as a medicine is believed to be able to heal. Indonesian people believe that the universe has provided a cure for all kinds of diseases, and the color similarity between medicine and disease is their conclusion to cure. (Aji ,2011)

Another example is the irrigation system practiced by the culture of the Cretans and Minoans in 3000 BC. These examples show that the culture, knowledge and technology that develop in the community greatly affect their concept of health.

As stated by Foster and Anderson, health is related to behavior. Healthy behavior can be seen as a rational response to things that are felt as a result of illness. In other words, there is an intimate and inexorable relationship between disease, medicine and culture. The theory of disease, including its etiology, diagnosis, prognosis, treatment, and overall improvement or treatment is part of culture. For anthropologists, there are many things they can work on in the health sciences, both institutions and society. (Foster,2009).

In the health sciences, anthropology has an important role. By combining anthropology with health sciences, various benefits are obtained for the practice of health science itself. The

combination is also expected to be able to overcome various health problems that exist in the community. This is aimed at the realization of the welfare of the community. (Aji ,2011)

Some of the benefits gained by connecting anthropology with health sciences include:

1. Anthropology is needed in designing a modern health care system that is acceptable to traditional communities.
2. With anthropology, health workers can formulate programs for healthy behavior and community empowerment.
3. Handling bad habits that cause illness can be done more easily and precisely.
4. Knowledge in anthropology can provide input in science and technology to support health development, support policy formulation on health issues, and overcome obstacles in implementing health programs through a cultural approach.
5. Anthropology provides a way of looking at society as a whole, including the individual. Where the right perspective can improve the welfare of a society while still relying on the roots of the personality of the community that is built.
6. Provide an operationally useful model for describing socio-cultural processes in the health sector.
7. Contribution to research methods and research results, both in formulating an appropriate approach and assisting the analysis and interpretation of results regarding a condition that exists in the community.

It can be concluded, the benefits of anthropology for the world of health are as a means to communicate and interact. Interaction can be done between health workers and patients, health workers with patients' families, or between officers and fellow health professionals. Knowledge of the culture of a population is important in relation to health workers. The goal is that a health worker always pays attention to the culture of a population in their therapeutic interactions and in order to make the health program a success. (Aji,2020)

B. Definition Of Health Anthropology

Health Anthropology is a discipline that pays attention to the biological and socio-cultural aspects of human behavior, especially about the ways in which they have interacted throughout the history of human life, influencing health and disease in humans (Foster, ,2009).

Health Anthropology is the study of the human confrontation with disease and illness, and of the adaptive structures (i.e. medical systems and drugs) created by human groups to deal with the

dangers of disease in humans today. Landy also states that there are three generalizations that are generally agreed upon by anthropologists, namely:

1. Illness in some form is a universal reality of human life. It occurs in all times, places and societies.
2. Human groups develop methods and allocated roles, along with their resources and structures to mimic with or respond to disease,
3. Human groups develop multiple sets of beliefs, understandings and perceptions consistent with their cultural matrix, to define or recognize disease. According to Landy, different people, with different cultures, have different views on health and disease, and also have different ways of treating the patient.

Anthropology is a science that studies the ins and outs of humans and their culture. According to Koentjaraningrat (2009) anthropology means "the science of humans." Koentjaraningrat suggests that there are 5 problems in anthropology, including:

1. problems of the history of the origin and development of humans biologically;
2. the problem of the history of the occurrence of various human beings, from the point of view of the characteristics of their bodies;
3. problems of the history of the origin, development and spread of the various languages spoken by humans throughout the world;
4. The problem of the development, spread, and occurrence of various human cultures throughout the world;
5. Problems regarding the principles of human culture in the life of people from all ethnic groups scattered throughout the face of the earth today.

By looking at the 5 problems above, there are sciences contained in anthropology that discuss these 5 problems. According to Anderson (2009), anthropology's holistic approach to the interpretation of social and cultural forms and the underlying reliance on participatory observation to collect data and generate hypotheses is the result of, or is closely related to, a general sample of anthropological research. There are various types of anthropology such as physical anthropology, cultural anthropology, biological anthropology, social anthropology, and health anthropology, (Jimung 2017)

Health anthropology is the study of the influence of cultural elements on people's perception of disease and health. Solita's definition is still very narrow because anthropology itself is not limited to only seeing people's appreciation and the influence of cultural elements. Anthropology is a broader study than that, as Koentjaraningrat said that anthropology studies humans from physical, social, cultural aspects. The definition of health anthropology proposed by Foster/Anderson is the right concept because it is embedded in the understanding of anthropology as stated by Koentjaraningrat above. According to Foster and Anderson, health anthropology studies health and disease problems from two different poles, namely the biological pole and the socio-cultural pole. (Koentjaraningrat.,2009).

Health anthropology is seen as a biocultural discipline that pays attention to the biological and socio-cultural aspects of human behavior, especially about the ways in which the interactions between them throughout the history of human life affect health and disease. Illness itself is determined by culture: this is because illness is a social recognition that a person cannot properly carry out his normal role.(Aji,2020)

Concerning anthropology in health or anthropology in health. This means discussing health from the perspective of anthropologists “as anthropologists” and discussing anthropologists as health workers. To become a health anthropologist, one needs a good basic anthropological training, research experience, instinct for problems, sympathy for others and of course being able to enter the world of health and a health community that is willing to accept the presence of these anthropologists. Anthropologists have many jobs in health institutions or “health communities” as places of study, such as mental hospitals, general hospitals, practicing doctors, patients, medical schools, clinics, health centers and other “health communities”. The same research methods that anthropologists generally use in traditional research can be applied to these environments (“health communities”).

C. Opinions of health anthropologists

Anderson (2009) states that the usefulness of anthropology to the health sciences lies in 3 main categories:

1. Anthropology provides a clear way of looking at society as a whole as individuals. Anthropology uses a comprehensive or systems approach, how all parts of the system adapt to each other and how the system works.
2. Anthropology provides an operationally useful model to describe processes of social change and crocodiles and also to help understand the circumstances in which citizens of the “target group” respond to changing conditions and new opportunities.

3. Anthropology offers the health sciences a loose and effective research methodology to explore a very wide range of theoretical and practical problems encountered in various health programs. On the other hand, the health sciences offer anthropology a variety of specialized fields, which can be directly compared with traditional subjects such as kinship communities and villages.

D. Anthropology in health

Health anthropology is the study of the influence of cultural elements on people's perception of disease and health. Solita's definition is still very narrow because anthropology itself is not limited to only seeing people's appreciation and the influence of cultural elements. Anthropology is a broader study than that, as Koentjaraningrat said that anthropology studies humans from physical, social, cultural aspects. The definition of health anthropology proposed by Foster/Anderson is the right concept because it is embedded in the understanding of anthropology as stated by Koentjaraningrat above. According to Foster and Anderson, health anthropology studies health and disease problems from two different poles, namely the biological pole and the socio-cultural pole. (Koentjaraningrat,2009). Health anthropology is seen as a biocultural discipline that pays attention to the biological and socio-cultural aspects of human behavior, especially about the ways in which the interactions between them throughout the history of human life affect health and disease. Illness itself is determined by culture: this is because illness is a social recognition that a person cannot properly carry out his normal role.

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Anthropologists have many jobs in health institutions or "health communities" as places of study, such as mental hospitals, general hospitals, practicing doctors, patients, medical schools, clinics, health centers and other "health communities". The same research methods as anthropologists generally use in traditional research can be applied to these environments ("health communities"). (Jones,2000)

E. Scope and role of health anthropology

The brief role of health anthropology is to broadly describe and interpret the bio-cultural relationship, between past and present human behavior, and the degree of health and disease, without prioritizing the practical use and use of this knowledge, as well as professional participation in programs. which aims to improve health status through a deeper understanding of the relationship between biosociocultural phenomena and health, and through changes in healthy behavior in a direction that is believed to improve health in a better direction.(Aji,2020)

The role of public health science in anthropology is to provide an understanding of the attitudes of the population under study about health, about illness, traditional medicine, to taboos, habits and food, and so on. Then the role of psychiatry in anthropology is a review of the relationship between anthropology and psychology, which then gets a practical function after understanding human behavior with all its backgrounds and mental processes. Likewise, the role of linguistics in anthropology has a major contribution to make in developing concepts and methods to explore all kinds of language forms and their origins. Likewise, an understanding of the basic characteristics of each language in the world can be achieved quickly and easily. (Haviland, 1999)

The role of anthropology in development that is planned to provide better health care for the community. This means the application of health anthropological knowledge problems and their consequences. The focus discussed in this section is on the anthropology of health or anthropology in health. To become a health anthropologist, one needs a good basic anthropological training, research experience, instinct for problems, sympathy for others and of course being able to enter the world of health and a health community that is willing to accept the presence of health professionals. (Jones,2000)

F. The Role Of Antropology In Health Development

The focus discussed in this section is on anthropology in health or anthropology in health. This means discussing health from the perspective of anthropologists "as anthropologists" and discussing anthropologists as health workers. To become a health anthropologist, one needs a good basic anthropological training, research experience, instinct for problems, sympathy for others and of course being able to enter the world of health and a health community that is willing to accept the presence of these anthropologists.

Anthropologists have many fields in health institutions or "health communities" as places of study such as mental hospitals, general hospitals, practicing doctors, patients, medical schools, clinics, health centers and other "health communities". The same research methods as anthropologists generally use in traditional research can be applied to these environments (health

communities). Health institutions in a broad sense are a number of very productive research fields for anthropologists. However, it is not enough if only health institutions are studied.

Anthropologists must be able to enter the institution. Researching health institutions in traditional societies does not require health workers, but researching the "health community" is not enough for an anthropologist, but he must be accepted into the health community institutions and need the help of other health professionals. (Jones,2000)

G. Basic Concepts Of Individual And Community

1. Understanding Individual

Individuals are living creatures created by God who are equipped with the completeness of life which includes body, race, and harmony. The individual is the smallest unit forming society. It can also be interpreted as the smallest part of a community group that cannot be separated into smaller parts.

Every individual has harmony in the form of living in harmony, peace and complementarity so that it can influence them in forming social groups (societies). Individuals still cannot be prevented from appearing in the dynamics of community life and as individuals, humans are essentially the core elements of the formation of society. This at least refers to Auguste Comte's view which states that sociology is a science that studies humans as creatures who have the instinct to live together with each other.

That is, every aspect of humans as individuals in society is a material for sociological study. Likewise, the opinion of George H. Mead who revealed that the essence of the individual is formed from the assumptions that come from other parties.

1. Understanding Society

The definition of society according to experts:

- a. Auguste Comte, society is groups of living things with new realities that develop according to their own laws and develop according to their own pattern of development.
- b. Ralph Linton, that society is any group of people who have lived and worked together long enough so that they can organize themselves in a social unit with certain boundaries.
- c. J.L. Gillin & J.P. Gillins, are the largest human group and have the same habits, traditions, attitudes and feelings of unity and include smaller groupings.
- d. Koentjaningrat, society is the unity of human life that interacts according to a certain system of customs that is continuous and bound by a sense of shared identity.

e. Koentjaraningrat., society is people who live together, which produces culture.

The main characteristics of society:

- a. Humans living together, in social science there is no absolute size or definite number to determine how many humans there must be so that it can be called a society.
- b. Mix for enough time
- c. They realize that they are a unit
- d. It is a system of living together, this kind of system will give rise to culture because each member of the group feels himself bound to one another.

2. Individual and Community Relations

The relationship between the individual and the community stems from the influence of the family which then brings awareness that he is different from his social environment. With these differences means that individuals are increasingly aware of each other's shortcomings, which if not exchanged, these individuals cannot achieve their life expectancy perfectly. This process is called by Charles H. Cooley as The Looking Glass Self, namely the development of self-awareness as a reflection of the views of others. On this basis, social scientists conclude that humans cannot live alone without relating and cooperating with other people. (Keesing,1991)

H. Humans And Culture

From an anthropological point of view, humans can be viewed from two aspects, namely:

1. Humans as biological creatures
2. Humans as socio-cultural creatures

As biological beings, humans are studied in biology or anatomy and as socio-cultural beings, humans are studied in cultural anthropology. Cultural anthropology investigates the whole way of human life, how humans with their minds and physical structures can change the environment based on experience. Also understand, write down the culture contained in human society. Finally, there is a conception of human culture that analyzes the problems of human socio-cultural life. (Kaplan,1999)

This conception turns out to give us an idea that only humans are capable of culture. Whereas in animals do not have this ability. Only humans have culture because humans can learn and understand language, all of which originate from the human mind (Koentjaraningrat). The conclusion is that only humans can produce culture, and conversely there is no culture without humans.

Humans and culture are a unity that can no longer be separated in its complete meaning. It is because of these two elements that the life of social beings takes place. A human being who has never experienced social life cannot fulfill his human talents, namely achieving culture. In other words, where people live in society, culture will inevitably arise.

The existence of culture in society is a huge help to individuals, both from the beginning of society until now. In training himself to acquire a new world, from each generation of man, no longer begins and unearths new, but refines old materials into new ones in various ways. (Kaplan,1999)

Then as members of the new generation it has become an obligation to pass on to the next generation what they have learned from the past and what they have added to the whole aspect of the culture. Every culture is a way or direction in acting and thinking, in relation to fundamental experiences, that is why culture cannot be separated from individuals and society. Finally, where humans live in society, there is culture (Kaplan,1999)

I. Human And Social Relationships

Humans are individual creatures who cannot escape from relationships with other humans. As a result of the relationship that occurs between individuals (humans) then social groups (social groups) are born which are based on common interests.(Aji,2011)

A group or group is a collection of individuals who interact with each other, generally only to do work, to improve relations between individuals, or it can be for both. A group at a time is differentiated collectively, a group of people who have similarities in general activities but with the least direction of interaction.(Jimung,2017)

A social group is a collection of people who share a common sense of membership and interact with each other. Group is created by society. Groups can also influence the behavior of their members. A social group or social group is a set or unity of humans who live together, because of the relationship between them, the relationship includes, among others, reciprocal relationships that influence each other and also an awareness to help each other. . (Koentjaraningrat,2009).

Social interaction can be defined as a dynamic and mutually influencing reciprocal relationship that occurs between individuals or groups of individuals in society. Patterns of social interaction can be in the form of reciprocal relationships between:

1. Individual with individual, for example two friends who are talking.
2. Individuals with groups, for example a teacher who is teaching in a class.
3. Group by group, for example the interaction that occurs at a football match.

Social interaction can take place if the following conditions are met:

1. Social contact, namely the occurrence of a relationship, connection or social touch (can be accompanied by physical touch or not) between two or more people.
2. Communication, namely the process of delivering messages or information from one party (communicator) to another party (communicant) using symbols. Symbols can be words, sounds, gestures, objects, and so on.

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CHAPTER.II

HISTORY OF THE DEVELOPMENT OF HEALTH ANTHROPOLOGY

A. History Of Health Anthropology According To Experts

Health anthropology is the study of the influence of cultural elements on people's perception of disease and health. Health anthropology is seen as a biocultural discipline that pays attention to the biological and socio-cultural aspects of human behavior, especially about the ways in which the interactions between them throughout the history of human life affect health and disease. Illness itself is determined by culture: this is because illness is a social recognition that a person cannot properly carry out his normal role. (Kaplan, 1999)

Medical Anthropology History According to Experts, including:

1. Rudolf Virchow, in 1849

Rudolf Virchow, the leading German pathologist, who in 1849 wrote that if medicine is the science of healthy and sick human beings, then what is the science that formulates laws as the basis of social structure, in order to make effective the things that are inherent in humans? So that medicine can see the social structures that influence health and disease, medicine can be defined as anthropology. However, it cannot be said that Virchow played a role in shaping the origins of the field of Health Anthropology. The emergence of a new field requires more than just a spark of brilliant inspiration.

2. Caudill, in 1953

The first history of the emergence of the attention of Health Anthropology is in Caudill's writing entitled "Applied Anthropology in Medicine". This essay was a brilliant tour of the force, but despite the enthusiasm it generated, it did not create a new subdiscipline.

3. Paul, in 1963

Ten years later, Scoth titled "Health Anthropology" and Paul discussed "Health Anthropologist" in an article on medicine and public health. Only then did American anthropologists really appreciate the implications of research on health and disease for anthropology. Further endorsement of this sub-discipline of Health Anthropology was with the appearance of Pearsall's (1963) paper entitled Medical Behavior Science which

was anthropologically oriented, a large number (3000 titles) of those listed in the bibliography unquestionably highlight the importance of the medical system to Anthropology.

Culture is the result of human work. Culture is born as a result of human interaction and thinking. Humans will always develop along with the development of science and technology that they produce. Human culture will also develop and change from time to time. This also applies to the health culture that exists in the community. Health culture will change. With the rapid advancement of science and increasingly sophisticated technology, the health culture of the past is different from the health culture of today and in the future.

Technological developments are one of the factors in changing health culture in society. For example, in the past, when people were about to give birth, they asked for help from a traditional birth attendant with simple equipment, but nowadays more people go to midwives or obstetricians with sophisticated equipment. They can even know how their baby is in the womb through ultrasound. Nowadays people are more understanding of health. The amount of health information provided through health education and promotion makes people aware of the importance of health. With health we can do various kinds of activities that are beneficial, both for ourselves and for others. (Jones, 2020)

B. Relationship between social culture, biology and development of health anthropology.

The Relationship Between Socio-Cultural and Biological Which Is The Basis Of The Development Of Health Anthropology.

Health Anthropology examines health and disease problems from two different poles, namely the biological pole and the socio-cultural pole.

a. Biological Pole's main concern:

- 1) Human growth and development
- 2) The role of disease in human evolution

3) Paleopathology (study of ancient diseases) b. Highlights of the socio-cultural pole:

- 1) Traditional medical system (ethnomedicine)
- 2) The problems of health workers and their professional preparation
- 3) Sick behavior
- 4) Relationship between doctor and patient
- 5) The dynamics of introducing western health services to

Traditional society.

Health anthropology is a very important part of anthropology, because health anthropology clearly explains the relationship between humans, culture, and health so that we can know the relationship between the culture of a society and the health of the community itself. Anderson (2006) states that health anthropology is a biocultural discipline that pays attention to the biological and socio-cultural aspects of human behavior, especially about the ways in which the interactions between them throughout the history of human life affect health and disease. Likewise, Anderson (2009) stated that

Health anthropology is the study of the influence of cultural elements on people's perception of disease and health. Health anthropology studies how individual health, broader social formations and the environment are affected by relationships between humans and other species, cultural norms and social institutions, micro and macro politics, and globalization.

This anthropology of health does not necessarily appear by itself, but this anthropology of health has roots. Anderson (2009) states that health anthropology has 4 sources:

1. The physical anthropologist's attention to topics such as evolution, adaptation, anatomy, comparability, genetics of racial types, and serology.
2. Traditional ethnographic attention to primitive medicine, including witchcraft and magic.
3. The "culture and personality" movement of the late 1930s and 1940s was a collaboration between psychiatrists and anthropologists.
4. The international public health movement after World War II.

C. Development Of Health Antropology From The Biological Pole

For example in the field of biology, medical anthropology describes the techniques and discoveries of the medical sciences and their variations, including microbiology, biochemistry, genetics, parasitology, pathology, nutrition, and science. epidemiology. This makes it possible to relate the biological changes obtained using the technique to social and cultural factors in a given society. Example: hereditary disease albinism in an area in East Nusa Tenggara is transmitted through a recessive gene due to marriage between family members.(Haviland,1999)

In general, health anthropology continues to contribute to other health sciences as follows:

- a. Provides a way of looking at society as a whole including the individual.

Where the right perspective will be able to make the right contribution in improving the welfare of a society while still relying on the roots of the community's personality that builds it. Examples of systems, holistic, emic, relativism approaches that form the basis of anthropological thinking can be used to help solve problems and develop situations. society for the better. . (Koentjaraningrat,2009).

b. Provide a model that is operationally useful for describing socio-cultural processes in the health sector.

Contribution to research methods and research results. Both in formulating an appropriate approach as well as assisting the analysis and interpretation of the results about a condition that exists in the community.(Jimung,2017)

D. Development Of Health Antropology From The Side Of The Sociocultural Pole

The development of health anthropology from the sociocultural pole side, namely health anthropology helps to study the socio-cultural aspects of all societies related to illness and health as the center of culture, including:

- a. Diseases related to belief (misfortunes)
- b. In some societies misfortunes are caused by supernatural or supernatural powers or witches
- c. Groups of healers are found in different forms in each community group. Healers have a role as a healer.

As for the attention to the presence of illness or disease not individually, especially illness and sickness in the family or community. If it is likened to an obligation, the main tasks of a nursing anthropologist include how individuals in society perceive and react to illness and how the type of health service will be chosen, to find out about the culture and social conditions in the environment where they live.(Jones,2020)

E. Differences Between The Development Of Biological Health Antropology And Sociocultural Pole

The difference between the development of health anthropology, biological pole and sociocultural pole, is that according to Foster/Anderson, health anthropology studies health and disease problems from two different poles, namely the biological pole and the socio-cultural pole. . (Koentjaraningrat,2009).

Biological poles concern:

1. Human growth and development
2. The role of disease in human evolution
3. Paleopathology (study of ancient diseases)

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CHAPTER. III

DEVELOPMENT OF HUMAN HEALTH CULTURE

A. Cultural History

Culture is the result of creation, work, and human initiative. Culture is born as a result of human interaction and thinking. Humans will always develop along with the development of science and technology that they produce. Human culture will also develop and change from time to time. The same thing happened to the health culture in society. Health culture will change. With the rapid advancement of science and increasingly sophisticated technology, the health culture of the past is different from the health culture of today and in the future.(Jimung,2017)

One example of a health culture is about how to maintain personal health, such as bathing, shampooing, or brushing teeth. In ancient times before the discovery of the formula for making soap by Al-Razi, the Persian chemist, people in various regions of the world have different ways of cleaning the body. Common uses at that time included oil, ash, or pumice according to their culture. Ancient Egyptians performed ritual baths using a combination of animal and vegetable oils plus alkaline salts. This is a soap substitute. This herb also serves to cure skin diseases as well as to clean. . (Koentjaraningrat,2009).

The Ancient Greeks bathed for beauty reasons and did not use soap. They cleanse the body using blocks of wax, sand, pumice and ashes. They also smeared the body with oil and sometimes mixed with ashes. While the ancient Sundanese used to use wild fragrant plants as their bathing tools.(Aji,2011)

It's not just about individual or personal health culture that is changing. Today's public health culture has changed compared to the past. In the past, society was more towards the sick paradigm. But nowadays along with the times, people tend to have a healthy paradigm in interpreting their health. Individual assessment of health status is one of the factors that determine their behavior, namely sick behavior if they feel sick and healthy behavior if they think they are healthy.(Aji,2020)

Sick behavior is all forms of action taken by individuals who are sick in order to get healing, for example they will go to a health care center if they are sick, because they want their illness to be cured. While healthy behavior is an action taken by individuals to maintain and improve their health, for example: disease prevention, personal hygiene, maintaining fitness and

consuming nutritious food. People will always take care of their health so they don't get sick. People are diligent in exercising, fitness, checking up to health service centers, making it a habit to wash hands with soap, avoiding high cholesterol foods and so on.

Technological developments are one of the factors in changing health culture in society. For example, in the past, people asked for help from traditional birth attendants with simple equipment, but nowadays more people go to midwives or obstetricians with sophisticated equipment. They can even know how their baby is in the womb through ultrasound. . (Koentjaraningrat,2009).

Nowadays people are more understanding of health. Lots of information. Health services provided through health education and promotion make people aware of the importance of health. With health we can do various kinds of activities that are beneficial, both for ourselves and for others. Now the mindset of most people is more towards prevention of a disease. That is the mindset that preventing disease is better than treating disease.(Keesing,1991)

B. Culture Role Of Antropology With Nutrition

Hundreds of years ago in the world, hundreds of millions of people suffered from malnutrition and malnutrition. There is no census on hunger and the difference between adequate and undernourished. Hunger is the biggest obstacle to improving health in most countries in the world. Malnutrition lowers the body's resistance to infection, causes many chronic diseases, and makes it impossible for people to do hard work.(Kaplan,1999)

This malnutrition, apart from the inability of non-industrialized countries to produce enough food to meet the needs of their growing populations, also arises from beliefs about the relationship between food and health, as well as in beliefs, taboos and ceremonies, which prevent people make the most of the food available to them. (Anderson, 2009).

Since eating habits can only be understood in the context of an overarching culture, effective nutrition education programs that are likely to lead to improved eating habits must be based on an understanding of food as a social institution that fulfills many functions. The study of food in its cultural context, which addresses these practical problems, is the role of anthropologists who from the very beginning in their field research have gathered information about eating practices and beliefs about food from the populations they observe.

Norge Jerome in Anderson (2009) states that "Anthropology of Nutrition" includes the disciplines of nutrition and anthropology. The field pays attention to anthropological phenomena that interfere with the nutritional status of humans.

There are two important aspects of nutritional anthropology

1. The social, cultural, and psychological nature of food (ie the socio-cultural roles of food as distinct from its nutritional roles).
2. The ways in which the socio-cultural and psychological dimensions of food relate to the problem of adequate nutrition, especially in traditional societies.

Anthropologists view eating habits as a complex of cooking activities, problems of difficulty and difficulty, folk wisdom, beliefs, taboos, and superstitions related to the production, preparation, and consumption of food. Anthropology looks at food as influencing and relating to many other cultural categories. . (Koentjaraningrat,2009).

After learning how strong our beliefs or a society's beliefs about what is considered food and what is considered not food, it is proving very difficult to convince people to adapt their traditional diet in the interests of good nutrition. Due to religious taboos, superstitions, beliefs about health, and a coincidence in history that some well-nourished ingredients should not be eaten, they are classified as "non-food". In other words, it is important to distinguish between nutrients and food. (Keesing,1991)

Anderson (2009) states that a nutrient is a biochemical concept, a substance capable of maintaining and maintaining the health of the organism that ingests it. Food is a cultural concept, a statement that actually says "this substance is suitable for our nutritional needs." In culture, it is not only food that is restricted or regulated, but the concept of food, when to eat it, what it consists of and eating etiquette. Among well-fed societies, their culture dictates when and what they feel hungry and how much they must eat to satisfy their hunger.

Anderson (2009) states that appetite, and what is needed to satisfy it is a cultural concept that can be very different from one culture to another. On the other hand, hunger describes a basic nutritional deficiency and is a physiological concept.

Food is not only important for our survival, it is also important for social interaction. Anderson (2009) states about the symbolic of food:

1. Food as an expression of social bond

Perhaps in every society, offering food and drink is an offer of affection, attention, and friendship. Accepting the food offered is acknowledging and accepting the feelings expressed and to reciprocate.

2. Food as an expression of group solidarity

Food is often valued as symbols of a nation's or national identity. Foods that have the greatest impact are those that originate or are considered to belong to the group itself and not those which are normally eaten in many different countries or are also eaten by many ethnic groups. (Almatsier,2004).

3. Food and stress.

Food provides a sense of reassurance in stressful situations. Burgess and Dean in Anderson (2009) state that attitudes toward food often reflect perceptions of danger and feelings of stress. One way to deal with this stress from within, regarding threats to life or to emotional security is to overestimate the external danger, another way is to blame internal threats for outside influences.

4. Symbolism of food in language

Language reflects the very deep psychological relationships among food, personality perceptions, and emotional states. adjectives commonly used to describe the qualities of food are also used to describe human qualities.(Aji,2011)

After knowing how complicated the problem related to nutrition or food is because it relates to different cultures of the people, then one way is to provide knowledge to the community about what is often not learned by family and rural communities is the relationship between food and health. and between good diet and pregnancy, as well as the need for special food for the child after weaning.(Aji,2020)

Anderson (2009) states that in health planning, the problem is not limited to finding ways to get more food supplies out, but also finding ways to ensure that the available food ingredients are used effectively.

Some of the gaps that arise in the effective use of food are:

1. There is a huge gap in understanding how food is best used. Perhaps the most important of these gaps is the repeated failure to recognize the exact relationship between food and health. The composition of sufficient food tends to be interpreted in terms of quantity, not quality regarding the basic food, which is sufficient, nor from its balance in terms of various foods.
2. The big gap in traditional food wisdom in family and farming communities is their frequent failure to recognize that children have special nutritional needs, both before and after weaning.

Although there is a general trend that food gets better with increasing income. On the other hand, food can also be worse especially in the transition from a sub-system economy to a

money economy. And Marchione who argues about nutrition problems due to cultural change. (Foster,2009)

He found that the problem of malnutrition in poorer village households, whose lives were oriented towards sub-system agriculture, declined markedly, especially among children. That an increase in sub-system agriculture largely or wholly explains this improvement is evidenced by malnutrition rates in urban areas, which have remained constant due to significant changes in food supply patterns. (Almatsier,2004).

After knowing the relationship or relationship between nutrition or food with anthropology or culture, for those of us who are interested in efforts to improve the nutritional level of people who suffer from malnutrition, it is clear that clinical analysis of malnutrition is only the first step. Very little progress will be made, unless extension workers also understand the social functions of food, its symbolic meaning, and the beliefs associated with it.

Knowledge of local beliefs can be used in planning for nutrition improvement. In Anderson's (2009) book Cassel has shown that identifying healthy foods in the ancient diet of the Zulu people can arouse their attention to food and with nationalistic motivations are willing to accept many changes to improve their nutrition.

Poverty and lack of adequate nutrition to some extent limit the possibilities for improving the nutrition of the millions of people who suffer from undernourishment. On the other hand, it is disappointing to see how often cultural practices lead to a shortage of basic needs. Awareness of such practices and knowledge of the "barriers" that must be overcome in order to change them are essential to helping communities maximize the food resources available to them. This is where anthropology makes a major contribution to nutrition science in the field of research and teaching. (Almatsier,2004).

C. The culture of nutritional value in humans.

Anthropology is the study of everything related to humans and their culture, and in anthropology is also explained about health anthropology which explains the relationship between humans, culture, and health. In health anthropology, it is explained more clearly about human behavior that affects their health due to their culture through learning about human nutrition.(Aji,2020)

Nutrients are substances found in food that are very important for survival. By consuming nutrients, a person can grow well because these nutrients can provide substances that are needed by the body so that the body can be properly maintained. (Almatsier,2004).

After knowing about anthropology and nutrition, we can more or less see the relationship between anthropology and nutrition.

The relationship between anthropology and nutrition is very strong or very close. A person or group of people experiencing malnutrition or malnutrition is not only due to economic problems, but can also be caused by a person's beliefs or culture. There are so many groups of people who experience malnutrition because they believe in their beliefs or culture. (Foster, 2009)

They are malnourished because they do not want to eat the food that they should eat which obviously contains a lot of nutrients because they believe that the food should not be eaten or their culture forbids them to consume these foods. This is of course very disappointing because there are many groups of people who are malnourished because they cannot get it due to economic problems. (Jimung, 2017)

However, there is a group of people who are able to get the food but they do not use it as well as possible. This causes many groups of people to be malnourished, even though in that community group there are quite a lot of foods that contain nutrients. (Aji, 2011)

After knowing the relationship between anthropology and nutrition, it is very important for us as health educators to study anthropology or the culture of the local population who will be given counseling. By studying anthropology, it will make it easier for us to improve our health, because before giving counseling we learn the beliefs or culture of the local population, it will make it easier for us to provide counseling because we already know the ins and outs of the community. (Almatsier, 2004).

With anthropology, we will know how to deal with health problems or malnutrition in a society. With this knowledge, we can convince the public about the importance of this health and how important food that contains nutrients is for our bodies, or we can provide another alternative, namely by providing counseling by suggesting to the public to consume foods that contain lots of nutrients that do not conflict with their culture. (Haviland, 1999)

So that what we are trying to do is not in vain because it is impossible or very unlikely that we can improve the nutrition of an area if what we suggest is contrary to their culture. It will be very difficult for us to change someone's behavior caused by culture, it will take or require a long and long process. (Almatsier, 2004).

D. Traditional Medical System Culture (Etnomedisin)

In Traditional Medical System Culture (Ethnomedicin), includes:

1. The problem of health workers and their professional preparation

2. Sick behavior
3. Relationship between doctor and patient
4. The dynamics of introducing western health services to traditional communities.

E. Paleopathology

Pathologists, anatomists and physical anthropologists have studied a great deal about diseases and injuries in early humans. In general, only diseases that show clear evidence of bone can be identified. The newest technique in ancient human diseases is the use of human feces (coprolites) which when rearranged can provide invaluable information about the presence or absence of intestinal parasites. Coprolite also provides interesting information about the diet of early humans, especially the grains and other types of grain they ate. (Foster,2009)

The cause of illness from early humans was by the types of pathogens and environmental factors which were less numerous than those experienced by modern humans. And it is also caused by the close human contact with livestock, which are very likely to transmit new pathogens. (Almatsier,2004).

F. Disease And Evolution

In recent years, Americans have read of a new disease known to them as sickle-cell anemia. The disease is characterized by red blood cells that take the shape of a sickle (sickle), are not round as usual and are genetic. (Almatsier,2004).

G. Food And Evolution

In the village of Heliconia studied in Colombia, found that humans only reach their maximum height after the age of 26 years (Almatsier,2004). Although both men and women achieve normal body proportions, the population is characterized by "general miniaturization" i.e. a proportional reduction in body size in all members of the population who have very limited protein sources will be adaptive.

Decreased body size as is found among many farmers in the tropics. "it appears more as an example of evolution in progress, that is, an example of human adaptation or plasticity, than as a pure adaptation in a genetic sense" (Almatsier,2004)..

H. Epidemiology

Epidemiologists view their task as "making correlations in terms of disease incidence in an attempt to establish clues about complex patterns of disease causation, or about the probabilities of disease surveillance" (Haviland,1999). Correlation between diseases is mainly determined

through the means of various population surveys, to find the relationship between the onset of disease and the presence of biological, physical and social factors. The main goal of epidemiology is to improve health status, reduce the incidence of all health threats.

I. The Mystery Of Kuru Disease

Kuru disease was found in a group of people who have linguistic unity, namely the residents of South Fore in the East Highlands, Papua New Guinea. Kuru disease exhibits unusual epidemiological characteristics. Sufferers are strictly limited to women and children, although young men are sometimes affected, it does not endanger the health of adult men. Kuru disease was also never transmitted to Europeans. (Jimung, 2017)

Kuru disease is characterized by progressive deterioration of the central nervous system leading to complete paralysis, and often, inability to swallow. Death generally occurs between 6 and 12 months after the appearance of the first symptoms. No treatment has yet been found that will contain or cure kuru. The solution to the kuru disease was discovered by a research association, namely Carleton Gajdusek. Thus, kuru has the characteristics of being the first human disease caused by a virus that works slowly. (Almatsier, 2004).

J. Cultural Ecology And Development

Culture is a complex system of balances that will not change just like that, so that innovations that seem good in one area (eg agriculture) then lead to second and third changes in another (eg health) whose impact exceeds the expected benefits. There are almost always unforeseen consequences to planned innovation”, some of which are good, but many that turn out to be undesirable. Du Bos describes this culturally oriented “unexpected consequence” model in ecological terms. Generally low health status and specific diseases, which seriously hinder development. (Kaplan, 1999)

K. Some Universal Elements In Medical Systems

1. The medical system is an integral part of cultures

The belief in disease in many societies is so closely intertwined with magic and religion that it is impossible to separate the two. Mythology may be important to explain cosmology, supernatural gods and other creatures suspected of causing disease. Social institutions are reflected in the role of traditional healers and their relationship with patients and their families. In short, medical systems cannot be understood solely in terms of their own meaning, only when they are seen as part of a whole set of cultural patterns can the medical system be understood. Medical systems are parts of culture at a more abstract level, which in both content and form reflect less visible patterns and values. (Kaplan, 1999)

2. Disease is determined by culture

In the United States it is customary to think of disease in terms of germs and viruses which we assume to be a fixed biological state, a pathological condition as evidenced by the results of other clinical examination laboratory tests. From a cultural point of view, illness is a social acknowledgment that a person cannot perform his or her normal role properly, and that something must be done about the situation. (Kaplan,1999)

And it must be distinguished between disease (disease) as a concept of pathology, and disease (illness) as a cultural concept. Another way to show the difference is to say that a doctor wants to cure disease (disease) but he treats illness (illness), because usually what prompts us to seek help is a malfunction of the body and not the presence of a pathogen.

3. All medical systems have prevention and treatment aspects In the United States, the formal dichotomy between preventive medicine (public health) and curative medicine (clinical, mostly from the private sector) tends to cause us to feel that simple societies that do not share these divisions lack concepts of prevention. Preventive medicine is based on legal grounds (public health in the narrowest sense), generally non-Western populations do not have public health institutions. (Kaplan,1999)

However, among the non-Western population, in general, preventive medicine is more of an individual action than the actions of legal entities, is the behavior of individuals who logically follow the concept of the cause of disease, which while explaining why people get sick, also teaches what it is about. what to do to avoid the disease. (Kaplan,1999)

4. The medical system has a number of functions

“What is the function of a medical system? “ is to restore the patient's health back, if possible. With other complex cultural systems in a society, the medical system fulfills a number of functions that are essential to the well-being of the culture of which they are a part; functions that are often unknown to the members of the community themselves, but which are adaptive in the sense that they increase the welfare of the group concerned. (Kaplan,1999)

System theory of disease is much more than a simple explanation of the causes of disease. as well as

1. A System Theory of Disease Provides Rationale for Medicine
2. A System of Disease Theory Explains the “Why”
3. Disease Theory Systems Often Play a Powerful Role in Sanctioning and Encouraging Social and Moral Cultural Norms.

CHAPTER IV

SOCIAL HUMANS

A. Humans as social creatures

Humans as social beings need interaction with each other to share feelings, exchange thoughts and desires, either directly or indirectly, verbally and nonverbally. This is naturally ingrained in every individual, and is naturally done from birth. By communicating, humans can relate to each other both individually and in groups in everyday life. The essence of communication is the process of expression between people.(Aji,2020)

'One can not communicate' is a statement that is often heard in relation to communication. The statement that a person cannot not communicate shows that communication is an important thing and is an inherent part of every human being. Communication is a way how we can interact with other parties, both individuals, groups, and organizations.(Aji,2011)

B. Communication between Humans

Communication contains meaning together (common). The term communication or communication comes from the Latin, namely *communicatio* which means notification or exchange. The adjective *communis*, which means common or together." (Kaplan,1999)

Understanding in terms of terminology or based on goals, communication is a form of human interaction that influences each other, intentionally or unintentionally and is not limited to verbal forms of communication, but also in terms of facial expressions, painting, art and technology. This shows that communication is a delivery process that can be done with various media. (Kaplan,1999)

To better understand the meaning of communication, Laswell provides an explanation, as quoted by Onong Uchjana Effendy in his book *Communication Science Theory and Practice*, citing Harold Lasswell's paradigm in his work *The Structure and Function of Communication in Society*, that to explain communication is to answer the question: Who Says What In Which Channel To Whom With What Effect? (Who says what through what channel to whom and with what effect).(Keesing,1991)

Meanwhile, Edward Depari stated that, communication is the process of delivering ideas, hopes, and messages conveyed through certain symbols, containing meaning, carried out by the sender of the message addressed to the recipient of the message with the aim of achieving togetherness (commons). (Kaplan,1999)

C. Functions Of Communication In Human Life

In general, the function of communication in human life is as follows:

1. Conveying information (to inform)
2. Educate (to educate)
3. Entertain (to entertain)
4. Influence (to influence)

Communication functions as a provider of information to the public about events that occur, ideas or thoughts and behavior of others, as well as everything that is conveyed by others. Communication is also a means of education. Through communication, humans can convey information so as to increase knowledge. (Muslimin,2015)

Besides being useful for conveying information, communication also serves to convey entertainment or entertain others. This is usually done to bring out emotional closeness. Communication functions to influence, namely through interaction, the communicator tries to change the attitude and behavior of the communicant in accordance with what is expected. (Muslimin,2015)

D. The Natural Need Of Humans For Relationships

Humans in addition to needing communication with each other, also have other social needs. As explained by Bimo Walgito in his book Marriage Guidance and Counseling, that there are three types of groups of human needs, including needs related to biological, sociological and theological aspects. This is based on the opinion that humans are biological, social and religious creatures. (Muslimin,2015)

The needs that exist in humans can be grouped into two major groups, namely primary or viscerogenic needs and secondary needs or psychogenic needs. Primary needs are needs related to biological needs, needs related to the existence of organisms, such as the need to eat, drink, sex, air. While psychogenic needs are needs related to psychological needs. (Foster,2009)

While Abraham Maslow stated that humans have social needs, including affection, acceptance by society, group membership and solidarity.

Based on the description above, it can be said that humans need closeness with others, to share with each other, including sharing love and affection. Other people referred to here can mean family, friends or it could be a partner. (Foster,2009)

According to Erich Fromm in his book, the art of loving, he argues that love for fellow human beings or brotherhood (agape. Greek) is human nature itself and is manifested in behavior or actions towards fellow human beings. Good deeds and treatment to fellow human beings do not mean that someone defends, approves, supports and is useful for himself, but comes from a sincere conscience. (Foster,2009)

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CHAPTER. V

NORMS OF COMMUNITY LIFE

A. History of Norms

Etymologically, the norm comes from the Latin, norma-ae. This word means standard, pattern, guideline, rule, measure, and custom. Thus, the norm can be interpreted as a benchmark or measure used to measure an action or human action. Close to this definition in Greek, the word nomoi or nomos means law. (Aji,2011)

B. Norms according to the Big Indonesian Dictionary.

The definition of norms is a rule or provision that binds citizens. These provisions are used as a guide and control in behavior. In addition, the norm means a measure or rule that is used as a benchmark in assessing or comparing something.

C. Definition of Norms

Humans are also known as social beings as well as individuals. It is said to be a social creature because humans cannot fulfill their own needs, so they tend to live in groups. Humans are also individual creatures, considering that everyone has different public and private interests, so that these differences will cause conflict. For this reason, in order to create a romantic relationship (harmonious) between humans, social norms are needed to overshadow it. (Jones,2000)

Norms are formed based on the needs of the community to create a disciplined and orderly attitude. Without us realizing it, in our daily activities we have realized the implementation of these norms, such as in our family environment we are taught to be respectful and kind to our parents. (Jones,2000)

According to Koentjaraningrat. (2009), the notion of norms is a rule of life for humans about things that should be done and things that should not be done by humans to other humans. Based on several definitions of these norms, it can be concluded that norms are a set of rules, both written and unwritten, that are agreed upon by a group or community to control the behavior of all members in the group or society concerned.

D. Kinds of Norms

In social life, there are at least 4 kinds of norms that must be adhered to together, namely religious norms, norms of decency, norms of decency, and legal norms.(Aji,2011)

1.A Religious norm

Religious norms are rules of life that are accepted as commands, prohibitions, and teachings that come from God and are absolute. The implementation of these religious norms is also autonomous, meaning that it is free for each individual according to the beliefs he believes in. Where, for those who run it will get a reward, otherwise if it violates it will get a sin. Koentjaraningrat. (2009)

2. Courtesy Norms

Norms of politeness are norms related to human interaction in everyday life. The social rules that are set lead to the way a person behaves reasonably in public life, where in this norm always puts forward the principles of decency, propriety, and habits that should apply in people's lives.(Aji,2011)

3. Obscenity

Moral norms are social rules that come from the voice of the human conscience. By obeying the norms of decency, a person is trained to distinguish between good and bad things so as to prevent society from disgraceful acts. (Koentjaraningrat. 2009)

4. Legals norm

Legal norms are regulations regarding the level of human behavior in social interactions and are made by official state bodies. Legal norms regulate and coerce with the aim of creating justice in the life of society, nation and state.(Aji,2020)

CHAPTER VI

FORMS AND FACTORS OF SOCIAL INTERACTION

Humans are creatures that cannot be separated from social interaction. Wherever we go and meet other social beings, interaction becomes commonplace. Without interaction, humans might live a slab life. All forms of interaction that take place can certainly affect the survival of life. In sociology, there are several theories that explain social interaction. Symbolic Interactionism, Situation Definition and Dramaturgy. (Koentjaraningrat, 2009)

A. Symbolic interactionism

This theory was put forward by George Herbert Mead. According to him, human interaction is done by using symbols or signs that have meaning.

There are 3 main ideas in symbolic interactionism

1. Humans act (act) on something (thing) on the basis of meaning (meaning). For example, during the ceremony, we stand up to respect (act) the red and white saka (thing) on the basis of a sense of nationalism (meaning).
2. The meaning that is owned comes from social interaction between individuals.
3. Meaning is treated or changed through an interpretive process that people use in dealing with something they encounter

B. Situation Definition Theory

According to William I. Thomas, humans do not immediately react when getting a stimulus from outside. Individual action is always preceded by a stage of assessment and consideration. So the stimulus obtained is selected first through the process of interpreting the situation or making a definition which then produces a meaning. This theory is divided into 2, some are generated spontaneously and some are made by society, family, friends and community. (Foster, 2009)

C. Dramaturgy Theory

This theory put forward by Erving Goffman sees that social life is like a performance in an artistic stage. According to this theory, social interaction takes place backstage (backstage) and in front of the stage (front stage). The interactions that occur will be different when humans are behind the stage and in front of the stage. (Koentjaraningrat, 2009)

For example, a footballer who looks firm and fierce in dealing with opponents on the field, when he returns home he becomes a gentle and cheerful person while meeting his children and wife who are always waiting for him at home.

Dramaturgy is a theory that explains that there is a difference in interaction when someone is in front of and behind the stage.

D. Forms of Social Interaction

These forms of social interaction are divided into two, some are associative and some are dissociative. Forms of social interaction that are classified as associative are those that can support a person or group to achieve certain goals. (Koentjaraningrat. 2009)

The types of interactions are as follows:

1. Cooperation (cooperation)

Efforts between individuals or between groups to achieve common goals.

2. Accommodation

The process of adjusting to individuals/human groups that were originally contradictory to each other as an effort to overcome tension.

3. Assimilation

Changes are made (generally) voluntarily and are characterized by efforts to reduce differences in society by accelerating unity to achieve common goals.

4. Acculturation

The process of receiving and processing elements of foreign culture into part of the culture of a group. While the next form of social interaction is dissociative. This form of interaction is more directed to the opposite and triggers towards competing to achieve certain goals. (Kaplan,1999)

The types of interactions are as follows:

1. Competition

A social process when two or more parties compete with each other and do something to achieve a certain victory.

2. Contraversion

A conflict or difference of opinion on an issue that is contradictory and has opposing views

3. Discord

Social process as an advanced form of contravention. Here the dispute is more open, the conflict is sharper, so anger, hatred, and various negative emotions arise.

E. Factors Affecting Social Interaction in Social Psychology

In a social life, there are several factors that influence social interaction. These factors exist because the essence of social interaction is to influence each other, both individually and in groups. (Koentjaraningrat. 2009)

Dawson and Gettys stated that social interaction is a process where people enter each other's mind with several supporting factors. The supporting factors of social interaction are studied in social sciences to find out how humans establish relationships to realize the goals to be achieved together. (Koentjaraningrat. 2009)

F. Factors Affecting Social Interaction

There are six types of factors that occur in the process of social interaction. The six factors are the factors of suggestion, imagination, identification, sympathy, empathy and motivation. All of them form a social process that becomes the forerunner of social life guided by agreed norms and rules. (Kaplan, 1999)

The following is an explanation of the factors driving social interaction:

1. Suggestion

Suggestion is a desire that arises in someone to be influenced/influence others in social life. Usually the person who gives the suggestion is the person who has higher authority and is respected by the surrounding community. Suggestion usually occurs because of a high emotional drive. There are also people who are easily suggestible because their emotional state is unstable. (Koentjaraningrat. 2009)

Suggestion is a factor that influences social interaction with several causes, including:

- a. Authority, suggestion can occur when someone idolizes someone who has the expertise he wants to achieve. Usually people will follow how someone who has authority in his field behaves in everyday life.
- b. Majority, is a factor that affects social interaction caused by the conditions in which the majority of people do it. A person will easily make a decision to follow what is done by the majority of his group.

c. Emotional condition, unfocused/split mind will be easily suggested/accept suggestion from others. Sometimes people will be easily influenced by other people.

2. Imitation

Literally imitation means imitation or imitation. Imitation is a factor that affects social interaction because someone will try to imitate other people who become their idols.

Imitation plays a role in determining the direction a person behaves. Interest in having / owning what is considered interesting he will learn and then he applies it as a social process in social life. Imitation usually occurs in social life when you see other individuals/groups more successful than themselves. (Koentjaraningrat. 2009)

3. Identification

Identification is a factor that influences social interaction as a result of imitation and suggestion. In identification, the nature of wanting to be the same as other people will form the inherent personality of a person. A person will form identification either consciously or unintentionally.(Aji,2020)

An example of identification is a girl who idolizes a cute doll character, then she shapes her personality like the doll's character both from her appearance, hairstyle and desires about what people treat the doll. She prides herself on being called a doll and she always tries to represent the doll character as herself.(Aji,2011)

4. Empathy

Maybe you are not familiar with this term, empathy is a condition where you feel other people's feelings for yourself. Empathy usually arises when someone has the view that everyone should have the same degree of life. (Koentjaraningrat. 2009)

An example of empathy that supports social interaction is when you feel as though you've had a disaster while watching a television show and you want to help them because you feel you would need the same thing when you were in their shoes.(Aji,2011)

5. Sympathy

Maybe you are still confused to distinguish between empathy and sympathy? Sympathy is a feeling of respect/respect/compassion for another person but not feeling as though you are the one experiencing it. Sympathy is more common in society and can occur due to some cause or point of view that doesn't resonate with you.(Aji,2011)

An example of sympathy is feeling sorry for seeing an accident and helping the person, but he doesn't feel as though it happened to him. After finishing helping him he will return to his usual activities. (Koentjaraningrat. 2009)

6. Motivation

What motivated you to study or work today? motivation is one of the factors that influence social interaction. With motivation, people will do and fight together in earnest to achieve their goals. Motivation is a form of encouragement given to someone so that he or she remembers about the vision and mission to be achieved. (Koentjaraningrat. 2009)

In conclusion, the factors that influence the occurrence of social interactions above are the basis why humans talk to each other, relate to each other and idolize each other. That is a social process that forms a community life that influences each other(Koentjaraningrat. 2009)

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CHAPTER VII

THE NATURE OF NORMS, HABITS, TRADITIONS AND REGULATIONS IN SOCIETY

A. Humans, Society and Order

Human life will not be separated from each other, but in groups. This was done to preserve his life. In this group life there is interaction. An interaction does not rule out containing an interest. (Koentjaraningrat. 2009)

Given the many interests, especially personal interests, it is not impossible that there will be conflicts because their interests conflict with each other.(Aji,2011)

As humans, we must also remember that humans are social creatures. According to Aristotle, humans are Zoon Politics, which means humans are social creatures who are destined to live in togetherness with each other in society, and creatures who are carried away by nature as social beings are always organized. (Koentjaraningrat. 2009)

In social relations, there is always social interaction that creates a network of social relations known as society. The dynamics of community life demands human behavior to achieve an order. (Koentjaraningrat. 2009)

B. Definition of Norms, Habits, Customs and Regulations

1. Norm

Norms are rules or regulations that bind members of groups in society, which are used as guidelines, arrangements, and controls for appropriate and acceptable behavior. (Keesing,1991)

Norms are divided into 4, namely:

- a• Politeness norms, namely norms that arise and are held by the community itself to regulate relationships so that each member of the community respects each other.
- b• Moral norms, namely the rules of life that come from the inner voice of humans.
- c• Religious norms, namely the rules of life that must be accepted by humans as commands, prohibitions and teachings originating from God Almighty.
- d• Legal Norms, namely regulations that arise and are made by state power institutions.

2. Habits

Habits are norms whose existence in society is accepted as binding rules even though they are not set by the government. Habits are behavior in society that is repeated about the same thing, which is considered a rule of life. (Koentjaraningrat. 2009)

3. Customs

In Indigenous society, customs are often equated with habits. Customs are social habits that have long existed in society with the intention of regulating order.

4. Regulation

Rules are instructions made to regulate.

C. Relations Between Norms

The relationship between religious norms, decency, decency and law which cannot be separated is distinguished because each has a different source. The source of religious norms is belief in God Almighty. Norms of decency come from conscience. The source of politeness norms is the belief of the people concerned. And legal norms are sourced from statutory regulations. (Koentjaraningrat. 2009)

D. The Nature and Importance of Law for Citizens

1. Definition and Scope of Law

Law is a set of life instructions that regulate order in society. To make it easier to define the definition of law, it is necessary to know the elements and characteristics of the law. (Muslimin, 2009)

2. Legal Elements

Legal elements include:

- 1) Regulations regarding behavior in social interaction
- 2) The existence of authorized official bodies
- 3) The existence of society as a legal object

E. Characteristics of Law

The characteristics of the law, namely:

- 1) There are orders/prohibitions
- 2) Forced (must be obeyed)

F. Legal Purpose

In general, the legal objectives are formulated as follows:

1. Regulate social order fairly
2. Keeping the interests of the community so as not to be disturbed
3. Ensure the existence of legal certainty in the association

The main purpose of law is the creation of order in society. According to Mochtar Kusuma Atmadja, another purpose of law is the creation of justice: the division of law and law according to its form. (Koentjaraningrat. 2009)

G. Legal Form

According to the form of law is divided into 2, namely:

- 1• Written Law, ie the Law is included in various laws and regulations
- 2• Unwritten Law, namely Law that is still alive and developing in society but is not written or also called customary law or traditional customary law.

H. Law according to its contents

The law according to its content is divided into 2

- 1• Private/Private Law (Civil)
- 2• Namely the law that regulates the relationship of one person to another. An example is civil law law.
- 3• Public/State Law
- 4• Namely the law that regulates the relationship between the state and individuals (citizens).

I. Public Law

Public Law consists of:

1. Constitutional Law, namely the law that regulates the form and structure of the government of a country and the relationship of power between its equipment and one another
2. State Administrative Law/State Administration/Government Administration, namely the law that regulates how to carry out tasks for state equipment

3. Criminal law, namely the law that regulates prohibited acts and sanctions for those who violate them.
4. International law, namely the law that regulates between countries.

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BIOGRAPHY



WRITER

Assalamualaikum Warrahmatullahiwabarakatuh,

Please allow the author to introduce himself and write a word about the author's history including family, education, work and others:

Author History:

Dr. H. Rustam Aji Rochmat, SKp., Kes was born in Curup on Tuesday, February 17, 1962, a city in a cool mountainous area.

Family History of the Author's Father, Mother and Siblings:

The author was born to the late Mamaknda Hj Siti Sa'adah bint Mohammad Yoesoef (deceased), and the profile of the late Father H. Sueb Rochmat bin Mohammad Ichsan (deceased).

Mother gave birth to and raised 9 children (consisting of 4 women and 5 men) and in raising and guiding her children in Islamic worship activities and educated with love.

While the father is a military spirit of the Indonesian Army, who is disciplined, works hard, is religiously obedient, and is taught not to complain easily in dealing with the ups and downs of this life.

The author himself is the third child of 9 siblings and the first son, the order of 9 siblings includes: 1. Ayunda Mustika Margi Utami (late), 2. Ayunda Rahmawati (deceased), 3. Dr. Hi. Rustam Aji, SKP., M. Kes 4. Rosmawati, Amd. Kep. 5. Ratna Sari, Amd. Pend. 6. Adinda Adi Pamungkas (deceased) 7. Dadang Subiyantoro, SIP. 8. Wirawan Shakti, Amd Kep. SKM and 9. Agus Setya Budi, Amd. Kep., SKM.

Author's nuclear family history:

Number	Name	Status	Profession
1	Dr.H.Rustam Aji,SKP.,M.Kes	head of family	government employees
2	Rita Yanti	Wife	entrepreneur
3	Sherly FSA,Amd.Kep.SKM	biological children	government employees
4	IbrahimEffendi,SH	son-in-law	Police
5	Shultan Ali Aji Alkahfi	grandchild	Still in 2nd grade at SMPN.I Curup
6	Ganiyah Safiqah Felicya	grandchild	Still Class School. 5 at SDIT qoikumah Curup
7	Roro Ajhie Ayuningtyas,AmdKeb.STR. Keb.	biological children	Working in the operating room of the Curup Hospital
8	Kirana Qordenila Maheswari	grandchild	Still in school at Al-Ikhlas Kindergarten Batugaling Prumnas Curup

Author's Educational History:

The author started studying since elementary school at SDN NO.XVI-di Curup-completed 01-Dec-1975, and continued his education to Junior High School (SMP.N. I in Curup completed 06-May-1980, continued his education to Senior High School at SMA PGRI I completed 28-April - 1983, then the author continued his education to the first Diploma level, namely at Crass Paramedical Assistant School Program (SPPM) at the Health Nursing School in

Bengkulu -completed 12-July-1984, then the author continued his education to the Otten Bandung Nursing Academy in Bandung-completed 30-July-1990 , the author continued his education to the Nursing Science Study Program (PSIK) at the University of Indonesia - Jakarta-completed 23-January-1998, then the author continued his education to the Master of Health majoring in Behavioral Science and Health Promotion at Gadjah Mada University Yogyakarta-completed 25-September-2002 , finally the author continued his postgraduate doctoral education (S.3) in the Environmental Science Study Program with the Main Study Field: Environmental Health, at Sriwijaya University - Palembang -completed 13-October-2016

Author's Employment History:

The author began working in government agencies, since December 1, 1984 as a health service order in remote areas, precisely at the Durian Mas Health Center in the Representative District of Padang City, Padang Ulak Tanding District, Rejang Lebong Regency, in 1987 moved to work as a health service order in the mountainous area. very remote, precisely in the Sengkuang Health Center-Tebat Karai Kepahiang-Rejang Lebong Health Center.

In August 1988, the author continued his education and graduated and studied at the Nursing Academy majoring in Nursing D.III Otten Bandung.

After completing the Nursing Education Academy (D.III) Department of Otten Bandung, in 1989 the author was assigned to become a teacher at the Curup Health Nursing School, Rejang Lebong Regency, Bengkulu Province.

In 1995 the author continued his education and finished his education

On 23-January-1998 from the Nursing Science Program (PSIK) education at the University of Indonesia, Jakarta.

In February 1999 the author was assigned as a lecturer at the Nursing Academy, the Department of Health in Curup, until now it has become the Nursing Study Program of the Diploma Three Program. At Campus B Curup. Rejang Lebong Regency, Bengkulu Province.

In 2000, he continued his education and the author completed his study assignment at, Masters in Health, majoring in Behavioral Science and Health Promotion at Gadjah Mada University, Yogyakarta-and completed his Masters in Health majoring in Behavioral Science and Health Promotion at Gadjah Mada University, Yogyakarta, on 25-September-2002 .

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Until now, the author is still a permanent lecturer at the Diploma Three Nursing Study Program. At Campus B Curup, Rejang Lebong Regency, Bengkulu Province

Sorry if I made a mistake and asked for suggestions and input for the perfection of writing books in the future.

The author's motivation and trust are addressed to the family, and the readers:

"Success is not a coincidence, is the result of hard work, perseverance, learning to sacrifice, strong in the face of psychological and physical burdens, ready to sacrifice materially and materially and most importantly, love, animate and stay focused consistently with what you are doing, because Allah is All-Knowing of the plans and processes and what will happen in the times that we do not know."

"Success is not final, a failure is not fatal. All of that is the courage to proceed with the calculative."

"Grateful for success is normal, but grateful for failure is extraordinary."

"At this time we are patient and steadfast for all insults and human words and behavior from family, friends, relatives and other people. Know That's When Allah will give us Glory."

Thus a glimpse of the author's biography, hopefully this paper can be a field of charity and be useful and can add scientific insight to readers.

Sincerely Author

Associate Professor,

Dr. H. Rustam Aji, SKp., M. Kes

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