

KEARIFAN LOKAL DALAM PAWON URIP UNTUK PENCEGAHAN STUNTING DI KABUPATEN LUMAJANG JAWA TIMUR

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Submission date: 06-Apr-2023 02:09PM (UTC+0800)

Submission ID: 2057335520

File name: P_UNTUK_PENCEGAHAN_STUNTING_DI_KABUPATEN_LUMAJANG_JAWA_TIMUR.pdf (346.12K)

Word count: 3696

Character count: 20685

KEARIFAN LOKAL DALAM PAWON URIP UNTUK PENCEGAHAN STUNTING DI KABUPATEN LUMAJANG JAWA TIMUR

Local Wisdom in Pawon Urip to Prevent Increasing Stunting Case in Lumajang Regency, East Java

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ABSTRAK

Stunting dipahami sebagai rendahnya tinggi badan menurut umur pada anak. Indeks gizi tinggi-untuk-usia adalah umum untuk mengukur stunting masa kanak-kanak. Anak stunting tidak selalu kurus, bahkan ada yang kelebihan berat badan dibandingkan tinggi badannya. Salah satu cara untuk mengatasi stunting adalah dengan memastikan keamanan pangan dan pemenuhan zat gizi secara berkelanjutan. Salah satu cara untuk mewujudkan hal tersebut adalah dengan penerapan Pawon Urip. Pawon Urip merupakan kearifan lokal Kabupaten Lumajang yang didasari oleh konsep kekeluargaan, gotong royong, empati dan juga solidaritas antar warga. Tujuan paper ini adalah menjelaskan bagaimana Pawon Urip di Kabupaten Lumajang Jawa Timur memanfaatkan dan mengembangkan nilai-nilai kearifan lokal yaitu gotong royong dan solidaritas terhadap masyarakat sekitar untuk mencegah stunting sebagai masalah bersama warga. Paper ini merupakan kajian kualitatif terhadap Pawon Urip. Data utama dikumpulkan dengan cara wawancara yang dilakukan dengan sejumlah pegiat Pawon Urip di Lumajang dan beberapa anggota masyarakat. Selain itu dikumpulkan juga data kegiatan Pawon Urip, data statistik stunting, dan data sekunder lainnya yang terkait. Data dianalisis secara tematik untuk menemukan aspek kearifan lokal dalam menghadapi masalah bersama berupa stunting. Hasil dari penelitian ini adalah penerapan Pawon Urip di Desa Kloposawit membantu masyarakat dalam memenuhi kebutuhan gizi selama pandemi dan dapat mendukung keberlanjutan konsumsi pangan dan peningkatan status gizi. Diharapkan paper ini bisa menyajikan contoh praktek baik pencegahan stunting dengan memanfaatkan kearifan lokal.

Kata kunci: kearifan lokal, pencegahan, stunting, Pawon Urip, SDGs

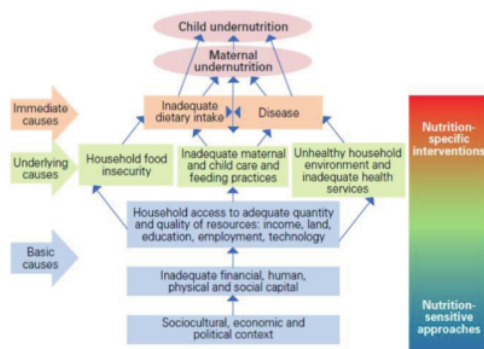
ABSTRACT

Stunting is understood as low height for age in children. The high-for-age nutritional index is a common measure of childhood stunting. Stunted children are not always thin, some are even overweight compared to their height. One way to overcome stunting is to ensure food security and fulfill nutrition on an ongoing basis. One way to make this happen is by implementing Pawon Urip. Pawon Urip is the local wisdom of the Lumajang Regency which is bound by the concepts of kinship, mutual cooperation, empathy and also solidarity among residents. The aim of this paper is to elaborate the ways Pawon Urip in Lumajang Regency, East Java uses and develops the local values of gotong royong and solidarity toward immediate circles of social connections to deal with stunting as their common problem. This paper is a qualitative research on Pawon Urip. The main data will be collected through interviews done with some Pawon Urip activists and also its members. The secondary data will be collected in the forms of news and reports on Pawon Urip activities, stunting statistical data, and other related data. The data will be analyzed thematically to formulate the golden thread of the local wisdom in dealing with common problem of stunting. The results of this study are the application of Pawon Urip in Kloposawit Village to help the community meet nutritional needs during the COVID-19 pandemic and can support sustainable food consumption and improve nutritional status. It is hoped that this paper might provide an example of a best practice in the mitigation of stunting using local wisdom.

Keywords: local wisdom, mitigation, stunting, Pawon Urip, SDGs

15 INTRODUCTION

Stunting is understood as low height-for-age in children. The height-for-age nutritional index is common to measure childhood stunting. Stunted children are not always thin, some may even have excess weight as compared to the height. Stunting is caused by undernutrition which is part of malnutrition which means deficiencies, excesses or imbalances in a person's intake of energy and/or nutrients. Malnutrition has been seen as a global health crisis which causes more than 50% children death globally. (World Health Organization et al., 2021)



Source: (World Health Organization, 2013)

As described in the conceptual framework of undernutrition, Social Capital and sociocultural contexts are part of the basic causes. Thus, contextualizing is important. This means that local setting needs to be considered to ensure the success of the program to reduce malnutrition. The local contexts may include geographical location, socio-cultural background, economy and education, and politics.

Among the sociocultural elements is the local wisdom which is often called also as local knowledge. World Intellectual Property Organization (WIPO) uses the term *Traditional Knowledge* referring to a set of knowledge which are inherited from one generation to the next such as performances, signs, symbols, buildings and many others. Local knowledge is also considered as intangible cultural heritage which has been described in more detail in UNESCO convention 2003. The convention has been translated into

Indonesian Minister Regulation number 106 year 2013 Chapter II verse 3 which has five domains. One of them is knowledge and tradition in relation to nature such as ethnobotany and the spirit to maintain harmony with nature. In ethnobotany the society maintains the knowledge on local plants and the benefits out of it. As a local knowledge, ethnobotany has been accumulated for a long time and tested in accordance to local contexts. Its locality makes it unique which may become the local special characteristic. (*Traditional Knowledge and Intellectual Property – Background Brief*, 2010)

Pawon Urip is a program initiated by Lumajang Regent as a response toward the strict social restriction in early Covid-19 pandemic in 2020. Its main program is to grow some plants which may be consumed by each family member. It relies much on local connections of the local people. Pambudi and Fardiani (2021) reported that Pawon Urip uses local wisdom in the form of solidarity and empathy and the strengthening of micro institution of Karang Kitri to protect families in Lumajang against the impact of Covid-19 pandemic. This paper is an attempt to elaborate the ways Pawon Urip develops the local values to reduce the number of stunting as their common enemy.

METHOD

It is a qualitative research using interviews and observations to collect data. The main data will be collected through interviews done with some *Pawon Urip* activists and also its members. The secondary data will be collected in the forms of news and reports on *Pawon Urip* activities, stunting statistical data, and other related data. The data will be analyzed thematically to formulate the golden thread of the local wisdom in dealing with common problem of stunting.

The main location of the research was in Candipuro Lumajang. The observation has been done for two months to see the geographical location, the land used, the plants, and the activities of the people. The respondents of the interviews were the local people, village chief's wife as chairman of the PKK (Pemberdayaan Kesejahteraan Keluarga), and also PKK cadres.

RESULTS AND DISCUSSION

Candipuro District is one of the sub-districts in Lumajang Regency. The area of Candipuro sub-district is 144.93 km² or around 8.09 percent of the area of Lumajang district. Based on the results of the 2021 population registration, the number was recorded the population of Candipuro sub-district is 71,663 people spread over 10 villages.

According to data (World Health Organization, 2022), Indonesia is a country with a high prevalence of stunting, reaching 31.8%. The results of the 2021 Indonesian Nutritional Status Survey also show that East Java Province has a prevalence of under-5s stunting of 23.5%, while Lumajang Regency itself has a high prevalence of under-5s stunting, which is 30.1%. For the Candipuro sub-district itself, there are three villages which are included in the locus of stunting villages, namely Jarit Village, Candipuro Village and also Kloposawit Village (Litbangkes, 2021).

There are 2,375 toddlers aged 0-59 months who are weighed in 2021, of which 148 toddlers (6.2%) experience malnutrition. For height measurements, there were 2,370 toddlers aged 0-59 months whose height was measured and there were 189 (8.0%) toddlers who were included in the short category. In addition, 2,373 toddlers aged 0-59 months were also measured which found that there were 258 (10.9%) toddlers who were included in the thin category (Dinas Kesehatan Kabupaten Lumajang, 2021).

Pawon Urip is a local wisdom program that was initiated by the wife of the Lumajang regent because of the high prevalence of COVID-19 that makes people not allowed to go anywhere. Local wisdom itself comes from knowledge about local culture which forms an individual, group and community wisdom. The importance of leadership with character so that the value of local wisdom does not disappear, especially from the younger generation with revitalization to form new development patterns and adjustments to the latest conditions and situations, especially during the COVID-19 Pandemic (Jannati et al., 2020). Pawon Urip itself is a yard management program in which the people of Lumajang Regency can

be directly involved in mutual cooperation in its management. Pawon Urip can be seen as plants which are planted in a non-farming land to support the daily needs of the nutrients of its members. However, in this research Pawon Urip is seen more as social and cultural micro-institutions and activities to support the production of nutrients among its members. Thus, the focus is on the people. The result shows that Pawon Urip has shown local wisdom as follows:

1. Local institutions

Local institutions involved in the Pawon Urip program are the Lumajang Regency Government, PKK, local RT/RW, and residents of Kloposawit Village.

2. Local values

The visible local value is the existence of cooperation, mutual cooperation in running Pawon Urip to stabilize food security during the COVID-19 pandemic.

3. Local natural resources (Etno Botany)

Utilization of land that was previously empty (not yet used /unused) and then used for Pawon Urip can increase the usefulness of the land itself. In addition, purchasing seeds, fertilizers and other planting equipment from local sellers can also improve the local economy.

4. Local financial resources

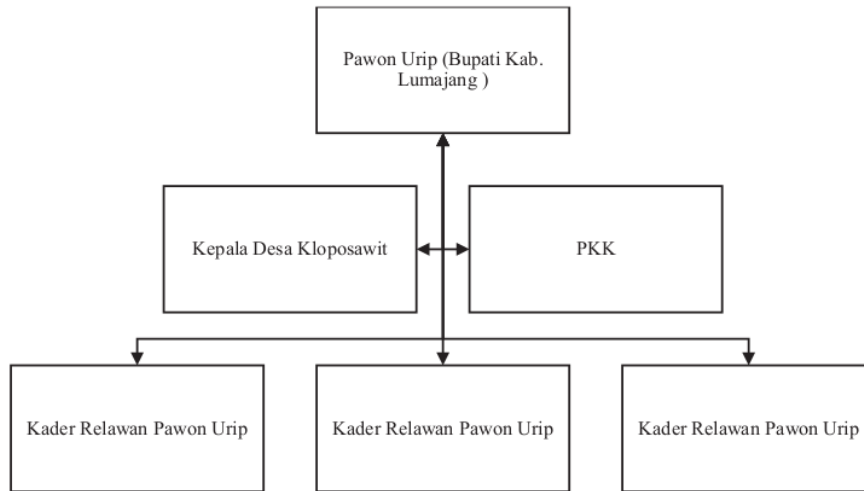
Sources of funding from community contributions, PKK funds and also assistance from officials such as the wife of the Regent of Lumajang Regency and the wife of the Head of Kloposawit Village can maintain the continuity and stability of the Pawon Urip program in Kloposawit village.

The land criteria for Pawon Urip itself are not difficult, because they do not have specific criteria in their application. Plants that can meet kitchen needs such as chili, tomatoes, cabbage, mustard greens, broccoli, eggplant. Only cadres are willing to host the place to plant Pawon Urip. Residents and village cadres jointly plant, care for, harvest and consume the produce from. Pawon Urip. Pawon Urip's financing comes from village funds and community contributions as well as PKK (Pemberdayaan Kesejahteraan Keluarga) money of > Rp. 5,000,000.

For the procurement of Pawon Urip seeds, it was sourced from community contributions and also donations from the village head. Apart from

that, there was also support from the Lumajang Regency Government, namely the visit of the Regent’s wife to Kloposawit Village to see the development of Pawon Urip in Kloposawit Village. Basically, Pawon Urip is an application of the Social Capital method, which in this Social Capital

method is a potential related to institutionalized ownership of relationships between individuals and groups, starting from recognition and mutual recognition with membership in the group providing support from collectively owned capital. (Granovetter, 2018).

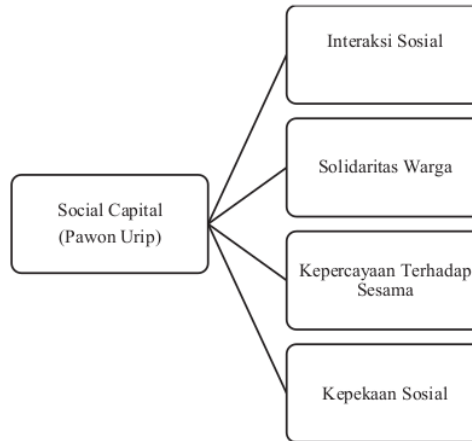


Gambar 2. *The Top-down and bottom-up coordination flow of Pawon Urip mobilization*

This relationship exists in practical circumstances, in material and/or symbolic exchanges in maintaining a condition in which Pawon Urip itself is maintaining the food security of citizens during the COVID-19 pandemic. They collectively observed and investigated the surroundings to find and choose the right spot for Pawon Urip. The main criterion is not the width or the fertility of the land but the result of the dialogue between the owner of the spot and the members of Pawon Urip. It is much more like a community.

Social Capital itself according to (Adam & Rončević, 2003), is capital such as social trust, prevailing norms, and social networks that are formed to solve the common problems of the group. Social Capital theory is widely used in natural resource management. In research conducted by (Ohno et al., 2010) found that social capital influences individual participatory behavior

in the management of the Yodo River Watershed in Japan, but functions differently according to the type of social capital.



Gambar 3. *Forms of Social Capital as identified in Pawon Urip*

Social Capitalists are often considered in three dimensions. Structural dimension relates to relative position among members of the social relationship. The relational dimension illustrates the degree of trust and friendship in the relationship. The cognitive dimension indicates the shared values among the members of the relationship. In the Pawon Urip program itself, the structural dimension found in the Kloposawit Village community is the existence of the PKK as the organization responsible for the sustainability of the program, as well as PKK members as Cadres from Pawon Urip. The relational dimension seen in the Pawon Urip program is the existence of a sense of trust and mutual cooperation among the residents of Kloposawit Village in the use of land and the results of Pawon Urip, where residents who need food ingredients may take them on condition that they tidy up and replant the plants that have been picked, while for cognitive value from the Pawon Urip program are the sense of togetherness, mutual cooperation, empathy that are shared by fellow residents of Kloposawit Village in maintaining food security conditions during the COVID-19 pandemic.

The implementation of the Pawon Urip program itself has many roles in maintaining village food security during the COVID-19 Pandemic where food security is of course related to eradicating hunger, increasing nutrition fulfillment, promoting balanced and sustainable agriculture as well as sustainable consumption and production in accordance with the achievements of SDGs point 1, 2, 3 and 12. (United Nations Departments of Economics and Social Affairs, 2022) The eradication of hunger and fulfillment of nutrition itself has been planned by state officials at the 2012 Conference on Sustainable Development (Rio+20) which emphasizes that all people have the right to safe and nutritious food, which is consistent with the right to adequate food and the fundamental right of all people to be free from hunger.

Land management during the COVID-19 pandemic with the application of Pawon Urip also has benefits besides increasing the fulfillment of nutrients, namely food security and sustainable consumption. In research conducted by (Pambudi, 2020) it was found that the majority of research

respondents (88 out of 162 respondents) stated that managing their yard by planting vegetables and robes can provide peace during emergency conditions of social restrictions and physical activity outside the home, and also encourage family food security and not be affected by market fluctuations.

The UN Secretary-General launched the Zero Hunger Challenge at Rio+20, which calls on governments, civil society, religious communities, the private sector and research organizations to unite to eliminate hunger and other forms of malnutrition. The contents of The Zero Hunger challenge are as follows:

1. Zero stunted children under the age of two
2. 100% access to adequate food all year round
3. All food systems are sustainable
4. 100% increase in smallholder productivity and income
5. Zero loss or waste of food

In addition to achievements number 1,2 and 3, there is also achievement number 12 namely sustainable consumption and production, where this concept is recognized in the Johannesburg Plan of Implementation, adopted in 2002 at the World Summit on Sustainable Development (WSSD). On this occasion, sustainable consumption and production were identified as one of the three overarching goals, and also an essential prerequisite for sustainable development, jointly eradicating poverty and managing natural resources to promote economic and social development. Pawon Urip as local wisdom certainly plays a very important role in fulfilling SDG's achievements at the regional level, which can improve the nutritional status of the local community, promote sustainable agriculture, community food security and ensure community nutrition fulfillment thanks to the use of surrounding land by planting food ingredients that are commonly consumed by Public. In research conducted by (Pambudi & Fardiani, 2021), it was found that Pawon Urip has good potential, both directly and indirectly, where land use is a good idea for the community to improve social, economic and environmental stability during the COVID-19 Pandemic. As many as 96.92% of respondents in the study agreed that Pawon Urip was able to support food fulfillment, nutrition,

reduce expenses and also provide facilities for interaction.

Previous research shows that Social Capital and traditional knowledge helps the success of health promotion programs. Such as research conducted by (Kusumasari & Alam, 2012) found that mutual cooperation as local wisdom as part of the culture of Bantul Regency, Special Region of Yogyakarta can help the area's recovery process from the impact of the Yogyakarta Special Region earthquake in 2006. Besides that, (Demaio, 2011) argues that an activity or program that does not involve and empower the community or specifically involves local communities in the early stages of program development can be blinded by personal perceptions, which can lead to community involvement and also poor community health status.

CONCLUSIONS AND RECOMMENDATION

Based on the results of research conducted in Kloposawit Village, it was found that there is social capital applied based on the local wisdom of the residents, namely Pawon Urip. Pawon Urip is a program of the Lumajang Regency Government in which residents voluntarily plant, care for, and consume their own fruit and vegetable plants that they grow on unused land in their surroundings. Pawon Urip itself has an important role in maintaining food security, stable nutritional status and also sustainable food consumption where the fulfillment of nutrients in a sustainable manner can certainly reduce the prevalence of stunting in Lumajang Regency. It is hoped that this research can become a study of the success of the Pawon Urip program. For other researchers, it is hoped that they can examine the relationship between the implementation of the Pawon Urip Program on clinical nutritional fulfillment.

ACKNOWLEDGEMENT

We would like to thank all those who took part in helping to complete this paper, especially Kedaireka "Desa Emas" and friends of the Matching Fund research assistant Kedaireka "Desa Emas", ladies and gentlemen of PIC districts/cities of East Java, as well as younger students

who contributed to expending energy in providing assistance to the community in 18 districts/cities in East Java.

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