

## THE ROLE OF LOCAL WISDOM OF THE BAJO MUARA TRIBE IN MANAGING THE CLEAN AND HEALTHY LIVING BEHAVIOR PROGRAM

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### Abstract

Clean and Healthy Living Behavior (PHBS) is a conscious effort enabling families to be independent in health, actively engage in health activities, and contribute to community health. Purpose of the research is explores the role of local wisdom in shaping the Bajo Muara tribe's understanding and adoption of PHBS. The type of research used is qualitative research employs an ethnographic approach in Benteng Village, Lasalimu District, Buton Regency, from June to August 2024. Thirteen participants were selected using purposive sampling. Data were gathered through observation, interviews, documentation, and Focus Group Discussions (FGD). Results: The Bajo Muara community faces challenges in adopting PHBS due to social norms. Health access is limited, and childbirth often relies on traditional healers or midwives, with some births occurring at home. Initial breast milk (colostrum) is discarded as unsuitable, while formula and sachet milk are widely used. Diets lack balanced nutrition. Though the government provides clean water, distribution issues force residents to fetch water from the mainland. Open defecation in the sea remains prevalent. Smoking, common among both men and women, averages 1–2 packs daily. Washing habits are practiced to maintain cleanliness. The implementation of PHBS among the Bajo Muara community is hindered by deeply rooted social norms, limited health access, and challenges in infrastructure and education.

**Keywords:** Bajo Muara Tribe; Local Wisdom; PHBS Program Strategy.

### INTRODUCTION

Clean and healthy living behavior (PHBS) is a conscious practice that allows families and family members to support themselves in the health sector, actively participate in health activities, and actively participate in community health (1). According to (the Ministry of Health of the Republic of Indonesia, 2013 stated that

community empowerment must start from the household or family because a healthy household is an asset or capital for future development and its health must be maintained, improved, and protected. Therefore, to prevent the disease, household members must be empowered to implement PHBS. This PHBS program is one of the efforts to realize a healthy household

achieved through empowering household members. It is expected that they have the knowledge, motivation, and ability, to practice clean and healthy living behavior, and actively participate in the movement to improve community health (2).

Primary school-aged children are also an age group that is highly vulnerable to disease transmission, especially those transmitted through poor hygiene behaviors such as upper respiratory tract infections (URTIs), diarrhea, and intestinal worm infections. Intestinal worm infection is one of the most common infections affecting primary school students. In support of this finding, it is noted by the World Health Organization (WHO) that, every year, 100,000 Indonesian children die from diarrhea (3). The Indonesian government has socialized the implementation of PHBS and the implementation of health protocols to all levels of society, workers, and students. PHBS of 93.7% falls into the category of less, meaning that it has not been implemented. The implementation of PHBS in non-health students was 49.2% lower than the health group (4) (5).

The benefit of implementing clean and healthy living behavior is that all residents want to practice PHBS with the aim of creating a healthy environment and preventing the risk of exposure to diseases that are usually caused by the environment and the wrong lifestyle (Directorate of Child Social Rehabilitation). The report on the results of the Indonesian Health Survey (SKI) in 2023 shows that the diagnosis rate and symptoms of diarrhea in Indonesia currently reach 4.3% and 3.7%. The diarrhea disease is caused by a lifestyle that is not maintained (6).

Cultural environment has a significant influence on human behavior, resulting in various behaviors including clean and healthy living patterns. PHBS in society is the result of a hereditary imitation process.. From a cultural interpretation perspective, these values can be said to be the local wisdom of a cultural community that helps support the continuity and growth of life (7). Local wisdom refers to local cultural values, especially the culture of the Bajo Muara tribe. Its existence is the result of adaptation through a social learning process to the conditions and dynamics of its environment,

both the natural environment and the social environment (8). Local wisdom towards the environment can be seen from our behavior in interacting with objects, plants, animals, and everything in our environment (9). In Indonesia, efforts to improve public health continue to be carried out through various government programs that emphasize the importance of healthy and hygienic living behaviors, especially in rural areas where access to health facilities is still limited. (10).

The Bajo Muara tribe community located in Benteng Village, Lasalimu District, Buton Regency is a Suko Bajo community that lives in the swamp. The Bajo Muara tribe community consists of 1 hamlet with a population of approximately 100 people and 50 families (11). The majority of their livelihoods are fishermen with uncertain income. The distance to reach the location is around 15-20 minutes by speedboat from the mainland of Lasalimu sub-district.

Based on field surveys and the lives of the Bajo Muara Tribe, show that clean and healthy living behavior in the area is still far from expectations, this can be proven by

unhealthy environmental conditions, low coverage of childbirth assisted by health workers, very low ownership of healthy latrines, throwing garbage directly into the sea, high smoking activity, and other PHBS indicators. Another finding is that the ownership of trash bins does not meet the requirements, so the Bajo Muara Tribe has to throw garbage into the sea, another thing is the lack of ownership of latrines and wastewater drainage channels (SPAL) that meet the requirements, not a few Bajo people defecate and throw household waste into the sea, of course this will cause environmental pollution and poisoning of biota or living things around it. Poor environmental sanitation will affect the emergence of various diseases, such as diarrhea, malnutrition, ear or skin infections, and many more. This will have many negative impacts on health and threaten the survival of the Bajo people. Aim of this study is the role of local wisdom found in the Bajo Muara Tribe in the management strategy of the clean and healthy living behavior (PHBS) program.

### **METHOD**

This type of research is qualitative research using an ethnographic study design. The location of this research was carried out in Lasalimu District, Buton Regency. The implementation time starts from June - August 2024. The subjects in this study consisted of health workers, village heads, community leaders/traditional leaders, and the Bajo Muara tribe. The subjects in this study numbered 13 people consisting of health workers (2 people), village heads (1 person), community leaders/traditional leaders (3 people) and the community (7 people). The number of research subjects of 13 people is considered sufficient for this ethnographic research because the ethnographic approach prioritizes the depth of data over the quantity of subjects. The inclusion criteria are living in the Bajau Muara tribe area for at least 5 years, having an understanding or direct experience related to clean and healthy living behavior, and willing to provide the information needed in the research. Exclusion subjects are individuals who are sick or unable to participate in interviews, are not willing to provide information and are migrants who

do not live permanently in the Bajo Muara tribe area. The sampling technique in this study used the Purposive Sampling technique. Data collection is in the form of primary data obtained through observation, interviews, documentation, and Focus Group Discussions (FGD).

Semi-structured interviews were conducted using a pre-formulated interview guideline. This guideline contains a list of main topics or questions related to PHBS, such as household hygiene habits, patterns of community interaction with the environment, and the influence of local wisdom on health practices. The interviewer was given the freedom to explore further answers based on the informants' responses. Semi-structured interviews were chosen because they allow researchers to keep the focus of the interview on the main topics, while providing flexibility to explore unexpected in-depth issues. Observation was conducted using a participatory approach, where the researcher was directly involved in the daily activities of the Bajo Muara tribe. Researchers observed and recorded various behaviors, conditions, and interactions relevant to clean and healthy

living behavior (PHBS). The data analysis technique used in this study is through data reduction, data presentation in the form of narrative text, drawing conclusions, or verification. The research was conducted after obtaining ethical permission from Ethics Commission STIKes Pamentas. Prior to data collection, the researcher will obtain consent from all participants through a transparent and clear informed consent procedure. The ethical issues used are: autonomy, beneficence, non-maleficence and data protection.

## RESULTS AND DISCUSSION

### Results of Research

The results of this study indicate that the Bajo Muara tribe still highly upholds its customs and traditions. Various prohibitions or taboos in carrying out social interactions in society are regulated by cultural beliefs that are passed down from generation to generation. The belief of the Bajo Muara tribe has indeed been carried out for a long time, this is reflected in the community's activities regarding clean and healthy living behavior which is still very lacking. As conveyed by the village head, here is his statement:

*“There are still old habits there, especially regarding health, meaning that the Bajo Muara community is still focused on traditional medicine rather than medical treatment.” (P, 51 years old, Village Head).*

The results of this study are in line with research (12), another obstacle is access to the residential area of the Bajo Muara tribe which can only be reached via river using a speedboat. The following is an excerpt from the interview:

*“We go to the health center, but if there is no time we give birth at home, we also call a traditional midwife”. (Mrs. S, 47 years old, Bajo community)*

The only access to the residential area of the Bajo Muara tribe is through the river using a speedboat. as conveyed by the Village Head. Here is his statement:

*“Access there is indeed difficult, especially when the tide is low, because the Muara Bajo tribe only has river access, especially if the tide is high, they cannot get through.” (P, 51 years old, Village Head).*

The geographical location of the Bajo community settlements located in the mangrove forest area is an obstacle to creating land access. The following are

statements from the village head and health workers:

*“First, access to health facilities is quite far, then transportation is also difficult”. (Mr. P, 51 years old, Village Head).*

*“Indeed, access here is difficult because you have to take a speedboat, so we only go there during the integrated health post which is held once a month”. (R, 35 years old, Health Worker)*

The Bajo Muara tribe understands the importance of giving breast milk (ASI) to babies so many mothers who have just given birth give breast milk (ASI) to their babies, but some people are also forced to give formula milk to their babies because they have to sell at the market and their babies are left at home. Here is the statement:

*“Because here, people go to the market where we can't leave their children with other people, so we also breastfeed and provide formula milk, so we can leave it for going to trade fish.” (Mrs. S, 47 years old, Bajo community)*

The use of formula milk is not often given only in certain conditions and formula milk is also obtained from health centers and

when it runs out, people buy sachet milk to give to their babies. Here is the quote:

*“Sometimes children are given formula milk obtained from the integrated health post assistance.” (Mrs. S, 47 years old, Bajo community)*

The low level of maternal knowledge is the main factor that makes mothers not know the importance of colostrum for babies. According the researcher (13) there is a significant relationship between the level of knowledge of postpartum mothers about colostrum and breastfeeding motivation. When there is education from health workers, it is realized that colostrum breast milk (ASI) is important. The following is an excerpt from the interview:

*“Here, it is said that the first breast milk that comes out is thrown away, they say it is stale, but now after we hear information from the public health center, it turns out that it is not allowed to breastfeed babies, or they will get sick.” (Mrs. S, 47 years old, Bajo community)*

The Bajo Muara tribe is very enthusiastic when there is a health post that is held once a month. There is no prohibition of customs or community beliefs in

checking the health of babies or weighing their babies. The implementation of the health post is an event for the Bajo community to seek treatment or just consult.. Here is his statement:

*“Sometimes toddlers who are getting fever are taken to the health center because the integrated health post has not come (arrived) if it’s night, we feel sorry for them and we have to wait again during the day, sometimes we call people in Bajo if we are in Bajo, we just call the traditional midwife and make water for them and pray for them like that”. (D, 35 years old, Bajo community)*

The eating patterns of the Bajo Muara tribe have not met the balanced nutritional standards. The Bajo people's eating patterns have a frequency of eating two to three times a day with the main menu of fish and rice with additional vegetables if available.. The Bajo Muara tribe has become accustomed to consuming limited food. Here is an excerpt from the interview:

*“We usually eat fish and rice, sometimes if there are vegetables with vegetables too. We rarely eat fruit or meat, it’s expensive”. (K, 38 years old, Bajo community)*

The use of clean water in the Bajo Muara community area is very good, this is due to the assistance of the village government in providing clean water from the mountains for use by the Bajo Muara tribe, the clean water is piped from the mountains to every house of the Bajo Muara residents. For operational and maintenance costs, the community is only charged Rp. 5,000 per month. However, the water flow is not always smooth because the pipes are broken or the water does not flow so people have to go to land to get water. Here is an excerpt from the interview:

*“Clean water comes from the land, so the first thing I try to do there is drinking water, although the water is not optimal, but I have connected (the pipe) to there”. (Mr. P, 51 years old, Village Head).*

*“Clean water here is water from the land if it is smooth, the pipe is broken, go again, someone who knows the water will fix it, if it is not smooth, we go get it on land”. (Mr. A, 57 years old, traditional figure)*

The Bajo tribe has been accustomed to defecating directly in the sea. This habit has been carried out by the community for a long time. The government has assisted in



the form of a program to build toilets in every resident's house, but the program failed because the septic tank that was made did not take into account the geographical conditions of the area. The following is a statement to the village:

*“There, if there is a problem with the toilet program in 2021, if I’m not mistaken, we have also lowered the toilet program for each house, if I’m not mistaken, there are approximately 30, but all failed.” (Mr. P, 56 years old, Village Head).*

*“It failed, he had this container, he used what’s called this plastic, so he tied it under (the house), so the high tide together with the waves he dismantled all the stuff, so now their toilets go straight into the sea”. (Mr. P, 56 years old, Village Head).*

*“That’s what the village head made, the disposal has a place, but when the water rises and rises and the toilet shakes, the disposal is like plastic, I forgot the name, it’s big, there’s 1 square meter 4, but finally yesterday we installed it after the high tide, we measured it, it wasn't too big, it turned out that the water could collapse (destroy) the toilet, so we finally opened it”. (K, 38 years old, Bajo community).*

This makes people afraid to use these public toilets and only some people still use them and some prefer to defecate directly into the sea. According to (14) physical environmental factors, especially geographical conditions, water availability, and soil structure are factors that play a major role in encouraging people to behave unhealthily by defecating outdoors.

The Bajo Muara community realizes that they should not defecate directly in the sea because it can damage the ecosystem in the sea. However, because the community does not have a toilet or feels inconvenienced if they have to go to land or to a public toilet that is already slanted, they are forced to defecate directly into the sea. Here are some of their statements:

*“Actually, according to the elderly, it is not allowed (to defecate directly in the sea) but because it has been a habit until today, that is because there are no toilets”. (Mr. A, 57 years old, traditional figure)*

*“Ngekole jambama dilao means you are not allowed to defecate in the sea. Because firstly there might be fish seeds, it damages the water and is also pollution, and that is already known but what can you do*



*because there are no toilets". (Mr. A, 57 years old, traditional figure)*

*"Defecate in the toilet, the waste is directly in the sea". (Mrs. A, 40 years old, Bajo community)*

Cigarettes in the cultural norms of the Tengger tribe have a value of life meaning and are part of the culture or customs of the Tengger tribe (15) The value of life is shown through the smoking behavior of our ancestors since ancient times.

Smoking is a habit that has been done since ancient times. The Bajo people who smoke are not only men but women also smoke. According to the Bajo people, they explain that people smoke because of the cold atmosphere so it becomes a continuous habit.. Here are some statements from informants:

*"Here, many mothers smoke, I smoked since I was a girl, because I joined in, sometimes 2 packs a day. Here, it is common for husband and wife to smoke" (Mrs. A, 37 years old, Bajo community)*

*"Many clouds of smoke even with their women because it has been common since childhood". (Mr. A, 57 years old, traditional figure)*

The handwashing activity of the Bajo community has been taught by their parents in the past, they think that washing hands is good for cleaning hands from dirt. According to (16) After the socialization of washing hands with soap and tap water among adolescents, knowledge and behavior about washing hands with soap and tap water increased. The increase in knowledge occurred after socialization was carried out in the form of lectures using video learning materials and direct practice.

The health center has also conveyed the importance of washing hands with soap, this is done because the Bajo community experiences itching on their skin. According to traditional leaders, their ancestors have long said to wash their hands clean. The following is the informant's statement:

*"Baje nanginta moso tangan padaulu moso palengiaskita guna marota misa means wash your hands first so that the dirt on your hands is gone". (Mr. A, 57 years old, traditional leader)*

*"We were taught by the health center people, that before eating, wash your hands with soap before sleeping. Once, they had an itch, even all of them had an itch and*

*were advised to wash their hands thoroughly". (Mrs. A, 37 years old, Bajo community)*

### **Clean and Healthy Living Behavior (PHBS) Program Management Strategy**

Clean and Healthy Living Behavior (PHBS) includes handwashing, littering prevention, smoking behavior, health facility utilization and breastfeeding provision (17). Clean and healthy living behavior is very important for urban and rural communities, one of the things that can influence community behavior is local wisdom (18). Almost every community has unique local wisdom as a strategy for adapting to the environment. Likewise, the Bajo Muara tribe community, the local wisdom that they believe is a legacy that they must maintain so that the strategy for implementing the clean and healthy living behavior (PHBS) program in the Bajo Muara community environment must continue to meet the capacity and needs and refer to the local wisdom of the Bajo Muara community. Therefore, it can be done with 3 strategies, namely empowerment movements, atmosphere, and advocacy.

Empowerment is the process of providing information continuously and setting goals and processes that support those goals so that the goals move from not knowing to knowing or being aware (knowledge aspect), from knowing to wanting (attitude aspect), and from wanting to being able (practical aspect) (19).

Implementation of the clean and healthy living behavior (PHBS) program in the Bajo Muara community through community empowerment. Starting from school, teachers are equipped with knowledge about clean and healthy living behavior (PHBS) so that they can teach students and are accustomed to conveying the values of clean and healthy living behavior (PHBS) (20). Delivery is inserted in every learning activity. This activity is intended so that behavioral changes begin early and it is hoped that it will become a habit for Bajo community children to carry out clean and healthy living behaviors both in the school environment and in the community and of course, can convey to their parents at home (16).

Fostering the atmosphere is an effort to create a social environment that encourages

all members of society to be willing to accept the clean and healthy lifestyle behavior that is introduced (7). To support the process of community empowerment, especially in the process of raising individuals from the stage of understanding to the stage of willingness, an atmosphere is needed. Fostering the atmosphere is carried out by appointing community leaders/traditional leaders as coordinators who are responsible for implementing the program (21). (Furthermore, coordinating with stakeholders to support the implementation of the program. The approach taken to the community is three methods in fostering the atmosphere, which are: personal approach, group approach and general community approach (21)

Advocacy is a strategic and planned work or process aimed at gaining commitment and support from stakeholders. Advocacy is carried out through colgiving birthation with the village government, health centers, Bhabinkamtibmas, schools, and other stakeholders. The form of colgiving birthation is in the form of activities that can be physical or non-physical which will be adjusted to the needs

and customs of the Bajo community. It is hoped that this activity can change the behavior of the Bajo community regarding clean and healthy living (22) (23).

### **CONCLUSION**

The implementation of clean and healthy living behavior in the Bajo Muara community still clashes with social norms believed in by the community. The Bajo people difficulty to access health facilities, The birth process is assisted by traditional healers and midwives, but some also give birth at home, There are still people who use formula milk and sachet milk for babies, The first breast milk (colostrum) is thrown away because it is considered stale and unsuitable for babies, The Bajo people's diet does not meet balanced nutrition, Clean water has been provided by the village government, but the water flow is not always smooth because the pipes are broken or the water does not flow so people have to go to land to get water, Many people still defecate directly in the sea, The Bajo Muara community is accustomed to smoking, both men and women, the frequency of smoking is quite high, they can finish 1-2 packs of cigarettes a day, and Washing activities have

become a habit of the Bajo people because they are considered good for cleaning dirt.

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