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## The Statement of Health and Children Growth Behind Javanese Local Wisdoms

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### ABSTRACT

Local wisdom emerges through internal processes and lasts a long time as a result of interactions between humans and their environment. This long evolutionary process will lead to the emergence of a crystallized value system in the form of common law, beliefs and local culture. Thus, in essence local wisdom is a norm that is adhered to in society which is believed in faith and becomes a reference in everyday life. Local wisdom is the positive behavior of humans in interacting with nature and the local environment which comes from the values of religious customs, ancestral advice or local culture, which are naturally built in a society to adapt to their local environment. This literature review aims to raise local wisdom in the form of traditions in Javanese society, especially those related to health and care for children.

### 1. Introduction

Local wisdom is a manifestation of cultural teachings that are preserved by the local community so that it can be used as a filter for the entry of foreign cultural interactions (Arifianto, 2013). Local wisdom is a manifestation of culture that is owned by the community, which can be used as a filter in dealing with foreign cultural influences (AKS Bureau, 2018). Local wisdom or local genius is interpreted as a means of knowledge and practice in a society, both from previous generations and from experiences related to the environment and other communities, to solve problems properly and correctly and / or the difficulties faced, whether there is legal force or no (Ahimsa-Putra et al., 2007).

Local wisdom emerges through internal processes and lasts a long time as a result of interactions between humans and their environment (Eller, 2009). This long evolutionary process will lead to the emergence of a crystallized

value system in the form of common law, beliefs and local culture. Thus, in essence local wisdom is a norm that is adhered to in society which is believed in faith and becomes a reference in everyday life. Therefore, it is natural that Geertz (1976) said that local wisdom is an entity that is very important for human dignity in society. (Arumdyahsari, et al., 2016) Local wisdom is the positive behavior of humans in interacting with nature and the local environment which comes from the values of religious customs, ancestral advice or local culture, which are naturally built in a society to adapt to their local environment (Foley, 1997). This literature review aims to raise local wisdom in the form of traditions in Javanese society, especially those related to health and care for children.



## 2. Javanese Local Wisdom

### Hygiene habits

In traditional Javanese society, after traveling before entering the house, they are accustomed to washing their hands and feet with running water (previously used to be in front of the house there is a "padasan", a water reservoir that is hollowed out of the way made of clay) (Hutomo, 2010). Guests who are going to visit or hold the baby are required to wash their hands and feet, then the feet and hands are heated on top in front of the stove, then we can hold the baby closer. This is useful for reducing germs brought by visitors from outside the home. In the last few years, the hospital at the entrance to the room also provides disinfectant (alcohol) to get used to washing hands before and after visiting patients.

### Habits related to parenting

In Javanese customs, there are several habits which are mainly related to health and early detection of mental disorders in children. "Ngliling" the baby invites the baby to interact with a smile and touches his cheek, visitors will be happy to see that the baby's eyes and mouth are talking to him (Ismawati, 2015). Now we know that with a response like that, it can be said that eye contact is good, there is no eye contact other than the tendency of the baby's visual disturbances, it is also an element of early detection in children with a tendency to autism disorder. The colored threads hung above were shaken to see the movement of her eyes. Now to see if there is a tendency for strabismus or not. In ancient times, it did not occur to think that this would be an inadequate response to infant development.

Breech pregnancy (breech presentation) predicts that the child will be naughty. At that time, there was no delivery by caesarean section, so the location of the breech could

cause prolonged labor. Prolonged labor can predispose to minimal brain dysfunction, impaired concentration of attention, hyperkinetic disorders, behavioral disorders, even mental retardation and infantile autism.

Babies are given a "telon bracelet" three-colored bracelet, a bracelet consisting of copper, brass or gold (Ismawati, 2009). For those who can't afford the red green monte. Children will be able to play their hands and observe them. After being able to grasp, he is given "icik-icik", a toy which when the hand is moved there will be a sound, as well as the leg is given a "kroncong bracelet" (the bracelet that when moved the leg sounds) (Mbulu, 2004). Similar devices are currently used to detect hearing and stimulate motor movement in the legs.

During the visit to the baby, the visitor "mengebrak" (patted hard) to the right and left of the baby. Ancient rural population cots on a flat bamboo "title" so that when tapped it can sound - now it means hearing loss, and hearing response, if there is no hearing loss but the response is inadequate it is suspected as an element of early detection for growth and development children associated with pervasive disorders (Hutomo, 2010).

Likewise, after the baby is rather large, "dikudang" (stood up jokingly). Now we can see the overall response to see whether there is reasonableness in child development. Breastfeeding the baby while sitting, while breastfeeding the child should not be "disambi" (all attention is directed to the child) while rubbing his head (Foley, 1997). Now, it is known that this attitude makes children's social and emotional relationships feel close and comfortable with the environment.

If we pay close attention to the sunset, the changes of day and night bring a distinctive atmosphere, at that time those who are already "digendong" (wrapped in a scarf) are placed on their feet, so that the baby is not left alone to



sleep on the bed, while moving the baby. either from one person to another or from person to bed, or when lifting with words of love and prayer, "slamet-slamet saka kersa Allah". (Ismawati, 1997).

Until the age of eight (thirtyfive days) is finished being bathed, the baby is gently massaged to the ends of the hands and heads of the face. Including in the prone position, a normal baby will lift his head, massage will take him to the center of the nervous system.

This activity is carried out every day, only once every selapan, plus the "bancakan selapanan" ceremony by inviting toddlers around it. When I was a baby it might not have had an impact on the little one, but love began to emerge from friends around him so that after the baby was able to walk steadily it was he who conveyed "pincuk" (a place to eat from leaves) to peers and established social relationships of giving and accept, to be playmates.

Games that enhance children's creativity, motor skills, social, fantasy, from an economic point of view are also inexpensive because at that time they used materials from around them. For the boy from orange peel, watermelon rind, which could be shaped into any vehicle he had seen.

For girls, they often "pasarani" (role play or pretend someone is a buyer and seller) with the materials around them, because at that time in the village there were many plants that could represent their fantasies. Also make a doll out of patchwork. As well as being able to practice responsibility, clean the arena after finishing playing without coercion and not being upset by expensive games that don't work because there are broken or loose parts, it's difficult to find a replacement. There are many games that are used to learn to accept the defeat of winning tensions which are also related to motor balance, such as "engklek", "dakon", "petak umoet", "cilupba", "jamuran",

"cublak-cublak suweng".

Based on the latest medical literature, it is proven that the tendency of hyperactive children cannot stand playing hide and seek. Children with anxious tendencies do not dare to try the game because it is a shock. Children with a tendency to behavioral disorders have been labeled as friends. Friends don't want to role-play together because it's cunning.

### 3. Conclusion

In conclusion, certain habits or culture in the past were not something without meaning, even though at that time there was no sufficient literature on this subject. This habit is carried out and passed down from generation to generation, because it is felt to be quite good and useful for the people who apply it.

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