STUDY ON THE DIABETES MELLITUS DISEASE SUFFERERS FROM THE CULTURAL FOOD SYSTEM IN THE MAKASSARESE COMMUNITY, TAKALAR DISTRICT

SUPRIADI HAMDAT

Anthropology Department, Social and Political Sciences Faculty Hasanuddin University
E-mail: supriadi_hamdat@yahoo.com

Abstract- This study examines the behavior of eating and the occurrence of the Diabetes mellitus disease taken from the eating habits of families in the Makassarese community, Takalar District, South Sulawesi. This study is a qualitative research combined with a questionnaire survey and the history of food consumption methods. The data collected in this study consists of two kinds: (1) the primary data was collected through interviews and a survey of households and the household's food consumption history. (2) The secondary data was obtained from the relevant agencies. Methods or techniques used in analyzing the data to classify data into domains by categories of household, gender, socio-cultural background, food and health practice systems, ideology of food habits in the family's food lifestyle and food choices. This research was conducted in Makassar, South Sulawesi. The location of this study was selected purposively with consideration of families with a routine variety of food consumed and a significant number of patients with Diabetes mellitus disease. This research is expected to result in the construction of a better eating behavior and health culture system for people with the Diabetes mellitus disease.

Keywords- The Behavior of Eating, Eating Behavior, Health Culture System, Food Consumption History, Gender.

I. INTRODUCTION

Eating behaviors are the ways a person or group of activities related to food according to the socio-cultural system. These activities include such things as how food is obtained, which one to choose, how to set it up, who ate it, with whom, how and how much he/she eats.While the diet is in the form of ways a person or group to choose and eat it as a response to the effects towards physiological, psychological, and socio-cultural (see, Anderson, 2005, and De Walt, 1980, see also, Fildhouse, 1995). Changes in eating behavior towards high in fat and sugar from the concept of a balanced diet so that will have an effect and can trigger degenerative diseases such as diabetes mellitus, heart, and hypertention. Phenomena like these that came to be known as a disease of prosperity. Diabetes or blood sugar is one of the dreaded degenerative diseases. (Tapan, 2005, see also. Vitahealth, 2004). Understanding food can be viewed from two different scientific perspectives. Before the food ingested is having behavioral problems related to the socioeconomic, cultural, and environmental. Whereas once the food is swallowed, a biochemical process that starts from metabolism until the impact from consuming the food concerns the health and nutrition. Generally, the food consumption is evaluated with association with the state of public health and nutrition community. The approach to uncover the phenomenon of social relationship aspects in the system-cultural and socio-economic systems of the food behavior from the individuals, families and the implications of the diabetes Mellitus diseases in local communities should be done holistically. This means that research on food habits and their implications for the Diabetes Mellitus disease can be done with a multidisciplinary approach. One of the relevant disciplines is anthropology. Diabetes is a disease that impairs the ability of a person's body to process the food's nutrients efficiently. Diabetes is actually divided into two different diseases. Type I diabetes is diabetes causing the production of the insulin to stop. Type 2 diabetes is diabetes that is caused by a failure to consume the insulin. (See D, Adamo, 2006: 22). Someone with diabetes has their blood sugar over 126 mg / dl. At this time, some efforts have been made by experts on Diabetes mellitus, in order to reduce the mortality rate and suffers from the disease, which includes preventive, curative, and rehabilitative services. Preventive measures are one of the most important efforts to reduces the number of patients with Diabetes mellitus.This work is done by encouraging the community / society in order to avoid the disease. Refrain as much as possible from the disease, as long as the community / society understands the risk factors for the occurrence of Diabetes mellitus and ways to overcome them. One effort that can be done in the framework of preventive efforts in the field of behavior, such as changing lifestyle to become healthier, such as: changing the non-balanced diet, physical activity (exercising regularly), no smoking, avoiding obesity, and so forth (Sulistiawati, 1990: 8, see also Khomsan, 2004).

II. RESEARCH METHODS

This study is a qualitative research based on the method of observation and indepth interviews, combined with a questionnaire survey to discover and

describe the behavior of eating leading towards the Diabetes mellitus disease based on a family's eating habits in the Makassar Regency, Takalar District, South Sulawesi.The location of this research is in the Takalar District. This location represents the Makassarese ethnic group. This location was chosen deliberately by considerations of local communities at this location has the characteristics of socio-cultural, social stratification, and social systems that are diverse. Besides the data field evaluation, it shows that in the Northern Galesong, Southern Galesong District, and the
Pattallassang District that the many of the populace suffer from Diabetes mellitus. Thus, the three sub-districts showed the most potential from suffering from the Diabetes mellitus disease.

III. RESULT AND DISCUSSION

Eating habits and types of food in the Makassarese community

With regard to a person's goal, at first humans eat to preserve life, and then in line with the times and changing of lifestyles, it appears secondary traits became more necessary than eating, among things as
a medium to enhance the social prestige. There is a tendency that these secondary traits began pressing hard on the primary function of food. Eating habits are ways a person or group of people choose food as a reaction to the effects of physiological, psychological, and socio-cultural. Eating habits are a human's behavior or groups of people's behavior to meet their needs to eat; includes the attitudes, beliefs, and the selection of food.Eating habits among others are influenced by the cultural aspects which include the ways a person thinks/knowledge (what people think), feeling (what people feel), and view (what people perceive) about the food. What is in the mind, feelings, and views are then poured in the form of
behavior (what people do) to select and consume the food. Food is a cultural phenomenon, it means a food has a broad dimension to the social aspect of culture. In the Makassarese community, food can mean "apa-apa nikanre", meaning that there is a categorization of what is meant by food or non-food.In that sense, Makassarese communities define food culturally, namely as a material that requires socio-cultural validation for consumption. Although the nutritional content of a variety of ingredients are consumed, for reasons associated with the system of belief, trust, or other aspects relating to the cultural
dimension, then the nutritional ingredients contained in it could be deemed non-food. The Makassarese community is known to have ethnic groups that consume different kinds of food. It is a common, that
the Makassarese people on selecting and processing of various foods to be food ready for consumption, ranging from the type of food that does not require processing (can be eaten raw) to the various types of food are processed in a specialized and complex methods, both made of raw organic materials, and raw materials from animal. Thus it can be said that the people of Makassar have a wide variety of foods that
are unique. Based on the field results, the research notes that food from Makassar can be grouped according to material, processing method, a manner of presentation, and function. In the following
discussion presented a description of some foods from Makassar are grouped according to function, consisting of staple food, side dishes, snacks, and drinks.

Classification of the Food and Eating Habits

The Makassarese community in Takalar, food is classified in various ways: what are feasible for mealtimes, as a snack between meals, as well as according to the status and prestige, social gatherings, age, health, and symbolic values and rituals. The Makassarese community in Takalar has a set of knowledge and beliefs with respect to their eating habits that are built upon the cultural knowledge that is shared and disseminated and inherited in family and the community's life. Based on the ingredients used, classification of food based on the taste/flavor, classification as official food, snacks between time classification, classification of food according to status/prestige, classification of food according to social gatherings, and classification of food based on the values on symbolics and rituals. Based on the
Makassarese community's eating habits, food is also classified into food is always served at social gatherings, among others;cucuru' bayao, bolu barae', sirikaya, bannang-bannang, se'ro'-se'ro', umbaumba, bamgke-bangke, kolapisi', roko-roko cangkuneng.

Food as Medicine and Drugs

Some experts have been assessing the food of socio-cultural aspects, one of which is Fielhouse (1995, see also Pollock, 1985). Fieldhouse said food is divided into five main categories, namely: (1) food and nonfood; (2) the food is sacred and the profane; (3) that is used as medicine and as food; (4) food as a symbol of social status; (5) parallel food. classification can be used as a reference to describe food habits in relation to Diabetes mellitus in the Makassarese community. Foster and Anderson (1986: 264-268) and Fildhouse (1986: 1) describes that eating is the practice of the fulfillment of the first biological human being that must be met in order to still hold its activities in daily life. Thus it can be distinguished from
other creatures that eating food as it is, eating is related to cultural aspects. In terms of human food associated with processing (technology) and symbolic meanings towards the food, so it's not just for
biological fulfillment, but also to meet the needs for the socio-cultural aspect. By Malinoswki, eating is one of the basic needs that is arranged in a series of cultural institutions. Institutions meal it serves not

only to meet the needs of a mere instinct (biological), but also to satisfy and meet the needs of the various aspects on social, economic, political and so on. In line with the opinions mentioned above, Sanjur expressed that the cultural perspective in studying eating habits, as reflected in the statement, it is easy to see that the direct consequence of eating food is biological, where the food brings energy and nutrients needed by the body, but also very clear that basically eating habits are formed by a process of social, religious, cultural, economic, and political aspects (Sanjur, 1982: 18; see also Hidayah, 2002:
31). Anthropologists look at their eating habits as a cooking complexity associated with likes and dislikes, beliefs and taboo systems associated with the preparation and the consumption of food. Or in other words, they look at the eating habits as an important cultural category. In particular, eating habits are appreciated as an activity that reflects social relations, has the sanction of belief and religion, specify various economic activities, and are associated with a variety of daily activities. However, when
eating habits are understood as a "way", the eating habits linked the the individuals behavior in terms of ways of eating that includes; procurement of the food, selecting the food, conduct intake of the food,
preparing food, number of meals per day, meal times, and eating as an integral part of a culture protected and preserved by their supporters because of the effectiveness and practicality (see Fieldhouse 1986: 1; Foster and Anderson, 1986 : 264; Hidayah, 2002: 32).

Concept of Eating Healthy for People with Diabetes mellitus

Based on field research with 30 informants, it is known that the concept of eating is varied amongst the informants. To get a clear picture of the conception about the food, then the following table is presented as follows:

Table 1. The Concept of Food According to the Informant

No.	Concept of Eating	Nomber of Informants
1.	Something that is edible and can fill the stomach	10
2.	Something that is	20
	edible, tasty and nutritious	
	Total	30

Source: The Field Data Processed in 2006

Based on the table above, it can be understood that in the Makassarese community in Takalar have knowledge about the foods' function consumed by them.Basically, the concept of food according to the informants can be divided into two, namely first they assume that food means”sikuntu apa-apa akkullei nikanre, ia angngeranga kabasorang”, which means that what is edible can fill the stomach. But for a number of other informants consider that eating ”sikuntu akkullei nikanre siangang assipaki nisa’ring na jai gisina”, which means anything that can be perceived good food quality contains many nutrients. The definition of a meal according to the Makassarese community in Takalar, as the informant's narrative above, it is known that one definition of a very fine meal is appabballe or literally be translated as "treatment". So if someone's been to one house and then the host or any person who took the term antamakki appabballe, or maiki appabballe, then the individual or group is invited to eat or consume food that has been provided by the host.The conception of this appabballe actually indicates that eating is closely related to the health or treatment efforts. But it can not be denied also that a number of informants
found the food can cause illness. The following discussion is on the concept of healthy and sick according to several informants. In the sense that how understanding the informants categorize themselves in a healthy condition or in illness. The Makassarese community in Takalar, in general, the word healthy according to the local's as "leburang" (in good health). While the word pain is known according to the local's as "garring".

Table 2. Concepts and Definitions of Health According to the informant

No.	Concept and Definition of Health	Number of Informants	%
1.	In a state where the individual does not feel ill	15	50
2.	In the state where all the organs in the body functions like usual	10	33,33
3.	In the state when the body’s weight and height are balanced	3	10
4.	According to the body weight	2	6,67
	Total	**30**	**100**

Source: The Field Data Processed in 2006

Based on the above table it can be seen that the concept of health for a number of informants is quite varied. There are 15 people or about 50 percent of the informants that define themselves in a healthy state if it does not feel pain. This means that a person does not feel pain in the individuals' body. There are 10 people or about 33.33 percent of the informants considered healthy if the state in which all the organs of the body function properly. Furthermore, there are 3 informants who think that it is a healthy
situation where the weight and height are balanced. And lastly there are 2 informants who define healthy according to the weight. Based on the informants concept of health, it can be said that they are healthy

when the individual does not feel they have any problem in the body and still be able to conduct their activities in their daily life. While others consider that the conditions for a person's healthy is accroding to the their body fat. This often underlies their understanding that weight is shows health, or someone who has a fat body posture is often called bajiki kalenna (either because the body fat). An understanding of this kalenna bajiki more directed to a cultural category and not the medical category.

The following discussion is about the informants' eating habits in relation to Diabetes mellitus. Eating habits means eating patterns and behavior, both before and after the informants' suffered from Diabetes mellitus. In order to illustrate the relationship between diet and disease based on the perspective of the informant.

Eating Culture System for Patients with the Diabetes mellitus Disease

The Food Ideologyfor People with Diabetes mellitus

Food Ideology is a value system embraced by a person or group of people about what is considered food, which foods should and should not be consumed by a person or group of people. The cornerstone of the formation of eating habits that are reflected in the value system of a person to a food, what should and should not be eaten basically rooted in customs, religions and belief systems, and systems of knowledge

possessed by the individuals concerned. Based on the survey results, it is revealed that the eating habits of a number of informants are quite varied, their eating habits are influenced by cultural systems adopted and understood by them, including the informants' knowledge with regard to food whether if it is considered good and consists of rice, eggs, fish, sometimes coupled with vegetables, tempeh, and so on.

According to the informant Bunga Siang (43 years), the informant has worked as a teacher at a primary school in Takalar, explained as follows: “Inakke lebba biasama a’lamba-lamba rioloang tenanapa kumange anjama, manna sikeddeja assala nia bunena battanga, napunna tena naku lamba-lamb alausuka kusa’ring risikolaya. Manna Rioloang tenanapa nataba garring golla lebba biasama anggranre baribbasa”. What is described by the informant above show that the habit of eating breakfast or breakfast before leaving for work has long been a tradition, before suffering from Diabetes mellitus until today after suffering from the disease still continues her eating habit for breakfast or alamba-lamba. Mrs. Bunga Siang breakfast eating habit is also done by other informants, such Kamaruddin (56 Years) an employee. He said that breakfast has become a habit that has long done, and even he thinks during his time in school, his parents used to give breakfast before going to school. So this habit carried over until today, although he admitted today have suffered diabetes, but the habit of having breakfast in the morning before doing work activities still continues until the present. Based on the results of household surveys note that the type of food consumed by households show that most households consume a variety of types of food that is about 87.69 percent of different food, and only a small proportion of households

consuming a few types of food. Based on this context, the results of this survey explored more in detail through interviews to a number of informants, it is known that the conception is the arrangement of diverse food diet consisting of rice, side dishes, vegetables and fruits. Meanwhile the composition of food with a few variations is a diet consisting only of rice and side dishes. The side dishes here simply imply as

one or several types of fish. For a number of informants how to process the side dishes, especially the fish, is mostly cooked or fried. As for how to process the vegetables are usually cooked with coconut milk or gangangnisantanggi or usually cooked without coconut milk or gangangnibalente. he results showed that the frequency of consuming various types of carbohydrates, animal protein, vegetable protein, vegetable ingredients, fruits and drinks for a number of informants include; (1) a source of carbohydrates such as rice, corn, noodles, potato, sago. (2) the source of animal protein including eggs, beef, buffalo

meat, muttons, chicken, fish, shrimp, and squid. (3) Food sources of vegetable protein, among others, tofu, tempeh, and nuts. (4) food sources of vegetable ingredients such as pumpkin, spinach, green beans, kale, carrots, and baby corn. (5) food sources include fruits, papaya, jackfruit, bananas,

pineapple, mango, orange, langsat and rambutan. (6) food sources beverage ingredients such as condensed milk, tea, milk tea, milk, coffee, coffee milk, and sarabba. (7) food sources that contain fat

such as cooking oil, butter, and coconut milk. The consumption pattern for dinner for a number of informants consider an ideal time to have dinner after the afternoon prayer is that between the hours of 18:30 to 19:30. The food menu is served in the dinner menu arrangement is the same as the

composition of the menu served at lunchtime. The composition of the menu include rice, side dishes, vegetables and fruits. Snacking habits (accama-ca’ma’) for a number of informants varied, there is

the usually a snack in the evening after dinner or while watching television, chatting and relaxing with his family, some are doing during the day when the break periods of each activity

CONCLUSION

This dissertation is an anthropological dissertation in the field of eating behavior and the Diabetes mellitus

disease in the Makassarese community in Takalar has yielded three key findings.

1. The first is that the eating habits are a reflection of the cultural system of food which is owned by the concerned community. Where in the context of the system of food is shaped culturally, for something to eat, it requires validation and cultural legitimacy. Local knowledge by the community about the consumption of healthy foods, will prevent the Diabetes mellitus disease. Cultural patterns appear as a ritual in life always presents certain foods that contain nutritional composition with high fat and calories.
2. In terms of eating habits and food choices for families and individuals indicate that culture plays a role in choosing the food in the community. This suggests that the selection of food in a person does not just

automatically happen. Socio-cultural factors is one element that is used as a handle for a person in selecting food. The health system that includes a healthy concept, the notion of the relationship between eating habits and degenerative diseases, strongly influenced by the background of the sociocultural
system where the concerned community run their daily life.

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