

INTRODUCING AN ANTI-SMOKING COMMUNITY IN THE BONE-BONE AREA OF ENREKANG REGENCY, INDONESIA

Memperkenalkan Komunitas Anti Rokok di Daerah Bone-Bone Kawasan Enrekang Indonesia

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ABSTRAK

Tembakau diperkenalkan di Indonesia pada abad ke-16. Dalam masyarakat tradisional Indonesia, ditawarkan rokok saat pesta pernikahan atau perayaan sudah menjadi hal yang biasa. Tembakau telah diidentifikasi sebagai faktor risiko yang penting untuk penyakit tidak menular baik di negara berkembang ataupun negara maju. Perilaku merokok masyarakat Indonesia sudah menjadi hal yang umum, sehingga seolah-olah tidak ada lagi ruang atau komunitas yang bebas asap rokok. Meskipun sudah terdapat Undang-undang No. 19 Tahun 2003 yang mengatur larangan merokok di beberapa tempat, namun nyatanya aturan ini belum berlaku efektif karena banyaknya jumlah perokok berat. Dalam kenyataannya bahwa terdapat sebuah desa yang komunitasnya tidak ada satupun orang yang merokok. Tujuan penelitian ini adalah untuk memperkenalkan desa bebas asap rokok yang melibatkan seluruh penduduk. Metode penelitian yang digunakan adalah penelitian kualitatif. Data dikumpulkan melalui wawancara, FGD dan observasi. Desa Bone-Bone Bebas Asap Rokok lahir dari seorang penduduk bernama Idris yang memulai melakukan pendekatan kepada pemangku adat di Bone-Bone agar berhenti merokok. Lama-kelamaan gagasan itu merambah ke seluruh warga dan akhirnya diterima gagasan itu sebagai sebuah perilaku berhenti merokok. Kesimpulan dari penelitian ini, bahwa sesuatu yang dipelajari dan dibiasakan sejak dini akan sulit berubah, namun dalam masyarakat kampung Bone-Bone yang dahulu sebagian warganya adalah merokok yang dalam waktu beberapa tahun mereka dapat berhenti merokok.

Kata kunci : Merokok, Bone-bone, Indonesia

ABSTRACT

Tobacco was introduced in Indonesia in the 16th century. In traditional Indonesian society, being offered a cigarette during wedding parties or other celebrations are common. Tobacco has been identified as an important risk factor for many non-communicable diseases both in developed and developing countries. Indonesian's people smoking behavior has become a common thing, as if there was no more smoke free space or community. Although the No. 19 Year 2003 regulation has banned smoking in some places, in fact this regulation is not yet effective because of the large number of heavy smokers. However, in reality there is a village with no smokers. This research aims to introduce a smoke free village that involves the village's entire population. The research method used was qualitative research. Data were collected through interview, FGD and observation. Bone-bone Smoke Free Village originated from a resident's, named Idris, effort who approached the indigenous elders in Bone-bone so that they would quit smoking. Eventually, the idea became spread among the village's population and was finally accepted as a quit smoking behavior. This study concluded that something is learned and socialized from an early age would be difficult to change, but the people in Kampung Bone-Bone the first part of its citizens are smoking in a few years they were able to quit smoking as a whole.

Keywords : Smoking, Bone-bone, Indonesia

INTRODUCTION

According to Reid (1985) tobacco was introduced in Indonesia in the 16th century. In traditional Indonesian society, being offered a cigarette during wedding party, or celebration.¹ Tobacco use has been identified as an important risk factor for many non-communicable diseases both in developed and developing countries.²

To date, about one-third of the world's population smokes, mostly in China, India and Indonesia. These three Asian countries with large populations have been the main target for tobacco companies' expansion.³ The three leading tobacco company in Indonesia, Gudang Garam, Ji Sam Su and Bentoel, produced 146 billion cigarettes in 2004. The acquisition of 97 % of HM Sampoerna, Indonesia's third largest tobacco company in 2004, by Philip Morris International in 2005 intensifies the threat to tobacco control efforts in Indonesia.⁴

Indonesian government under Megawati Soekarnoputri's administration, declared the Government Regulation No. 19/2003, that smoking was banned in such areas as children's areas, schools, places of worship, and public transportation stations.⁵ The regulation has not worked because most of those areas have many smokers. For example, in children's areas, when someone wants to pick up his child, he will smoke a cigarette while waiting to ease the boredom. In schools, many teachers are smokers and will smoke while teaching class. At school, students often see the teachers smoking in their offices, in the schoolyard or even in the classroom. In places of worship, such as mosques, many Imams and others mosques' officers are smokers. In public transportation, many bus drivers are smokers.

Let see, if you visit to the Indonesian house, especially in rural areas, you will find on the table guest lay of an ash tray, and very common people with their guest engaged in speaking while they are smoking in the guest room.

Male villagers smoke during social gatherings and during the traditional dance or musical shows that are occasionally performed in villages, for example during birth and wedding ceremonies, as well as religious festivals. In grieving

ceremonies, villagers come together and spend the night praying and sharing feelings, snacks, coffee, and cigarettes. In addition, cigarettes were often used as a 'gift' to friend, visitors, or guests In traditional or religious ceremonies. Many people shared the same social norms as the community as whole; when you are offered a gift, it is impolite to refuse it.⁶

Meet with a friend by chance at any places, they offered cigarette, as a greeting, to be friendly. Cigarettes were used to increase the boys' social status among their friends. If they smoked a 'good' expensive and popular cigarette brand, they felt more confident, more mature and richer than their peers. For them, tobacco and smoking play important roles in making friends. Smoking is reflection of being in a group and being a smoker among their smoking peers is a sign of solidarity.

The overwhelming majority of smokers begin tobacco use before they reach adulthood. Among those young people who smoke, nearly one-quarter smoked their first cigarette before they reached the age of ten. Several factors increase the risk of youth smoking. These include tobacco industry advertising and promotion, easy access to tobacco products, and low prices. Peer pressure plays an important role through friends' and siblings' smoking. Other risk factors associated with youth smoking include having a lower self-image than peers, and perceiving that tobacco use is normal or "cool". Many studies show that parental smoking is associated with higher youth smoking. While the most serious effects of tobacco use normally occur after decades of smoking, there are also immediate negative health effects for young smokers.⁷ Most teenage smokers are already addicted while in adolescence. According to F. Moeloek (2002), the majorities' of smoker families spent about 10 % of their income for cigarettes. While in Sukabumi, West of Java found that about 13% of the total income was spent for cigarettes.

People known cigarettes as either white cigarette, or clove cigarette. The white cigarette includes Marlboro, Salem, U mild, and clove cigarette, like Bentoel, Ji Sam Su, Gudang Garam. the factory of that cigarette in Java. In fact that

a lot of people use clove cigarette for smoking it might be cause of the availability of cigarettes in the all countries of Indonesia.

However, in reality there is a village with no smokers. This research aims to introduce a smoke free village that involves the village's entire population. Bone-bone Smoke Free Village originated from a resident's, named Idris, effort who approached the indigenous elders in Bone-bone so that they would quit smoking. Eventually, the idea became spread among the village's population and was finally accepted as a quit smoking behavior.

MATERIALS AND METHODS

This study in the Bone-Bone Area of Enrekang Regency. The research method used was qualitative research with natural setting approach. Data were collected through interview, focus group discussion and observation. The interview method used was unstructure interview with male smoker villagers. Focus Group Discussion (FGD) with a total of 8 participant, consist of head of village, imams and others mosques officers, community leaders and some ex smokers. Analysis data technique based on the resource without test instrument, although directive interview it has been prepared to be more focused on research problem.

RESULT

The community under examination is a community of people who are located in Bone-Bone. This is one of the villages in the sub district of Baraka, in the District of Enrekang. This community, some time ago, was not yet known as a community, which had special characteristics. However, as the thoughts of individuals have developed in modern times, the social behavior of its citizens is changing.

Approaching the sub village of Bone-Bone, there is a sign on the left hand side of the road that states "Dusun Bone-Bone Dusun Sehat" (The Bone-Bone sub village is a healthy sub village). And also "Enjoy the beautiful scenery and the fresh of air of our sub village". This sign made of a big billboard. Another billboard states that

"Thank you for not smoking at Bone-Bone area". Those billboards placed at about 2 km away from the Bone-Bone, which also as place for everyone who want to smoking. As usually visitor comes to this place to have smoking and back again to Bone-Bone. This area marked as the border between smoker and non smoker people.

Before 2001, only a portion of the village inhabitants in the Bone-Bone sub district of Baraka Kabupaten Enrekang smoked, with various reasons and views about smoking. Various Psychological aspects also go along in coloring the reasons for smoking. Such as smoking has its own enjoyment, one appears manly and looks macho. The boys emphasized that smoking is common everywhere among men and that this has been the case ever since tobacco was first smoked. At home at least one of their family members smoked and in their social life of their friends were smokers. However, it seems as if the non-smokers perceived fewer smoker around them, whereas the smokers stressed that 'everybody smokes'.

The people of Bone-Bone who smoked at that time started from school kids to old people. There is no choice place to smoke, one can smoke anywhere except the Mosque. There is smoking in village meetings, if there is a ceremony such as a wedding, a death, or a circumcision. The point is one can smoke anywhere—at the house, in the garden or in the rice fields. When smoking, also there is no choice time, a person starts in the morning, continues through the afternoon and into the evening. Smoking is something that cannot be left behind in everyday life, many people smoke after they eat, drink coffee, or work in the rice fields. This theme reflect the norms and values relating to smoking in most Indonesian society as described by the boys, the reasons for their smoking, their perceptions of health risks and their beliefs on addiction and on quitting.

DISCUSSION

Global consumption of cigarettes has been rising steadily since manufactured cigarettes were introduced at the beginning of the 20th century. While consumption is leveling off and even decreasing in some countries, worldwide more

people are smoking, and smokers are smoking more cigarettes. The numbers of smokers will increase mainly due to expansion of the world's population.⁸

Smoking takes on particular meaning during culturally significant life events such as wedding party, circumcision of boys aged 10-12 years in rural areas. In traditional Indonesian society, being offered a cigarette during circumcision ceremonies signal a young man's entry into adulthood and maturity. This is a symbolic act that also serves to introduce smoking as a normative behavior among adult males. The height of the relationship between respectable masculinities and smoking. Male smokers saw themselves as having self-control and as being connoisseurs. Smoking brought men of different backgrounds together. It gave odour and visible shape to spaces socially constructed as male.

Women who entered such space not only risked infusing their clothes with its smell; they put their respectability into question. As the immediate pre-First World War period saw increasing challenges from women's groups who demanded citizenship rights, smoking was more and more used as a ritual to exclude women from the public sphere and fuller rights. Yet even during this period when smoking by women was culturally outlawed, an emergent group of women appropriated the liberal symbolism of the ritual to challenge the limits that separate spheres ideology placed on female citizenship and demanded the "right" to smoke. Greater acceptance of women smoking occurred after the war as they gained more citizenship rights and increasingly worked in public places. Though the concepts were often inseparable, class and gender related differently to notions of the liberal individual.⁸

Once again, smoking provides insights. In the late nineteenth century, tobacco was inexpensive enough that almost all men could smoke, regardless of class. However, not all men could afford to smoke highly esteemed tobacco, and the value placed on the tobacco reflected on the character of the smoker. The symbolic consequences of smoking poorly regarded tobacco worked differently for the rich and the poor. A wealthy man could smoke a low-quality tobacco and in

the end still be rich, whereas for a poor man to smoke an inferior tobacco was seen as a reflection of his character and a cause of his class position. Similarly, there were considerable material barriers to following the gender prescriptions of space around smoking. Not everyone could provide a separate space for male smokers, and the consequences of being unable to segregate the sexes by smoking reflected on the character of the smoker and any women present. Yet men could demonstrate their class by exhibiting self-control in public situations and refraining from smoking when in the presence of women. Self-control also became a class issue since the amount of time a man could spend smoking was limited by his job, making it difficult for him to live up to the ideal of the leisurely, self-controlled smoker. Conversely, working-class poverty could be blamed on a man's excessive smoking.

In most major religions in Indonesia, Islam, Christian, Hinduism, Buddhist and Confucianism, tobacco smoking is not specifically prohibited, although it may be discouraged as an immoral habit. The major countries of Southeast Asia. However, in some areas like in Brunei, Indonesian neighbor, the majority of Islamic leaders stated that smoking is prohibited for the Muslim; therefore, smoking in Brunei is banned.

To day, the Islamic leaders of Indonesia still debated about smoking in Islamic view. Whether smoking is discouraged or prohibited for Muslims remains debatable worldwide. I read Kompas yesterday; stated that the Indonesian Islamic Council meeting on January 23-26, 2009, finally makes a decision dealing with cigarette smoking. The conclusion of that meeting was that smoking is banned for children, youth and pregnant women. Therefore, Islamic followers will not be confused in the next coming year.⁹

In 2000, there emerged a new tendency about smoking, that is smoking causes more harm than good—was born out of a religious lecture during the month of Ramadan by Chairuddin, the imam at the Al Hamra Cakke Mosque in Bone-Bone. It was evident that the citizens were struck with this view, and then Idris the village head took initiatives to survey the opinions of some of the citizens concerning smoking.

After planning with various community leaders, an announcement was made saying “Dusun Bone-Bone Bebas Asap Rokok” or “The village of Bone-Bone is Smoke-Free”. On Friday, where all the male citizens were at the Nurul Huda Mosque for Friday prayer, there was not one male who did not hear this announcement.

People who smoke of course had other opinions about the agreement of the announcement. Various views in opposition or support arose; however, it has become clear that currently, not one person in the village of Bone-Bone smokes. If there is a person who must smoke, especially visitors, they may smoke outside of the village, under the billboard that says “Dusun Bone-Bone, Dusun Sehat” or “The Sub Village Of Bone-Bone Is A Healthy Sub Village”. This billboard was brought by the Republic of Indonesia’s Department of Health, to begin promoting health.

The cold weather in Bone-Bone makes many people chase away the feeling of coldness by taking cigarettes because of the cold weather. In 2000, Surip Mawardi, a researcher from Jember, East Java and Blair Krueger from Hayward California USA a coffee specialist from Atlantic specially Coffee Incorporated, measured Bone-Bone’s sea level and confirmed that Bone-Bone is 1.500 meter above sea level. Currently there are over 600 people in Bone-Bone and about 108 households.

The Bone-Bone settlement, in terms of the local government’s stance, is a sub-village; however, in 2007 its status rose, so the local government became a village. In 2008, there was a village level election to choose a leader. The majority of Bone-Bone voters elected Idris as the village head. The village of Bone-Bone covered three areas: Buntu Billa, Bungin-Bungin and Pendokesan, with a total number of 134 households.

In 1999, Idris, the head of sub-village, before the risen status as a village, graduated from the State Islamic Religious Institute “Alauddin” in Makassar, from the faculty of Ushuluddin, Department of Da’wah appointed by the Bone-Bone villager as the head of the sub-village. He always paid close attention to the every-day lives of the population of Bone-Bone, particularly to the aspects of

education and Islamic life.

All the inhabitants of the village of Bone-Bone are from the religion of Islam and adhere to the five daily prayer schedules. Moreover, villagers also follow the Islamic code. For women who have matured and even female children, it is necessary to wear the jilbab, like a hat which covered the whole head, on their heads, according to the villagers, if women is not wearing jilbab, then she must be from outside the village.

The people of Bone-Bone are Muslims and must memorize at least ten short verses from the Al-Quran. The children must memorize at least the last part of the Al-Quran so it is certain that the entire population is not illiterate in terms of reading the Al-Quran. The whole populations are literate in Latin character; therefore all citizens can read both Al Quran and reading materials in Latin character.

Chairuddin is an Imam in two Mosques; the Alhamra Mosque and the Haji Andi Liu Mosque, both are located in Cakke. While he holds his Imam positions, he is also a teacher at a secondary school, who had come to Bone-Bone to give lectures in 2000.

His lectures discussed the importance of fasting during Ramadan in 2000 and also gave lectures about the dangers of smoking on the last fasting day. Those religious lectures are what inspired Idris to implement a Free-smoking sub-village. In fact, Idris was not alone, one by one friends and colleagues came to Idris to discuss the smoking issue. Discussions dealing with smoking were held at the Nurul Huda Mosque in Bone-Bone after completing the 6 pm prayer. Not long after the process of convincing the population of the dangers of smoking, the sub village became smoke free because the population, schoolteachers, and Imams also supported the notion of “dusun bebas rokok”. It is clear who was supporting Idris’s ideas, who came to be called the Idris’s team: Firdaus, imam of Nurul Huda Mosque, Bone-Bone; Amiruddin, Community Leader; Abdul Wahid; Aris; Idris, Village Head; Darwis; Tamrin, a Islamic schoolteacher; Arifin, a grade school teacher. These eight people pushed the program to the population and influenced the entire community.

In 2001, the announcement in the Nurul

Huda Mosque in Bone-Bone said that Bone-Bone would become smoke-free for the following reasons: Smoking impedes on ones education; Smoking is harmful to your health and others; Smoking is not a productive way to spend your money and time; Verses in the Al-Quran forbid smoking, according to Ibn Taimiyah's interpretation, an Islamic scholar.

The commitment has been announced and there has been a positive response from the villagers, which was fine for those who do not smoke. However, what about those who do smoke? What are their views? Theoretically, according to Aditama, it is not easy for a person to stop smoking because, "there is an addiction to the nicotine in cigarette smoke" and a "psychological factor that leaves a sense of loss, if the person is not smoking". For those who are smokers, there were a variety of reactions to the announcement "Bone-Bone dusun bebas asap rokok"; most of the reactions were light. Although smokers did not agree, some remained silent while others protested.¹⁰

In fact, in the year of 2005, all of the inhabitants were no longer smoking, that means the program of the village head was successful. Today he tries to improve his village by using skills training, such as how to grow coffee beans properly, instead of traditionally.

The overarching question is why are all the citizens in Bone-Bone submissive to the non-smoking commitment agreement? More specific my questions include: What is the role of the Idris team's as charismatic leaders? Are non-smoking people in Bone-Bone the norm of the village system? What is the punishment for those who decide to smoke?

Let me telling you a story, in the year of 2007, when the Head of the District of Enrekang, let say, named La Tinro, he was a heavy smoker. One day, while speaking to his staffs about Bone-Bone, the staff said that you couldn't go to the Bone-Bone sir. Why? he asked, because you are a heavy smoker, in fact people of Bone-Bone banned smoking in their area. Ok, the Head of the District says, I quit smoking right now. He putts his butt and order to clean up off his office, take out all of my cigarettes. Now, it seems like hypnosis, as Metlin's consider, one of the techniques for modifying smoking behavior. The success of

La Tinro, quit smoking should be a model, or become a local government tobacco control policy should emphasize a smoking free society as norm, especially children's area, schools, place of worship and public transportation station and regulations regarding the banning of smoking should be enforced at all levels and areas of community. Of course, it will be risen a protest.

CONCLUSION AND RECOMMENDATION

This study concluded that something is learned and socialized from an early age would be difficult to change, but the people in Kampung Bone-Bone the first part of its citizens are smoking in a few years they were able to quit smoking as a whole.

The success of anti-smoking community in the Bone-Bone area should be a model, or become a local government tobacco control policy should emphasize a smoking free society as norm, especially children's area, schools, place of worship and public transportation station and regulations regarding the banning of smoking should be enforced at all levels and areas of community.

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