

Community Education through Local Culture Sawer Bridal

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Abstract

Background: In 2019, Indonesia saw a peak in HIV-AIDS cases with 50,282 reported, and West Java ranked third nationally with 37,205 cases. To address the rising trend, especially in Bandung, this study examines the impact of traditional "sawer" bridal educational videos on the knowledge and attitudes of prospective bridal couples about AIDS. Method: Using a one-group pre-test and post-test design without a control group, this quasi-experimental research involved 50 couples from Bandung. Participants took a pre-test, viewed health message videos about HIV-AIDS, and then took a post-test. Results: The results showed that respondents were between 20 and 35 years old. Among them, 56% were women, 42% had a bachelor's degree, and 54% worked in the private sector. The average knowledge score increased from 78.60 to 92.78, and the attitude score improved from 89.62 to 94.10. A paired T-test showed a significant difference (p -value = 0.001). Thus, traditional "sawer" videos effectively enhance AIDS awareness among brides and grooms. This indicates that education tailored to the cultural context can be more effective in increasing health awareness

Keywords: Bridal, Culture, Education, HIV-AIDS, Local.

Introduction

The 2030 Agenda for Sustainable Development, or the SDGs, is a new agreement that fosters sustainable development by emphasizing human rights and equity to drive social, economic, and environmental advancement. The SDGs consist of 17 goals and 169 targets, continuing the work of the Millennium Development Goals (MDGs) that ended in 2015. Goal three of the SDGs aims to ensure healthy lives and promote well-being for people of all ages. The aim for 2030 is to completely eradicate epidemics such as AIDS, tuberculosis, malaria, and tropical diseases, as well as address hepatitis, waterborne illnesses, and other infectious diseases. Although data on HIV-AIDS cases in Indonesia tends to fluctuate, the overall trend shows an increase year by year. In Indonesia, HIV cases reached their highest point in 2019 with 50,282 reported cases, and West Java ranked third in the country with 37,205 cases (Pusat Data dan Informasi, 2020). Bandung has the highest number of HIV-AIDS cases in West Java, with a reported total of 945 cases.

Given the high number of HIV-AIDS cases and the increasing trend from year to year, it is necessary to implement various preventive efforts. One key approach is to improve public knowledge and attitudes related to HIV-AIDS. Several studies have found that unsafe behaviour is a risk factor for AIDS. Variables that influence the incidence of HIV-AIDS include knowledge and attitudes about the disease. A society with low knowledge and poor attitudes is more likely to engage in unhealthy sexual behaviours, increasing the risk of AIDS infection. Study (Aisyah, Siti dan Fitriani, 2019) finds that teenagers' knowledge and attitudes are related to HIV-AIDS prevention. Other research shows a significant relationship between students' attitudes and efforts to prevent HIV-AIDS (Fitriani, 2020).

The health development strategy outlined in the Health Sector RPJPN 2005-2025 emphasizes empowering society. The role of the community in health development is increasingly important. The potential within the community needs to be mobilized, particularly traditional knowledge rooted in local culture. One such local cultural practice that can be utilized for empowering the public is the custom of "sawer" at marriage

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ceremonies. The sawer tradition is an integral part of wedding ceremonies in Sundanese culture, which views marriage as a sacred bond that must be diligently maintained. The bride and groom must undergo the sawer process as a means of "value education" before beginning their life together as husband and wife (Roma Kyo Kae Saniro, 2023). The language used in sawer songs reflects the philosophy and worldview of the Sundanese society. During the sawer ceremony, the bride and groom sit on chairs and are shaded in front of the guests. The ceremony includes songs and advice. Sawer poetry contains local wisdom values of Sundanese culture that teach ethical values, have spiritual values, and are also insights into Sundanese literature, which can function as part of education (Herlita Trianingsih, Cahya, 2023). Given the importance of the sawer ceremony in Sundanese culture, this activity can serve as a medium for education, incorporating health messages in the form of advice for the prospective bride and groom.

Counselling videos are audio-visual media used to provide education to the general public. Videos are an effective outreach medium because they can deliver content evenly, realistically, and can be repeated or paused as needed, which can influence the attitudes of viewers. Educational video media is one of the appropriate learning media used in the classroom because it has advantages compared to other learning methods. Educational video media has sound elements and image elements, educators will find it easier to convey lesson materials (Ditha Regita Makalalag, Mutmainah, 2021). Learning conducted using video or audio-visual media tends to be more successful (Muhammad Ridwan Apriansyah, Kusno Adi Sambowo, 2020) and can improve learning processes and outcomes (Hasibuan, 2022). The research aimed to determine the influence of traditional "sawer" bridal educational videos on the knowledge and attitudes of prospective bridal couples regarding AIDS.

Method

The research was conducted after obtaining ethical permission from the Health Research Ethics Committee of the Bandung Ministry of Health Polytechnic, under number 11/KEPK/EC/V/2023. Ethical clearance was obtained to ensure adherence to ethical principles and to safeguard the rights and well-being of the participants. This clearance signifies that the research underwent review and approval by an independent committee, ensuring credibility and adherence to ethical standards.

This research is classified as pre-experimental, employing a one-group pretest-posttest design without a control group. In this design, there is no comparison group (control), but an initial observation (pretest) is conducted to assess changes following the intervention.

The hypothesis in this research is "There is no influence of the traditional bride sawer video media on the bride and groom's knowledge and attitudes about HIV-AIDS." The population in this study consisted of prospective brides and grooms from the research period in the Bandung City Area. The sample was prospective brides and grooms taken from the population. The minimum sample size was calculated using the mean difference sample size formula for one population. Based on the results of the calculation of the minimum sample size for the study by taking into account the loss to follow up of 50 respondents. The sample was selected using a random method, namely simple random sampling. The results of the validity and reliability tests showed a Cronbach Alpha value of more than 0.6, so the instrument was declared valid and reliable.

Data was collected during coaching sessions for prospective brides and grooms at three different Religious Affairs Offices in Bandung City, each held on separate dates. Specifically, data collection occurred on May 7, 2023, at the Babakan Ciparay District Religious Affairs Office, followed by June 3 at the Cicendo District Religious Affairs Office, and June 10 at the Sukasari District Religious Affairs Office. The data collection process involved three steps: 1) conducting a pre-test before the educational intervention, 2) implementing the intervention through education using traditional bridal sawer video media, and 3) conducting a post-test after the educational session. Subsequently, the collected data was processed and analyzed using the Paired T-test with a significance level of $\alpha = 5\%$.

Results and Discussion

Characteristics of Respondents

Based on the data collection results, the table below shows the respondents' age, education, and occupation, as well as their knowledge and attitude scores. Based on Table 1, it is evident that the respondents' ages ranged from 20 to 35 years. Among them, 56% were female, 42% held an undergraduate degree, and 54% were employed in the private sector.

Table 1. Characteristics of respondents

Characteristics of Respondents	Frequency	Percentage (%)
Age		
20	3	6.0
21	1	2.0
22	2	4.0
23	1	2.0
24	6	12.0
25	10	20.0
26	8	16.0
27	8	16.0
28	5	10.0
30	1	2.0
31	2	4.0
32	1	2.0
33	1	2.0
35	1	2.0
Gender		
Male	22	44.0
Female	28	56.0
Education		
Elementary school	1	2.0
Junior High School	2	4.0
Senior Junior High	14	28.0
Diploma	8	16.0
Undergraduate Degree	21	42.0
Masters	4	8.0
Occupation		
Doesn't work	4	8.0
Laborer	6	12.0
Private employees	27	54.0
Businessman	10	20.0
State-owned company	3	6.0

Average Score, Minimum and Maximum Knowledge, Respondent Attitude Before and After Intervention

Table 2. Average Score, Minimum and Maximum Knowledge, Respondent Attitude Before and After Intervention

Score	Knowledge Respondent		Respondent Attitude	
	Before	After	Before	After
Average	78.60	92.78	89.62	94.10
Minimal	31	69	54	75
Maximum	100	100	100	100

Based on Table 2, it is evident that the average knowledge score of respondents before the intervention was 78.60, which increased to 92.78 after the intervention. Similarly, the average attitude score of respondents improved from 89.62 before the intervention to 94.10 afterward. Based on Table 3, it can be observed that the results of the paired T-test with a significance level of $\alpha = 5\%$ yielded a p-value of 0.001.

Paired T-Test Results for Knowledge and Attitude Respondents Before and After Intervention

Table 3. Paired Samples Test

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Knowledge score respondents before intervention - Knowledge score respondents after intervention	-14.180	13.924	1.969	-18.137	-10.223	-7.201	49	.001
Attitude score respondents before intervention - Attitude scores respondents after intervention	-4.480	8.338	1.179	-6.850	-2.110	-3.799	49	.001

Numerous studies have recognized unsafe sexual behavior as a major risk factor for HIV-AIDS. Risk factors for HIV transmission include risky sexual behaviour, injection drug use, and low frequency of condom use (Debby Amanda Putri & Najmah, 2023). Variables influencing the incidence of HIV-AIDS include knowledge and attitudes toward the disease. People with limited knowledge and negative attitudes are more prone to risky sexual behaviors, which heightens their vulnerability to HIV-AIDS. Research also shows a correlation between knowledge, age, mental health, and behaviors that pose risks for STIs (Stefanicia & Devitasari, 2022). To effectively enhance knowledge and attitudes, continuous health education within communities is essential. One effective approach is through cultural practices, such as the traditional "sawer" custom. In Sundanese culture, the sawer ceremony is integral to wedding rituals, symbolizing the sacred union between the bride and groom. It serves as a platform for imparting "values education," preparing them for their married life together. Recognizing the cultural significance of the sawer ceremony, it can serve as a medium to disseminate health messages, offering advice and guidance to prospective couples.

The study results indicated an increase in the knowledge and attitude scores among respondents after they received education through traditional bridal sawer videos. This finding is consistent with the study

(Imtisalillah & Rohmah, 2024), which underscores the significant impact of audiovisual health education on teenagers' understanding of HIV-AIDS. Other research indicates differences in knowledge and attitude scores between groups that receive health education and those that do not (Handayani et al., 2024). Videos are among the many educational media used because they can convey messages evenly, and realistically, and can be replayed or paused as needed, influencing viewer attitudes and effectively explaining processes (Ditha Regita Makalalag, Mutmainah, 2021). Several studies demonstrate that learning through video or audiovisual media is more successful (Muhammad Ridwan Apriansyah, Kusno Adi Sambowo, 2020) and can enhance learning processes and outcomes (Hasibuan, 2022).

Video media enhances motivation and improves learning outcomes by effectively explaining complex concepts through audio-visual stimuli. Video educational media can enrich explanations when integrated with other media such as text or images. In addition, this media is very helpful in teaching material in the behavioral or psychomotor domain (Septy Nurfadhillah & Nundung Ari Afianti, Huzaemah, 2021). Beyond its role as a learning tool, video media also serves as an effective medium for health education. Research conducted in several developing countries demonstrates that video-based health promotion increases knowledge among individuals and communities (Iriana Bakti, 2020). Studies indicate that video media influences knowledge and attitudes in various health contexts, such as exclusive breastfeeding (Safitri, 2022), and animated videos significantly enhance understanding among patients across different age and disease groups (Siti Aisah, Suhartini Ismail, 2021). Other research indicates that respondents generally favored animation prototypes that lacked cultural and ethnic identifiers, viewing them as more suitable for globally scalable health communication videos. Additionally, diverse representations of age, gender roles, and family structures were preferred, as they were seen to promote inclusive messaging across different cultures and regions worldwide. Respondents also expressed a preference for voiceovers in local languages, dialects, and accents, which enhanced local resonance (Adam et al., 2021).

Culture-based health education is a concept that leverages an understanding of the effects of cultural characteristics on health behaviours to design beneficial interventions (Kadar & Tahir, 2023). Local wisdom, typically passed down through generations via oral tradition, encompasses folk tales, proverbs, songs, and traditional games (Asyari et al., 2023). This knowledge is cultivated by local communities through their experiences and integrated with their understanding of cultural and natural surroundings. Local wisdom-based health education can increase mothers' knowledge about MR immunization (Erwani1 & Dewi Susanti, 2020). Indonesian culture thrives with an education rooted in local wisdom, which holds immense potential (Ginting et al., 2020). This cultural richness can be showcased globally, contributing to Indonesia's sustainable development efforts. Preserving Indonesia's cultural heritage, such as through traditions like the sawer bride ceremony, is crucial for fostering an environmentally sustainable Indonesia. Nyawér, a tradition in Sundanese culture, exemplifies oral tradition, conveying hidden meanings symbolically in special ceremonial contexts like weddings (Rifai & Moonlight, 2024). Nyawér embodies profound values that underscore the importance of education in life, serving as a significant influence.

Introducing multicultural education rooted in local cultural values and character development at the school level in early childhood education is crucial (Chandra, 2021). Local culture, encompassing folklore, fairy tales, and traditional puppetry—whether shared orally or through written forms—functions as a means to educate by conveying moral stories, leadership traits, local wisdom, and cultural heritage. The development of digital media as an educational resource allows millennial students to interact directly with these stories, extract moral lessons, and cultivate creativity and innovation, thereby integrating character education deeply grounded in ancestral traditions (24). Implementation of local culture-based education also facilitates intercultural dialogue, strengthens tolerance, and encourages intergenerational collaboration, enriching the learning environment and society as a whole (25). Other research shows that cultural factors in society that make it quite difficult to accept change in something are also obstacles (26). Other studies indicate that reinforcing narrative symbols and images conveying the sublime values of local culture can effectively shape public perceptions regarding the importance of adhering to health protocols (Oheo K. Haris, Handrawan Handrawan, 2021), education through traditional bridal "sawer" videos can become beneficial tools for promoting health awareness by utilizing digital media in the era of globalization, while cultivating 'sawer' as

the Sundanese culture in the community (28). Maintaining the cultural aspects for health promotion can also foster the sense of nationalism among the citizens (29).

Conclusion

This study shows that respondents' ages range from 20 to 35 years. Among them, 56% are women, 42% have a bachelor's degree, and 54% work in the private sector. Education through traditional bridal "sawer" videos can improve the knowledge and attitudes of prospective brides about AIDS. The limitation of this study is that it only involved respondents from a limited population, such as traditional brides, which does not represent the entire population of the wider community, this can limit the generalisation of the results. The content of conventional bridal "sawer" videos is very relevant to everyday life, making it easier for viewers to understand and remember information about AIDS. This shows that education tailored to the cultural context can be more effective in increasing health awareness. The results of this study can be used as a basis for implementing more effective health programs, using traditional media such as bridal "sawer" videos.

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