they are always available. Families sometimes do not want to make an effort to go to clinic to pick up something (in this case clinic midwife) that is uncertain. They immediately chose to pick up the village midwife.

CONCLUSION

1. The Dayak Siang-Murung tribe in Dirung Bakung Village, the subject of this study showed that their culture indeed became one of the factors that determine the degree of public health. Based on field data, it turns out that in addition to the cultural factors themselves, there are two other factors that influence the shaping of MCH health seeking behavior, namely natural, geographical, and health facility factors.
2. Traditional healers, namely village midwives and basi compared to health workers, are chosen as their go-to health services. This is due to their ‘health and disease concept’ which relates to the presence of spirits. Both are considered to have the ability to provide protection by spells, installation of amulets, or through certain rituals that they do.
3. In addition to the reasons above, village midwives are still chosen to help deliveries because they have a more intimate relationship with the mothers compared to the clinic midwife. The community also felt that giving birth to a village midwife was cheaper and payment could be delayed. There is still dissatisfaction with the services of local clinic services and health workers.

Basically, the community already understood the importance of maintaining health, especially concerning MCH. The most influential factor in shaping their behavior is the health knowledge system they trust. This system is related to the their ‘health and disease concept’, including in maternal and child health, and the search for help from the Village Midwife or Clinic Midwife/Health Officer.

DISTURBED BY GHOSTS: BEHIND THE EXPLANATIONS AND NARRATIVES ON ONE’S CONTINUAL ENCOUNTER WITH SUPERNATURAL BEINGS

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In Jakarta, stories of people experiencing ghosts are not uncommon nor peculiar. A number of people have recounted their experiences seeing a ghost on one occasion. Some even claim they constantly see and sense ghosts, while a few also assert they are often disturbed by ghosts. Seeing ghosts in eerie places is thought to be normal and expected. Having the ability to know and feel the existence of ghosts is a gift, a given sixth sense. Meanwhile, being disturbed repeatedly by ghosts is regarded as a bad luck, or as one possible consequence of having a sixth sense. Those who are repeatedly disturbed by supernatural beings share their responses on their supernatural experiences that vary from a person to another. They narrate their paranormal incidents as a spooky encounter, a thrilling event, or an ordinary occurrence. Furthermore, they believe their sensitivity to supernatural beings is either a heredity from their forefathers or a curse from other persons who detest them. Therefore, their methods to prevent further supernatural disturbances also vary depending on their interpretation. However, there is a similarity in their stories; they have endured significant painful experiences before becoming susceptible to ghost disturbances. This paper retells the narratives on ghost disturbances of four individuals from different backgrounds and statuses who live in Jakarta. It focuses on their life histories as well as their emic
belief on supernatural beings. From their narratives, it is evident that their intriguing ghost stories are essentially a sign of something more than a mere supernatural phenomenon.

**Keywords:** supernatural experiences, painful experiences

**Behind the Secret of “Bungkus Daun Tiga Jari”: Ethnography Research in Irarutu Community, West Papua**

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Indonesia’s health development shows its stagnancy towards their achieving goal. Government’s effort to improve universal health coverage remains far from expectations. Statistics data indicates high rates for some indicators such as: maternal mortality, infant mortality, and underfive stunting. By this, such a sector determining health as socio-cultural has not been observed and studied yet.

This socio-cultural aspect becomes a focus for National Institute of Health Research and Development to conduct a specific study named Health Ethnography Study. This study has developed in order to understand the societal values, beliefs and the practices related with health problems. The setting was originated from Indonesian Ethnic Encyclopaedia (Melalota, 1995), which described that Indonesia consists of 500 ethnics (lema). In addition, Community Health Development Index is included. After all, some ethnics were to set priorities to be observed.

One of the ethnics was Irarutu located in Kaimana, West Papua. Information on Irarutu was out of reach. Most information is derived from internet sources as data. The data reported Kaimana was one out of seven huge ethnics in West Papua. Based on the uniqueness and specific problems which potential for the region, as a researcher we are interested in the unique sex behavior among Papuans, which called “wrapping” phenomenon. This was closely related to reproductive health. By Ethnography method, this study was conducted to obtain information about the Irarutu sexual behavior related with the **bungkus**

The local Irarutu perceived **bungkus** as a taboo. By conducting rapport, we known that **bungkus** is the traditional technology to enlarge penis by using leaves which Papuans known as **daun tiga jari**, is a local name for the plant which has 3 leaves on the stalk. This vines are common in Irarutu.

The leaves are used as an herb. There are many ways to wrap penis. First, curry leaf surface and than wrap up. Second, pounded until shatter and wrap with cloth. Third, squeeze the leaf and affixed at apart of genital organ. Those are usually practiced by local Irarutu.

The efficacy of the **daun tiga jari** herb is not figment of imagination. This is well observed as no more myth that the herb may produce the extended size of penis. Local Irarutu believed the bigger male sexual organ correlated to a concept “power” of a male sex. A man sex must be expressed powerful and manly. This expression is represented by utilising **daun tiga jari** herb.

The effect of wrapping is hot around the penis. If the local misuse the herb, the organ will be scaid and may cause inflamation and infection. They are often delayed referring their infection to health workers that may damage the physical and functions of their male sexual organ. The risk is straight to individual health.