

## Ethnomedicine of Dayak Paramasan Ethnic in the Meratus Mountains (part-2): A Correlation of Spiritual Belief and Distress Level to Patient who had Done Ethnomedicine Treatment (*Pelungsur* and *Basambur*)

Muhammad Anshari<sup>1\*</sup>, Tri Martiana<sup>2</sup>, Suhartono Taat Putra<sup>3</sup>, L. Dyson<sup>4</sup>

<sup>1\*</sup>Health sciences faculty of public health Airlangga university, Surabaya Indonesia; <sup>2</sup>Departement occupational health and safety Public Health faculty Airlangga university; <sup>3</sup>Department of Pathology, pathobiology division and courses of traditional medicine, faculty of medicine, University of Airlangga, Surabaya, Indonesia; <sup>4</sup>Department of Anthropology Faculty of Social and Political Science University of Airlangga, Surabaya, Indonesia

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### ABSTRACT

The handling to disturbance disease needs a treatment and certain curative action. According to Dayak Paramasan Ethnic, the use of *Babalian Ethnomedicine* is effective and safe to cure a disease that they have suffered. Based on the phenomenon above, the concoction herb (*pelungsur*) and *babalian* ceremony (*basambur*) are used by Dayak Paramasan, Banjar to cure any health problems which cannot be explained before. The aim of research was to know the correlation of spiritual belief and distress level to patient who had been done *ethnomedicine* treatment in dayak paramasan ethnic, mountain of meratus. This research was analytic observational research by using cross sectional approach toward society who has accepted *ethnomedicine* treatment (*basambur* and *pelungsur*) in Paramasan Bawah village, Paramasan subdistrict, Banjar, South Kalimantan by taking 30 samples of respondents. Instrument research was distress questionnaire from General Health Questionnaire/ GHQ-28 (Goldberg, 1979) and spiritual belief Questionnaire (King, 2006). The data of this research applied Pearson Correlation to analyze the correlation between spiritual belief and distress with a degree of meaning  $\alpha = 0.05$ . There was a relation between spiritual belief and distress level ( $p < 0.05$ ), in which strong spiritual belief caused low level distress. In a low level distress, it will reach physiological cortisol level to increase immunity and to encourage the process of recovery. A purpose of *Basambur* is giving coping (Meaning Making Coping), the process in integrating an appraisal from illness that has been suffered with individual global meaning, so it decreases discrepancy between global meaning and situational meaning, it will strengthen the function of concoction herb that has been used (*pelungsur*) and it also increases biological response such as increasing immunity.

**KEYWORDS:** spiritual belief, distress level

### INTRODUCTION

Dayak Paramasan ethnics still hold on their heritage culture. One of them is the use of *Babalian ethnomedicine* to cure disease that they have suffered. According to this community, *ethnomedicine* is very effective and safe. It consists of two components that are concoction herb and rituality for curing of illness which called as *Babalian* ceremony (for chronic illness) and *Basambur*.

A belief of Paramasan Meratus Ethnic is usually called as *Balian* which emphasizes to ceremony such as ceremony in the process of rice cultivation or harvest time. In that spirituality of *Balian*, every single creature both live and dead, all of them have soul. Human being must unite with a nature (soul of creature and thing), they have obligated to build harmonious life with an environment (soul). Based on spirituality of *Balian*, certain disease caused by disturbance of certain spirit in which the form of in harmonious between individual relation and spirit. In this case, a ceremony exists to build harmonious relation with a spirit.

Spirituality is a point of global meaning in model Meaning-Making theory (Park and Folkman, 1997; Park, 2013). This model explains that there are two levels of meaning include global meaning and situational meaning (Park and Folkman, 1997). Perception is formed from the result of giving sense in stressor (event, incident and illness) that causes incongruent between global meaning and situational meaning, then it creates distress (Park, 2000). Stressor is situational meaning which becomes discrepant (incongruent) toward global meaning, then it will burden with psychological resistance of someone, so that it will create distress.

Distress is negative stress which can happen when a level of stress too high or too short where body and mind begin to perceive stressor negatively. Distress is kind of pathology that will impact to health and mortality risk (Russ, 2012; Salleh, 2008). Chronic Distress, will suppress the psychological resistance in the form of stress

\*Corresponding Author: Muhammad Anshari, Health sciences faculty of public health Airlangga university, Surabaya Indonesia. E-mail: ans1167@yahoo.com

and depression that can increase cortisol levels above the physiological level (Marchand, 2014; Boonen, 2013; Ellenbogen, 2002; Ebrecht, 2003) so that it can suppress the immune system (Nakata, 2011, Ebrecht, 2003). This fact is in line with a report of research which relates to the increasing of total in neutrophils and the decreasing of total in NK cell, lymphocytes T and B, helper cell and T cell. Depression is also related to the decreasing of NK cell activity and lymphocytes response to mitogen stimulation (Ader, 1995).

Global meaning can influence an individual health generally and prosperity in any ways. Global meaning plays an important role in how an individual faces a crisis situation or serious disease and how it can influence their adaptation to their viability. Global meaning is spirituality framework (Park, 2013) that consists of the aspect of belief, goal and feeling (sense of purpose or subjective sense of meaning in life). Through this framework, people arrange their life and decide the meaning toward specific experience (situational meaning). Thus, global meaning consists of three aspects include: belief, goal and feeling (Park and Folkman, 1997).

One of aspects of global meaning is global belief that is someone's assumption about their world and their understanding toward others and universe (Koltko-Rivera, 2004). Based on this definition, global meaning is spiritual belief like what have been discussed by King (1999) that spirituality is connected feeling with the power of universe in which exceed the context of reality. It concerns to feeling of unity with others. A belief in certain religion that has been proven and believed by many experts is good for better health (Carey & Cohen, 2009; Williams & Sternthal, 2007; Hamdy, 2004), but previous spiritual belief is rare considered in psychological publication or medical because it is not standardized yet as the measuring of spiritual belief.

This research intends to observe between global belief and level of distress in 30 respondents who have done *Babalian ethnomedicine* treatment in Dayak Paramasan Ethnic. This level has related to stamina. Indeed, this relation can also become a portal to conceive how *Babalian* ceremony has an effect that can encourage the herb by arousing the aspect of global belief.

## METHOD

This research is an analytic observational research by using cross sectional approach. Population of the research is society which has accepted *pelungsur* (concoction herb) and *basambur* (rituality for curing) in Paramasan, Paramasan, Banjar, South Kalimantan by taking 30 samples of respondents. Instrument research is distress questionnaire from General Health Questionnaire (GHQ-28) that consists of the aspect of: Somatic Symptom, Anxieties, Insomnia and spiritual belief Questionnaire. The data analysis of this research applies Pearson Correlation to analyze the correlation between spiritual belief and distress with a degree of meaning  $\alpha = 0.05$ .

## RESULT OF RESEARCH

This research concerns to 30 respondents about the relation between spiritual beliefs to distress level by using Pearson Correlation that can be viewed on the table below:

Variable	Significant	Pearson Correlation
Belief and Distress	-0.031	0.869

From description above, it showed that the significant result ( $p < 0.05$ ), in which strong spiritual belief caused low level distress. In a low level distress, it will reach physiological cortisol level to increase immunity and to encourage the process of recovery.

When a local society of Dayak Paramasan Ethnic are getting sick, an indigenous medical practitioner will give them such herb recipe from root, leaves or other parts of plant (*pelungsur*) which come from a forest in Meratus Mountain. The use of these herbs (*pelungsur*) is followed by *Basambur* (rituality for curing) that is used to cure disease. A purpose of *Basambur* is giving coping (Meaning Making Coping), the process in integrating an appraisal from diseases that has been suffered with individual global meaning, so it decreases discrepancy between global meaning and situational meaning.

## Conclusion

Stressor modulation creates distress by using the mechanism of spiritual coping (Meaning Making Coping) will change into eustress. Then, this displacement of individual perception will be through the axis of Hypothalamus-Pituitary-Adrenal (HPA) that is responded by the body as normalization of physiological cortisol level. In this case, it will strengthen the function of concoction herb that has been used (*pelungsur*) and it also increases biological response such as increasing immunity.

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