

# Life Experiences of Covid-19 Survivors in Osing Tribe with Zero Deaths Cases

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## Abstract

**Introduction:** The *Osing* Tribe community is still protected from Zero deaths cases due to COVID-19. **Objective:** The purpose of this study was to explore the life experiences of COVID-19 survivors with zero deaths cases in *the Osing* Tribe. **Method:** A qualitative with a phenomenological approach was used as the design of this study. The study involved eight Covid-19 survivors in the *Osing* Tribe who were selected using a purposive sampling technique. Data collection was used in-depth interview. Data analysis used the Colaizzi method with the help of Nvivo 12 software. **Results:** Three themes were analyzed in this study, namely 1) coping strategies in the early stages of diagnosis, 2) self-care style, 3) positive support provided by the surrounding environment. **Conclusion:** Providing support is a custom of the *Osing* Tribe which aims to maintain the balance of nature and social order. **Recommendation:** The life experiences of Covid-19 survivors in the *Osing* tribe indirectly used a bio psychosocial-spiritual approach to realize holistic health. Positive thinking is based on traditions passed down from generation to generation.

**Keyword:** Covid-19, Life Experiences, Survivors, Osing Tribe.

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## INTRODUCTION

Corona Virus Disease 2019 (COVID-19) is a disease caused by SARS-CoV-2 (Severe Acute Respiratory Syndrome Coronavirus-2), which attacks the respiratory tract and causes mild respiratory infections, including severe lung infections to death (1). COVID-19 is an infection caused by coronavirus and has various symptoms, from asymptomatic to severe pneumonia. Most of the patients' health problems who are positive COVID-19 experience mild respiratory disease until they recover without specific treatment (2). COVID-19 virus infection is more likely to develop into more severe conditions. Infection rates tend to occur in the elderly and individuals with a history of chronic diseases such as cancer, diabetes, cardiovascular and respiratory diseases (3). Based on the health conditions experienced during this pandemic, there are two groups of the community, namely uninfected and infected people. Individuals who are not infected tend to have different emotional states and attitudes. Several individuals are confirmed positive for COVID-19, including positive asymptomatic, mild, moderate to severe. Patients who have undergone a period of quarantine and treatment are called COVID-19 survivors (4).

The total number of positive COVID-19 patients in Indonesia was 1,450,132 people, 1,278,965 people recovered, and 39,339 people died. East Java Province occupies the fourth position in Indonesia, with the number of positive COVID-19 cases being 136,108 people. In contrast, Banyuwangi occupies the fifth position in East Java Province, with the number of positive COVID-19 cases being 5,589 people. Specifically, in the Osing Tribe in the working area of Paspan Public Health Center, the number of positive COVID-19 patients was 123 people, which is relatively low when compared to various working areas of a public health center in Banyuwangi Regency (5).

Based on the preliminary study conducted in the working area of *Paspan* Public Health Center on February 11th, 2021 showed the COVID-19 survivors in the *Osing* Tribe as follows in Kemiren was 5 people, Olehsari was 12 people, Paspan was 11 people, Glagah was 4 people, Kenjo was 5 people, Tamansuruh

was 9 people, Bakungan was 33 people, Banjarsari was 27 people, Rejosari was 12 people, and Kampung Anyar was five people. Still, there has not been an increase in death cases for COVID-19 survivors in the Osing Tribe community (5).

During the Covid-19 pandemic, the Osing Tribe community was spared zero deaths cases. It was confirmed by the Head of Infectious Disease Prevention at Banyuwangi Health Office, Sudarto Setyo Ngabdinegoro, SKM., M. Kes. He stated that up to now, there is no Osing Tribe community in the working area of Paspan public health center who had died due to COVID-19 exposure. This is because the Osing Tribe community still maintains the culture and traditions and preserves their culture. The existence of Osing Tribe tradition is fascinating to be reviewed from a health point of view (6). Cultural practices and customs are preserved at all age settings in the Osing Tribe to create a good quality of life during this pandemic. Up to now, the Osing Tribe still adheres to the traditions of their ancestors, and the majority has an optimal level of health and is still productive. This study aimed to explore the life experiences of COVID-19 survivors with zero deaths cases in the Osing Tribe based on a phenomenological approach by conducting qualitative research.

## OBJECTIVE

The study aimed to explore the life experiences of COVID-19 survivors with zero deaths cases in the osing tribe.

## METHOD

### Design

This research is a qualitative design with phenomenological methods on Covid-19 survivors. Interpretive phenomenology used interpretive and descriptive elements to gain a deeper understanding of the essential nature of everyday life experiences. The reflection describes phenomena through the art of authoring solid relationships and is oriented towards events and the environment as a whole (7).

## Research Settings and Participants of Study

The participants in this study were Covid-19 survivors in the working area of Paspan Public Health Center, Glagah - Banyuwangi. They were selected using purposive sampling, where the participants were chosen according to the research objectives based on predetermined criteria (8). The participants in this study were: COVID-19 survivors who have no chronic disease and original Osing Tribe. In this study, data saturation was obtained in the sixth participant. Participants in this study total of eight participants.

## Data Collection

Data collection was carried out by in-depth interviews conducted offline. In-depth interviews were conducted for 30-40 minutes for each participant. Data collection time from July 01st to July 30th consists of the interview process, transcript process, and member checking. The data collection was triangulated to get the main theme in this research. Triangulation of time and space, the participants of this study have the same phenomenon, namely the survival of Covid-19 in the osing tribe but carried out at different times. Person triangulation, by validating additional Covid-19 survivors when carrying out member checking.

## Data Analysis

Data analysis was carried out in detail, highlighted, and holistically using the Colaizzi method. First, interview transcripts were read carefully and repeatedly. The researchers must read the text carefully to understand its overall meaning in a holistic approach. The researchers then highlighted or selected sentences and statements that seem essential for this research. Second, the researchers developed keywords and concepts through dialogue with the text. The researchers worked to gain understanding and engagement with the phenomena, and, finally, each sentence was analyzed, and through this process, essential themes were discovered. These themes were then reconstructed into a description of the participants' life experiences (8). The data analysis process was carried out with the help of NVivo 12 software.

## Ethical Approval

This research had been approved by the Health Research Ethics Commission of Banyuwangi Institute of Health Sciences (STIKES) Banyuwangi. Participants were informed and agreed that this study was voluntary. The researchers guaranteed the confidentiality and anonymity of participants' data.

## RESULTS

Table 1 showed that the participants in this study were aged 22-60 years (average age 43 years), most of them were married with the majority of profession was costermonger. Most of the participants were confirmed positive for Covid-19 in October 2020. There are three main themes in this study: 1) Coping strategies in the early stages of diagnosis, 2) Self-care style, 3) Positive support provided by the surrounding environment.

### Theme 1: Coping Strategies in the Early Stages of Diagnosis

Coping strategies when early stages diagnosed with Covid-19 were described by participants, reactions, and processes of self-acceptance when diagnosed with Covid-19. Two sub-themes identified this theme: 1) Reducing anxiety (Building a positive thinking culture, Not seeing excessive news), 2) Accepting reality (sincere, surrender)

#### *Anxiety Reduction*

In reducing anxiety, the participants described two categories: building positive thinking culture and not seeing excessive news.

*"Barong guide said that Osing tribe must have good (positive) thinking so that no disaster come so that nothing will happen" (P1).*

*"Now there is a lot of exaggerating news, sometimes it is a hoax. So so that I do not feel anxious, I do not read the news on social media".(P2)*

#### *Accept the Fact*

Some participants said they accepted sincerely and resignedly when they knew they were sick due to Covid-19, but some of them went through the denial stage, and then they were in the stage of accepting the situation

Table 1. *Participant Characteristics*

Participants	Gender	Age (Year)	Marital Status	Profession	The Month Confirmed for Covid-19	Healing Time (Day)	Hospital Inpatient Status	Signs and Symptoms when Confirmed Covid-19	The Effects after Covid-19
P1	Male	22	Single	Cafe Waitress	October 2020	27	No	Anosmia, Cough, and Fever	Tired
P2	Female	35	Married	Spa Owner	November 2020	32	Yes	Breathless, cough, and fever	Tired and sudden memory loss
P3	Male	45	Married	Grocery Store Owner	December 2020	18	No	Fever and cough	Tired
P4	Male	48	Married	Private Sector Employee	October 2020	21	Yes	Breathless, cough, fever, and flu	Tired
P5	Female	55	Married	Merchant	October 2020	15	No	Cough and Fever	No Effect
P6	Female	50	Widow	Costumer	October 2020	14	No	Cough and Fever	No Effect
P7	Female	28	Married	Housewife	December 2020	14	No	Anosmia, Flu, Cough, and Fever	Tired and headache
P8	Female	60	Widow	Costumer	October 2020	14	No	Cough, fever, and limp	Headache

*"It is okay if I was said to be covid, but the important thing is that I believe in my heart I am healthy and I am trying to accept it because the tribal chief explained to me" (P3)*

*"I was so worried when the first time hearing the sound of hospital equipment, especially when I saw my friend beside me die. But I am*

*sincere because the one who gives life is only God" (P2)*

*"I treat it patiently and sincerely. This is a form of temptation from Allah. We must accept it patiently and with a sincere heart. Leave it to*

*Allah; God willing, it will heal. We will stress if we think it so hard."(P4)*

### **Theme 2: Self Care Style**

Self-care style is an effort from every individual to take care of themselves when confirmed positive for Covid-19. This theme is divided into six categories, namely: 1) Carrying out traditions (pilgrimage to little grandmother ritual, cleaning the house ritual and slametan/ceremonial), 2) Physical activity, 3) Acceptance psychologically (peace with oneself, belief in tradition), 4) Get closer to the creator, 5) Traditional restrictions, 6) Medical treatment.

#### **Carrying on Tradition**

The participants' self-care styles were carried out by a pilgrimage to little

grandmother ritual, cleaning the house ritual, and slametan/ceremonial.

*"I have been waiting for a month, but on the 27<sup>th</sup> day I dared to come out, the swab result showed negative. Then the elders and neighbors asked me to pilgrimage to little grandmother grave."*(P1)

*"After recovery, I cleaned the house and dried the mattress. This is the custom here, after that thanksgiving. Thanksgiving was done to refuse disaster and then prayed as a form of gratitude for being given health".* (P6)

### **Physical Activity**

The physical activity carried out by participants was by doing exercises.

*"Do sunbathing and movement because it was boring always staying at home."* (P8)

### **Psychological Acceptance**

Participants' psychological acceptance was carried out by making peace with themselves and their belief in tradition.

*"It was a little bit boring, lonely without friends. The isolation made me stress, but I tried to be relaxed so that my mind was not stressed and recovered quickly. I believe it"*(P1)

*"As long as the village is comfortable, the sick people do not get too bad, because the village has been cleaned by using seblang. Disaster can be rejected"*(P4)

### **Closer to the Creator**

Participants get closer to the creator by increasing worship.

*"I surrendered, tried to calm down while dzikir (remember Allah and praying by lying down, it was still breathless to talk a lot, so I prayed by lying down while begging for the healing and safety of my fetus"*(P2)

*"I begged for safety. I hope nothing happens here. Recite Holy Quran. After praying, I am always reciting. I hope I am always safe"* (P6)

### **Traditional Medication**

Almost all participants stated that they consumed herbal medicine.

*"I consume red ginger as herbal Kemiren special medicine every day and use red betel water to clean the nose"*(P1)

*"Drink honey every day, lemongrass, brown sugar, ginger are boiled and then drunk, ginger one segment, lemongrass three segments, and brown sugar sufficiently"*(P8)

### **Medical Treatment**

In addition to traditional medicine, participants also performed medical self-care (drug consumption) to support health.

*"I was treated in an isolation room, so all medicines were prepared by the nurse. It was also impossible for me to bring ginger and others when I was in the hospital"*(P2)

*"I was given a prescription in the form of antibiotic and BecomZ by the doctor"*(P7)

### **Theme 3: Positive Support Provided by the Surrounding Environment**

The provision of positive support provided by the surrounding environment supported the participants' health, both psychological and physical. The positive support offered by the surrounding environment is divided into three sub-themes, namely: 1) Emotional support (Family, Neighbors and friends, tribal chief, and Community Health Center officers), 2) Instrumental Support (Neighbors, Family, Medical Officers, and Village Officials), 3) Information Support (Neighbors and Friends).

#### **Emotional Support**

The participants received emotional support from their families, neighbors, tribal chiefs, and health center officers.

*"My son lives far away, every day he calls me to ask my condition. I said I am fine in order not to make him worry too much"*(P5)

*"My friends visited me almost every day but only in front of the house while bringing me fruits and meals"*(P1)

*"A tribal chief visited me. He told me to receive a positive swab result. He told me to be sincere, isolated, and must be patient. It is God's trial. God willing, disaster has been rejected. So I try to accept it sincerely"*(P3)

*"I was visited by health center nurses who wear green uniforms every day, to monitor my condition" (P6)*

### **Instrumental Support**

Instrumental support is given to participants to support their daily needs while self-isolation. Instrumental support is provided by neighbors, family, medical officers, and village officials.

*"Mr. Pur was announced to neighbors, I was embarrassed to bother them giving and delivering food every day. He did not need to do that."(P5)*

*"Every day I was with Mother's family, my aunt prepared delicious food. So I just ate while watching TV"(P7)*

*"The doctor gave me vitamins, there are many kinds of pills, and I do not know what they are." (P5)*

*"The headman gave me basic food needs and milk to be consumed so I would be healthy." (P3)*

### **Information Support**

Besides emotional and material support, participants also received informational support from the closest people, neighbors, or family.

*"The neighbors visited me and told me to drink red ginger and red betel to rinse the nose".(P1)*

*"My friends told me to chew garlic. Yes, I did it because I wanted to get well. I chewed garlic every day in the hospital". (P4)*

## **DISCUSSION**

In this study, three analyzed themes reflect the exploration of Covid-19 survivor's experiences in the *Osing* Tribe. The first theme is coping strategies at the initial stage of being diagnosed. Participants reduce anxiety and accept reality as a coping strategy when diagnosed with Covid-19. Anxiety reduction is the participants' attempt to minimize the occurrence of stressors when they are initially diagnosed (10,11). The majority of participants in this study were late adults so that their regulation of emotions, perceptions and thought processes were more mature and

consistent. Adaptive coping and psychological resilience in dealing with stressors with positive thinking can be realized by avoiding news in electronic and social media about Covid 19 that is less filtered (12,13). Positive thinking is the *Osing* Tribe culture taught by the ancestors and preserved by the tribal chief of them to every generation of the family, which is carried out from generation to generation to family, children, grandchildren, and even great-grandchildren (14).

The positive impact of the *Osing* Tribe community was positive thinking that makes participants accept the situation they are exposed to Covid-19. Previous studies, a person diagnosed with Covid-19 showed psychological/emotional behavior such as anger, blaming someone, fear, anxiety, stress, and depression (13,15–20). Dynamic behavior in previous research was not found in the *Osing* Tribe Covid-19 survivors. This happened because of the embedded positive thinking behavior passed down from generation to generation. The *Osing* Tribe people believe that whatever happens is the will of the creator and the unbalanced relationship between humans, animals, and plants on the earth.

The second theme in this study is self-care style. The participants' self-care styles varied by carrying out traditions, physical activities, psychological acceptance, spiritual approaches, traditional medicine, and medical treatment. Carrying out the tradition was not abandoned by *Osing* community. The *Osing* Tribe community believes that cultural traditions and spiritual ceremonies will balance human life, plants, and nature (14). The fear of disaster if they are not carrying out cultural traditions and spiritual ceremonies is embedded in each generation of the *Osing* Tribe (21). The tradition carried out by the *Osing* community as refusing disaster is *Seblang* dance (*Bansari Village*), *Barong Ider Bumi* (*Kemiren Village*), and *Sapi-Sapian* (*Kenjo Village*) (21–23). Traditional beliefs/rituals believed psychologically have objectively impacted physical (biological) health. It can activate the sympathetic nervous system on the hypothalamic-pituitary-adrenal (HPA) axis, generate physiological events, and a spectrum of psychoneuroimmunology biologic clinical manifestations that explore the

interactions between psychological processes and the nervous and immune systems increase.

Another treatment that supports most participants' recovery is by consuming traditional medicine of the *Osing* Tribe. Herbal medicine, reading *mantra* (*jampi-jampi*), and *raja/tattoo* have been passed down from generation to generation by the *Osing* Tribe. They consumed turmeric, ginger, red ginger, red betel, lemongrass, garlic, etc. (24–27). In previous research during the Covid-19 pandemic, most Indonesians used traditional (herbal) treatments such as turmeric, red ginger, curcumin, pomegranate, and herbal medicine to increase their immune system. (28). The *Osing* Tribe community applied holistic health in their care when exposed to Covid-19. Alignment between traditions (culture), biology, psychology, and spirituality, will increase the optimal health status of each individual if it is balanced and harmonious.

The third theme is the positive support provided by the surrounding environment. Participants received support from family, friends, neighbors, tribal chief, health workers, and village officials when they were diagnosed with Covid-19. The support received is in the form of emotional, instrumental, and informational support. Emotional support received in the form of empathy and concern, instrumental support in the form of direct material assistance, and information support in the form of advice, and providing information related to healing Covid-19. Providing support is an *Osing* Tribe custom that aims to maintain the balance of nature and social order. They believe that if they do not work together with the community around their village, they will get disaster due to the destruction of the order of nature and human to human harmonization (29,30).

Contrary to the results of a study that stigma tends to be accepted by Covid-19 patients, the stigma received is diverse. Still, the sources of stigma are similar due to lack of information and the great circulation of news on social, electronic, and mass media (31). The differences in the behavior of the environment around the *Osing* Tribe with the previous studies can be due to different cultural backgrounds. The customs and traditions of the *Osing* Tribe continue to be preserved because if

it is not implemented, they believe a disaster will hit them.

## CONCLUSION

The life experiences of Covid-19 survivors in the *Osing* Tribe indirectly used a bio-psychosocial-spiritual approach. Therefore, holistic health is realized, positive thinking is based on traditions passed down from generation to generation. These traditions reflect the balance between psychologists who believe in traditional physical (biological) treatment. A high level of spirituality for heritage and culture is carried out from generation to generation without any doubt.

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