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**

Setia Pranata

National Institute of Health Research and Development

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 Iratutu.

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 Iratutu 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 scald and may cause inflammation 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.
Another risk is come from Kaimana’s local development. The government then broadly develop and build Kaimana as economic zone by connecting one area to another that cause a urbanisation phenomenon. Nowadays, Kaimana is massively facilitated by such entertainment spot as: bar and lounge, cafe, karaoke, restaurant, and localisation. The growing Kaimana comes into great changes of local, especially sexual habit. They became so expressive with their habit that made them vulnerable. From a conversation to a commercial sexual worker, she confessed that her client loved to play with different sex partners. She often served client with “huge size... small ones... wrapped.” This vulnerability was also described in increasing trend of adolescent intercourse as well as frequencies of marriage by accident.

A major concern on sex behavior growing in Iratutu was the effect of extending size towards domestic violence. A story told a wife let his husband to explore his sexual desire towards another. In addition, another was a wife escaped out as an impotency to fulfill husband’s need. Informant uttered that intercourses were basically began by a force.

Permissive sexual behaviour stereotype towards free sex has most likely correlated to the concept of “power” or “strong” of a male. Culture made males in West Papua an open-expressive towards their sexual desire. Iratutu showed its similarity. Male is the subject so that free sex was growing rapidly. This shaped a culture that male could freely do their sexual activity without any permission to his legal partner of life.

Extending size is a free. However, the local must obey the instruction and treat it carefully as well. If they unfollow the order, having intercourse to a woman with HIV/AIDS, a risk for the transmission is inevitable. Overall, this case was well reported on Kaimana’s government. Government realised the risk of HIV/AIDS. They even socialised this by conducting health promotion such as: posters, flyers, and balihos. The spots were roads, hospitals, offices and health centres. Another way was distributing condoms to all commercial sex workers around 22 sites. Peer educators and social workers were provided to assist HIV/AIDS program.

In conclusion, I would like to say that the local Iratutu have a strong believe that sex behaviour is such a privacy. It must be in line by the rules of tribe and religion. However, patriarchy dominates. To show the hegemony, male usually express their desire by “bungkus”. This behaviour was started from teenagers. Unsafe “bungkus” and sexual intercourse may harm to their reproductive health as well as HIV/AIDS transmission. After all, government have difficulties to control this phenomenon.

Based on fields finding, I would like to recommendations for bungkus phenomena. First, all authorities in a Kaimana district such as: government, public and religion figures as “three stones in a stove” conduct intervention so that their people are safe and far from sexual transmitted disease. Male become a focus of intervention. Second, social engineering should be implemented by empowering communities to find, analyse and solve their problems. Third, the daun tiga jari should be intensively explored. Ministry of Health has to analyse the potency in terms traditional medicine. The recommendations are needed to solve Kaimana’s health problems. The collaborations among government, universities, and NGO must be intertwined. Action is keyword to make a successful program.