

## ETNOCARING: RECOVERY METHOD FOR CHILD FEVER SEIZURES BASED ON BAJO TRIBE TRADITION IN THE NORTH BUTON, INDONESIA

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### ABSTRACT

**Introduction:** Children who experience febrile seizures are very important to be given proper treatment from the beginning to after the seizure period. The success of recovering from a child's febrile seizure will determine the degree of health and quality of life in the future. The Bajo tribe has its method of recovery which is still being carried out and is believed to be able to overcome the health problems of children with fever seizures. **Purpose:** to find out the method of restoring child febrile seizures based on the traditions of the Bajo Tribe in the North Buton. **Method:** The research design used was qualitative: ethnography. The number of participants was 16 shamans from the Bajo Tribe in the North Buton and 4 women as triangulation participants. The sampling technique used was snowball sampling. The data analysis used was thematic. **Result:** The findings in this study are described in the theme of herb therapy and seawater splash therapy. **Conclusion:** The method of restoring pediatric febrile seizures based on the North Buton tradition consists of herb therapy and seawater splash therapy.

**KEYWORDS:** Recovery, seizures, fever, tradition, Bajo.

### INTRODUCTION

Seizures are intermittent clinical manifestations that are very characteristic and can include disturbances in consciousness, behavior, emotions, motor, sensory, and autonomic caused by the release of electric charges in brain neurons.<sup>[1]</sup> Fever seizures are a health problem that threatens the lives of children if not treated properly.<sup>[2]</sup>

The incidence of febrile seizures in the world such as America and western Europe has increased every year by 2 to 4% (Presto et al., 2020). In Indonesia, the incidence of febrile seizures that occur in children aged 6 months to 3 years is 2-5% and 30% of them will experience recurrent febrile seizures.<sup>[3]</sup> The incidence of febrile seizures in North Buton Regency, Southeast Sulawesi province in 2018 was 68 cases and 18% of them were recorded as having died.<sup>[4,5]</sup>

Febrile seizures are caused by several things such as fever, effects of toxic products rather than microorganisms, allergic responses or general abnormalities due to infection, changes in fluid and electrolyte balance, and viral encephalitis.<sup>[6]</sup> Fever seizures also have risk factors, namely genetic factors and age factors.<sup>[7]</sup>

Management of febrile seizures can be done pharmacologically and non pharmacologically.<sup>[8]</sup> The non-pharmacological treatment of pediatric febrile seizures is grouped into two groups, namely treatment during treatment and recovery.<sup>[2]</sup> Recovery methods that can be done non-pharmacologically are: warm compresses, wearing thin clothes, monitoring temperature regularly, and increasing oral fluid intake when the child has a fever, giving herbal ingredients such as ginger juice when the child is no longer having seizures, and so on.<sup>[8]</sup>

Recovery of children with febrile seizures is also very important to do properly.<sup>[2]</sup> Good recovery will be able to restore the child's body system to work properly, such as when the child has not had a febrile seizure.<sup>[9]</sup> Vice versa, inadequate recovery can also affect the disability or the inability of the child's body systems to work and normally as before experiencing a febrile seizure.<sup>[10]</sup>

Currently, there are still many people in several areas who are recovering from child fever seizures based on their traditions, such as using traditional healers.<sup>[11]</sup> This has become a cultural habit and is carried out from generation to generation.<sup>[12,13]</sup> Many factors cause people to maintain this culture, including the level of trust in health workers, education level, economic level, and

access to health facilities.<sup>[8,11]</sup> Besides, the superiority of services provided by traditional healers when dealing with child febrile seizures such as providing maximum support to the family when a child has a febrile seizure, making direct visits to the home to provide services, and providing additional therapy after the child has had a febrile seizure, also influences the community in maintaining care and recovery. febrile seizures according to tradition.<sup>[1,13]</sup>

The Bajo Tribe in the North Buton is one of the tribes in Indonesia, precisely in North Buton Regency, Southeast Sulawesi province. Until now, this tribe still upholds the traditions and culture in every activity of its life, including the recovery of child fever seizures.<sup>[4,14,15]</sup> The results of interviews with 4 mothers from the North Buton Bajo tribe stated that every time the child had a febrile seizure, they always used the help of a shaman, where the form of therapy given was warm compress therapy and bites of cloth bites when the child had a fever and seizures, while after the child did not seizures and fever begin to fall for some remedial therapy.

The description of the method of care and recovery for the Bajo tribe is local cultural wisdom that is very important to be preserved and scientifically proven as a treatment for febrile seizures in children, so that it can save children's lives.<sup>[16,17]</sup>

## MATERIALS AND METHOD

### Desain

The research design used in this study was qualitative: Ethnography.

### Setting

The research was conducted in Indonesia, to be precise in Bajo Village, North Buton Regency, Southeast of Sulawesi. The research was conducted from 22 July 2020 to 18 October 2020.

### Research subjects

The number of participants in this study was 20 people consisting of 16 traditional healers from the Bajo Tribe in the North Buton and 4 women as triangulation participants, which was determined by the snowball sampling technique.

### Data analysis

Data analysis used in this research is thematic analysis with the stages of data reduction, data presentation, and verification or concluding.

## RESULT

The results of the study consisted of three main themes of recovery methods in children's fever seizures based on the traditions of the North Bajo Buton Tribe, namely herb therapy, abstinence, and seawater splash therapy.

### 1. Herb therapy

Herb therapy themes were identified in the category of composition and giving method.

a. The composition category is described by the keywords honey, ginger, and water through the verbatim snippet as follows:

"... A concoction of honey and ginger is given after the fever drops and the seizures are gone..."(P1,P2,P5,P6,P10)

"...this honey ginger herb must be mixed with plain water, but not much..."(p3)

"... But the honey must be real honey, not the ones in the shops ..." (P4)

"... Just two spoons of honey then mix it with half a glass of boiled ginger water ..." (P7)

"... Boil about two ginger seeds in two glasses of aqua until the remaining water is one glass of aqua ..." (P8)

"... Just boil two ginger until the water remains just one glass ..." (P9)

"... Honey is one or two tablespoons mixed in half a glass of ginger water ..." (P11)

"... This mixture of ginger and sugar water is only given if the child has had a fever and has not had seizures ..." (P12)

"... This herb ginger honey has been passed down from generation to generation, always given (P13)

"... Don't make lots of boiled ginger water ..." (P14)

"... This honey is great for the child recovery, but the real thing ..." (P15)

"... If in the past the honey was just squeezed from the wasp nest but now it's hard ..." (P16)

The participant statement is strengthened by the following triangulation participant statement:

"... After the fever drops and the seizures are gone, usually therapy is continued with a concoction consisting of honey and ginger boiled water ..." (PT1)

"... Healer (shaman) usually recommends consuming a mixture of honey and ginger for recovery ..." (PT2)

"... The stew of ginger water and honey is a healing therapy after my child had a fever and seizures healed.." (PT3)

"... The honey we use is real honey, not honey as advertised on television ..." (PT4)

b. The categories of giving methods are described by the keywords mix, boil, drink, morning, and evening through the verbatim snippet as follows:

"... Boil two or three pieces of ginger for 10 to 15 minutes ...." (P1)

"... If I drink water to boil about 2 glasses ..." (P2)

"... I use ginger in 2 cups of drinking water, boil it up to the remaining 1 cup ..." (P3)

"... Usually boil the ginger only for 15 minutes ..." (P4, P5)

"... I usually pick out the fresh ginger first, I clean it and open the skin then boil it ..." (P6)

"... Ginger cooking water mixed with honey ..." (P7, P8, P12, P13)

"... If I give two tablespoons of the honey mixture with half a glass of boiled ginger water ..." (P9)  
 "... Give the child the honey herb ginger every morning and night ..." (P10)  
 "... The honey ginger herb is drunk morning and night ..." (P11, P14, P15, P16)

The participant statement is strengthened by the following triangulation participant statement:

"... Healer (shaman) always boils ginger, then mixes honey with it for my child's recovery ..." (PT1)  
 "... My child's honey ginger herb always drinks after the fever drops ..." (PT2)  
 "... If he has already drunk the honey ginger mixture from the parents (shaman) my child will immediately be healthy ..." (PT3)  
 "... A concoction of ginger and honey is usually given every morning and evening, but if you don't have seizures ..." (PT4)

## 2. Seawater splash therapy

The theme of seawater splash therapy was identified in the category of time, duration, and procedure.

a. The time category is described by the keyword after and directly through the verbatim snippet as follows:

"... After the child's fever and seizures have disappeared, the children still have to be treated by putting them in seawater ..." (P1)  
 "... If the fever comes down, we immediately put it in seawater ..." (P2)  
 "... This seawater splash is done after the fever has dropped so that the child's temperature will quickly return to normal ..." (P3)  
 "... Seawater splash therapy is carried out after the child's fever has decreased (P4, P5, P8, P9, P10, P13)  
 "... After having a fever, continue by splashing seawater, so the child is immersed in seawater ..." (P6)  
 "... But you have to be careful, children are thrown into seawater after the fever drops or it doesn't get too hot anymore ..." (P7)  
 "... If I have to also continue to be immersed in water, it's a child, after the heat is not too high ..." (P11)  
 "... My grandmother's grandmother, if a child who had a fever was not too hot, immediately put it in seawater ..."  
 "... Oh no-no, after I checked the heat went down, I put the child in the sea ..." (P14)  
 "... Immediately continue with the sea splash therapy, if the fever has dropped ..." (P15, P16)

The participant statement is strengthened by the following triangulation participant statement:

"... My child was dropped into the sea, usually the second day after the heat fell ..." (PT1)  
 "... Healer (shaman) always immediately throws my child in the sea when the fever has dropped ..." (PT2)  
 "... usually the sea splash therapy, ordered by the parents (shaman), is done after my child's fever has decreased ..." (PT3)

"... I've only been treated for sea immersion once, yes he (shaman) immediately dumped my child in the sea, after the heat fell and prayed first ..." (PT4)

b. The duration category is described by the keyword day, week & times via the verbatim snippet as follows:

"... So my child put it three times in a row ..." (P1)  
 "... When doing seawater splash therapy, I usually do it in the afternoon ..." (P2)  
 "... Do the seawater splash therapy once a day ..." (P3, P4, P5, P6, P7, P8, P12, P16)  
 "... I threw myself in the sea, but not for long and only once a day ..." (P9)  
 "... But this splash therapy is usually only for 1 week ..." (P10)  
 "... Just did it for 1 week ..." (P11, P13, P14)  
 "... I put my child in the sea every day, but in the afternoon, it continues until one week ..." (P15)

The participant statement is strengthened by the following triangulation participant statement:

"... Healer (shaman) throws my child out every evening ..." (PT1, PT2)  
 "... usually for one week ..." (PT3)  
 "... So I was put in the sea once a day ..." (PT4)

c. The procedure categories are described by the open, splash, input & Lift keyword via the verbatim snippet as follows:

"... If you want to throw a child into the sea, first open the clothes and then splash them ..." (P1)  
 "... hold the child's armpits, then put it in the sea, don't take long, then pick it up and drop it again, repeat three times ..." (P2)  
 "... After the child has been immersed, throw it in and throw it again 3 times ..." (P3, P4, P5, P6, P8, P11, P12)  
 "... The principle is that you just lift it 3 times ..." (P4, P9)  
 "... This is how you input it at sea, let it sit for a while and then you lift it again, after that, you put it back in the sea, repeat but just three times, don't take long ..." (P10)  
 "... Plunge and then lift three times ..." (P13, P14, P16)  
 "... Pour it slowly e, until the neck is submerged in seawater, then lift it and repeat three times ..." (P16)

The participant statement is strengthened by the following triangulation participant statement:

"... My son took off his shirt, then put it in seawater and lifted it, then put it in again ..." (PT1)  
 "... The act of splashing and then repeated 3 times ..." (PT2, PT3, PT4).

## DISCUSSION

### 1. Herb therapy

The herb used by the Bajo tribe of North Buton Regency as a healing therapy for children with fever seizures is a mixture of honey ginger. This concoction consists of 3 tablespoons of honey mixed into ½ cup of the ginger cooking water. Ginger water is obtained from boiling 3 pieces of ginger into 2 drinking glasses that are boiled

until the remaining 1 cup of boiled ginger water or boiling for 10-15 minutes. The herb ginger honey is given to children who have fever seizures with a frequency of drinking 2 times a day, namely in the morning and at night.

Ginger is used as an herbal medicinal ingredient because it contains essential oils with active chemical compounds, such as zingiber, camphor, lemonin, borneol, shogaol, cineol, felandren, zingiberol, gingerol, and zingeron which are efficacious in preventing and treating various diseases including rheumatism, influenza, asthma, colds, and sore throat.<sup>[18]</sup> Ginger also contains gingerol which can help increase intestinal motility and acts as an antipyretic agent, so it is very good for the recovery of children who have fever seizures.<sup>[18,19]</sup>

Honey contains compounds that are like chemical compounds that include various chemical groups, such as monoterpenes, C13-norisoprenoid, sesquiterpenes, benzene derivatives, esters, fatty acids, ketones, and aldehydes.<sup>[20]</sup>

Honey is also composed of glucose, protein, organic acids, minerals, and vitamins. Some of the vitamins contained in honey are thiamine (B1), riboflavin (B2), nicotinic acid (B3), pantothenic acid (B5), pyridoxine (B6), biotin. (B8 or H), folic acid (B9), and vitamin C (21). These vitamins are very good for restoring fitness, increasing appetite, and increasing endurance.<sup>[22]</sup> Giving honey to children who have fever seizures can be a non-pharmacological recovery therapy that can restore the child's good physical condition, as well as the adequate immune system.<sup>[23,24]</sup>

The combination of honey and ginger, like the traditional ingredients of the Bajo tribe of North Buton is a very good herbal blend to increase endurance and restore children who experience a fever.

## 2. Sea Water Splash Therapy

Another method of recovery that is carried out according to the traditions of the Bajo Tribe in handling child fever seizures is the seawater splash therapy. This therapy is carried out after the child's fever has decreased and the seizures have disappeared. Seawater splash therapy is carried out for one week with a frequency of 1 time a day, namely every afternoon. The way the Bajo tribe performs this therapy by removing the child's clothes, then holding both hands on the armpits, after that the child is put into the sea and held for about 5 minutes, then lifted again and the procedure is repeated 3 times.

Seawater contains chemical elements such as Chlorine (Cl) 55%, Sodium (Na) 31%, Magnesium (Mg), Calcium (Ca), Sulfur (S), and Potassium (K), Bromium (Br), Carbon (C), Strontium (Sr), Barium (Ba), Silicon (Si), and Fluorium (F) (Prastuti, 2017). The content of seawater also consists of various gases such as oxygen

(O<sub>2</sub>) and carbonic acid gas (CO<sub>2</sub>), and water has very high levels of essential minerals.<sup>[25,26]</sup>

These contents, especially essential minerals, can minimize the occurrence of damage to human muscles, thereby increasing human resistance to physical activity and restoring muscle flexibility.<sup>[25]</sup> According to the American Academy of Pediatrics, seizures in children with fever will force the muscles to contract above their capacity so that it has the potential for muscle stiffness and damage.<sup>[23]</sup> The principle of restoring and maintaining muscle flexibility by utilizing the levels of essential minerals in seawater is the right technique to correct the condition of a child's muscles after experiencing seizures during fever.<sup>[23,25]</sup> This is in accordance with the tradition of restoring child fever seizures that have been carried out by the Bajo Tribe of North Buton Regency.

## CONCLUSION

Handling of febrile seizures in children according to the tradition of the Bajo tribe is done by using herb therapy and seawater splash therapy.

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