**Phenomenology Analysis of the Meaning of Healthy Living on Alternative Medication Practices**

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**ABSTRACT:** *The meaning of a healthy life is a sense of well-being due to the fulfillment of all needs within reasonable limits so as to give birth to: roso steadfast, rahayu, slamet which gives birth to peace/trem and calm, fresh sane from various elements of life's stages. People still interpret healthy life according to their own thoughts and understanding, which cannot be separated from beliefs, family values and culture, that is, they still choose to used alternative medication instead of modern medication. The purposed of this research is to understand the actions of the community in interpreting a healthy life who prefer alternative medical practices compared to modern medical practices. The research method used is a qualitative approach with a type of phenomenological research with the aim to further explore the experiences of individuals in society in interpreting healthy living over alternative medication practices. The results of this study are based on the dimensions of awareness, experience, suggestions and beliefs, the meaning of a healthy life with alternative medication is not only physical (physical) health, but non-physical (spiritual) health as well. Alternative medication is a unique and holistic treatment. The process of creating a healthy life begins with the human element itself, which starts with the seeds, weight, and calves in the process of the human life cycle from birth to death in behavior, in science, in controlling lust.*

**Keywords:** *Phenomenology, Meaning of Healthy Living, Alternative Medication*

1. **INTRODUCTION**

Health is the most important aspect of life and supports optimal activity. Health is defined as a physical, mental and social state that is not disturbed by disease and is able to carry out activities within it optimally. Health is a very basic need for all human beings, regardless of gender, age, ethnicity or class, from all walks of life and layers of society. If stated, the consequence is inability to work, justified as a reason for dismissal, and ultimately leads to lower productivity and income for the individual or company. This research will try to explore further the public's opinion about the meaning of healthy life which is not in accordance with the Ministry of Health and WHO, where they still interpret healthy life according to their own thoughts and understanding, which cannot be separated from beliefs, family values and culture. namely still choosing to use alternative medication rather than medical / modern medicine. (WHO, 1981)

The concept of health is a very basic human understanding. Human behavior in responding to stimuli or objects is always in the realm of knowledge, the realm of attitudes (emotions), the realm of behavior (psychomotor), or actions that must be taken to maintain health (maintenance), improvement and health. Suppresses exacerbations of health-oriented conditions and behaviors. (Alonso.Y, 2014).

Wolinsky stated that for doctors, symptoms and signs of disease are evidence of a biological abnormality in the human body that requires treatment; healthy is the absence of symptoms; explained that there is no or physiological evidence. malfunction. Wolinsky raises several objections to the medical definition of health. First, signs of disease can be observed by health workers and are therefore considered objective evidence of the presence or absence of disease. Based on patient reports. Wolinsky argues that patient testimony cannot be considered as objective evidence. This is because research shows that patients' testimonies are informed by their views on life and cultural heritage. Yes, but patients from other cultures tend to exaggerate the symptoms they experience. Research also shows that patients from different cultures are more likely to choose which symptoms to report to their doctor and which not. Therefore, the objectivity of disease symptoms recorded by doctors based on patient reports is doubtful. The second definition of medical health is that medically healthy people can be socially and mentally ill. (Plianbangchang, S. 2018)

In sociology, Parsons argues that a person is considered healthy if he has the optimal ability to carry out the roles and tasks learned through the socialization process, whether healthy or not. A person's sociological health is relative because it depends on the role he plays in society. Sociologically, a doctor is considered healthy if he can act as a doctor, while the measure of the health of a cleaner is his ability to act as a cleaner. (Freund, P.E.S. 1990)

An interim observation that requires further investigation. Health is a state of calm and peace, a pleasant environment, earthly tablets. The main problem that has pushed the researchers' ideas to fruition is that there are still many people, especially in the Gesi sub-district, who seek the services of paranormal and traditional healers, for example, to cure their illnesses. The psychic for mental illness (*sawang*), burns or burns by the psychic *suwuk*, massage psychic for body fever, psychic in dentures for broken bones. Modern medical service providing treatment. There are people who use medical personnel to cure their illnesses, but are encouraged by family members and neighbors to seek additional treatment from psychics and traditional healers. Even though it seems unclear, this is accepted by the community, especially in the Gesi sub-district. (Ardani, I. 2013)

The people of Gesi District still practice alternative medication according to their beliefs and knowledge systems. Knowledge of methods and forms of alternative medicine is obtained by following what their ancestors have done for generations. However, not all diseases can be treated with alternative medication. If people's understanding of alternative medication is not in accordance with current knowledge, it is feared that it will have a negative impact on public health in general. Based solely on traditional knowledge and beliefs, misinterpretation of a patient's disease is fatal to the patient's health and safety.

People's behavior passed down to the next generation is common. Human treatment of the environment, management of the natural environment to achieve goals, use of technology, livelihoods and beliefs, objects made and used to protect life from the environment, making tools to maintain health Culture is a heritage that protects animals and fellow humans from natural disturbances . Items used to serve various activities needed by both individuals and groups to meet individual and group needs such as storage, movement, formation, protection, crafts, rituals, magic, and religion are called cultural modernization. (Darma Satria, 2013)

Based on preliminary studies conducted by researchers in several communities, namely four people, none of them answered the meaning of a healthy life according to the Ministry of Health and WHO, they all answered the meaning of a healthy life according to their own understanding associated with beliefs in family and cultural values or their own living conditions - each of which is still using alternative medicine compared to modern medicine.

So it seems that the main problem that prompted the emergence of the research idea was the many differences in the meaning of healthy life expressed by the community which caused health programs to not be implemented optimally.

Based on a preliminary study conducted by researchers in the Gesi District area, there are approximately four alternative medication practices. Meanwhile, alternative medication practitioners who practice but practice only when asked for help are also found in this area. The number of psychics/traffickers (alternative) has several abilities, namely: massage/massage psychics, sangkal putung, traditional healers, trance psychics, reflexology, treatment of disease has not been detected.

Based on the phenomena and preliminary studies above, the researcher wants to explore the meaning of healthy living, for this it is necessary to explore the views, ideas, thoughts of the people of the Gesi sub-district about the concept of healthy living, the concept of causes of disease, what efforts are being made, what prevention efforts are being made according to their thoughts, are there thoughts/perspectives that differ from health programs in terms of care and treatment (curative), promotion (promotive), prevention (preventive), recovery (rehabilitative). (WHO, 2022)

Various ideas have been put forward by the community about the importance of a healthy life. In order to obtain and maintain a healthy state, it is necessary to deepen our understanding of the importance of healthy living from the perspective of rural communities and the behavior of daily life. It can be used by governments and policy makers as a basis for planning, editing, implementing and evaluating public health programs for public acceptance. Considering the importance of healthy living is the first thought in addressing all development programs from a health perspective, so it is necessary to conduct research on the meaning of healthy living on alternative medication practices.

This research will use a substantive theory, namely the meaning of healthy life to see how rural people think in maintaining and improving their health. As for the theory of analysis using theory, namely phenomenology. The phenomenological theory initiated by Schutz is very necessary because it is to analyze what influences individuals, including how individuals interpret the meaning of healthy life according to their thoughts.

1. **METHOD**

This study used a social definition research paradigm in both theoretical and methodological studies used in the field. This study uses a qualitative approach with the aim of obtaining descriptive data and even capturing the meaning of the subjects studied, namely the community using alternative treatment facilities (Creswell, 2014). The type of research used is phenomenology which aims to further explore the experiences of individuals in society in interpreting healthy living over alternative medicine practices. This is as stated by Schutz that in phenomenology there are two issues that require attention, namely aspects of knowledge and action. According to Alfred Schutz, the nature of knowledge in social life is the reason for being a tool that controls human consciousness in everyday life.

This research used a purposive technique. Purposive is a technique that is usually used in research when in research areas where researchers already know some of the main informants who will be used as informants. Data collection methods used are observation, interviews and documentation. This research interviewed seven informants consisting of four informants who were users of alternative medicine services, and three informants who were providers of alternative medicine services who shared their experiences as both users and providers of alternative medicine services. This study used data validity techniques initiated by Norman K. Denzin (Mudjia Rahardjo, 2012) with triangulation, namely method triangulation, data source triangulation and theory triangulation. Moustakas (1994) stated that there are at least four stages, namely the initial data which is a description of the transcript of the results of the interview or interview. The second stage, horizontalization which then took inventory of important statements from informants. In the third stage, important statements that have been inventoried are then divided into themes based on units of meaning. The last stage is a description of the essence where the subject's experience is retold.

**III. RESULT AND DISCUSSION**

This research will provide information or an overview about three alternative treatment places in the Gesi sub-district which are visited by many people, namely alternative treatment of sangkal putung, reflexology and massage and four informants, namely people who prefer to use alternative treatment facilities compared to modern treatment. Stages of the meaning of healthy life in human life as a process of society in interpreting healthy life.

1. **Overview of Alternative Medicine Service Providers**

The first alternative treatment is sangkal putung. H. Imam's sangkal putung alternative medication is a treatment for patients specifically with bone injuries. Most of the patients are patients with fractures, "*mesle*" or *overlapping bones*, "*sprains*" and many more.

According to H. Imam's wife, namely mrs. siti, are:

(Father's journey in treating sick people has been a long time sis, that's also because it was passed down from the great-grandfather first, the knowledge from the great-grandfather must be put into practice to help sick people, to worship to help people, Insyaallah it will be a blessing for my family, must be sincere without strings attached, That's what grandparents ordered first. When treating patients, you must be patient, you must not be emotional, you must be in the way of Allah, you are only an intermediary, all of Allah who provides healing, everything is left to Allah, God willing, all the patients' illnesses will be cured. Your patient is 10-10 days a day 15 people can't be more, that's what grandparents ordered, because the purpose of treatment is for worship. My family and I only pray that hopefully you and our family will always be given health so we can help sick people).

The treatment of H. Imam's sangkal putung is well known in the Gesi sub-district. Sangkal putung is a bone healing technique that is believed to be more effective than modern medicine or other bone shamans. The method used in the treatment of H. Imam's g sangkal putung is to apply a topical oil to the patient, then *tratakk*, a sound is heard when the patient's bones are pulled. Usually it is also accompanied by the sound of "Allah Akbar" from the patient and a feeling of pain for those who see the process. There have been many cases of patients helped by H. Imam, ranging from sprained bones, dislodged bones and even broken bones. So that many people believe in the treatment of H. Imam's sangkal putung. Besides that, the cost of treatment is relatively cheap because the cost of treatment here is sincere. The service is also very friendly and patient, so that patients feel comfortable and have more confidence in being able to recover from their illness.

The second alternative treatment is reflexology treatment. Reflexology is a massage method that is used both to reduce pain, prevent and even treat pain and can also be a method of refreshment and body fitness. Health massage is useful for people who have a variety of mobility activities. Reflexology is a means of proper relaxation to relieve aches and stiffness in the body. This massage technique also provides more health benefits. Reflexology helps improve blood flow and reduce pain. Unlike other types of massage or regular massage, reflexology focuses more on certain nerve points in the body, especially on the feet and hands, the nerve points on the hands and feet are directly connected to the nerves of the organs in the body. Massage at a nerve point will affect the function of the internal organs that are connected to that nerve point. Therefore, this massage technique is also called nerve point massage.

An alternative treatment for reflexology which is quite well-known in the Gesi sub-district is reflexology belonging to Mr. Edi, who is better known as "Mr. Edi’s Pijet". An alternative treatment for Mr. Edi's reflexology is massage that focuses on massaging and pressing nerve points, especially on the soles of the feet using a wooden massager designed in such a way that it can be used as a massage aid. Patients who come to Mr.Edi's place are patients with quite a variety of complaints, ranging from minor illnesses such as menstrual pain, headaches, migraines, digestive system diseases such as gastritis to quite serious illnesses including cancer, hypertension, tumors, diabetes mellitus, stroke and many more.

The third alternative treatment is massage treatment. Massage, is a method of healing or traditional health therapy, by applying pressure to the body, whether structured, unstructured, sedentary, or changing places by applying pressure, movement, or vibration, either done manually or using a mechanical device. . Massage usually uses hands, fingers, elbows, arms, legs, or massage tools. Massage can provide relaxation, comfort, and well-being. Massage therapy is a form of alternative therapy that is widely used to relieve symptoms of certain diseases. This therapy can not only provide a relaxing effect, but is also effective for dealing with stress and relieve pain. (Syaifulloh M.K, 2019)

One of the alternative massage treatments in the Gesi sub-district is Mrs. Darni's massage. Mrs. Darni's alternative massage therapy is massage of the entire body from head to toe, namely massage of the head, ears, neck, shoulders, hands, waist and back, legs and feet. In massaging, Mrs. Darni’s only used her hands without any massage aids. The movements are very light and simple using the palms and thumbs. In massaging, Mrs. Darni’s used coconut oil and lime as a complement.

Patients who come to Mrs. Darni's place range from infants, children to adult patients. Most patients who come to Mrs. Darni's place are patients with mild and not too severe complaints. Complaints in babies are usually because babies are fussy. Where as in children it is usually because children have difficulty eating. Mean while, adult patients vary quite a lot, such as fatigue/fatigue, menstrual pain, headaches, migraines, digestive system diseases such as gastritis, there are also female patients who are Javanese who say "swollen" or their uterus prolapses. In one day, patients are limited to 7-8 people because Mrs. Darni's age is quite old, namely 73 years, so Mrs. Darni's health and energy must also be maintained. Because Mrs. Darni's massage is really pure from the energy and strength of Mrs. Darni's own body without the help of any massage equipment.

This knowledge of alternative medicine was passed down through their ancestors. Children who inherit the expertise of their parents who used to be specialists in medicine (hereditary) from their parents are considered as “chosen children”, meaning that not all children inherit medical skills from their parents and ancestors. This is in line with the opinion of Koentjaraningrat (1984) who stated that "there are no official schools or special schools for psychics. It seems that psychics art is caused and/or passed on to their descendants. All of his offspring can inherit the knowledge of psychics from their parents. In addition, if the person concerned is deemed incapable of becoming a psychics."

Humans use many mechanisms of cultural adaptation to their environment. This shows that Gesi psychics are also using cultural strategies to conserve their energy around the world. The townspeople always make time for their patients. In fact, if a patient needs help in the middle of the night (early in the morning), psychics will never refuse as long as he is in good health.

Treatment by traditional healers also seems relaxed, so that patients quickly get along even though it is the first time they are seen and treated. Sometimes psychics also often invite their patients to talk outside of talking about the disease. Because of this, patients sometimes don't think they are sick and receive treatment because psychics usually laughs or smiles between them. You can see the family atmosphere when treating patients. In addition, the entire patient's family can be with or close to the patient to make the patient feel comfortable.

Psychics don't set healing levels at all when healing people. There is a growing notion among alternative healers that if they fix or fix the price, then the effectiveness of their knowledge will decrease or disappear by itself. They avoid things like that, some even believe that if psychics some how manages medical expenses, then they don't trust psychics. In general, there are still many alternative healers who accept money or donations from patients. However, money or other gifts are not what the midwife wants. For him, not everything that is given to patients must be rejected. They believe that patients give money and gifts sincerely and carefree. If a gift is refused, psychics considers it the same as rejecting God's gift, and that, according to him, is prohibited by religion.

1. **Community of Alternative Medicine Users**

In this study, researchers will provide information or an overview of the people who use alternative treatment facilities in the Gesi sub-district, namely alternative treatment of sangkal putung, reflexology and massage including baby massage. This study will provide an explanation of the four informants who use alternative treatment facilities. They will provide an explanation of why they prefer alternative medicine compared to medical treatment.

The first research subject was Mrs. SM's, a retired Kindergarten teacher or better known as a Kindergarten Teacher. Even though Mrs. SM's is a teacher, she really believed in the alternative treatment of sangkal putung. Already more than half of her age, she used alternative treatment as a cure for her illness. Because he really believed that his illness would be cured if he went for treatment at alternative treatment of Sangkal Putung. It all started a long time ago when Mrs. SM's fell off her bicycle and had to have surgery on her leg because a bone had moved out of place, or more commonly known as " *overlapping bones*" in Javanese. It was because of the accident that Mrs. SM's could not walk and had to undergo surgery. But after the operation, instead of recovering, it became even more painful. Then, finally, Mrs. SM's went to the alternative treatment of sangkal putung on the advice of some of her family. It was from there that he first became aware of the existence of alternative treatment e, alternative treatment of sangkal putung. In the end, he went to alternative treatment of sangkal putung to treat his leg, which had not healed after surgery. The first time she went to the alternative treatment of sangkal putung, Mrs. SM’s felt comfortable because the treatment was simple and painless. Once she came to alternative treatment of sangkal putung, it had not healed yet. Mrs. SM's came painstakingly to check her leg. Until finally the control that all four of his legs were completely healed and no longer hurt. From then on, Mrs. SM's really believed in the efficacy of alternative treatment of sangkal putung in treating her illness, and no longer believed in medical treatment, and only believed in alternative treatment of sangkal putung. It was from that experience that Mrs. SM's entrusted any pain related to bones to always come to the alternative treatment of sangkal putung. In fact, this was also done by Mrs. SM's children. They also always seek treatment at the alternative treatment of sangkal putung den if they have pain related to the bones. Eventually this became hereditary in Mrs. SM's family. Because every time they seek treatment for alternative medicine, both Mrs. SM's and her children always recover and are not really sick anymore. According to him, the suggestion or belief in the alternative treatment of sangkal putung was already very high, so that it became a very common thing in his life. (Triratnawati, A. 2010)

The second research subject was Mrs. EP's, a housewife with three children and 49 years old. Mrs. EP's is one of those who really believes in the alternative treatment of reflexology and this has been hereditary in her family. Starting from her grandparents, her parents, Mrs. EP's and her own husband and even now Mrs. EP's children are also regular patients of reflexology. So it's really because of family factors passed down from generation to generation in using reflexology alternative treatment facilities, besides that it's also because of strong beliefs or suggestions for this treatment, because of the relatively fast rate of recovery and recovery, and also because the cost is relatively cheap compared to traditional medicine. modern medical expenses. That was the reason Mrs. EP's chose the alternative treatment of reflexology instead of modern medicine.

# There is one thing that is very interesting about Mrs. EP's, namely that she is the only informant who has actually used reflexology as an alternative treatment facility during her life to cure her illness. As a researcher, I am very interested in this. Just imagine, in my whole life I have never gone to a modern health facility for treatment, even if it was a Public health center, a health clinic or even a health nurse. Only use reflexology massage treatment facilities to cure the pain. Indeed, Mr. Edi's reflexology can cure various diseases, so that various patient complaints can be handled and treated. This is what made Mrs. EP's really believe in reflexology treatment.

Strong suggestions or beliefs will make someone stronger because of it, and this might just defeat someone's logic. In this case the factor of trust or recommendation can influence someone to choose alternative medicine. Strong self-confidence and suggestions from outside convince one's positive opinions and assumptions and increase confidence in alternative reflexology treatments so that a person used alternative reflexology treatments.

The third research subject was Mrs. MT's, 57 years old, a vegetable seller in the market. Mrs. MT's has been a loyal user of massage therapy since she was a girl and has not been married and still lives with her parents. Massage that is done in her family has become a habit in Mrs. MT's family and this has been hereditary in her family for a long time. Even though this has become a habit in her family, Mrs. MT has personal experience that makes her really believe in massage therapy at Mrs. Darni's place. Mrs. MT's house with Mrs. Darni's massage place is still in the same sub-district, only in a different sub-district, so it's not too far away.

It all started when Mrs. MT's was still a girl, she had a stomach ulcer that didn't go away, she had been treated many times at the Public health center health service, the hospital even went to the hospital for treatment too, but it didn't heal either. Until finally Mrs. MT's was taken to a massage place by her parents for Mrs. Darni's massage. The first time I did massage I felt excruciating pain, but with professional massage techniques, Mrs. Darni’s was able to cure Mrs. MT's stomach ulcers. After four massages at Mrs. Darni's place, Mrs. MT's stomach ulcers were cured and did not recur. From then on, he began to believe in alternative massage therapy. Until finally, whenever he felt pain in his body, the first thought that arose for treatment was to go to Mrs. Darni's massage place. There are no more thoughts of going to a health care facility. In terms of cost, it's also cheap, because Mrs. Darni's massage does not set a price, the cost of the massage is sincere and as much as possible. This is also what makes Mrs. MT’s and her family feel confident in Mrs. Darni's massage treatment, even though the cost is cheap, the pain can be cured and healthy again.

The fourth research subject was Mrs. RS's, a 31-year-old housewife with two toddlers, the first child aged 3 years and the second child aged 1 year. The existence of these two toddlers is enough to make Mrs. RS's feel overwhelmed besides carrying out her duties as a housewife. However, Mrs. RS's enjoys every process she goes through with her two toddlers and is always grateful to live life with her family. Mrs. RS's is one of the mothers who believes in baby massage performed by traditional birth attendants. She is one of the users of the baby massage alternative medicine facility by a traditional birth attendant. Mrs. RS's obtained information about traditional birth attendants from her parents, especially her mother, and also from her friends who were the same age who also had toddlers like her. Got stories from her friends and also her mother, Mrs. RS's was interested in trying baby massage at a traditional birth attendant in the same sub-district, coincidentally in her village there was a baby massage facility by a well-known traditional birth attendant and many patients came there. The baby massage place is the massage place for Mrs. Darni’s. In addition to serving massages for adults with various ailments, Mrs. Darni’s is also a traditional birth attendant. Mrs. RS’s house with a baby massage place not too far away, still in the area of one sub-district, even though it's a different village, Mrs. Darni's massage place is easy to reach. It was from her friend's story that Mrs. RS's tried to come to the baby massage place. It started with her first child, who at that time was fussy and cried all the time, didn't want to eat, and every time she ate she would vomit. Initially he was taken to the nearest midwife but the results were nil, the child was still fussy and kept crying. Until finally Mrs. RS's decided to take her child to a traditional birth attendant for a massage.

Initially, Mrs. RS’s was doubtful about the results of the baby's massage, but after her child was massaged for the first time and the result was that her child was less fussy and less crying, she finally brought her child back to Mrs. Darni's place for a second massage. It was after these two times that Mrs. RS’s really saw the results, namely that her child was not fussy at all, didn't cry all the time and her child also wanted to eat with gusto. From then on, Mrs. RS’s believed in baby massage, until now she has two children, she still regularly goes to baby massage every month at least once for her two children. In fact, every time something happens to their child, whether it's fever, vomiting, difficulty eating, the child has trouble sleeping, is constantly crying or whatever, Mrs. RS’s always takes her child to a baby massage. Rarely do she think about going to the nearest midwife for treatment, what is in her mind is always massaging the baby at Mrs. Darni's place. She also had experience when her first child was sick and was taken to the nearest midwife, she was given medicine in the form of powder, her child found it very difficult to drink powder, she would always vomit. That's also what makes Mrs. RS’s sometimes tired and don't want to go to the midwife for treatment if her child is sick. Because it is useless, the medicine given cannot be consumed by her children. Until she decided not to go to the midwife for treatment. The cost which is quite cheap is also a consideration for Mrs. RS’s, because in Mrs. Darni the cost of treatment is sincere, but what makes Mrs. RS’s believe is because of the recovery rate. Every time he brings her child for a massage, she is sure to recover from her complaints, that is what makes her confident and believed in Mrs. Darni's baby massage. This is done on both of her children until now.

Factors that influence the utilization of alternative of treatment are public knowledge about health, traditions and general beliefs related to health, community education level, income and community employment. Meanwhile, people's reasons for using alternative of treatment are beliefs and suggestions, cure rates, low medical costs, fear of modern medicine, negative experiences with modern of treatment and family influences.

1. **Stages of the Process of the Meaning of Healthy Living**
2. The meaning of healthy living during pregnancy

The condition of the mother who is happy with her pregnancy, her marital status is clear, her food and drink intake is fulfilled, her cravings can be fulfilled, the size of the pregnancy is appropriate to her age, she feels the baby's movement, there is a change in physical shape and breasts, she does not experience paleness, weakness, dizziness or bleeding, mothers having their pregnancies checked regularly, changes in behavior in how to dress and walk as well as normal activities and not being lazy, holding “*telonan”* and “*tingkepan”* ceremonies according to culture.

1. The meaning of healthy living at “*mijil”* (birth time)

The condition of the mother's mind and heart is ready to face the time of delivery, the stomach begins to feel hardened more and more frequently, immediately gets help from officers, begins to secrete mucus, begins to discharge amniotic fluid followed by spontaneous birth of the baby, then the placenta comes out smoothly, the blood comes out normally , the mother remains conscious and her husband waits for her, the baby's body condition is not disabled, someone takes care of the placenta, a “*brokohan”* ceremony is immediately held, when the umbilical cord is released, a “*sepasaran”* ceremony is held and the baby is given a proper and good name.

1. The meaning of healthy living at “*kinanti”* (infancy)

Healthy in infancy is a condition in which the baby's body looks fresh, the skin is normal and not yellow, the baby's weight always increases according to his age, the baby's food and drink intake needs are met, rest and sleep needs are met, chapters, tubs, clothes, growth and speech development according to the baby's age, not fussy, the existence of the baby is loved by both parents and their families, the baby is often carried or flattered.

1. The meaning of healthy life in *mas kumambang* (childhood)

A condition in which a child looks physically fit, fresh and healthy, moves briskly and agile, is well cared for, looks grown up according to his age, needs for food, drink, clothing, rest and sleep are met. The child looks happy and in his mind, speaks fluently, is diligent and diligent in school, plays enthusiastically with his peers, if a boy is having circumcision he is brave and asks for it himself, if a girl is having her first menstruation she doesn't experience anxiety.

1. The meaning of healthy life in *sinom* (adolescence)

A condition where the body gets bigger and taller, looks attractive, eats more but doesn't want to be overweight, has aspirations for a good future, is diligent at school, wants to be obeyed, doesn't want to be blamed, fulfills affection, loves the opposite sex, fulfills needs education and experience, his appearance wants to mingle not to be left behind by others, begins to understand obligations and has responsibilities.

1. The meaning of healthy life in *asmorodono* (adulthood)

A condition of the body that looks attractive and mature, can carry out activities (hard work) without pain and is forced and does not get diseased, is able to discuss life's problems wisely, has good behavior and speech, has a peaceful heart, happy mind and demeanor behavior that always gets safety, starting to have a solid life guideline, fulfilling ideal living needs, *karya, garwa, wisma, putra, turongga, kukila*, relationships with family and relatives and good neighbors, fulfilling living necessities, *semat, drajat, kramat, krabat*, the fate of his life is always lucky.

1. The meaning of healthy living in *pangkur* (old age)

A condition of the heart and mind that has determination in carrying out life, feeling lilo, relaxed, patient and sincere in living life, decreased ability to function and physical condition including employment status, physical condition that is still able to work, able to adapt when the body changes the aging process , physically healthy, behave naturally, patient and steadfast in accepting fate, always act correctly and well, fluent in tasks and responsibilities/business, prioritize deliberation over action, able to play a social function in the family and society in the form of: *tutur*, *uwur*, *sembur*, *jagur*. Healthy in dealing with God, able to control his lust in life.

1. The meaning of healthy living in *megatruh* (Elderly age)

Suatu kondisi rasa keteguhan hati, jiwa dan pikiran dalam menerima kenyataan berupa penurunan fungsi tubuh, panca indera serta fisik dan pekerjaan, terpenuhinya kebutuhan dasar makan, minum, bab/ bak secara mandiri, bersikap ikhlas dan pasrah dalam menerima kenyataan dan selalu berusaha mendekatkan diri kepada Tuhan Yang Maha Esa, mulai mengurangi kasih sayang dengan urusan duniawi.

1. The meaning of a healthy life in the *pucung* (time of death)

A condition of facing death's death with a calm heart, patience and trust, as well as sincerity and resignation (death peacefully), awaited and guided by the family with the hope of always remembering the Creator when he breathed his last. Always get the help of relatives and neighbors.

The meaning of health is as a state of complete physical, spiritual, and social well-being of a person, not only avoiding disability and weakness. Besides that, it is also in accordance with the meaning of health according to Health Law No. 36 of 2009 as follows: Health is a state of well-being of body, soul and social which allows productive life socially and economically. According to Burbach and Peterson (1986) explained that there is a clear relationship between chronological age/cognitive maturity and the meaning of health in humans, so that the meaning of health according to Javanese culture is a more detailed description and easily understood by people in everyday human life, especially in society. Java. The meaning of health here is always associated with the stages of human life in accordance with the stages of human growth and development.

The entire healing process has parts and stages of healing that are unique to the patient and encourage curiosity. The strangeness and strange feeling about the patient's vision is a situation that maintains interest. There are many ways to diagnose a holistic alternative healer, so one of the drawbacks of the scientific medical system of medicine is to see the body and soul as two separate parts. Humans are considered creatures that only consist of biological organs. Meanwhile, the human body has a fourth dimension apart from the physical, mental and social, namely the spirit. Mental health is just as important as physical health.

As stated by the informants that the meaning of a healthy life is to be physically and spiritually healthy, not just physically healthy but also non-physically healthy. The dimension of awareness as a goal, the dimension of health as an intention and the dimension of awareness as an intention are the factors that make the informants go to alternative medicine places to get healing for both physical and non-physical illnesses.

1. **CONCLUSION**

The process of creating a healthy life begins with the human element itself, which starts with *bibit, bobot, bebet* in the process of the human life cycle from birth to death in behavior, in science, in controlling lust. Based on the dimensions of awareness, experience, suggestion and belief, the meaning of a healthy life with alternative medicine is not only physical (physical) health, but non-physical (spiritual) health as well.

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