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PREVENTION OF *STUNTING* THROUGH CULTURAL APPROACHES AND LOCAL WISDOM

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Abstract

This study aims to explain stunting prevention efforts with a cultural approach and local wisdom. The type of research used is descriptive qualitative analysis research, namely with a field study approach (field study) with a deductive model. The results of the study show that the stunting prevention model is not only through the fulfillment of nutrition and nutrition, parenting, and environmental sanitation which are generally explained by health workers. Stunting prevention can be done through a cultural approach and local wisdom. In practice, every place or area must have a culture inherited from ancestors to care for and maintain a healthy body. This distinctive culture is the basis of people's lives to pay attention to the continuity of a healthy life. In addition to culture, there is local wisdom as a way of life in the form of activities that are important to be carried out by local communities in responding to various problems, including preventing stunting in order to achieve a maximum healthy standard of living.

Keywords: *stunting, culture, local wisdom*

Introduction

The golden generation that must continue to be considered for its proper growth and development is the children. As the next generation and an asset of Indonesia's human resources, it is conceivable that today, many children in Indonesia suffer from *stunting*. *Stunting* does not only have an impact on physical problems, but has a big influence on the intelligence level of children. Thus, it is certain that the Indonesian nation will not be able to compete with other nations in facing global challenges.

The reason for this is that the *stunting* rate is still high in some areas, due to the economic conditions of parents who are unable to meet the nutritional and nutritional needs of children from the time they are in the womb until they are five years old. In addition, it also has an impact on parenting and environmental sanitation that are less or do not meet standards. In fact, a healthy lifestyle is necessary for the prevention of *stunting*.

The problem of *stunting* prevention is not only a health issue. However, it is closely related to cultural issues and local wisdom owned by each place or region. This is in line with the statement made by Muhadjir Effendy, Coordinating Minister for Human

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Development and Culture (Menko PMK) to reporters on Sunday, March 6, 2022. Here is an excerpt from his statement.

> "*I think it is important for us to unite and synchronize stunting programs with local culture. I hope we will be able to prepare for a better quality of family life and further strengthen stunting reduction interventions."*

From the statement of the Coordinating Minister for Human Development and Culture, it can serve as a guideline, that *stunting*, which has only been prevented through government programs in the form of health fulfillment, is not enough if it does not pay attention to the cultural issues and local wisdom of the local population so that prevention can be more effective and efficient. Another statement was made by the Vice President of Indonesia, Ma'ruf Amin while chairing the Coordination Meeting of the Central *Stunting* Reduction Acceleration Team (TPPS) at the Vice President's Palace, last Wednesday, May 11, 2022. He expressed his concern for *stunting* in Indonesia. Here is an excerpt from his statement.

> *"The prevalence of stunting in 2022 must decrease by at least 3 percent through the convergence of specific and sensitive intervention programs that are right on target, and supported by better and integrated target data, the formation of TPPS and strengthening the level of implementation down to the household level through Posyandu."*

Vice President Ma'ruf Amin emphasized the right target and good target data. This is important, because *stunting* sufferers must receive good attention and need to be recorded clearly, so that there is continued attention. In the meeting, the Vice President also stated that the results of the Indonesia Nutrition Status Survey (SSGI) in 2021 carried out by the Ministry of Health showed that the *stunting* prevalence rate in Indonesia in 2021 was 24.4 percent, indicating a decline of 6.4 percent from 30. ,8 percent in 2018. President Joko Widodo on one occasion also instructed that within one year, the reduction in *stunting* must reach 3 to 3.5 percent.

All potentials that play a role in the problem of *stunting* can not only be prevented through health care, *stunting* is also closely related to culture and local wisdom in the community.

Based on the described background, the formulation of the problem in this study is how to prevent *stunting* through cultural approaches and local wisdom?

The purpose of this study is to explain *stunting* prevention efforts through a cultural approach and local wisdom.

Stunting

Stunting is a condition of growth failure in children (body and brain growth) due to malnutrition for a long time. The child is also shorter than normal children his age and has a delay in thinking. This long-term nutritional deficiency occurs from the fetus in the womb until the beginning of the child's life or the first 1000 days of birth. The main causes are low access to nutritious food, low intake of vitamins and minerals, and poor diversity of food and animal protein sources.

Stunting is also known as stunting. Conditions in which the toddler has a length or height that is less. This condition is measured by a length and height that is more than minus two standard deviations of the WHO child growth standard median. Toddler *stunting* is a chronic nutritional problem caused by several factors, such as socioeconomic conditions, maternal nutrition during pregnancy, infant morbidity, and lack of nutritional intake in infants. *Stunting toddlers* in the future will have difficulty achieving optimal physical and cognitive development (Kemenkes, 2018). Stunting also has an impact on a weak immune system and susceptibility to chronic diseases such as diabetes, heart disease, cancer, and maternal reproductive disorders in adulthood (Fikawati, et al., 2017).

One in three children under five in Indonesia experience *stunting* problems. This nutritional problem occurs in almost all parts of Indonesia and does not only occur in the poor group, but also in the rich group (Riskesdas, 2013). This is in line with research conducted by Muslimin (2020: 60-68) which concludes that children's health is influenced by several factors, such as family income, health services, biology, behavior, and socio-culture. By paying attention to this phenomenon, it can be said that the problem of *stunting* is highly correlated with parenting, diet, and environmental sanitation.

Stunting is one of the targets of the Sustainable Development Goals (SDGs) which is included in the second sustainable development goal, namely eliminating hunger and all forms of malnutrition by 2030 and achieving food security. The target set is to reduce the *stunting* rate to 40 percent by 2025. To achieve this, the government has set *stunting* as one of the priority programs. Based on the Regulation of the Minister of Health Number 39 of 2016 concerning Guidelines for the Implementation of the Healthy Indonesia Program with a Family Approach, the efforts made to reduce the prevalence of *stunting* include the following.

1. Pregnant and Maternity Mothers
   a. Intervention at 1000 HPK.
   b. Strive for integrated Ante Natal Care (ANC) quality assurance.
   c. Increased deliveries in health facilities.
   d. Organizing high, calorie, protein and micronutrient (TKPM) feeding programs.
2. Toddler
   a. Monitoring the growth of toddlers.
   b. Organizing Supplementary Feeding (PMT) activities for toddlers.
   c. Organizing early stimulus for child development.
   d. Provide optimal health services.
3. School Age Children
   a. Revitalize the School Health Business (UKS).
   b. Strengthening the institution of the UKS Guidance Team.
   c. Organizing School Children's Nutrition Program (PROGAS).
   d. Treating schools as smoking and drug-free areas.
4. Teenager
   a. Counseling for clean and healthy living behavior (PHBS), balanced nutrition patterns, not smoking, and taking drugs

b. Reproductive health education.

5. Raising Young Adults
   a. Family planning (KB) counseling and services.
   b. Early detection of disease (communicable and non-communicable).

c. Increasing counseling for PHBS, balanced nutrition patterns, not smoking or consuming drugs (Kemenkes, 2018).

Culture

Culture is closely related to people's lives. Culture is knowledge possessed by a group of humans and is used as a way of life to interpret the environment in the form of action. Kuntjaraningrat (1993:9) states that culture or "culture" comes from the Sanskrit word *buddhayah*, the plural form of *buddhi* which means mind or reason. Therefore, culture can be interpreted as matters relating to mind and reason. Furthermore, Kuntjaraningrat (1993:5) also states that culture has at least three forms, namely *first* , as an idea, ideas, values, regulatory norms and so on. *Second,* as a patterned behavior activity of humans in a community. *Third,* objects made by humans**.**

Kuntjaraningrat (2009:144) also states clearly, that basically there are many who distinguish between culture and culture, where culture is a pluralistic development of cultivation, which means the power of the mind. In anthropological studies, culture is an abbreviation of culture which has no difference in definition. So culture or abbreviated culture, is the whole system of ideas, actions, and the results of human work (Koentjaraningrat, 2009).

Local culture

Local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience (Rahyono, 2009). It is commonly understood that local wisdom is a view of life, knowledge, and life strategies in the form of activities carried out by local communities in answering various problems in meeting needs. Local wisdom contains forms of wisdom based on good values that are believed, implemented, and continuously maintained for a long period of time by a group of people in a certain environment or area where they live. Etymologically, *local wisdom* consists of two words, namely *wisdom* and local or *local*. Other names for local wisdom include local policy or *local wisdom*, local knowledge or *local knowledge*, and local genius *local* intelligence.

According to Mitchell (Sedyawati, 2006), states that local wisdom has six dimensions as follows.

a. Local Knowledge Dimension

   Every community has the ability to adapt to its environment, because the community has local knowledge in mastering nature. As well as public knowledge about climate change and a number of other natural phenomena.

b. Local Value Dimension

   Every community has local rules or values regarding actions or behavior that are adhered to and mutually agreed upon by all its members. However, these values will change according to the progress of the community. The values of actions or behavior

that exist in a group are not necessarily agreed upon or accepted in other community groups, there is a uniqueness.

c. Local Skill Dimension

Every society has the ability to survive or *survive* to meet the needs of their respective families or what is called the economic substance. This is a way to maintain human life that depends on nature, from hunting, gathering, farming, to home industries.

d. Local Resource Dimension

Each community will use local resources according to their needs and will not exploit them on a large scale or commercialize them. Society is required to balance nature so as not to have a harmful impact on it.

e. Dimensions of Local Decision Making Mechanisms

Each community basically has its own local government or called tribal government. The tribe is a legal entity that orders its citizens to act according to the rules that have been agreed for a long time. If someone violates these rules, then he will be given certain sanctions through the tribal chief as the decision maker.

f. Dimensions of Local Group Solidarity

Humans are social creatures who need the help of others in doing their work, because humans cannot survive alone. Just like humans work together in protecting the surrounding environment.

Research methods

This study uses a qualitative descriptive analysis research method, namely with a *field study* approach with a deductive model in understanding the problem, because the research will look at a problem, then describe it from general to specific. Stages of research carried out by collecting library sources, both primary and secondary. This study classified the data based on the research formula (Darmalaksana, 2020). Furthermore, this research through field studies. First, a research design and field tool testing were prepared. In the implementation of field research, observations will be made. Data from the literature study and the results of field studies are presented as research findings, abstracted to obtain complete information, and interpreted to produce knowledge for drawing conclusions.

Results and Discussion

Stunting is not only related to health such as fulfillment of nutrition and nutrition, parenting, and environmental sanitation, but can be prevented through cultural approaches and local wisdom which are clearly not understood by both the community and field extension workers who are directly involved in *stunting handling.*

No.	***Stunting***	**Prevention Model**

1.	Health	Fulfillment of Nutrition and Nutrition
		Parenting
		Environment sanitation
2.	Understanding	Cultural Approach and Local Wisdom

Each place or area has its own culture which is inherited from the ancestors. Every culture in an area has a characteristic that displays and reflects the life of the community or tribe. In addition to culture, the community also contains local wisdom. Local wisdom can be interpreted as a way of life and life strategies in the form of activities carried out by local or local communities in answering problems in meeting needs**.** In preventing *stunting, it* is important to prioritize a culture-based approach and local wisdom. By handling culture-based and local wisdom, the cause of the high incidence of *stunting* is expected to be specifically suppressed. This means that various causes of *stunting* that occur can be eradicated in accordance with the nobility of culture and local wisdom. Each area that has *stunting* cases has a different background of causes.

The high concern for *stunting* is a reasonable reason to prevent it with direct treatment. Efforts to reduce the number of *stunting* sufferers can indeed be carried out across disciplines. It is not only the health approach that has been a priority so far, but preventing it with cultural knowledge and local wisdom is also important to implement. So in this case, the cultural approach and local wisdom become an adequate alternative.

Stunting is not only a health problem as previously explained, another thing because people are not aware that there is a cultural problem in it and there is a problem with local wisdom in it. For example, an understanding of age maturity in marriage. In understanding local wisdom in an area, there is something familiarly known as "surrounding the kitchen seven times". The denotative meaning is not just a matter of being surrounded, but containing the meaning of maturity in building a household.

Mature in knowledge and mature in maturity. With this understanding, early marriage can be anticipated. Because one of the causes of *stunting* is because they are not ready to get married at an age. If you are not ready to get married by age, it can be perceived that knowledge about nutrition and nutrition which is the role of parents, especially mothers, can be neglected. Individuals who determine the quality of food consumption for children are parents, in this case the mother.

Parents who have knowledge about nutrition and good nutrition will have the ability to apply that knowledge in food selection and processing, so that children will get good food intake. On the other hand, the knowledge of mothers about nutrition and nutrition that is not good, can certainly have a big influence on the growth of their

children. Not to mention, if parents do not care enough about the cleanliness of the surrounding environment. This will have an impact on the growth and development of children under five who will eventually experience growth disorders such as *stunting*. In an area, to ensure the needs of a healthy life, there is a culture of planting green plants or vegetables in the yard. This culture can be realized well if parents are also knowledgeable and mature.

Conclusion

Based on the discussion in this study, it can be concluded that *stunting* can not only be prevented through the fulfillment of nutrition and nutrition, parenting, and environmental sanitation, another very fundamental thing is preventing *stunting* through a cultural approach and local wisdom. For its application, each place or area must have a culture that is inherited from the ancestors. This distinctive culture is the basis of community or tribal life for a healthy life. In addition to culture, there is local wisdom which is interpreted as a way of life in the form of activities that are important to be carried out by the local community in responding to various problems, including preventing *stunting* in order to achieve a maximum healthy standard of living.

Based on the conclusions above, the researcher would like to convey suggestions. *Stunting* prevention through a cultural approach and local wisdom can be a reference for other researchers who are interested in using the same approach in looking at other health problems that do not just require medical treatment, but require a prevention model based on culture and local wisdom.

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