

Phenomenology Analysis of the Meaning of Healthy Living on Alternative Medicine Practices

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ABSTRACT: *A healthy life is a sense of well-being due to fulfilling all needs within reasonable limits so that physical and mental health can be realized from various life stages. People still interpret healthy life according to their thoughts and understanding, which cannot be separated from beliefs, family values, and culture; they still choose to use alternative medicine instead of modern medicine. This research aims to understand the community's actions in interpreting a healthy life that prefers alternative medical practices compared to modern medical practices. The research method used is a qualitative approach with a phenomenological research type. This study used a purposive technique with four people as subjects who used alternative medicine facilities. Data collection techniques using observation, interviews, and documents. The data analysis method used is proprietary data analysis to analyze field data, while the data validation method uses triangulation. The results of this study are based on the dimensions of awareness, experience, suggestions, believed; the meaning of a healthy life with alternative medicine is not only physical (physical) health but non-physical (spiritual) health as well. Alternative medicine 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 behaviour and science.*

Hidup sehat adalah rasa sejahtera karena terpenuhinya segala kebutuhan dalam batas yang wajar sehingga kesehatan jasmani dan rohani dapat terwujud dari berbagai tahapan kehidupan. Masyarakat masih memaknai hidup sehat menurut pemikiran dan pemahamannya, yang tidak lepas dari kepercayaan, nilai-nilai keluarga, dan budaya; mereka masih memilih menggunakan pengobatan alternatif daripada pengobatan modern. Penelitian

ini bertujuan untuk mengetahui tindakan masyarakat dalam memaknai hidup sehat yang lebih memilih praktik pengobatan alternatif dibandingkan dengan praktik pengobatan modern. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan jenis penelitian fenomenologi. Penelitian ini menggunakan teknik purposive dengan subjek empat orang yang menggunakan fasilitas pengobatan alternatif. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumen. Metode analisis data yang digunakan adalah analisis data proprietary untuk menganalisis data lapangan, sedangkan metode validasi data menggunakan triangulasi. Hasil penelitian ini didasarkan pada dimensi kesadaran, pengalaman, sugesti, diyakini; arti hidup sehat dengan pengobatan alternatif bukan hanya kesehatan fisik (jasmani) tetapi juga kesehatan non fisik (spiritual). Pengobatan alternatif adalah pengobatan yang unik dan holistik. Proses terciptanya hidup sehat dimulai dari unsur manusia itu sendiri, yaitu dimulai dari benih, bobot, dan betis dalam proses siklus hidup manusia dari lahir sampai mati dalam perilaku dan ilmu pengetahuan.

Keywords: *Social Phenomena, Healthy Living, Alternative Medicine.*

I. INTRODUCTION

Health is the most important aspect of life and supports optimal activity. Health is a physical, mental, and social state not disturbed by disease and optimal activity (Rogers & Walker, 2017). Health is a 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 unable to work, justified as a reason for dismissal, and ultimately leads to lower productivity and income for the individual or company. This research will explore further the public's opinion about the meaning of healthy life, according to the Ministry of Health and WHO, where they still interpret healthy life according to their thoughts and understanding, which cannot be separated from beliefs, family values, and culture. Namely, still choosing to use alternative medicine rather than medical medicine.

The concept of health is a very basic human understanding. Human behaviour in responding to stimuli or objects is always in the realm of knowledge, the realm of attitudes (emotions), the realm of behaviour (psychomotor), or actions that must be taken to maintain health (maintenance), improvement, and health. Suppresses exacerbations of health-oriented conditions and behaviours (Nordby, 2019);(Alonso, 2014).

Wolinsky stated that for doctors, symptoms and signs of disease are evidence of a biological abnormality in the human body that requires treatment (Freund, 1990); healthy is the absence of symptoms, explaining that there is no physiological evidence. Malfunction. Wolinsky raises several objections to the medical definition of health (Syaifulloh, 2019). First, signs of disease can be observed by health workers and are therefore considered objective evidence of the presence or absence of disease (White, 2011). Based on patient reports. Wolinsky argues that patient testimony cannot be considered objective evidence 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, 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 socialization, whether healthy or not (Husserl & Schütz, 2020). A person's sociological health is relative because it depends on his role in society (Soekanto, 2014). 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 (Sudarma, 2012).

An interim observation that requires further investigation. Health is calm and peaceful, a pleasant environment, and earthly tablets. The main problem that has pushed the researchers' ideas to fruition is that many people, especially in the Gesi sub-district, seek the services of paranormal and traditional healers, for example, to cure their illnesses. The psychic for mental illness burns or burns by the psychic, and alternative treatment for broken bones. Modern medical service providing treatment (Savitri, 2017). People use medical personnel to cure their illnesses but are encouraged by family members and neighbours 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, 2013).

The people of Gesi District still practice alternative medicine according to their beliefs and knowledge systems. Knowledge of alternative medicine methods and forms is obtained by following what their ancestors have done for generations. However, not all diseases can be treated with alternative medicine. Public knowledge about alternative medicine is still lacking. Based solely on traditional knowledge and beliefs, misinterpretation of a patient's disease is fatal to the patient's health and safety (Triratnawati, 2010).

People's behaviour 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 (Nuri, 2021). Items used to serve various activities needed by individuals and groups to meet individual and group needs, such as storage, movement, formation, protection, crafts, rituals, magic, and religion, are called cultural modernization (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 understanding associated with beliefs in family and cultural values or their 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 mean of healthy life expressed by the

community, which caused health programs to not be implemented optimally (Dreher, 2009).

Based on a preliminary study conducted by researchers in the Gesi District area, there are approximately four alternative medicine practices. Meanwhile, alternative medicine 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 psychics, traditional healers, trance psychics, reflexology, and 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, and thought 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).

The community has put forward various ideas about the importance of a healthy life, to obtain and maintain a healthy state, it is necessary to deepen our understanding of the importance of healthy living from rural communities' perspective and daily life behaviour. Governments can use it 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, we must research alternative medicine (Druten et al., 2022).

This research will use a substantive theory, namely the meaning of a healthy life, to see how rural people think about improving their health. Now for the theory of analysis using theory, namely phenomenology (Schmitz et al., 2011);(Manen, 2017). 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 (Moustakas, 1994).

II. METHOD

This study used a social definition research paradigm in theoretical and methodological studies. This study uses a qualitative approach to obtain descriptive data and capture 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 problems, 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 (Sundler et al., 2019).

This research used a purposive technique. Purposive is a technique 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, 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 describes the essence where the subject's experience is retold.

III. RESULT AND DISCUSSION

This research will provide information or an overview of three alternative treatment places in the Gesi sub-district which are visited by many people, namely the alternative treatment of fractures, 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.

Overview of Alternative Medicine Service Providers

The *first* alternative treatment is H. Imam's alternative medicine, which treats patients with bone injuries. Most of the patients are patients with broken or overlapping bones, "sprains", and many more.

H. Imam's alternative medicine is well known in the Gesi sub-district. This alternative medicine is a bone healing technique believed to be more efficacious than modern medicine or other traditional medicine. The method used in H. Imam's alternative medicine is to apply topical oil to the patient and hear a sound when the patient's bones are pulled. There have been many cases of patients helped by H. Imam, ranging from sprained, dislodged, and even broken bones. So many people believe in H. Imam's alternative medicine. Besides that, the cost of treatment is relatively cheap because the cost of treatment here is sincere. The service is also very friendly, and patients feel comfortable and more confident recovering from their illnesses.

The *second* alternative treatment is reflexology treatment. Reflexology is a massage method used 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. 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. An alternative treatment for Mr Edi's reflexology is massage on nerve points, especially on the soles of the feet, using a wooden massager designed 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, and digestive system diseases such as gastritis to quite serious illnesses including cancer, hypertension, tumours, 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 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 pain.

One of the alternative massage treatments in the Gesi sub-district is Mrs Darni's massage. Mrs Darni's alternative massage therapy 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 used coconut oil and lime as a compliment.

Patients who come to Mrs Darni's place range from infants and children to adult patients. Most patients who come to Mrs Darni's place are patients with mild complaints. Complaints in babies are usually because babies are fussy. Complaints in children it is usually because children have difficulty eating. Complaints in adult patients vary greatly, such as fatigue/fatigue, menstrual pain, headaches, migraines, and digestive system diseases such as gastritis. 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 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 "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. Therapist art seems to be caused and/or passed on to their descendants. All of his offspring can inherit the knowledge parent. In addition, if the person concerned is deemed incapable of becoming a therapist."

Humans use many mechanisms of cultural adaptation to their environment. This shows that Gesi therapists are also using cultural strategies to conserve their energy around the

world. The townspeople always make time for their patients. Therapists will never refuse if a patient needs help in the middle of the night (early in the morning) 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 therapist 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. 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.

Therapists don't set healing levels at all when healing people. There is a growing notion among alternative healers that if they 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 a therapist manages medical expenses, then they don't trust therapists. In general, many alternative healers still 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, therapists consider it the same as rejecting God's gift, and that, according to him, is prohibited by religion.

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 the alternative treatment of fractures, reflexology, and massage, including baby massage.

The *first* research subject was Mrs SM, a retired Kindergarten teacher better known as a Kindergarten Teacher. Even though Mrs SM is a teacher, she believes in the alternative treatment of fractures. Already more than half of her age, she used alternative treatment as a cure for her illness. Because he believed that his illness would be cured if he went for alternative treatment fractures. It all started a long time ago when Mrs SM fell off her bicycle and had to have surgery on her leg because a bone had moved out of place, more commonly known as "overlapping bones" in Javanese. Because of the accident, Mrs SM could not walk and had to undergo surgery. But after the operation, it became even more painful instead of recovering. Then, finally, Mrs SM went to the alternative treatment of fractures on the advice of some of her family. From there, he first became aware of the existence of alternative treatment, e, alternative treatment of fractures. In the end, he went to alternative treatment of fractures to treat his leg, which had not healed after surgery. The first time she went to the alternative treatment of fractures, Mrs SM's felt comfortable because the treatment was simple and painless. Once she came to treatment not healed yet. Mrs SM came painstakingly to check her leg. Finally, he controlled that all four of his legs were completely healed and no longer hurt. From then on, Mrs SM believed in the efficacy of alternative treatment in treating her illness, and no longer believed in medical treatment and only believed in the alternative treatment of fractures. From that experience, Mrs SM entrusted any bone-related pain to always come to the alternative treatment of fractures. This was also done by Mrs SM's children. They also always seek alternative treatment for fractures if they have pain

related to the bones (Svalastog et al., 2017). Eventually, this became hereditary in Mrs SM's family. Because every time they seek treatment for alternative medicine, both Mrs SM and her children always recover and are not sick anymore. According to him, the suggestion or belief in the alternative treatment of fractures was already very high, so it became a very common thing in his life.

The *second* research subject was Mrs EP, a housewife with three children and 49 years old. Mrs EP is one of those who believe 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 husband, and even now, Mrs EP's children are also regular reflexology patients. 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 why Mrs EP chose the alternative reflexology treatment instead of modern medicine.

One thing that is very interesting about Mrs EP is that she is the only informant who has 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 centre, 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 believe in reflexology treatment.

Strong suggestions or beliefs will make someone stronger, 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 can use alternative reflexology treatments.

The *third* research subject was Mrs MT, 57 years old, a vegetable seller in the market. Mrs MT has been a loyal user of massage therapy since she was a girl, 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 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 was still a girl; she had a stomach ulcer that didn't go away; she had been treated many times at the Public health centre health service, the hospital even went to the hospital for treatment too, but it didn't heal either. Mrs MT 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 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. Finally, whenever he felt pain, the first thought for treatment was to go to Mrs Darni's massage place. There are no more thoughts of going to a health 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 and her family feel confident in Mrs Darni's massage treatment; even though the cost is cheap, the pain can be cured, and she is healthy again.

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

Initially, Mrs RS 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. After these two times, Mrs RS saw the results, namely that her child was not fussy at all, didn't cry all the time, and wanted to eat with gusto. From then on, Mrs RS believed in baby massage; until now, she has two children, and she still regularly goes to baby massage every month at least once for two children. Every time something happens to their child, whether it's fever, vomiting, or hard to eat, the child has trouble sleeping, Mrs RS always takes her child to a baby massage. She thinks about going to the nearest midwife for treatment, what is her mind is always massaging the baby at Mrs Darni's place. When her first child was sick and was taken to the nearest midwife, she was given medicine in the form of powder; the child found it very difficult to drink powder; she would always vomit. That's also what makes Mrs RS sometimes tired don't 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 decides not to go to the midwife for treatment. The cost, which is quite cheap, is also a consideration for Mrs RS because in Mrs Darni, the cost of treatment is sincere, but what makes Mrs RS 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 believe in Mrs Darni's baby massage. This has been done on both of her children until now.

Factors that influence the utilization of alternative 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 treatment are beliefs and suggestions, cure rates, low medical costs, fear of modern medicine, negative experiences with modern treatment, and family influences.

Stages of the Process of the Meaning of Healthy Living

1. The meaning of healthy living during pregnancy

The condition mother is happy with her pregnancy, her marital status is clear, her food and drink intake is fulfilled, her cravings can be fulfilled, she feels the baby's movement, there is a change in physical shape and breasts, and she does not experience paleness, weakness, dizziness or bleeding, mothers having their pregnancies checked regularly, changes in behaviour in how to dress and walk as well as normal activities and not being lazy.

2. The meaning of healthy living at 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, immediately held when the umbilical cord is released, the baby is given a proper and good name.

3. The meaning of healthy live 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, both parents and their families love the existence of the baby, the baby is often carried or flattered.

4. The meaning of healthy life in 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, played enthusiastically with his peers; if a boy has circumcision, he is brave and asks for it himself; if a girl is having her first menstruation, she doesn't experience anxiety.

5. The meaning of healthy life in 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, fulfils affection, loves the opposite sex, fulfils needs

education and experience, his appearance wants to mingle not to be left behind by others, begins to understand obligations and has responsibilities.

6. The meaning of healthy life in 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, can discuss life's problems wisely, has good behaviour and speech, has a peaceful heart, happy mind and demeanour behaviour that always gets safety, starting to have a solid life guideline, fulfilling ideal living needs, relationships with family and relatives and good neighbours, fulfilling living necessities, the fate of his life is always lucky.

7. The meaning of healthy living in old age

A condition of the heart and mind that has determination in carrying out life, relaxed, patient, and sincere in living life, decreased ability to function and physical condition including employment status, a physic condition that is still able to work, able to adapt when the body changes the ageing 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. Healthy in dealing with God, able to control his lust in life.

8. The meaning of healthy living in Elderly age

A condition of determination in the heart, soul, and mind in accepting reality in the form of decreased function of the body, five senses and physical and work, fulfilment of the basic needs of eating, drinking, defecating or urinating independently, being sincere and resigned in accepting reality and always trying to get closer to God Almighty, starting to reduce affection with worldly affairs.

9. The meaning of healthy life of death

A condition of facing death with a calm heart, patience, trust, sincerity, and resignation (death peacefully), awaited and guided by the family with the hope of always remembering God when he breathes his last. Always get the help of relatives and neighbours.

Health is a state of a person's complete physical, spiritual, and social well-being, not only avoiding disability and weakness. Besides that, according to Health Law No. 36 of 2009, the meaning of health is as follows: Health is a state of well-being of body and soul which allows productive social and economic life. Burbach and Peterson (1986) explained that there is a clear relationship between chronological age/cognitive maturity and the meaning of health in humans, so mean of health according to Javanese culture is a more detailed description and easily understood by people in everyday human life, especially in Java society (Al Rimawi et al., 2016). The meaning of health here is always associated with the stages of human life, 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, healthy living means physical and spiritual health, not only physical health but also non-physical health. 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.

Table 1. Subjectivity of Alternative Medicine Users

No	Identity of Research Subjects	Individual Subjectivity	Handling of Alternative Medicine	Conclusion
1.	Mrs. SM Retired teacher	Often used alternative medicine and medical treatment seldom done	Therapy is used using tools, sometimes massage is done, and concoctions in the form of topical oil are given to patients. The results are better after four visits.	Alternative medicine is often used, even though they have higher education. Economic factors and traditions encourage effectiveness and individual perceptions of alternative medicine quite helpful in treating the disease.
2.	Mrs. EP Housewives	Often use alternative medicine and medical treatment rarely done	Therapy is done using tools, sometimes massage is done, and concoctions in the form of herbal capsules are given to patients. The results obtained are better after three to four visits.	The use of alternative medicine is often done. Economic factors and traditions that encourage effectiveness and individual perceptions of alternative medicine help to treat the disease.
3.	Mrs. MT Vegetable traders	Often use alternative medicine and medical treatment rarely done	Massage and massage the whole body; two to three therapists are needed.	Prioritize the use of alternative medicine because in the family, it is often done, and so far, Mrs MT feels enough with alternative medicine.
4.	Mrs. RS Housewives	More often use alternative treatments such as baby massage for their children rather than medical treatment	Massage on the whole body; two to three therapists are needed.	Alternative medicine is often used because of tradition in the family, thinking that it is enough to use alternative medicine and considering the relatively low cost

IV. CONCLUSION

Creating a healthy life begins with the human element itself, the human life cycle from birth to death in behaviour, science, and control lust. Based on the dimensions of awareness, experience, suggestion, and belief, the meaning of a healthy life with alternative medicine is physical and non-physical (spiritual) health. Suggestions for people who use alternative medicine, the community should be more selective in choosing a place of treatment to get maximum results. Alternative medicine users must be more careful in understanding any changes or impacts that occur as well as behaviour and actions in choosing a treatment method should be based on the credibility and positive opinion of the community at the place of treatment so that the actions taken do not harm others and are still beneficial to themselves and others.

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